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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

# THE RHETORICAL PRACTICE OF PAUL TILLICH

A DISSERTATION

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THE RHETORICAL PRACTICE OF PAUL TILLICH

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# THE RHETORICAL PRACTICE OF PAUL TILLICH

## CHAPTER I

## INTRODUCTION

### Survey of Previous Research

Few men in history have attained the stature of Paul Tillich. His profound and comprehensive mind manifested in his works won international recognition for him as a theologian, philosopher, and speaker. The Times (London) paid the following tribute to him: Tillich's "lectures, essays, and books led him to be regarded by many in this country as the most significant contemporary theologian."[1] Charles Kegley estimated the relative importance of Tillich when he stated,

> In the entire history of Christendom, one can count on one's fingers all the persons who were at once first rate theologians or philosophers and unquestionably effective preachers. In this astonishingly select company of Augustine, Ambrose, and Luther stands a living American--Paul Tillich.[2]

The influence of his philosophical theology has been felt

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[1] The Times (London), October 25, 1965, p. 14.

[2] Charles W. Kegley, "The Meat of Truth," Saturday Review, July 30, 1955, p. 19.

everywhere, especially in the contemporary theological circles. He applied these basic philosophical and theological concepts to the preaching situation,[3] and eventually became a popular commencement speaker, lecturer, and preacher.[4]

Graduate research in the area of his speaking has been somewhat limited. A survey of the materials in the Quarterly Journal of Speech and the Speech Monographs since 1940 indicates that no rhetorical study has been completed on Paul Tillich. Furthermore, these sources do not reveal that any work is now in progress. There is, however, a Master's thesis presently in process at the University of Colorado by Mr. John Northwall. According to a recent communication, Mr. Northwall is seeking to define Paul Tillich's theories of communication in the field of homiletics. He is endeavoring to "show by illustration how such theories are used in his homiletical writings."[5] He further stated, "In general the conclusion that was reached is that for Paul Tillich communication is a matter of participation."[6]

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[3]M. W. Hess, "Paul Tillich, Last of the German Idealists," Catholic World, CLXXXIX (September, 1959), 424.

[4]"Tillichian Trio," The Christian Century, March 11, 1964, pp. 343-44.

[5]John Northwall, Letter to the author, February 7, 1967.

[6]Ibid.

Scholars in other fields of research have been attracted to Tillich. The fact that there have already been some sixteen dissertations written about some phase of his thought indicates his range of importance to the American graduate student. Some of these dissertations give insight into Tillich's concepts, norms, and values.[7]

Two of these dissertations possibly need additional explanation. John A. Bash Jr., Ph.D. Yale University, 1965, in his work on "The Nature of the Ontological and Theological Endeavors in the Thought of Paul Tillich" sought to approach Tillich from two ontological perspectives. The first dealt with the structures of being as "essential analysis of relatively a priori qualities present in every experience." Secondly, "ontology as the search for ultimate reality

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[7] J. A. Bash Jr., "The Nature of the Ontological and Theological Endeavors in the Thought of Paul Tillich." Dissertation Abstracts, XXVI, 4838. J. J. Carey, "The Concept of History in the Thought of Paul Tillich," Dissertation Abstracts, XXVI, 7468. G. D. Kaufman, "The Problem of Relativism and the Possibility of Metaphysics. A constructive Development of Certain Ideas in R. G. Collingwood, Wilhelm Dilthey and Paul Tillich." Dissertation Abstracts, XXVII, 1867-A. V. R. Mallow, "The Problem of the Demonic in the Theology of Selected Contemporary Theologians, (Karl Barth, Edwin Lewis and Paul Tillich)." Dissertation Abstracts, XXVII, 1346-A. O. E. Remick, "Value in the Thought of Paul Tillich," Dissertation Abstracts, XXVII, 1405-A. S. D. Smith III, "A Study of the Relation Between the Doctrine of Creation to the Doctrine of Revelation Through the Created Universe in the Thought of John Calvin Freidrich Schleiermacher and Paul Tillich." Dissertation Abstracts, XXVI, 2360. C. S. Song, "The Relation of Divine Revelation and Man's Religion in the Theologies of Karl Barth and Paul Tillich." Dissertation Abstracts, XXVI, 2361. F. S. Takei, "Existence and the New Being: A Study of Paul Tillich's Theological System." Dissertation Abstracts, XXVII, 1407-A.

involves an immediate awareness of the quality of unconditionalness present in every experience and reality."[8] He concludes that theology and philosophy are autonomous in their "subject matters, methods, and criteria." Mr. Bush believes there is no real conflict and no final synthesis of theology and philosophy. The relationship lies in the appropriation of ontological structures and each creates its own discipline.[9]

Franklin S. Takei, Ph.D. The Pennsylvania State University, 1966, in his "Existence and the New Being: A Study of Paul Tillich's Theological System" sought to evaluate Tillich's theological system in relationship to the question of Being. In his opinion, Tillich proceeds by correlation to the meaning of ultimate concern. The New Being, he concludes, makes it possible for man to have a reunion with reality from which he has been estranged. Both of these studies provide additional insights into Tillich's ontological approach to truth and his method of correlation. These concepts become important in understanding Tillich's adaptive measures.

Most of the published material deals with an analysis and an evaluation of Tillich's philosophical and theological ideas. These treatments tend to slight the significance

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[8] Bash, "The Nature of the Ontological Endeavors." Dissertation Abstracts, XXVI, 4839.

[9] Ibid.

of Tillich's preaching. The Tillichian homiletics was directly or indirectly presented in a few articles and books. For example, Kenneth Hamilton endeavored to show the relationship of the system to the ideas of the gospel. "My aim," he said, "is to give a general outline of Tillich's system from one particular angle, the angle of the relation of the system to historic Christianity."[10] Charles W. Kegley, in his review of The New Being, pointed out that these messages were "superlative examples of exegetical preaching."[11] Tillich, in a questing manner, made his diagnosis of the disease of man and directed man's thinking to a theology which endeavors to answer the problems of human predicament. On the other hand, Paul Van Buren was very critical of Tillich as a philosopher. Van Buren, however, did say, "Whatever we are to make of Tillich as a philosopher, he is a penetrating observer of life in western culture, one indeed worth listening to."[12] Cultural orientation is evident in the collection of sermons titled, The Eternal Now.

Probably the most penetrating insight into his preaching was given by Tillich himself in an article,

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[10]Kenneth Hamilton, The System and the Gospel: A Critique of Paul Tillich, (New York: The MacMillan Co., 1963), p. 9.

[11]Kegley, Saturday Review, July 30, 1955, p. 19.

[12]Paul Van Buren, "Tillich as Apologist," The Christian Century, February 5, 1964, pp. 177-79.

"Communicating the Gospel."[13] In this article, most of which was later reproduced in his book, Theology of Culture, Tillich discussed some of his principles and methods of communication.[14]

## Purpose of the Study

Paul Tillich gradually built a reputation as a speaker. His popularity flourished until his death. In the last few months while he was employed by the University of Chicago, his speaking engagements were curtailed somewhat by his ill health. Most of the critical literature deals with an analysis of his theology; apparently, therefore, insights into the success of his ministry must be gleaned from fragmentary sources and a critical analysis of his sermons. In spite of his popularity, there were some who did not care for his ministry.[15] Some of the opposition to his ministry will be further developed in Chapter III. Bartley argued that the cure offered by Tillich was worse than the disease. On the other hand, Charles Kegley in his review of The New Being believed that Tillich endeavored to meet the questions of the skeptics and

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[13]Paul Tillich, "Communicating the Gospel," Pastoral Psychology, VII (June, 1956), 10-17.

[14]Paul Tillich, Theology of Culture (New York: Oxford University Press, 1959), pp. 201-213.

[15]Hess, Catholic World. CLXXXIX (September, 1959), 424.

intellectuals which are, "Is that so?" and "So what?"[16]

In spite of the occasional reservations of a few of the intellectuals, Tillich was well accepted. His success was described in Winnifred Wygel's response to the criticism of Paul Van Buren.

> All over the country college students, both graduate and undergraduate, behave as an auditorium full of them did recently at Athens, Ohio, when they gave a standing ovation to Dr. Tillich following his religious-emphasis week address. The new American scholars who find Dr. Tillich so faulty must wonder why it is not their interpretation of the faith but Dr. Tillich's that keeps these young students hanging from the chandeliers.[17]

There has to be some explanation for the success of his preaching. This study, therefore, proposes to (1) present sufficient information about Tillich's life, the theological atmosphere, his approach to theology, his audience, and his preaching to provide a basis for the understanding of his rhetorical practice; (2) to report some of his theological ideas which were also developed in selected sermons to provide data for comparison; and (3) to discover the rhetorical adaptation between his theology and his preaching.

Tillich's theology developed out of the confrontation and conflicts between existing theological concepts. He followed his own innovations in search of a structure of thought which would subsume all manifestations of truth

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[16]Kegley, Saturday Review, July 30, 1955, p. 19.

[17]The Christian Century, March 11, 1964, p. 344.

unto itself. Tillich built his own system which was inclusive, consistent, and coherent. In his preaching, he was concerned with the questions of man's predicament, estrangement, and with suitable theological answers. Out of these ideas has evolved the thesis of this study; as Paul Tillich was on the boundary in his life, his theology, and his preaching, he acculturated his theology in the sermons.

Some important questions to keep in mind in the development of this thesis are (1) What are the theological ideas involved in his system? (2) How are these ideas presented in the preaching situation? and (3) What audience adaptations does he make to convey and clarify these meanings?

## Justification of the Study

As a speaker, Tillich went through some trying experiences in the 1930's by having doors closed to him because of his inability to communicate well in the English language. Later he was able to conquer this difficulty and become a popular speaker and a well-known lecturer. He spoke in Germany, Japan, and the United States. He was a perennial university commencement speaker and often filled the largest lecture halls on university campuses.[18] He knew how to handle a campus audience and noted dignitaries.

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[18] The Christian Century, July 4, 1962, p. 832.

"Sophisticates everywhere flock for the simple reason to hear a superior sophisticate analyze what ails them even in their sophistication."[19] Vahanian reported that while Tillich was University Professor at Harvard, "He spends almost as much time on the road as he does on his teaching duties."[20]

His popularity grew until he had to turn down many invitations. The New York Times reported that while he was in Chicago, he was still thinking, teaching, and preaching all over the country.[21] According to R. M. Brown, "A succession of student associates and tutors had to protect Tillich as best they could from the unending stream of invitations and requests for repeat performances."[22]

A person can, therefore, begin to see something of the popularity of Tillich as a speaker. Part of the importance of this study is, then, the discovery of the adjustments he made to achieve popular acceptance. What rhetorical devices, basic approaches, and persuasive techniques account for his effectiveness? How could a mind of such depth communicate so interestingly to a given audience?

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[19]The Christian Century, May 8, 1957, p. 582.

[20]G. Vahanian, "Doubt as Corollary to Faith," Nation, September 5, 1959, pp. 117-119.

[21]The New York Times, May 5, 1963, pp. 3-4.

[22]R. M. Brown, "Paul Tillich," Commonweal, January 21, 1966, p. 472.

A second reason for undertaking this study is that even though it is not designed primarily as an analysis of his theory, some theory may evolve as a result of criticism and analysis of his practice. The communicative production of a speaker may be the result of following a set of principles. On the other hand, a new course of action may be determined from the encounter of the speaker's innovations with the audience. Lester Thonssen and A. Craig Baird wrote, "Practice, theory and criticism are in the broadest sense, indivisible elements of an art. Each influences the other with the result that all are modified by circular reaction."[23] Hopefully, therefore, this study will contribute to an acceptable methodology for the modern preacher.

Thirdly, it is possible that this study will contribute in some measure to the history of theological ideas in the sense of seeing Tillich's ideas in action. The study will be concerned with a constellation of his ideas and the rhetorical adaptation he makes for an audience. Ernest J. Wrage has said, "The speech is the vehicle for the conveyance of ideas."[24] In his opinion, "Adequate social and intellectual history cannot be written without reference to public speaking as it contributed to the ideas injected into

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[23]Lester Thonssen and A. Craig Baird, Speech Criticism (The Ronald Press: New York, 1948), p. 16.

[24]Ernest J. Wrage, "Public Address: A Study in Social and Intellectual History," Quarterly Journal of Speech, XXXIII (December, 1947), 452.

public consciousness."[25] The ideas may become more meaningful as they are viewed in rhetorical and theological perspective.

## Focus of the Study

This study focuses on the adaptation of the theological ideas of Paul Tillich to his preaching audience. The interaction between the ideas and the audience produces the effectiveness of the sermon. This study of adaptation follows Tillich's efforts in adjusting his ideas to the audience situation. Albert J. Croft has stated, "The main function of history and criticism is to show how propositions and audiences are connected; how a speaker uses techniques to adapt his ideas to the ideas of his audience."[26] It is, therefore, hoped that this study will discover some of the adaptive measures utilized by Tillich as well as some new approaches in the presentation of the gospel.

## Plan of the Study

First, the study will treat of pertinent historical information in the life of Paul Tillich which helped to produce the lecturer, the preacher, and the theologian. He was better known as a theologian and a philosopher than as an

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[25] Ibid., p. 453.

[26] Albert J. Croft, "The Functions of Rhetorical Criticism," Quarterly Journal of Speech, XLII (October, 1956), 286.

orator or a preacher. His popularity as a speaker, however, certainly becomes evident through a study of his life.

Every speaking situation involves the speaker, the message, and the audience. Sufficient data should be gathered about the speaker, his approach to life, and the conditions of his time to assist in the understanding and analysis of the speeches and the speaker. Consequently, the supplementary information on the cross currents of theology, his approach to theology, and the nature of his audience will provide background information designed to serve as a basis for the understanding of his rhetoric.

Chapters four through six will present views of his theological ideas derived from his Systematic Theology, the application of some of these ideas in selected sermons, as well as an analysis of his adaptation to the audience. By "ideas" is meant the constellation of theological thought on the level of his Systematic Theology and in the preaching situation. The final chapter will give the conclusions of the study.

The method of study involves an analysis of some of Tillich's sermons: There his theological ideas encounter the ideas of the audience. His sermons are to be seen as the connecting link between the theological concepts and the state of the audience. Out of this encounter which often occurred in a theological and intellectual atmosphere

eventually emerged concepts which ultimately reached into the marketplace of mankind.

The problem in preaching for Tillich was to relate his theological ideas, including the truth from revelation, to the audience. Tillich's understanding of the nature of the audience influenced his sermon preparation. His study of psychology, sociology, philosophy, theology, history, and the arts gave him a broad perspective on mankind. His audiences were alike in nature, but varied in accomplishments. The audiences included not only the students, intellectuals, and professionals on an international scope[27] but the common man in real life.[28]

Tillich, called by some an apostle to the intellectuals and skeptics, knew of the normal thirst for truth which had been cultivated by upperclassmen, graduate students, philosophers, theologians and other professional people.[29] His primary preparation, therefore, had to be adjusted to a questing, thinking mind with a religious orientation. Basically, however, he and many of his audience experientially acknowledged the anxieties, frustrations, and ambiguities

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[27]George F. Thomas, "The Philosophy of Religion," Protestant Thought in Twentieth Century, ed. A. S. Nash (New York: The MacMillan Company, 1951), pp. 74-77.

[28]"A Man of Ultimate Concern," Time, October 29, 1965, p. 80.

[29]"Great Radical Theologian was Apostle to the Skeptics," Life, November 5, 1965, p. 40D.

prevalent in all life. These characteristics traversed educational, social, political and economic barriers to become universally accepted "common ground."

Finally, the study will involve the discovery of rhetorical techniques and craftsmanship used by Tillich in sermonic communication. The association and adaptation of his ideas to the minds of the listeners constitute a continuous problem for any preacher, especially in the modern scientific age. Tillich sought some constructive answers to the problems of communication.

The validity of the analysis of adaptive techniques depends ultimately on the accuracy of the texts. Since Tillich had to approve the published texts of his sermons, one could reasonably assume that his books of sermons represented accurately his preaching ideas. A comparative study of three original manuscripts with the published texts of the same sermons helps to establish further the authenticity of the texts. The original manuscripts for the sermons, "What is Truth?," "By What Authority," and "The Eternal Now" came from the Archives of Andover-Harvard Theological Library.[30] A study of the manuscripts and the printed sermons

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[30]The sermon, "What is Truth," entitled in the original manuscript "The Truth Will Make You Free," was delivered by Tillich in the Rockefeller Memorial Chapel at the University of Chicago, October 7, 1951. The message, "By What Authority," was given at the Community Church of Boston November 16, 1952, and "The Eternal Now" was preached in the James Chapel of Union Theological Seminary April 14, 1955. Further information regarding the original manuscripts may

reveals that there are no fundamental differences in the basic content and ideas.

Tillich evidently made some corrections in the original manuscripts before they were sent to press. Some of these corrections are to be discovered in his choice or substitution of different words such as "breakdown" for "failure," "direction" for "way," "going" for "running," and "shorter" for "smaller."[31] Occasionally, Tillich would delete a word, or parts of a sentence and add other phrases in his own handwriting.[32] He also achieved a rearrangement of the words of a sentence by juggling phrases and words.[33] The following examples illustrate this type of correction in the original manuscripts. "But world is that which by its very nature comes to an end." Later in the sermon, he said, "On this possibility the hope of a nation rests."[34]

The differences between the corrected original manuscripts and the printed texts are primarily mechanical adjustments which include a few changes in paragraphs, arrangement of sentences, punctuation, capitalization, and occasional omissions. For example, the original manuscript of "What is Truth" had small letters on words such as church,

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be obtained from Mr. Kenneth Pease, the archivist of the Tillich collection, Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge 38, Mass.

[31]Original Manuscript, "The Eternal Now," p. 1.

[32]Ibid., pp. 2-3. [33]Ibid., pp. 2-4. [34]Ibid.

gospel, he, and himself when referring to Christ, while the printed text capitalized them. Other changes involved the placement of punctuation marks and an occasional shuffling of words. The editor may have changed the arrangement of a sentence for the sake of clarity, as suggested in the following passages.

Original Manuscript:

> Hence, the common attitude--a little bit of Pilate's scepticism, especially in things which to doubt is not dangerous today, as for instance God and the Christ; and a little bit of the Jew's dogmatism, especially in things which to accept is requested today, as for instance an economic or political way of life. In other words, some scepticism and some dogmatism and a shrewd method of balancing them. This liberates one from the burden of asking the question of ultimate truth.[35]

Printed Text:

> Hence, the common attitude--a little bit of Pilate's scepticism, especially in things which it is not dangerous today to doubt, as, for instance, God and the Christ: and a little bit of the Jew's dogmatism, especially in things which one is requested to accept today, as, for instance, an economic or political way of life. In other words, some scepticism and some dogmatism and a shrewd method of balancing them liberate one from the burden of asking the question of ultimate truth.[36]

The printed texts show that there were occasional omissions. These omissions ranged from words, phrases, and sentences to a whole prayer at the end of one message. For

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[35]Original Manuscript, "The Truth Will Make You Free," p. 3.

[36]Paul Tillich, "What is Truth?", The New Being, (New York: Charles Scribner's Sons, 1955), p. 69.

example, the following sentence was found in the original manuscript, "By What Authority," but it did not appear in the printed text. "No human existence is possible without the authority of the law which orders and protects our lives."[37] In the climaxing portion of "The Eternal Now" the following sentence was omitted. "There is one affirmation which can conquer the anxieties of our temporal existence--the eternal."[38] These omissions, however, harmonized with the thought and structure of the other sentences. The printed text omits an entire prayer which is included at the end of the sermon, "The Truth Will Make You Free."[39] The unusual appearance of a prayer in the message, however, does not change the thought content. The prayer may, however, possibly add to the spiritual impact of the sermon.

The editor of the printed sermons made rare minor additions which may include an occasional word to help Tillich's style or add clarity. In the sermon, "The Eternal Now" some of the divisions indicated by Tillich in the original were eliminated in the published sermon. Fundamentally, however, the changes in punctuation, capitalization, divisions, arrangement of words in a sentence, and a few additions or omissions did not alter the basic meaning of ideas

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[37]Original Manuscript, "By What Authority," p. 5.

[38]Original Manuscript, "The Eternal Now," p. 5.

[39]Original Manuscript, "The Truth Will Make You Free," pp. 5-6.

in Tillich's sermons. Apparently, he was thoroughly prepared before his sermons were preached. The published sermons, therefore, represent accurately what Tillich preached to the various audiences. The meaning of the sermons, however, was enriched by many supplementary sources.

Tillich as a theologian and preacher sought to reach not only the intellectuals and the sophisticates but the common man with his messages. The accuracy of the printed sermons creates credibility for the consistency of the preaching message with the written sermons. However, how well he adapted his theological ideas to the audience by rhetorical techniques and craftsmanship remains to be discovered. Certainly the development of the man, the cross currents of theology, and Tillich's approach to theology helped to establish the framework for the utilization and effectiveness of his adaptive measures.

## CHAPTER II

## TILLICH ON THE BORDER LINE

Tillich lived on the border line between many extremes and contradictions in life. He came from a nation reeking with authoritarianism to a nation of people who believed in freedom and self-criticism and who were willing to take risks in society. With his strong German philosophical background, he developed in America into one of the world's great theologians. Like a colossus he moved from American acceptance to world renown. The greatness of Tillich can be understood by reference to his depth of understanding and his efforts to apply his theology to the current predicaments of mankind.

### Tillich the Man

A review of the life of Paul Tillich may be beneficial to understanding the thought structure of his theology and his methodology in preaching.[1] Tillich thought of his

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[1]Three autobiographical essays deal with his life. The first is "On the Boundary," in The Interpretation of History, 1936. Paul Tillich, The Interpretation of History, New York: Charles Scribners Sons, 1936. This dealt with his experiences in leaving Germany and adjusting to the United States. Another autobiographical essay is in the

life as being on the border line. It was on the boundary line of life, thought, and events that the self could project itself into new realms and return again. It was a fascinating dimension of life where much of the learning took place. "The border line," he said, "is the true propitious place for acquiring knowledge."[2] He considered the boundary not merely as a dividing line, but also as an opportunity to unite contrasting existential positions.[3] He thought of himself on a manifold boundary, attempting manifold mediation. He said, "It has been my fate in almost every direction to stand between alternative possibilities of existence, to be completely at home in neither, to take no definitive stand against either."[4] Tillich demonstrated this principle in his book, On the Boundary, where he

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introduction of The Protestant Era, 1948, in which he dealt with his life following the first world war. Paul Tillich, The Protestant Era, Chicago: University of Chicago Press, 1948. The third essay "Autobiographical Reflections" in The Theology of Paul Tillich, 1952, gave a survey of his life. Charles W. Kegley and Robert W. Bretall, "Autobiographical Reflections," The Theology of Paul Tillich, New York: The MacMillan Co., 1952. Other pertinent information is to be discovered in his books The Theology of Culture and On the Boundary, as well as in numerous articles. Paul Tillich, The Theology of Culture, New York: Oxford University Press, 1964. Paul Tillich, On the Boundary, New York: Charles Scribner's Sons, 1966.

[2]Tillich, The Interpretation of History, p. 3.

[3]George H. Tavard, Paul Tillich and the Christian Message (New York: Charles Scribner's Sons, 1962), p. 4.

[4]Tillich, The Interpretation of History, p. 3.

described his life as being between two temperaments, city and country, between social classes, between reality and imagination, theory and practice, heteronomy and autonomy, theology and philosophy, church and society, religion and culture, Lutheranism and socialism, idealism and marxism, between native and alien land. Truly his life was lived on the border. This, of course, gave him an understanding of many positions and enabled him to work for a synthesis and healing.

In his "Autobiographical Reflections," he divides the account of his life into the early years, pre-war years, post-war years, and the American years.[5] This partition gives an indication of his analysis of the important chronological periods of his life. From his account it seems evident that a number of people, events, and concepts influenced his thinking deeply. For our purposes of understanding him as a speaker in America, possibly a better perspective can be gained with a greater emphasis on the later years of his life. This section shall, therefore, deal with his European orientation, the American transition, and the mammoth cathedral.

## European Orientation

The early part of Tillich's life belonged to nineteenth century-liberalism and its cultural tradition. The

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[5]Kegley and Bretall, pp. 3-21.

later part belonged to a century of upheavals, contrasts, and achievements. He was born August 20, 1886, in Starzeddel, Kreis Guben, Prussia. This was a small village in the Province of Brandenburg near the Silesian border. In this peaceful, complacent atmosphere, he began his life in a parsonage as the son of a hard-working, sympathetic, Rhinelander mother and an authoritarian minister of the Prussian Territorial Lutheran Church. "His parents were from two main strands of the solid German middle class: the stark authoritarian Prussian on his father's side and the sentimental Rhinelander on his mother's."[6] Already he was on the boundary between two temperaments, one exemplified in mediation and the other a zest for life.[7] Tillich says that "this tension also accounts for certain premises underlying my interpretation of history . . . the idea that the struggle between two opposing principles constitutes the content of history."[8]

His father later became the superintendent of the diocese of Schoenfliess-Neumark. Here young Tillich received his first lesson in the meaning of the church. Ideologically the symbols of the church with its messages pointed to the

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[6]"Tillich Dies, Theologian was 79," The New York Times, October 23, 1965, p. 31.

[7]Tavard, p. 1.

[8]Tillich, On the Boundary, p. 15.

Holy. He said, "Equally important existentially as well as theologically, were the mystical, sacramental, and aesthetical complications of the idea of the Holy whereby the ethical and logical elements of religion were derived from the experience of the presence of the Divine."[9] Dr. Tillich recognized the significance of this early training upon the religious tone of his life. He stated, "It is the experience of the Holy which was given me at that time as an indestructible good and as the foundation for all my religious and theological work."[10]

Tillich indicated that as a youth he felt the narrowness and restrictedness of the authoritarian Prussian society. A spirit of disciplined authority dominated nearly every phase of life including the schools, local government, churches, and family life. His father was dignified, conscientious, and a strong supporter of conservative Lutheranism. His mother was more liberal, but was influenced by rigid moral standards. He stated,

> The consequence was a restrictive pressure in thought as well as in action in spite (and partly because) of a warm atmosphere of loving care. Every attempt to break through was prevented by the unavoidable guilt consciousness produced by the identification of the paternal with the divine authority.[11]

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[9]Kegley and Bretall, p. 6.

[10]The New York Times, October 23, 1965, p. 33.

[11]Kegley and Bretall, p. 8.

These experiences made a lasting impression upon Tillich. He was later to refer to some of them in his sermons.

The education of Tillich had been a major influence in his development. Early in life he attended a Lutheran confessional school. Some of his early Christian thoughts came from this school as well as from the teaching of his parents and the church. By 1900 the family moved to Berlin where he entered the humanistic gymnasium of Old Berlin (equivalent to the American high school) and took final examinations in 1904. It was during these years that he became aware of the boundary between city and country. His ties to the country helped him to appreciate Schelling's philosophy of nature and later to reject Barth's separation of the divine revelation in nature. The city helped him to develop the analytical and intellectual, critical side of life.[12]

Tillich was active as a college student. As a young student in Berlin, he joined a Christian fraternity known as Wingolf, which emphasized serious discussion rather than drinking and dueling. It was here that he may have developed some methods and principles which marked his later life. In the discussion he normally was on the non-authoritarian side. "He even developed anti-authoritarianism into what he called 'The Protestant Principle,' which is that no

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[12]Tillich, On the Boundary, p. 17.

institution can claim a monopoly of truth about the divine."[13] His college studies while in Berlin included an emphasis on philosophy and theology.[14] Tillich explains his further studies by saying, "In 1909 I took my first theological examination, in 1911 the degree of Licentiat of Theology in Halle."[15] He wrote his dissertation in Breslau on Schelling's positive philosophy. Hess stated in an article in the Catholic World,

> None can question the Tillich profundity. His learning is vast, his penetration keen, his catholicity imposing. There is no doubt about his mastery in his own field which is German philosophy, with special reference to Schelling about whom he wrote his dissertation many years ago. His degrees from the universities of Berlin, Tubingen and Halle were in both philosophy and theology.[16]

In addition to German, his studies in philosophy and theology up to this time had been primarily in Latin and Greek.[17] Regardless of the language, it was evident that Tillich was caught up in the skirmish between philosophy and theology. Before he entered the university, he had a knowledge of the history of philosophy and knew something of Fichte and Kant.

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[13] Life, November 5, 1965, p. 40D.

[14] "Dr. Tillich: Outstanding Protestant Theologian," The Times (London), October 25, 1965, p. 14.

[15] Kegley and Bretall, p. 9.

[16] Hess, Catholic World, CLXXXIX (September, 1959), 424.

[17] Ved Mehta, "Profiles: The New Theologian," New Yorker, November 13, 1965, p. 134.

Later, of course, he studied many philosophies and wrote a Ph.D. dissertation on Schelling's philosophy. He stated, "I was and am a theologian, because the existential question of our ultimate concern and the existential answer of the Christian message are and always have been predominant in my spiritual life."[18] Two professors, Schelling in philosophy and Martin Kaehler in theology, probably influenced and shaped his thought more than any one else.[19] These men helped to prepare the ground work for a lifetime of border experiences between these two disciplines.

Religiously, Tillich was schooled in the Protestant orthodoxy of Germany. He was ordained by the Church as an Evangelical Lutheran minister in 1912. His disconcerting experience as a chaplain in the first World War helped to shatter some of the young minister's classical philosophy.

> Walking among the dead and dying at the Battle of Champagne in 1915, he lost his belief that man could ever know the essence of his being. Nietzsche's proclamation that "God is Dead" tolled like a bell in his mind.[20] "I changed from an idealist to a tragic realist."

His hope for a union of culture and religion within the German Christian philosophy was gone. As he observed these dying soldiers he felt that "Christianity's classic God,

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[18] Kegley and Bretall, p. 10.

[19] Tavard, p. 5.

[20] "A Man of Ultimate Concern," Time, October 29, 1965, p. 80.

the God of the Bible, was dying, too."[21] Tillich later recalled, "My war experiences were very important because they caused the collapse of the idealist element in me."[22] From this point some of his critics accused him of turning away from the church to the community. From this vantage point he tried to bring the church and community together. He felt he belonged to the church. He said, "My ordination, my pastoral activities, the interest in sermons and liturgy that persisted long after I moved into the university environment were all outgrowths of the realization that I belonged within the church."[23]

After serving with the German army for four years in the first World War as an army chaplain, he returned to Berlin at the age of 32. Berlin in the 1920's was one of the gayest cities of the world. Dr. Tillich apparently was no stranger to night life. It was at one of the art students' fancy dress balls where he met a young lady, Hannah Werner.[24] Miss Werner, who became Mrs. Paul Tillich in 1924, became the mother of a son, Rene Descartes, and a daughter, Erdmuthe Christante.

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[21] "Passionate Protestant," Newsweek, November 1, 1965, p. 60.

[22] The New York Times, October 23, 1965, p. 31.

[23] Tillich, On the Boundary, p. 59.

[24] The New York Times, October 23, 1965, p. 31.

Mrs. Tillich was a contributing factor in his application of art to theology as well as his continued interest in other cultures. His interest in art dated back to the war years. His study of paintings and their history climaxed when he saw a picture by Botticelli in Berlin. "The discovery of painting," he said, "was for me an experience of decisive importance."[25] From art he gained a better understanding of the estrangement of man and discovered some "Fundamental categories of his philosophy of religion."[26]

Tillich began his teaching career after the war in the University of Berlin. Although he had been trained in the rigid German system, he showed signs while teaching at the University of Berlin, of getting away from the traditional "Herr Professor" approach and leaned toward student participation. He introduced class discussion where it was untried and unheard of there.[27] "After five years at Berlin, Tillich moved to Marburg in 1924 to occupy a chair of theology, and while he was in Marburg, he began work on his Systematic Theology which was not to appear until 25

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[25]Tillich, The Interpretation of History, p. 15.

[26]John Heywood Thomas, Paul Tillich: An Appraisal (Philadelphia: Westminster Press, 1963), p. 12.

[27]Austin C. Wehrwein, "Right Question Pleases Tillich," The New York Times, May 5, 1963, p. 69.

years later."[28] He later taught a short time at Dresden and Leipzig, and in 1929, accepted the chair of philosophy at Frankfort University.

While at Frankfort, he showed an active interest in several areas of learning. McKelway reported, "During this period, Tillich wrote and spoke on a wide variety of philosophical, theological and political subjects in which the basic concepts found later in his systematic theology may be seen in their formative stages."[29] By 1933 he had become a member of the senate of the University of Frankfort. He was an active member of this group "when four hundred well-armed brown shirts came and beat up the radical students."[30] His open antagonism toward national socialism eventually brought about his dismissal from the University of Frankfort. When Hitler's brown shirts arrived, he denounced them. It cost him his job. "I had the honor," he later recalled with pride, "to be the first non-Jewish professor dismissed from a German university."[31] It was characteristic of Tillich as a man that he did not

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[28] The Times (London), October 25, 1965, p. 14.

[29] Alexander J. McKelway, Systematic Theology of Paul Tillich: Review and Analysis (John Knox Press: Richmond, 1964), p. 17.

[30] "Citation of Ten in Yale Ceremony," The New York Times, June 20, 1966, p. 26.

[31] Quoted in Newsweek, November 1, 1965, p. 60.

leave the country immediately; he visited the Nazi minister of education. "For a full hour," Dr. Tillich recalled, "we discussed the Old Testament and the importance to Christianity of the Jewish tradition. At the end of that hour, I knew it was over."[32] He was brought to the United States and became a professor of philosophy and theology at Union Theological Seminary through the influence of Reinhold Neibuhr. He held this position until 1955.

## The American Transition

The period of American transition lasted for approximately fifteen years from 1933 to 1948. I have selected these years because they represent a time when Tillich had many problems of adjustment to the American language, culture, religious atmosphere and speaking situations. At the close of this period he completed the Protestant Era and The Shaking of the Foundations, both of which were published in 1948. In these years of adjustment and further development at Union, his first volume of Systematic Theology began to take its final form for an appearance in 1951.

In America Tillich found a different atmosphere. The authoritarianism of Germany was replaced by another border experience with freedom of thought and inquiry. Tillich described his discovery of the American attitude by saying, "I saw the American courage to go ahead, to try, to

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[32]The New York Times, October 23, 1965, p. 31.

risk failures, to begin again after defeat, to lead an experimental life both in knowledge and in action, to be open toward the future, to participate in the creative process of nature and history."[33] His new freedom seems to have inspired him to greater accomplishments. This experience not only deepened his thinking in American thought but helped him rid himself of intellectual provincialism.[34]

His work in America, however, was not without difficulty. His proficiency as a teacher and lecturer was now hampered because of inadequacy in the use of the English language. At the age of 47 he had to learn a new language and a new culture. The Christian Century reported that in 1935 he was struggling to learn his eighth language, which was English.[35] But he made it so well that the University of Chicago conferred on him a doctor of humanities after he went to Union Theological Seminary. His German background and his orientation in the classical languages made it difficult to communicate with the students. With respectful mystification, one student suggested that his lectures were translucent and turbid.[36]

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[33]Quoted in Kegley and Bretall, p. 10.

[34]Vahanian, Nation, September 5, 1959, p. 119.

[35]"Tillich to Chicago," Christian Century, July 4, 1962, p. 832.

[36]Time, October 29, 1965, p. 80.

Dr. Tillich worked diligently to conquer the language problem. His inability to use the English language effectively not only hampered his classroom presentation but also his public speaking engagements and his writings. He conquered the problem through his own diligent efforts as a scholar, through the interplay with students and colleagues, and through the attention of editors such as Professor John Dillenberger.[37] R. M. Brown describes how well his transition developed: "For as Tillich's English improved, students began to discover that here was a superior mind that was really willing to deal in patient fashion with the groping, fumbling American attempt at profound thought."[38]

Because of his inability to use English, his popularity as a speaker was slow in coming. The American people were not quite ready for his philosophical turns and his unavoidable Germanisms in such words as "Crucification," and "Virginal birth," or in sentences like, "I know vat zis tree means to me, but vat does zis tree mean to itself?"[39] Here again Tillich was on the boundary between two languages. He never really forgot the turmoil and frustration of these years of transition. He recalled in the 1930's

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[37] The New York Times, October 23, 1965, p. 33.

[38] Commonweal, January 21, 1966, p. 472.

[39] Ibid., p. 472.

how the "open doors" would always close on him and how he would speak at a university and never be re-invited.[40]

Tillich during these years showed a continued interest in the German refugees in the United States. As a refugee he not only spoke their language but understood their plight.

> During the war, Dr. Tillich was active in aiding refugees from Nazi tyranny. He served on many committees and maintained his interest in refugee relief work through the 1950's. He was decorated for his work by the West German Government.[41]

Even in this work he found himself on the borderline between true Germany and Nazism. In his relationship with the refugees he spoke against the National Socialism of Germany. He suggested at a meeting of 5000 German Canadians that loyalty to Hitler and the National Socialism was betraying true Germany. Germany had already lost its great scholars and professors, who were replaced by young men loyal to Nazism.[42] Tillich was living on the boundary between two nations and two continents. He participated in both and belonged to both.

Tillich became a loyal American citizen. By 1940, he had received his citizenship through naturalization. His opposition to Nazism was well-known. He fought for the rights of the individual and at the same time opposed

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[40] Ibid.

[41] Ibid.

[42] The New York Times, October 23, 1965, p. 33.

Communism. He accused Communism of being a social movement "of puritan character and with a fanatical faith."[43] He helped to organize the Emergency Civil Liberties Committee composed of 150 clergymen, educators and professional men. This organization was to aid people in maintaining their constitutional rights. It was never on the Attorney General's list of subversive groups. However, his loyalty to America was revealed when some of the members were accused of having Communist affiliations; Tillich and Rev. George A. Buttrick resigned.[44] Tillich wrote,

> My attention has been directed to the fact that the names of people sponsoring or participating have been attacked as fellow travelers. Since I am unable to judge the justification of these accusations, I am withdrawing.[45]

During these years, Dr. and Mrs. Tillich were making friends and developing an appreciation for America. "His unpretentious dignity and gentle warmth made friends and admirers for him wherever he moved."[46] They had friends from San Francisco to Boston, Gottingen, Hamburg, and Tokyo. "In these and other centers, groups regularly met in homes

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[43]"Prof. Tillich Likens Communist to Fanatical Religious Faith," The New York Times, March 30, 1952, p. 34.

[44]Rev. George A. Buttrick was pastor of Madison Avenue Presbyterian Church, New York City.

[45]"Two of Forty-One Sponsors Quit Liberties Unit," The New York Times, January 20, 1953, p. 44.

[46]Time, October 29, 1965, p. 82.

and clubs to study his work and propagate his ideas."[47] He seemed to love the sea, which to him represented infinity. He and his wife, Hannah, usually spent their summers near the seashore at East Hampton, Long Island. On the other hand, he loved the countryside and developed a special interest in the western desert.[48] In his social life, "He was not above sipping a glass of white wine in a night club or joking with an undergraduate, and perhaps above all, he was not afraid, either for himself nor what he wrote.[49] Here, again, Tillich's life was on the boundary between city and country, the church and community.

In the transition years, Tillich was building a solid foundation. He was preparing philosophically, theologically, linguistically, and culturally for the emerging American after the second World War. He was beginning to emerge as the mammoth cathedral. The London Times reported, "Indeed, he was already a legend in Union Theological Seminary long before he left in 1955 on reaching retirement age."[50]

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[47] New Yorker, November 13, 1965, p. 134.

[48] "Top Theology Scholar Dead," The Daily Oklahoman, October 24, 1965.

[49] The New York Times, October 23, 1965, p. 31.

[50] The Times (London), October 25, 1965, p. 14.

## The Mammoth Cathedral

Paul Tillich is like a gothic cathedral. A person has to walk around him to see him. The height and depth of his structure challenges the thinker with philosophical questions and encourages the search for theological answers. The man, like the gothic architecture, points beyond himself to the final revelation, the ultimate truth and the ground of being. Tillich thought of himself as a Christian theologian, but some considered him as a philosopher. "Beyond either, he was a living, thinking man who managed, in the seventy-nine years that he lived, to encompass with his mind and heart an extraordinary range of shocks and searchings of an extraordinary period of history."[51] Tillich, therefore, cannot be dismissed; he must be considered from many points of perspective. The Christian Century suggested,

> Not all cathedrals are satisfying. But they should not be dismissed by the passerby. First come in and look around. Not many of us are capable of viewing the world from the articulated ontological base which was Tillich's. We do not respond to all the ways and shadows which fall in the cathedral of his thought.[52]

Phases of the cathedral dimensions of Tillich are to be seen in his teaching, speaking, and writing activities related to universalism, theology, politics, and peace.

In spite of the fact that Tillich had difficulty in

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[51] Time, October 29, 1965, p. 80.

[52] "Courage to Be," Christian Century, November 3, 1965, p. 1340.

his early years of teaching in America, he became a popular teacher and held some of the highest professional positions in this country. When students could understand his speeches, they began to become excited about the stimulation of sharing and participating in the interaction of his classroom sessions. M. W. Hess reported that, "He is as popular with the Harvard and Radcliffe students as Schelling and Hegel were among their own students in their heyday at Jena and Berlin."[53] People were attracted from all over the country to study with Dr. Tillich, and "scores of young theologians came annually to sit at his feet."[54] While teaching at Harvard, indications are that he was instructing around 800 students a semester.[55] He loved to teach and in spite of the fact that his friends wanted him to retire, he said at the age of seventy-five (before going to Chicago) that he could not live without teaching and so "would try it one more year."[56]

Tillich had some enviable positions as a teacher. He not only had taught at four leading German universities, but was also professor of theology at Union Theological Seminary, the crossroads of the intellectual- theological-

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[53]Hess, Catholic World, CLXXXIX (September, 1959), 424.

[54]The Times (London), October 25, 1965, p. 14.

[55]"Westward Ho!," Newsweek, January 25, 1962, p. 82.

[56]Christian Century, July 4, 1962, p. 832.

philosophical world. During his twenty-two years at Union, he was recognized as the great philosopher-theologian of American Protestantism and became the "Idol of thousands of thinking ministers."[57] At Harvard he had the distinguished honor of having the title of University Professor. This position is given to only a small number of scholars who were privileged to work "on the frontiers of knowledge without restrictions to a field."[58] This position was in harmony with his life. It placed him on the border between what was known and what was yet to be discovered. Tillich was sixty-eight and a member of the Evangelical and Reformed Church when he accepted this highest academic distinction at Harvard in 1955. From Harvard, some seven years later, he moved to Chicago. For the first time in American history, a business firm, John Nuveen and Company, endowed a chair in a divinity school. The President of the investment company, John Nuveen, gave the purpose of the endowment. He said,

> High principles and sound business ethics are rooted in true religion . . . The most important struggle . . . is for the possession of men's hearts, minds, and souls. We believe that theology plays the leading role in this competition.[59]

Paul Tillich had the privilege of filling this position and lecturing on the relevance of love to religion. Before his

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[57] Newsweek, May 2, 1955, p. 89.

[58] "Theologian Wins Chair for Harvard Research," The New York Times, April 28, 1954, p. 29.

[59] Christian Century, July 4, 1962, p. 832.

death, Tillich had accepted an invitation to become an honored professor at the New School for Social Research. Tillich suggested the effects of some of these changes upon his life,

> In the years between 1950 and 1960 my external situation underwent considerable change: my retirement from Union Theological Seminary, my appointment as university professor at Harvard, my increased lecturing activities at institutions of higher learning in America and Europe, and finally--though only recently --my encounter with the East through a lecture trip to Japan. The experiences produced by these events had a definite influence on my thinking, especially when they converge with inner dialectics of my thought.[60]

In 1930's, Tillich obviously experienced difficulty in communicating the English language. He was able to conquer this difficulty and became a popular campus speaker and a well-known lecturer. He spoke in Germany, Japan, and the United States. He was a perennial university commencement speaker and often filled the largest lecture halls on university campuses.[61] He knew how to encounter the intellectual students as well as the visiting professional dignitaries. "Sophisticates everywhere flock for very simple reasons to hear a superior sophisticate analyze what ails them even in their sophistication."[62] Vahanian reported that "now a university professor at Harvard,

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[60]Paul Tillich, "On the Boundary Line," Christian Century, December 7, 1960, p. 1435.

[61]Newsweek, November 1, 1965, p. 60.

[62]Christian Century, May 8, 1957, p. 582.

he spends almost as much time on the road as he does on his teaching duties."[63] His popularity grew until he had to turn down many invitations. The New York Times reported that while he was in Chicago, he was still thinking, teaching, and preaching all over the country.[64] According to R. M. Brown, "A succession of student associates and tutors had to protect Tillich as best they could from the unending stream of invitations and requests for repeat performances."[65] A person, therefore, can begin to see something of the greatness of Tillich as a speaker. Much of this popularity, no doubt, was built upon his reputation as a writer.

Writing constituted possibly one of the highest towers in the cathedral that was the man Tillich. While Tillich was in Germany, he was beginning to gain some recognition as a philosopher and theologian through his theological essays and magazine marticles which later were formulated into a book. In America, he was constantly contributing to magazines. He wrote a three volume set of Systematic Theology, three books of sermons, and several other books dealing with subjects such as courage, faith, culture, Protestantism and world religions. Newsweek gave a summary statement on his writings.

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[63] Vahanian, Nation, September 5, 1959, p. 117.

[64] The New York Times, May 5, 1963, p. 69.

[65] Commonweal, January 21, 1966, p. 472.

> One measure of the man might be found in the fact that while Tillich wrote nineteen books on theology, twenty others were written about him. Together the books offer the protestant a liberal basis for re-evaluating his own faith and for establishing a Tillich-like concern for the human condition.[66]

The theologian said in an interview about a week before his death,

> I think my influence is already felt all over the world through my books except for England. More than twelve of my books have been translated into Japanese.[67]

Tillich received a number of awards and honors. The West German Embassy awarded him the Goethe Plaque in 1956. Heinz Krekeler, West German ambassador, hailed his achievements during an era of recklessness and calamitous upheaval in sustaining the concept of dignity and freedom of the individual.[68] In 1958 he received the Goethe Prize given annually to the person "whose life work has contributed to the understanding among nations."[69] This award was indicative of his borderline experiences between nations. He also received the Annual Peace Prize Award by the West German Book Dealers Association in 1962,[70] and later the

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[66] Newsweek, November 1, 1965, p. 60.

[67] New Yorker, November 13, 1965, p. 64.

[68] "Theologian at Harvard Honored by Germans," The New York Times, November 6, 1956, p. 33.

[69] "Harvard Theologian Honored," The New York Times, June 6, 1958, p. 60.

[70] "Germans Cite Tillich," The New York Times, March 3, 1962, p. 19.

peace prize in connection with the International Book Fair in Frankfort. On this occasion, Bishop Otto Dibelius of Berlin described Tillich as the "spiritual caretaker of this divided world." He said the German-born theologian "breathes the spirit of both countries."[71] His honorary degrees in this country were numerous. For example, in 1956 he received the Doctors of Letters from Franklin and Marshall College. During the time that Tillich was in America, McKelway points out that he received more than ten honorary degrees.[72]

Tillich did not take an active interest in American politics as he had in Germany, but he was concerned. "He taught his students to look upon religious socialism, if and wherever it could be found, as the embodiment of the Biblical prophetic message."[73] He advocated fairness in politics, and when the controversy was raging in 1960 on whether a Roman Catholic should run for the presidency, he signed the following statement, "We feel bound to warn against the grave injury to our national life, if it becomes established that a member of a Roman Catholic minority is automatically excluded from the presidency."[74]

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[71]"Dr. Tillich gets Peace Prize at the Frankfort Book Fair," The New York Times, September 24, 1962, p. 27.

[72]McKelway, p. 18.

[73]The Times (London), October 25, 1965, p. 14.

[74]"Clergymen seek Unbiased Vote," The New York Times, November 4, 1960, p. 24.

Tillich had an international flavor. He not only was accepted and honored internationally at different times, but the nature of his theology seemed to promote peace and healing to individuals and nations. His concern for peace was shown in his acceptance to participate in a peace conference where the group analyzed Pope John's encyclical, "Pacem in Terris." At the meeting in New York where representatives from fourteen countries gathered for this analysis, Tillich spoke of several limitations of the Pope's ideas. A reporter wrote, "He said that it reached only as far as the western Christian humanist tradition, thus leaving out the East, and it was ambiguous in its discussion of power and force."[75] Tillich was chosen along with Dr. L. Pauling and Dr. Robert M. Hutchins to make this evaluation. He felt that peace, especially to the individual, is brought by the infinite crossing the border line into the finite, "Finitum Capax Infiniti." "In that crossing healing power becomes available to all who are open to it."[76]

In his twilight years Tillich was still very active. He had become aware that many young theologians and seminarians were turning from him to the more fashionable Bultmann and Bonhoeffer and possibly were listening to a few of

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[75]Paul L. Montgomery, "Pope John's Peace Call Draws Responses Here," The New York Times, February 19, 1965, p.3.

[76]H. T. Lehmann, "Books Beyond Boundaries," Christian Century, November 14, 1962, p. 1392.

the radical theologians.[77] He knew of the limits of history and the place his theology would likely have in the future.

> He reminded us that he too knew the limits history places on any man's achievement: someday his own work would not stand apart as it now does (There on the shelf next to Barth's dogmatics--the only other really audacious Protestant system of our century!). In the perspective of history people would see it as a part of a chapter in a longer book, the record of 20th century thought.[78]

There were some who thought that Tillich had gained a spiritual "second wind" as he endeavored to defend his approach to theology. He was a man of extraordinary gifts and seemed to possess great intellectual and spiritual riches either for inspiration or controversy.[79] "He thrived on discussion and coped with controversy (even as he helped generate it) and he was not surprised that assaults on his approach were mounting."[80] In November of 1965, he had participated in a lively discussion with T. J. Altizer on the campus of the University of Chicago. He enjoyed this encounter and had planned to continue it the next day, but that night he suffered a heart attack and was taken to the Billings Hospital where he died a few days later. In

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[77] Time, October 29, 1965, p. 80.

[78] Christian Century, November 3, 1965, p. 1340.

[79] Paul Tillich, The Future of Religions (New York: Harper and Row Publishers, 1966), p. 23.

[80] Christian Century, November 3, 1965, p. 1340.

reality Tillich was on the borderline to the end of his life.

In some ways it was a Kairos, right time, for Tillich. He had lived to see the fulfillment of his life's work. His third volume of the Systematic Theology had been completed about two years. After that, he gave himself generously and energetically to his students and his audiences. "For although Dr. Tillich remained vigorously alert and mentally quick until the end of his 79 years, he had substantially completed his theological work."[81] His interests had turned to a new arena: to the other world religions. "It is significant and it is perhaps symbolic that the last public lecture of Paul Tillich was entitled 'The Significance of the History of Religions for the Systematic Theologian.'"[82] It appears that his death brought the introduction of another new field of thought. This interest had been stimulated by his visit to Japan which probably inspired his book, Christianity and the Encounter of World Religions.

The height and depth of the mammoth cathedral was seen not only in the man as a theologian, philosopher, writer, speaker and his dynamic activities and interests, but it was further emphasized by an editorial tribute from

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[81] Commonweal, January 21, 1966, p. 471.

[82] Tillich, The Future of Religions, p. 31.

The New York Times which said,

> He was among the foremost Protestant Theologians and of contemporary philosophers, yet his prolific provocative writings also probed art and literature, ethics and education, economics, politics, sociology, psychology and even psychotherapy . . . . As an admirer put it, "Paul Tillich's contribution is the successful interpretation of Christian truth for an age of doubt."[83]

Out of his early experiences in Germany he developed a consciousness of the Divine. His inquisitive mind and personal experiences led him down a path of philosophical inquiry searching for theological affirmations. His ability as a writer, teacher, and speaker enabled him to share these insights with others. Through a life of conflict which traversed parts of two centuries and two continents, his theological system eventually emerged to take its place on the boundary of the theological cross-currents of this age.

## Cross Currents of Theology

Tillich found a freedom of theological expression in America which ranged from nineteenth century orthodoxy and later fundamentalism to liberalism and naturalism. He discovered a heterogeneous, open-minded audience which was receptive to confronting new interpretations of theological ideas. The intent, therefore, of this section is to report the theological cross currents of the first half of the twentieth century in order to establish a context for the encounter with Tillich's theological ideas.

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[83]"Paul Johannes Tillich," an editorial tribute, The New York Times, October 27, 1965, p. 46.

## Calvinism

Probably no other country in the world has been more deeply influenced by conservative theology than was America during the late nineteenth century. This strong Calvinistic and Anabaptist thinking is readily seen in the popularity of The Outlines of Theology by A. A. Hodge of Princeton (Presbyterian) and Systematic Theology by A. H. Strong of Rochester (Baptist).[84] In conservative circles in America these books are still significant. Calvin has made contributions in many areas of theology; however, his work suffers from certain deficiencies.[85] In essence, Calvin held to the sovereignty and transcendence of God, original sin, the atonement of Christ and the benefits received by grace through the work of the Holy Spirit, the doctrine of election (or predestination) and two sacraments.[86] Some of the fundamental relationships and further insights are discovered in the statement that Calvinism

> lies in a profound apprehension of God in his majesty, with the inevitably accompanying poignant realization of the exact nature of the relation sustained to him

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[84]Walter M. Horton, "Systematic Theology," Protestant Thought in the Twentieth Century, ed. A. S. Nash (The MacMillan Co.: New York, 1951), p. 106.

[85]Wilhelm Niesel, The Theology of Calvin (Philadelphia: The Westminster Press, 1956), p. 9.

[86]John Calvin, Institutes of the Christian Religion, trans. John Allen (Philadelphia: Presbyterian Board of Christian Education), I, 45-594.

> by the creature as such, and particularly by the sinful creature . . . . In Calvinism then, objectively speaking, theism comes to its rights; subjectively speaking, the religious relation attains its purity; soteriologically speaking, evangelical religion finds at length its full expression and its secure stability.[87]

Calvinism, linked with the spirit of revivalism, was an important influence on the religion of eighteenth century America. Calvinism had found a new champion in Jonathan Edwards.[88] The new vitality from the enthusiasm of Jonathan Edwards soon ran, however, into the consciousness of inconsistencies.[89] Nevertheless, this religious fervor gave Calvinism, according to Horton, "new vigor and new relevance by infusing into it the spirit of the great awakening and making it the favorite vehicle of revivalistic preaching."[90] On the frontier it was a unique combination of Arminian Methodists and Calvinistic Presbyterians who won the west.

With the closing of the frontier and the rise of devastating, challenging forces, Calvinism was doomed. Darwinism was gaining inroads into classroom instruction.

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[87]Samuel MaCauley Jackson, ed. The New Schaff-Herzog Encyclopedia of Religious Knowledge (Grand Rapids: Baker Book House, 1963), II, 359-60.

[88]Vernon L. Parrington, Main Currents in American Thought (New York: Harcourt, Brace and Company, 1927), I, 152.

[89]Ibid.

[90]Horton, "Systematic Theology," Protestant Thought, ed. A. S. Nash, p. 106.

Intellectuals were questioning the authority of the Bible. Calvinism began to stagger under the onslaught of scientific objectivity and the historical-critical approach to the study of the Bible. Even though higher criticism had begun much earlier, the influence of critics' concerns over authorship, date, message, and the literary analysis of Biblical passages forced traditional literalism to give ground. Chairs of theology in Presbyterian and Congregational seminaries were being filled with more liberal thinkers. "If Calvinism survived this break, as it did at Princeton and other conservative schools, it no longer was the aggressive forward-looking Calvinism of Edwards and Finney, but a defensive armor-clad system beset with fightings and fears, within and without."[91] Calvinism never recovered its influence in American theology. Other theological forces began to challenge the minds of theologians, preachers, and laymen. The development of other theological thoughts of the first half of the twentieth century may be divided into three different periods: (1) a period of growing liberalism roughly 1900 to 1920 (Vernon L. Parrington places the movement in the rise of liberalism from 1903 to 1917),[92] (2) a period of sharp controversy and revolutionary re-alignment between 1920 and 1935, and (3) a period of constructive restatement since 1935, involving Neo-liberalism, Neo-naturalism and Neo-orthodoxy.[93]

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[91] Ibid., p. 107. [92] Parrington, p. xxxvi.

[93] Horton, "Systematic Theology," Protestant Thought, ed. A. S. Nash, p. 106.

## Liberalism

The decay and deterioration of the influences of Calvinism and revivalism made it possible for the liberal movement to make a strong bid for the allegiance of the American mind. Liberalism had its origin in German philosophical idealism which followed two distinct trends. On the one hand Kant, Ritschl, and Troeltsch had encouraged a social trend which leaned toward positivism and humanism, while Schleiermacher, Hegel, and Lotze were concerned with mystical and metaphysical trends leading to pantheism. All of these men influenced American liberalism. However, Horton suggests, "Of all the German Idealists, the most generally influential in the early twentieth century were Schleiermacher (his appeal to Christian experience, not his pantheism), Lotze (interpreted as a personal theist by Bowne, King and others) and Ritschl (whose ethical theism became a principle source of the social gospel movement)."[94]

Evidently there were three major influences which gave rise to the modern liberal thought. The first was the theology of religious experiences advocated by Schleiermacher, 1768-1934. He became known as the father of liberal theology. The second was Biblical criticism; finally, there were changing attitudes toward science.[95]

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[94] Ibid., p. 108.

[95] John Dillenberger and Claude Welch, Protestant Christianity (New York: Charles Scribner's Sons, 1954), pp. 181-204.

Liberalism was searching for truth in its own way. As a result of its discoveries, the consequent affirmations were in conflict with tenets of Calvinism. A positive good nature of man replaced a depraved sinful nature. A concept of growth toward a better life was substituted for the doctrine of election while freewill became significantly more important than pre-destination. Also the immanence of God was predominant over the concept of transcendence, as a result the supernaturalistic influence receded. The liberal ideas, of course, were influenced by the development of higher criticism.

The historical-critical approach to the study of the Bible questioned the authority of a literal interpretation of the scriptures. Fundamentalists, of course, would be less inclined to argue with lower criticism, but certainly would be opposed to the efforts and affirmations of higher criticism. There was a concerted effort of higher critics to look at the Bible objectively, to dissect it into minute parts, and to eliminate the miraculous and the supernatural influence in an effort to establish the facts. The time of the writing, the sources as well as the place, authorship, language, and the message became very important to the new scholars of the Bible.

Albert Schleiermacher placed an emphasis on the immanence, or the indwelling presence of God, and man became aware of this immanence through consciousness. This

conscious awareness develops a feeling of dependence which constitutes the basis of religion. The liberals adopted this thought in their emphasis on the immanence of God to counteract supernaturalism. Ritschl (1822-1889) placed an emphasis on the kingdom of God in action. This view influenced liberalism's adoption of belief in progress. Ritschl stood in the tradition of Schleiermacher in holding to the centrality of Christ and placing the affirmation of faith in Christian experience. He described the gospel as, "an ellipse with two faces; (1) justification and reconciliation and (2) the kingdom of God . . . . Reconciliation is for the sake of the kingdom, the organization of humanity through action inspired by love."[96] Consequently, Ritschl was able to reclassify the classical doctrine of sin and reject the doctrine of original sin. He insisted that God was love, and he refused to accept love as a mere attribute of God like justice and power.

The liberal spirit evolving from nineteenth century intellectualism and philosophy based on experience developed a reputation for open-mindedness, tolerance, humility, and devotion to truth. The specific development of the liberal spirit, according to Dillenberger, led to a respect for science, a skepticism regarding the achievement of certain knowledge of ultimate reality, and a stress on the principle of

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[96]Quoted in Dillenberger and Welch, p. 119.

continuity, emphasizing likenesses rather than differences.[97] The movement promoted a strong confidence in the nature of the goodness of man, progress for the future, and the immanence of God.[98] Liberalism emphasized the dignity of man rather than his regeneration, the possibilities of human achievement rather than the present failures. These developments were based on social idealism, the authority of Christian experience, the centrality of Jesus Christ, and the thought that the kingdom of God could be achieved through Christian action.

Ritschl's emphasis on Christian action probably influenced the efforts and thoughts of Walter Rauschenbusch (1861-1918). Ritschl recoiled from Hegelianism and Aristotelianism to a practical experience based upon God as correlative to human trust. Faith recognizes God in an active relation to the "Kingdom, but not at all as self-existent."[99] Liberalism, therefore, enjoyed an emphasis on the kingdom of God in action. The social gospel of Rauschenbusch moved into a place of prominence during the liberal era. Filson stated, "Christians personally redeemed by Christ are under urgent obligation to give to their social living a positive

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[97] Ibid., p. 212.

[98] Mehta, New Yorker, November 13, 1965, p. 324.

[99] Albrecht Ritschl, Encyclopedia Britannica, XIX, 322B.

expression of the mind of Christ."[100] The social gospel movement was probably the most active formative force of the liberal theology in the first two decades of the twentieth century. The expression of this social consciousness was best presented in Henry C. King's Theology and Social Consciousness in 1902, G. B. Smith's Social Idealism and the Changing Theology in 1912, and W. Rauschenbusch's Theology for the Social Gospel in 1918.[101] Walter Rauschenbusch became, in essence, a driving force for the social gospel movement.

One of the important concepts of liberalism was its stress on the immanence of God as the inner divine spirit working in nature. Harnack sought to delineate the unreal from the real and as a result, he sought to present a gospel free from miracles, demons, and the end of the world.[102] In the liberal interpretation "since the divine is present in all nature there can be no miracles in the sense of divine intrusion into the natural order."[103] Such an intrusion would be inconsistent because it would force God to work against himself.

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[100]Floyd V. Filson, "The Study of the New Testament," Protestant Thought, ed. A. S. Nash, p. 60.

[101]Horton, "Systematic Theology," Protestant Thought, ed. A. S. Nash, p. 110.

[102]Adolph von Harnack, What is Christianity (London: Williams and Norgate, 1901), pp. 1-10.

[103]Dillenberger and Welch, p. 215.

The liberal emphasis on the humanity of Jesus and the goodness of man drove a wedge between itself and the orthodox position of the church on the creeds and the historical Jesus. Man may sin, but this was an impulse coming from his animal nature rather than from an original or inherent sin. The sole authority of life was God rather than the Bible, the Church, or tradition. The earthly kingdom of justice and the brotherhood of man replaced the traditional eschatology. Faith was to be a manifestation of confidence in the progress of man in the future. Man was essentially good, and this made ethics prior to theology. It was in this area that liberalism was very close to humanism. In fact, liberalism later had to back away from some of these thoughts or fall in with humanism.

It thus appeared that the orthodoxy of the nineteenth century was being replaced by a formidable liberal movement. Orthodoxy had not only suffered from the blows of liberalism, but other forces had helped to shake the foundations of its theology. Karl Marx had challenged Christianity by calling it an opiate of the people and an enemy to a better society. Marxism, as a philosophy, is better understood in terms of "economic materialism."[104] Orthodoxy was further frustrated by Sigmund Freud's effort to dismiss religion as psychologically childish and a method of escape.[105] Friedrick Nietzsche

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[104]Tillich, On the Boundary, p. 88.

[105]Sigmund Freud, Moses and Monotheism (New York: A. A. Knopf, 1939), p. 166.

had argued that the traditional God was dead. With these weapons, the forces of opposition against orthodoxy and some well-meaning messengers of the gospel and theologians almost smashed the tottering Calvinistic theological structure.

## Fundamentalism

In America many people reacted against this liberal trend. Some persons began to see the weakness in the liberal structure. John Bennett said, "It [liberalism] found itself with little to speak to the conditions of man in conflict, tragedy, and failure."[106] Probably the most pronounced opponents to liberalism in the second and third decades were the fundamentalists. Fundamentalism never was actually adopted by any particular denomination. It started as early as 1910, when several denominations began to ask candidates for ordination whether they believed in the inerrancy of the scriptures, the blood atonement, the virgin birth, the bodily resurrection, and the supernatural elements in religions.[107] From these basic positions fundamentalism developed the concept that traditional Christianity was incompatible with modern Christian thought. Consequently, its followers tried to preserve or protect Christianity from

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[106]Waldo Beach and John C. Bennett, "Christian Ethics," Protestant Thought, ed. A. S. Nash, p. 121.

[107]Horton, "Systematic Theology," Protestant Thought, ed. A. S. Nash, p. 113.

the attacks of science and liberalism. "Fundamentalism is to be distinguished from other forms of conservatism by its self-conscious and inflexible resistance to the entire liberal development."[108] To fundamentalists, to deny the virgin birth was to deny the incarnation and deity of Christ. The fundamentalists through the writing of John Gresham Machen, Christianity and Liberalism, 1923, protested against the defective sense of sin, the efforts toward rationalism, and the false optimism of liberals regarding man's nature.[109] "Modern liberalism has lost all sense of the gulf that separates the created from the creator. According to modern liberalism, there is really no such thing as sin."[110] E. Y. Mullins in Christianity at the Crossroads, 1924, questioned the liberal effort to de-emphasize the significance of the scriptures and the uniqueness of Christ.[111] These writers saw a real danger of reducing a spiritual thing to the status of materialism.

The reaction of liberalism to the accusations of fundamentalism was generally to disregard them. Liberals

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[108]Dillenberger and Welch, p. 227.

[109]John Gresham Machen, Christianity and Liberalism (New York: The MacMillan Co., 1923), p. 2.

[110]Ibid., p. 6.

[111]E. Y. Mullins, Christianity at the Crossroads (Nashville: Sunday School Board of the Southern Baptist Convention, 1924), pp. 138-254.

felt that the weaknesses of other positions and the conditions of progress gave them security. Even though John Machen did not hold to literalism but argued that lower criticism of the Bible did not justify changes in orthodox doctrine, there were others who strongly adhered to the inerrancy of the scriptures. The inerrancy of the Bible was not only untenable to liberals but was idolatrous in that it exalted the finite to a place of authority which belonged only to God. The forces of traditional orthodoxy had been sufficiently discredited, and in reality, in their opinion, the meaning of revelation did not rest in tradition or the creeds but with God himself. The spiraling economic and social atmosphere of progress had added to the complacency of the liberals, especially up to the first World War.

## Humanism

A formidable foe for liberalism was humanism. After the first World War, there was still considerable optimism for prosperity and social progress. After the crash of the late 'twenties and the early 'thirties, humanism was beginning to make itself felt on the American scene, as indicated by the lectures of Johannes Aver.[112] Instead of battling science or trying to work out compromises, religion, according to this view, should trust science and accept social reform and the accomplishments of mankind as sufficient guides

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[112]Johannes Aver A. C. F., Humanism States Its Case (Boston: The Beacon Press, Inc., 1933).

to faith and morals.[113] Erich Fromm, the humanist psychologist and philosopher, not only questioned liberalism but considered self-estrangement as an important concept.[114] Self-estrangement played a major role for Tillich as well as Fromm. Erich Fromm's concept of the growth of man was not a unilinear revolutionary development, but rather was that man must separate himself from nature and fellow man before he can be reunited to the same. Fromm believed that this unity "can be arrived at only after man has experienced this separateness, after he has gone through the stage of alienation from himself and from the world and has been fully born."[115] Humanism carried liberalism to the edge of naturalism, which was farther than it wanted to go. The recoil of liberalism from this encounter brought it back almost far enough to accept Biblical revelation.

## Neo-concepts

By the time Tillich arrived in the United States, a new orthodoxy had begun to appear. This school of theological thought has been called by various names such as Neo-orthodoxy, Neo-protestantism, Crisis Theology, and Dialectical Theology. With the conclusion of the first World War,

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[113] Horton, "Systematic Theology," Protestant Thought, ed. A. S. Nash, p. 113.

[114] D. P. Gray, Review of Man in Estrangement, by Guyton B. Hammond, Catholic World, CCI (February, 1966), 312-14.

[115] Guyton B. Hammond, Man in Estrangement (Nashville: Vanderbilt University Press, 1965), pp. 65-66.

the crash of 1929, the suffering of a great depression, and the emergence of possibly greater world conflicts, man's faith in the goodness of human nature and the continuous spiral of progress was permanently damaged. This group of thinkers sought some more reliable answers. Waldo Beach stated,

> The central theological stress of Neo-protestantism is the recovery of the major note of Augustine, Luther, and Calvin: the absolute transcendent sovereignty of God, whose will orders the whole universe. God is the continual creator, judge, and redeemer of the world.[116]

The Crisis theologians re-defined the essence of sin as man's willful rebellion against the sovereignty of God. This placed the locus of sin in the will. Some fundamentalists would contend that the locus of sin is a manifestation of the original sin which is inherent within man's nature. A more liberal interpretation, however, would argue that the locus of sin resides in an expression of the developed potential of the free will of man. In Neo-orthodoxy, sin was seen as man's efforts to organize the universe around himself as an act of selfish pride and egocentricism.

The answer to sin was not found in the progress of society or in a passive overlooking of the state of estrangement, but in salvation, which involves the appropriation of faith in God's forgiveness through Jesus Christ. Man became a sinner again to the Neo-orthodox in the sense of being separated from the essence of being and the union which can

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[116]Beach and Bennett, "Christian Ethics," Protestant Thought, ed. A. S. Nash, p. 132.

come through salvation. This approach to forgiveness may not solve all the moral problems of the world, but according to Beach, "It can mitigate the conflicts of life, secure some reconciliations out of broken communities, temper justice with love, and bestow on the believers a sense of being forgiven even within the grays of sinful existence."[117]

The criticism of Barth and Brunner of liberal theology was beginning to find favor in America. They had emphasized a scriptural revelation and divine sovereignty of God as opposed to the immanence of liberalism. Reinhold Niebuhr found a Biblical basis for his doctrine of man as creature created in the image of God. The Christian view of man affirms that man created in the image of God is endowed with a soul, spirit, mind, freedom of choice and desire for fellowship. Man's weakness and evilare derived from his finiteness, from his "unwillingness to acknowledge his dependence . . . and to admit his insecurity."[118] Fundamentalism would agree to the Biblical foundation, to the doctrine of man, and to Niebuhr's emphasis on man as sinner but would disagree on the concept of literalism. Probably the most influential work was Niebuhr's book, Moral Man and Immoral Society, 1932.[119]

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[117] Ibid., p. 134.

[118] Reinhold Niebuhr, The Nature and Destiny of Man (New York: Charles Scribner's Sons, 1935), p. 150.

[119] Horton, "Systematic Theology," Protestant Thought, ed. A. S. Nash, p. 114.

Niebuhr, along with Dean Inge, not only criticized the idea of progress but endeavored to show that the "hope of a kingdom of God on earth was not immediately realizable by human effort."[120] Niebuhr concurred with Barth and Brunner in questioning the inherent goodness of man and the value of liberalism's optimism in an earthly kingdom.[121]

Neo-orthodoxy attacked liberalism, according to Beach, on the basis of its innocence in dealing with power, its view of human nature, of the immanence of God, and of its "extension of the personal virtues of the sermon on the mount to relatively impersonal areas of man's collective relationships."[122] A further attack was implied in the idea that the moral dynamic was between where man is and his hope of the future rather than his predicament and what God requires. Bennett stated, "Neo-protestantism finds the theology of liberalism lamentably wanting at two crucial points, (1) in contriving God as the immanental force for good in society, (2) it overlooks the fall of man and the wrath of God."[123] Man is a creature who is ultimately and morally responsible to a transcendent-immanent God as well as to an immanent-transcendent God.

## Thomism

Trudging through the maze of American theology came

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[120] Ibid. [121] Dillenberger and Welch, p. 280.

[122] Beach and Bennett, "Christian Ethics," Protestant Thought, ed. A. S. Nash, p. 135.

[123] Ibid., p. 132.

the traditional views of Catholic Thomism. Thomism had suffered some serious setbacks by the writings of Kant, Hegel, Schleiermacher and others. The influence of Thomism, however, was still growing in America through its educational efforts. Its theological concepts go back to St. Augustine, the Franciscan, but primarily to St. Thomas Acquinas (1227-1274). As a scholar, Acquinas had been influenced by the logical procedures of Aristotle. Much of American Thomism was derived directly from the thoughts of his Summa which was divided into three parts--theology, ethics, and Christ. God, for Acquinas, becomes the first cause of a connected series of causal relationships; however, God himself is uncaused. He is existent only in "act (actu) that is pure actuality without potentiality and without corporeality."[124] His essence is "actus Purus et Perfectus." This follows from a five-fold proof for the existence of God. In the opinion of St. Thomas, the proposition of Deus (God) and Esse (being) becomes the same, because the subject and verb are synonymous since God is his own being. In explaining this position, Tillich said, "But since we do not know about God, what he is, that proposition is not known by itself, but must be demonstrated through those things which are more known with respect to us, that is through his effects."[125] This

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[124]Jackson, p. 423.

[125]Paul Tillich, Theology of Culture (New York: Oxford University Press, 1959), pp. 16-17.

implies the necessity of an effect-to-cause reasoning. The way to God, therefore, is through inferences which are supplemented via authority. Consequently, St. Thomas replaces the immediate rationality or knowledge of God recognized by the Franciscans with an argumentative rationality. All theological statements tend to be on the same level of authority, and the Bible becomes a collection of true propositions established by Aristotelian reasoning instead of primarily a guide book to contemplation.[126]

Liberalism has emphasized the immanence of God, the goodness of man, the naturalistic approach, and a progressive society as contrasted to Thomism's transcendent sovereignty, man as sinner, a touch of the miraculous, and the kingdom of God in the church. Liberalism would question the rationalistic approach to God and would search for God within the person. As a result, to the liberals, the rationalistic approach to God was useless. Fundamentalism was similar to Thomism with its emphasis on the sinfulness of man, the need for salvation, and authoritarianism. Neo-orthodoxy, in its controversy with liberalism, saw the value of an emphasis by Thomism on the nature of man as sinner and the need for forgiveness, but went beyond Thomism by finding God in all of life and preaching a gospel of a unity within the being.

The cross currents of theology produced some new relationships. Out of the conflicts of liberalism,

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[126] Ibid., p. 16.

fundamentalism, and humanism developed a new alignment in the 'thirties toward realism, which held that universal concepts are outside the mind. Fundamentalism was still firm in its position, but liberalism had recoiled from the brink of humanism to seek some new direction. Horton explains, "By realignment we mean the formation of a strong central block opposed to humanism on the left and fundamentalism on the right in which repentant liberal and moderate conservatives were temporarily united."[127] This new realism included Bowne's personal idealism and Brightman's doctrine of the "Given," and it pointed beyond itself and nature to an objective ground of faith which could not be easily shaken. This depth could be reached, according to Brunner and Barth, by faith in Biblical revelation; according to Rufus Jones and Eugene Lyman, by mystical intuition rationally tested; according to MacIntosh of Yale and Wieman of Chicago, by scientific sources and religious experience. These varieties of realism were discussed in MacIntosh's symposium on Religious Realism published in 1931.[128]

## Constructive Restatement

The period from 1935 to 1950 represented a challenging time, and the conditions of conflict forced a reanalysis

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[127]Horton, "Systematic Theology," Protestant Thought, ed. A. S. Nash, p. 114.

[128]D. C. MacIntosh, (ed.), Religious Realism (New York: MacMillan Co., 1931), pp. 413-31.

of theological thinking. The impact of the second World War no doubt was a factor in the theological upheaval. Theology does not go on in a vacuum. It must acknowledge and respond to the issues of the day to find suitable answers. Daniel D. Williams wrote,

> One obvious sign of the new spirit in theology is that such Biblical words as creation, redemption, resurrection, and last things have come to appear as more indispendable forces than was recognized in the modern period. . . . Of course, terms such as integration, value creation, social progress can be just as theological as Biblical terms.[129]

Theology in this period was on the cutting edge of spiritual, cultural, ethical and social problems. It was engaged in the deepest intellectual search for the meaning of existence.

The trend was away from anthropocentric consideration to a theocentric understanding of religion. New concepts and interpretations of the meaning of man's relationship to God began to emerge. Wieman's Neo-naturalism thought of God as one aspect of the natural world and certainly made room for the whole realm of values, meanings, and purposes, while Niebuhr, Temple, Oman and Inge stressed the need for a dimension of personal depth in Christianity.[130] On the other hand, John Bennett in a Neo-Liberalism endeavored to defend human nature and reason against the Neo-orthodox pessimism.

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[129]Daniel Day Williams, What Present Theologians are Thinking (2d ed. rev.; New York: Harper and Row Publishers, 1959), p. 7.

[130]Horton, "Systematic Theology," Protestant Thought, ed. A. S. Nash, p. 117.

At the same time, he admitted that liberalism needed the correctives of some of the theology of Luther, Calvin, and Augustine.

Protestantism in America today has taken a turn toward a cooperative understanding. Three strong Protestant theologies have emerged in American thinking. The strongest of these is Neo-orthodoxy; however, Neo-liberalism and Neo-humanism certainly are to be considered. The fundamentalists still denounce the Neo-orthodox as modernists. Humanists are being graduated from the American universities by the thousands, and the Catholics are gaining annually. These religious groups, however, are being drawn closer together. The spirit of ecumenicity is gradually helping to create better understanding. For example, today the naturalists give more credence to Biblical revelation and American Neo-orthodoxy would not be so harsh on the use of reason as was Barth.[131] The various conflicting theologies are rallying toward a synthesis of direction and purpose. Daniel Williams states, "The universal theme of the theological renaissance today is that the true human community can come into existence not through human effort alone but through a discovery that God through his own forgiving love does bring men into a sane, humble and personally creative relationship."[132]

Paul Tillich came to America in 1933 to begin teaching philosophy and theology at Union Theological Seminary.

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[131] Ibid., p. 120. [132] Williams, p. 20.

By this time the orthodoxy of the nineteenth century idealism had been replaced in importance by other theologies. The aggressiveness of fundamentalism had subsided. Liberalism had fought its way into prominence but had begun to back away from the brink of humanism. Realism sought a new theological alignment to guard against fundamentalism and humanism. Neo-orthodoxy was beginning to make an impact on Europe and was being introduced into America by an able writer and spokesman, Reinhold Niebuhr. Into this atmosphere of freedom, criticism, conflicts, and emerging Protestant theological thought moved Paul Tillich to become America's greatest theologian.

Through Paul Tillich's functioning on the boundary of theology, he was able to discover common elements in many of the paradoxical positions. Tillich's doctrine of sin and man's estrangement would create some favorable adherents from the Thomists, fundamentalists, Calvinists, and the Neo-Orthodox. Tillich's understanding of the depth of reason and ground of being would attract liberalists and Christian humanists. Tillich's system of thought along with his concepts of acceptance, freedom, and eternal presence served to synthesize the trends in theology. Because of his understanding of the various theological positions, he gained the intellectual and theological respect of most of the religious groups.

## Tillich's Approach to Theology

It was natural for Tillich's Systematic Theology to have a philosophical foundation. This was true not only because of his intensive research and his teaching of philosophy, but because of his dedication to the field of theology. As a professional, he operated on the boundary between the two disciplines. At some universities he was a professor of theology and at others, a professor of philosophy. As a theologian he said,

> I have tried to remain a philosopher and vice versa. It would have been easier to abandon the boundary and to choose one or the other. Inwardly this course was impossible for me. Fortunately, outward opportunities matched my inward inclinations.[133]

Tillich's approach to theology must be understood from the relationship between philosophy and theology, his efforts of correlation, and his process of elimination, as well as the theological norms.

### Relationship of Philosophy to Theology

Tillich felt that a person operating on the boundary between philosophy and theology must have a clear understanding of the nature and relationship between them.[134] Philosophy begins with the question of being. This searching effort goes beyond the nature and existence of a thing to

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[133] Tillich, On the Boundary, p. 58.

[134] Ibid., p. 55.

the meaning of being. Around the word "is" many of the riddles of philosophy reside. Tillich said, "Every philosophy, whether it asks the question of being openly or not, moves around this mystery."[135] Philosophy is continuously seeking a way out of this perplexity regarding the nature of being.

Tillich adopted the term "ontology," which is derived from on (being) and logos (the word). He felt that "ontology is the center of all philosophy."[136] Tillich offered the following definition: "Philosophy is that cognizant approach to reality in which reality as such is the object."[137] With this definition of philosophy, Tillich then proceeded to suggest that philosophy proposes to ask questions of the structure of being and seeks answers in terms of categories, universal concepts, and structural laws.

Philosophy is divided into the analytical and existential schools of thought. The analytical endeavors to analyze linguistic and logical forms which become an essential part of scientific research. Its objective method is

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[135]Paul Tillich, Biblical Religion and the Search for Ultimate Reality (Chicago: University of Chicago Press, 1955), p. 6.

[136]Ibid.

[137]Paul Tillich, Systematic Theology (3 vols.; Chicago: University of Chicago Press, 1951), I, 18.

self-restricting and is almost religious without having contact with religion because of its requirements and demands for truth.[138] The existentialist philosophy, on the other hand, deals more with the situation and problems of human existence.

> They bring into rational concepts what the writers, poets, the painters and architects are expressing in their particular material. What they express in the human predicament in time and space is anxiety and feeling of meaningless. From Pascal in the 17th Century to Heidegger and Sartre in our time, philosophers have emphasized the contact between human dignity and human misery.[139]

Tillich was classified by many as an existentialist. As an existentialist, he was concerned with problems of the anxiety of meaninglessness, of man's protest against dehumanization and strict objectivity of the lack of convictions and man's predicament, and of his freedom.[140] Tillich would agree with John F. Hayward's statement, "His [existentialist] sense for the overwhelming pathos of mankind drives the existentialist to cherish freedom, freedom from political tyranny and scientific mechanism, freedom for fresh and unique decisions, exercised anew in every moment of existence."[141] As a scholar, Tillich was interested in all of

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[138]Paul Tillich, "The Lost Dimension in Religion," Saturday Evening Post, July 14, 1958 , p. 76.

[139]Ibid.

[140]Paul Tillich, The Courage To Be (New Haven: Yale University Press, 1952), pp. 143-45.

[141]John F. Hayward, Existentialism and Religious Liberalism (Boston: Beacon Press, 1962), p. 5.

life, its analytical and existential problems and the theological answers.

Tillich's existential philosophy was influenced by Schelling's attack on Hegel's philosophy of essence, by Kierkegaard's power of existential philosophy, Nietzsche's "Philosophy of Life"; and Heidegger's work somewhat fascinated Tillich.[142] Tillich sought to develop a logical relation between philosophy and theology by classifying the various disciplines as sciences of thinking, being, and culture.[143] He identified thinking and being together. "Therefore, all thinking," he said, "must be structured thinking" in harmony with a system.[144] In other words, problem solving creative innovations must be oriented to the foundation and manifestations of truth in all existence. "Thinking is rooted in the absolute as the foundation and abyss of meaning."[145] Philosophy sought the meaning of being in the structures of life, but it was theology which must finally give the answers to man's existence. "Existential philosophy asks in a new and radical way the question, whose answer is given to faith in theology."[146]

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[142]Tillich, On the Boundary, pp. 56-57.

[143]Ibid., p. 55.

[144]Hamilton, p. 54.

[145]Tillich, The Interpretation of History, p. 39.

[146]Tillich, On the Boundary, p. 57.

Tillich operated on the boundary between philosophy and theology because both were essential to understanding of total man. His own philosophical position had been developed in an encounter with Neo-Kantianism, the philosophy of value, and phenomenology. He argued against their rejection of positivism, and he had difficulty in accepting entirely any of the three because in his opinion, "Neo-Kantianism could not comprehend the experience of the abyss and the paradox, philosophy of values contradicts the transcendence of values, phenomenology lacks the element of dynamism and also furthers Catholic-conservative tendencies."[147]

So Tillich conceives of philosophy as a study of the nature of being with its structures, categories, and meanings. It constantly asks questions while seeking a way to the truth. Philosophy as such may be analytical or existential. Tillich was an existentialist and an ontologist rather than as essentialist and a cosmologist. Philosophical existentialism sought answers for man's predicament which apparently could not be satisfied outside of theology, which points to a synthesis in the depth of meaning signifying man's relationship to the "ground of being."

Theologically, the search for the meaning of God has been either from a cosmological or an ontological basis. The cosmological way is to observe the creation and through

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[147] Ibid., p. 53.

its influences, conclude that God is. The ontological way begins with self and its immediate awareness. Man is aware of the interaction and separation of the subject and the object.[148] Tillich held that "the ontological method is basic for all philosophy and religion, that the cosmological method without the ontological as its basis leads to a destructive cleavage between philosophy and religion."[149] A proper balance of religion and philosophy can lead to a reconciliation of religious and secular cultures. The cosmological approach to God led to an elaboration in naturalistic theology and a Thomistic effort to establish the existence of God through a theological rationalism. The ontological approach, on the other hand, assumes that God does not have to be proven but, rather, that each man is aware of Him intuitively. Religion and culture become integrally connected in this sense, because each points beyond itself to the common ground of theonomy, the basis of all being.

The theologian realizes that he must become involved. He looks on objects with love, fear, and passion. He, too, is existential, has a commitment to content, and is involved with the whole of his existence in finitude and anxiety.[150] The thinking of the theologian is determined

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[148]Tillich, Theology of Culture, p. 15.

[149]Ibid., p. 11.

[150]Tillich, Systematic Theology, I, 22.

by his faith and experience. This relationship to revelation and faith apparently has led some theologians to a misunderstanding of the open changeable character of philosophical truth. For example, Tillich would pull together faith and doubt, as well as religion and culture as correlated phases of the same concept whereas Barth would argue for the separation of culture and Christianity.

In Tillich's opinion, the message of the theologian transcends science, psychology, and sociology whereas philosophy depends somewhat on the findings of these disciplines. Theology is rather limited and circumscribed by events of revelation. He suggested that "theology is necessarily historical and no theology can escape the theological circle."[151] Theology must, therefore, be concerned about the situation, the questions, and the answers. It relates categories and concepts in history to the new being and his soteriological or saving character.

Since Tillich was on the borderline between the two disciplines, he found a point of convergence between philosophy and theology in the realm of ultimate concern. This includes all concerns which are unconditional and independent of any condition of character, desire, or circumstances. The philosopher and theologian recognize ultimate concern, which theologically in some way becomes the

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[151] Ibid., p. 23.

abstract translation of the great commandment, meaning, of course, that man will give his love and devotion to something. Tillich discovered that a measure of ultimate concern was expressed in many different terms such as Brightman's "Cosmic Person," Hegel's "Absolute Spirit," Wieman's "Progressive Integration," Hocking's "Cosmic Whole," Schelling's "Spirit and Nature," Whitehead's "Value Creating Process," Schleiermacher's "Universe," Spinoza's "Universal Substance," and "Being Itself" of scholasticism.[152] Each of these concepts is based on an immediate experience of something ultimate in value and being of which one can intuitively become aware.

Both theology and philosophy struggle with boredom and conflicts. Tillich, however, believed that there need not necessarily be conflicts between theology and philosophy. From his position on the boundary, he realized that the two areas of study should supplement each other. Both are concerned with the boredom of existence, the conflicts within structures, and the difficulties within finitude. This indicates that there can be conflicts on the philosophical level of man's efforts to discover truth or on the theological level of insights which come from the divine side, or the ground of being. The conflict between philosophy and theology arises when one enters the arena of the other.

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[152] Ibid., p. 9.

When operating separately each in its respective area, "There is no possible conflict between theology and philosophy because there is no basis for such conflicts."[153]

However, a complete synthesis between theology and philosophy is not possible. A synthesis has been attempted by Christian philosophy which Tillich finds ambiguous. For instance, the highest authority of philosophy is pure reason and philosophy develops its concept with the purpose of obeying the universal logos.[154] The two areas are separate fields, yet Tillich, standing on the boundary, endeavors to bridge the gap. He believes the claim of Christianity that the universal truth and the truth which became flesh are the same. Now, wherever truth is at work, it agrees with the Christian message. Tillich says, "No philosophy which is obedient to the universal logos can contradict the concrete logos, the logos which became flesh."[155]

In search for an approach to theology, he determined to build a system of thought where his "ground of being" would not only give the answer for man's predicament and estrangement, but would provide the foundation for the discovery of truth in all phases of life. His treatment of phases of meaning must be consistent with his system on structure of thought.[156] As an indication of his borderline

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[153] Ibid., p. 27.

[154] Ibid.

[155] Ibid., p. 28.

[156] Hamilton, p. 88.

approach, according to Kenneth Hamilton, Tillich draws both sides of a situation and a message into an all embracing logos, creative, philosophy.[157] Tillich felt that a complete system must be based first on the situation of man, supplemented by an application of the Christian message to meet his existential needs. He states,

> A theological system is supposed to satisfy two basic needs: the statement of the truth of the Christian message and the interpretation of this truth for every new generation. Theology moves back and forth between two poles, the eternal truth of its foundation and the temperal situation in which the eternal truth must be received.[158]

## Process of Elimination

Tillich uses the process of elimination in finally determining the basis of his theology. He was on the boundary and the cutting edge of many theologies. He rejected fundamentalism and European Orthodoxy because both had failed to assess adequately the present situation, primarily because they were oriented to a situation of the past. He gave cold consideration to their efforts to elevate something finite and transitory to the infinite and eternal. In this respect, he charged that fundamentalism has demonic traits. He argued,

> It [fundamentalism] destroys the humble honesty of the search for truth. It splits the conscience of its

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[157] Ibid., pp. 138-39.

[158] Tillich, Systematic Theology, I, 3.

> thoughtful adherents and it makes them fanatical because it forces them to suppress the truth of which they are dimly aware.[159]

Fundamentalism and orthodoxy, in his opinion, did not respond to the totality of man's existence and creative self-interpretation. Theology must be concerned with interpretation, and this involves all of life. The Times (London) recorded, "As a theologian, . . . he regarded nothing human as alien to him."[160]

There have been efforts to apply the methods of scientific analysis to theology. For men such as William James and Rudolph Otto, experience not only designates the real but is also knowable. The real and the knowable are connoted by experience. Tillich contends that the scientific method cannot be applied to theology because the "object of theolcgy (our ultimate concern and its concrete expressions) is not an object within the whole of scientific experience."[161] It cannot be discovered by detailed observation. Neither can it be tested by scientific methods. It can be experienced only by participation. The elements of risk and variableness, however, make experimental verification impossible. Tillich believed, however, that religion and science could help each other. In fact more knowledge

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[159] Ibid., p. 41.

[160] The Times (London), October 25, 1965, p. 14.

[161] Tillich, Systematic Theology, I, 44.

of the universe is more knowledge of God.[162]

Tillich saw the values and weaknesses of Kerygmatic [unchanging], Biblical, Barthian theology. This approach subjects all theological thinking to the standard of the Christian message contained in the Bible. It is known to express a traditional theology with an emphasis on an eternal truth as opposed to temporal truth of any given human situation.[163] In many ways it builds up an unchangeable truth against the demands of a dynamic society. It is true that Kerygmatic theology safeguards theology against the excessive relativities of any particular situation. Tillich warned, however, that

> the pole called situation can not be neglected in theology without dangerous consequences. Only a courageous participation in the situation, that is, in all the various cultural forms which express modern man's interpretation of his existence, can overcome the present oscillation of Kerygmatic theology between the freedom implied in the genuine Kerygma and its orthodox fixation.[164]

It would then appear that Kerygmatic theology must concede some of its transcendence in order to answer the questions arising out of contemporary situations.

Tillich had difficulty in accepting Thomistic theology. Even though he recognized some value in the Catholic

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[162] A. C. Wehrwein, "Right Question Pleases Tillich," The New York Times, May 5, 1963, p. 69.

[163] Tillich, Systematic Theology, I, 8.

[164] Ibid., p. 5.

position, he did not see the necessity of establishing the existence of God through an analysis of naturalistic theology. Efforts to prove that "He is" appeared to be nearly as dangerous as denying His presence. God can not, in Tillich's view, be relegated to a status of existence, for to do so is to make God dependent. He is beyond existence and essence. In fact, Tillich claims Him to be "Being itself." Therefore, ontologically each man as a being knows something about God; consequently Tillich thinks it is futile to argue inductively from effect to cause in order to establish God. This responsive process eventually comes to the turning point where another question from Immanuel Kant becomes pertinent: "What caused God?"

Because of such weaknesses in other approaches to theology and because of his philosophical background and orientation in theology, Tillich favored the apologetic approach. The apologetic approach is a system of questions evolving from existential circumstances which seek theological answers. Apologetic theology satisfies the two criteria for a statement of (1) the truth of the Christian message and (2) the interpretation of the same for each generation. Tillich explained,

> Apologetic theology is answering theology. It answers the questions implied in the situations, in the power of the external message and with the means by the situation whose questions it answers.[165]

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[165] Ibid.

Because of Tillich's boundary line experiences between philosophy and theology, as well as between various theologies, he was able to implement a method of correlation.

> But the task of theology is mediation, mediation between the eternal criterion of truth as it is manifested in the picture of Jesus as the Christ and the changing experiences of individuals and groups, their varying questions and the categories of perceiving reality. If the mediating task is rejected, theology itself is rejected.[166]

His method of correlation would pull together many things between the questing modern mind and Christianity. Kenneth Hamilton explained the aims of a correlation as "achieving a synthesis, a union of the message of Christianity and the concrete temporal situation in which the message must be received."[167] Tillich said,

> It tries to correlate the questions implied in the situation with the answers implied in the message. . . . It correlates questions and answers, situations and message, human existence and divine manifestation.[168]

The method of correlation, that of relating content of the Christian faith through existential questions and theological answers, runs all the way through his system. It was basic to his thinking, since he started with the

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[166]Paul Tillich, The Protestant Era, trans. James S. Adams (Chicago: University of Chicago Press, 1948), p. x.

[167]Hamilton, p. 116.

[168]Tillich, Systematic Theology, I, 8.

existential situation which included all of life.[169] Life magazine reports that he was an "early adherent to the modern philosophy called existentialism, not the godless kind associated with Jean Paul Sartre but the Christian branch that stems from Kierkegaard."[170] This led him to seek a correlation between philosophy and theology. In this correlation, both sides affect each other but at the same time, are independent. In Tillich's thinking the content of revelation remains the same, while "the form and answers may be conditioned by the question."[171]

According to Tillich, the method of correlation replaces some inadequate methods used to relate the Christian faith to man's existence. He, therefore, rules out the supernaturalistic approach which takes the Christian message to be the sum of revealed truth with no mediation by culture. On the other hand, he rejected the naturalistic and humanistic concepts in which the Christian message is derived from man's natural state and does not consider the New Being or the significance of revelation. Tillich says that humanism "develops its answers out of human existence unaware that human existence is the question itself."[172] Much of the weakness of liberal theology

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[169] Time, October 29, 1965, p. 80.

[170] Life, November 5, 1965, p. 40D.

[171] McKelway, p. 47.

[172] Tillich, Systematic Theology, I, 65.

follows the humanistic trend where little or nothing is said to man, but everything is said by man. Tillich could not accept the liberal view of the nature of man, the immanence of God, and the progressive view of history. Fundamentalism did not appeal to him because of its literalism, dogmatism, narrowness and its refusal to accept the mediation of culture.

Tillich then rejected the dualistic approach which builds a supernaturalistic structure on a natural substructure. Tillich concedes that this approach does recognize the gap between man's spirit and God's spirit. The dualistic approach, however, leads to a so-called argument usually manifested in natural theology. Tillich concludes, "The method of correlation solves this historical and systematic riddle by resolving natural theology into an analysis of existence and by resolving supernatural theology into the answers given to the questions implied in existence."[173]

## Sources of Theology

The theological answer of a system to the questions of a culture, according to the author, must be given on the basis of the theological sources of truth, the media used to receive the message of reception, and the norms used to judge the validity of the reception. The sources of theology generally accepted by Tillich were experience, the Bible,

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[173] Ibid., pp. 65-66.

church history, and the materials presented by the history of religion and culture.

Experience is the medium through which these materials are received. The significance of experience in religion has ebbed and flowed through the centuries. For example, the Augustinian and Franciscan insight into immediate awareness was somewhat suppressed by the analytical achievement of Acquinas and Scotus. Ecclesiastical and Biblical authoritative influences, however, were never able to eliminate the spiritual experience. It has been kept alive by sectarians through the centuries. The principle reappeared in full strength with the Anglicans, Methodists, Independents, and Evangelicals. In this sense, Tillich is probably to be more clearly associated with mystical and meta-physical liberal trend of Schleiermacher and Lotze who gave experience a classical theological expression.

Tillich discusses experience from three points of perspective--the ontological, the scientific, and the mystical. Tillich's discussion is designed to determine the use of the term "experience." "The ontological sense of experience is a consequence of philosophical positivism."[174] This means that the "given" in experience is reality. In this way of thinking, reality can be synonymous with experience. He further suggested that "pragmatism as developed by William

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[174] Ibid., p. 42.

James and partly by John Dewey, reveals the philosophical motive behind the elevation of experience to the highest ontological rank."[175] Thus it becomes evident that reality, in a large measure, is identical with experience. Consequently, there is very little or nothing which transcends human categories and which is not available to human experience. This concept tends to exclude the transcendence of a divine being and limit the theological treatment to experience.

The mystical experience, which includes participation, is one of the major problems of experiential theology. In other words, what does the experience reveal? To the reformers, it was a source of revelation which testified of the Biblical message. Evangelicals derived new enthusiasm from the presence of the spirit. Tillich concedes that "experience as the inspiring presence of the spirit is the ultimate source of theology."[176] There is a danger of this concept of excessive spirituality pushing theology outside the circle of the event of Jesus Christ. He says that,

> Christian theology is based upon the unique event Jesus the Christ, and in spite of the infinite meaning of this event, it remains this event and as such, the criterion of every religious experience. This event is given to experience and not derived from it.[177]

The Bible is probably the most important source of systematic theology because the Christian church is built

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[175] Ibid. [176] Ibid., p. 48. [177] Ibid., p. 46.

upon the events recorded in its documents. Recognizing the borderline controversy between liberal and Biblical theologies, he agreed that to use the content of the Bible as a source for the development of a theology does not mean that the theologian is obligated to follow what is commonly known as Biblical theology. Filson suggested that "Biblical theology is essentially an interpreted account of Biblical history."[178] Tillich did not build his theology solely on philosophy, but he brought his insights within the theological circle which could be tested against Biblical truth. The Bible, both the fact and the interpretation, constitutes probably the most important source of theology. Along with the liberals and the American Neo-orthodox, Tillich accepted the value of higher criticism. He recognized that one of the problems of the borderline was how to treat the Bible in an historical, critical, scientific way and at the same time convey the devotion, inspiration and significance of its message. These divergencies apparently can be reconciled through focusing upon our ultimate concern. Tillich found the synthesis and stated, "What concerns us ultimately does not impose upon the honest scientific study of the Bible and at the same time allows devotional expression of the theologians to appear."[179]

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[178]Filson, "The Study of the New Testament," Protestant Thought, ed. A. S. Nash, p. 67.

[179]McKelway, p. 49.

Another important source of theology is church history. Many of the Biblical canons, dogmas, and theological controversies have been recorded in church history. In spite of some questionable contentions of radical Biblicism, it must be realized that two thousand years of Christian thought cannot be erased and church history must, therefore, become a vital source for systematic theology. Here again because of his border relationships, he was able to see values in two respective positions.

Tillich rejected the efforts of the Roman Catholic Church in trying to subject systematic theology to the edicts of councils and popes. The Roman Catholics use the doctrinal traditions which gain legal standing and assume that these documents are in agreement with the Biblical message. Tillich warned that systematic theology in such an approach leads to a "polemic interpretation of statements."[180] On the other hand, through the "Protestant principle" manifested as self-criticism, the theologian is free to examine church history or the Bible critically, without being bound by it. This freedom of self-criticism and analysis as well as objectives, is essential to all religious and spiritual experience. Tillich believed,

> No realm of life can be understood and formed without a relation to the Protestant principles as it is a presupposition that Protestantism cannot be understood

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[180]Tillich, Systematic Theology, I, 38.

and formed except in relation to all realms of life.[181]

Systematic theology is inevitably connected to the history of religion and culture. The theologian must use language in communication since he is a part of the cultural, social, and political environment out of which his thoughts evolve. Culture and religion not only provide a means of expression, but they suggest the questions which theology endeavors to answer. All cultural expressions need theological answers according to Tillich.[182] Culture provides the questions to encourage the discovery of the ultimate concern in the realm of philosophy or in the atmosphere of theology. One must remember that our ultimate concern is a conditioned expression of our spirituality.

## Norm for Theology

Obviously, a standard of judgment has to be applied to the sources of theology as well as the experiences which are mediated to man. The norm of the revelation in Jesus as the Christ is essential because of varied experiences and the inability of man to test his spiritual experiences scientifically. The norms are needed to give organizational structure and solidarity to the Christian faith. The historical norms have ranged from the creeds and formulations

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[181]Tillich, The Protestant Era, p. xiii.

[182]Tillich, Systematic Theology, I, 38.

of councils to the ideas of justification by faith and the scriptures of the Bible. Tillich believes that the norms of systematic theology cannot necessarily be derived from the Bible only or from the traditional decisions, but rather from a principle evolving from the Bible in an encounter between the Bible and the Church.[183] During the Reformation, the principle was the justification by faith. For Tillich, the norm for systematic theology is experiencing the New Being of the Christ as our ultimate concern. This norm is to be applied to all sources.

Tillich enjoyed a long life in the challenging areas of the border line between many contrasting positions --such as authoritarianism and freedom, country and city, parental temperaments, religion and culture, the church and society. In fact, nearly every facet of his life could best be explained because of the encounter between conditions, concepts, and forces. If this position appears to be one of insecurity, it must also be considered one of depth and knowledge. Because of his boundary position, Tillich understood the values and weaknesses of Calvinism, Liberalism, Fundamentalism, Thomism, Humanism, as well as the more recent neo-movements. In the midst of these cross currents he developed his own approach to theology. His approach to theology must be viewed from the boundary between philosophy and theology as well as the polarities and ambiguities. He

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[183] Ibid., p. 51.

sought to correlate the existential questions from man's predicament with the theological answers. He held that theology must stay within the theological circle which included both the human and the divine. He was reticent to accept existing theologies with a cosmological rational approach to God, and consequently turned to an ontological apologetic theology.

From this foundation, Tillich proceeds to develop his systematic theology in five respective areas: Reason and Revelation; Being and God; Existence and the Christ; Life and the Spirit; History and the Kingdom of God. My purpose in the following chapters shall be to give a resume of his thoughts in some of these areas of his system on the level of theological writing and in the actual preaching situation. Thus, we should be able to see his persuasive techniques and rhetorical craftsmanship in the selected sermons. It is important first, however, that we have an understanding of his audience and see, later, his approach to preaching.

## CHAPTER III

## TILLICH'S APPROACH TO AN AUDIENCE

What was the nature of Tillich's audience? Was he concerned primarily with a particular group? From the diversified American culture, he could have chosen any limited segment of the total spectrum. Even though Tillich recognized variations of standards, achievements, and interests within society, his messages pointed to a common depth of man's nature which seemed to cross divisional lines.

Tillich's own experience made him aware of the predicament of mankind in estrangement. He understood the frustrations, the loneliness, as well as the hope, of ultimate reality which existed for all people. He understood the boundary between existence and essence. Mankind, whether on the common or intellectual level, has lost the meaning of life and the dimensions of depth. Man has lost the answer to the question of where we come from and where we are going. Tillich wrote, "Man has lost the courage to ask questions with an infinite seriousness, as former generations did. He has lost courage to receive answers to these questions."[1] Tillich sought to give answers to questions,

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[1]Tillich, Saturday Evening Post, June 14, 1958, pp. 28-29.

which he felt were basic to man's predicament.

## Tillich's Audience

Although Tillich was known as an apostle to the intellectuals, his listening and reading audiences ranged from the sophisticated to the common man. The multiplicity and complexity of his pluralistic audience made his preaching task especially challenging. Various segments of Tillich's audiences may be viewed as students, professionals, the common man, and international listeners.

### Students

The majority of Tillich's sermons, especially those recorded in the volumes, The Eternal Now, The Shaking of the Foundations, and The New Being, were delivered before students and faculties of American colleges and universities. Many, if not most of them, were preached at Union Theological Seminary and Harvard University. Charles Kegley reported that, "Most of these twenty-three sermons in The New Being were delivered in colleges and universities and in Union Theological Seminary of New York City, where he was professor of Philosophical Theology from 1933 until his recent appointment to the Harvard Divinity School."[2] These students were probably in the higher percentiles academically in the nation. They not only had an excellent foundation of

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[2]Kegley, Saturday Review, July 30, 1955, p. 19.

knowledge, but generally were questing and analytical in their search for truth. The high academic standards and entrance requirements of these institutions suggest the intellectual quality of the audience. These young people were from respectable, cultural, and economic backgrounds with goals set toward intellectual accomplishments.

Tillich became popular with college students.[3] An example of what some thought of his popularity was expressed by Winnifred Wygal's answer to Paul Van Buren's criticism of Tillich. Wygal expressed a layman's attitude by pointing to the success experienced by Dr. Tillich with graduate and undergraduate students all over the country.[4] Time magazine reported that after going to Harvard at the age of sixty-eight, he consistently packed the largest lecture halls with students "who relished his openness to their questions and challenges from real life."[5]

Most of the students followed Tillich enthusiastically, but some criticized him severely. Occasionally a student would walk out of his lectures. Others did not agree with his philosophy or his approach to the problems of life. One such student was William Warren Bartley III, a Harvard graduate student. Mr. Bartley's writing in

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[3]Hess, Catholic World, CLXXXIX (September, 1959), 422.

[4]Christian Century, March 11, 1964, pp. 343-44.

[5]Time, October 29, 1965, p. 80.

Harpers magazine lamented, "I deplore his method of argument, and I question his Christianity because of what he called his gamesmanship."[6] Bartley argued that the cure offered by Tillich was worse than the disease. He felt that the preacher's attempt to re-establish the Christian symbols was just another philosophy and "one more new religion." This is one student's reaction and is not generally characteristic of responses to Tillich.

His popularity was further exemplified by a constant demand for him as a speaker on college and university campuses over the nation. He gave commencement addresses, lectures, and sermons to groups of professionals, college students, and seminarians. He gave himself sharingly to groups wherever he went, as reported in Life magazine.

> Not only the breadth of his views but his delight in arguing them with any group at all hours made a whole generation of seminarians feel at home in the church with all their doubts. He also encouraged their interest in modern secular ideas and events; real life was his theological specialty.[7]

Tillich found a joy in the encounter with the intellectual American students. He suggested that their interests had not yet been narrowed by professional limits.[8] These students could enter the borderline of thoughts and react with

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[6]Hess, Catholic World, CLXXXIX (September, 1959), 424.

[7]Life, November 5, 1965, p. 40D.

[8]Tillich, Christian Century, December 7, 1960, p. 1437.

a frankness which Tillich enjoyed.

## Professionals

Tillich had the challenge of speaking to professionals. This group of intellectuals included teachers, philosophers, theologians, scientists, doctors, and scholars in the various areas of learning. The breadth of his knowledge enabled him to challenge the minds of various disciplines to cross academically into the arena of another area of study. The interplay of the borderline was fruitful in producing an understanding of knowledge. The cross current of professional thought representing various backgrounds and levels of achievement helped to create new interests and insights for the audience. These people represented the sophisticates of the nation. Even to a group of professionals and intellectuals, he spoke to their conflicts in the structures of existence and the ambiguities of life. This effort automatically brought his speeches within the realm of their interest. In 1963, Tillich was invited to address the staff of Time magazine at an anniversary dinner. The magazine later reported, "Addressing a gathering of people noted for their professional excellence, Theologian Paul Tillich spoke of the ambiguities of perfection and found cause for uneasiness about the dimension of culture in the contemporary world."[9] When accused of being an apostle to

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[9]Tillich, Time, May 17, 1963, p. 69.

the intellectuals, Tillich replied, "Now this is much too high an estimate, but I am interested in the situation of the intellectuals and I am trying to interpret the Christian message in a new way to them."[10] This statement was basic to his approach to an audience. He spoke to the situation, the condition of their lives.

The task of Tillich was further complicated because many of his audience were acquainted with developments in philosophy and religion. The dominant philosophy up to the first World War had been absolute idealism based on monism and absolutism.[11] Empiricism and realism, however, had made successful critical attacks on idealism. William James' Varieties of Religious Experience, 1902, and Pragmatism, 1907, probably had the greatest influence on realism and pragmatism. James' philosophy of the workableness of a concept of truth was supplemented by his subordination of enjoyment and thoughts about God to actual cooperation and moral effort. James opposed scientific agnosticism, religious dogmatism, and materialism. To be sure, the empiricism of James gave rise to several types of empirical theology.

Some of Tillich's readers and listeners were acquainted with later philosophical developments. They, no

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[10]George F. Thomas, "The Philosophy of Religion," Protestant Thought, ed. A. S. Nash, p. 74.

[11]Ibid., pp. 74-77.

doubt, were aware of MacIntosh's emphasis on empirical theology and E. S. Brightman's personalistic idealism which argued that God is limited to the "given" experiences. "The Personalists broke with absolute idealism because it seemed to deny the reality and freedom of finite persons to conceive of God in impersonal terms.[12] To further confuse the thinking of this group or segment of intellectuals, John Dewey as a naturalistic humanist came out in 1934 with Common Faith. As a writer, Dewey was more interested in ethical and social ideals than religion. "He [Dewey] believes that humanism makes it possible to avoid dualism between the secular and the sacred and to see religious significance in such secular activities as science and politics."[13] Tillich's audience was aware of the boundary in ideas. Tillich utilized this awareness in working for a synthesis between culture and religion, and between the secular and the holy.

As a speaker, too, Tillich had to deal with persons who followed A. N. Whitehead in advocating a modernized and modified form of Platonism in which he saw the soul or "demiurge" in the process of imposing form upon matter to create a good orderly cosmos. God and the world needed each other and God became the personal order of the universe. A modified version of Whitehead was carried on in

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[12] Ibid., p. 83. [13] Ibid., p. 87.

H. N. Wieman's development of a theistic naturalism in his books, The Wrestle of Religion with Truth, 1927, and The Source of Human Good, 1946. Charles Hartshorne of the University of Chicago has followed somewhat in this tradition. Whitehead's concepts have become inadequate from a Christian point of view, partly because of Kant's view of the "necessity for God in the moral order. He says his own metaphysics finds the foundation of the world in the aesthetic experience."[14] Could Tillich successfully preach the gospel to men of these intellectual forces? Would he be absorbed by them or conversely, would be absorb them?

It became Tillich's opportunity to deal with many of these ideas. The Protestant philosophers have been concerned with meaning of God in human experience as well as with the source of human good and religious values. The strengths and weaknesses of humanism, naturalism, idealism, empiricism, and realism have been discussed freely by the best minds of America. Tillich not only entered the field of discussion, but, with his understanding and borderline appreciation, he gained the respect of all these groups.

The professionals in various fields listened, analyzed, and responded to his messages. When Paul Van Buren had severely criticized Tillich's Systematic Theology, interesting replies came from professionals in other fields.

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[14] Ibid., p. 91.

Edwin L. Knopf of the First Presbyterian Church in Marlette, Michigan, stated, "All Tillich claims is that being precedes becoming in logical standing."[15] Another response came from Hal. B. Richardson, an M. D. from Iowa City, Iowa,

> For a man involved in life's ambiguities, no one speaks to the point as Tillich does. Perhaps to the analytical philosopher the question of life's meaning is irrelevant, to the academic theologian wrapped up in logic, mathematics, and semantics, life may have no ambiguities or question. But to the layman struggling with life's frustrations and joys, shaken doubt, attempting to find significance in his Christian heritage, Tillich's apologetics is a God-send.[16]

Although no sermons were preached directly to theologians, they at least read his works with interest and listened to his lectures and sermons. He did give some of his messages to students of theology.[17] They analyzed and evaluated his concepts. Somehow Tillich was able to gain the respect of most of them, whether they were Orthodox, Liberals, Neo-naturalists, or Catholics. The New York Times reported,

> Dr. Tillich also enjoyed a substantial reputation among theologians of other faiths. The late Jesuit scholar, Gustave Weigal, wrote, for example, that 'The sustained brilliance of Tillich and his incredibly wide knowledge matches his accomplishments.'"[18]

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[15] Christian Century, March 11, 1964, pp. 343-44.

[16] Ibid.

[17] Paul Tillich, The Shaking of the Foundations, (New York: Charles Scribner's Son, 1948), pp. 118-29.

[18] The New York Times, October 23, 1965, p. 2.

The Times (London) paid the following tribute: "Paul Tillich's lectures, essays, and books led him to be regarded by many in this country as the most significant contemporary theologian."[19]

Tillich did not deny that the encounter with the various intellectuals had a profound effect upon him. He recognized that the English language had demanded a clarification of many of his thoughts and ambiguities transplanted from the classical philosophical German. He appreciated the cooperation and challenge of colleagues, students, and other professionals. The American culture and the Protestant religion radiated more of the Protestant principle than Tillich experienced in the more restricted life on the continent of Europe. Tillich wrote, "All these influences, they betray changes of style, of temper, of emphasis, of methods, of formulations which cannot escape any reader."[20]

## Common Man

Tillich's preaching and writings reached beyond undergraduate, graduates, colleagues, and professionals; his ideas found favorable reception and common ground with mankind. In communities and cities across the nation, groups of interested laymen discussed his theological concepts. The common man understood his own predicament and

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[19]The Times (London), October 25, 1965, p. 14.

[20]Tillich, The Protestant Era, p. 4.

frustrations in the light of Tillich's explanations. This gave the average man a mutual understanding and cohesiveness with the preacher-theologian. Tillich's preaching seemed to touch the man in the pew and his skeptical brother on the street.

As a preacher, he probably reached mankind more through his written sermons than by his spoken messages. On the boundary between man and God, he tried to keep contact with questions on any level and endeavored to interpret God and faith in terms of the contemporary man. His interest in life enabled him to touch many Christian areas. He became dissatisfied with traditional, static answers to the problems of life and sought different interpretations for interested persons. He said, "I stand . . . with man asking questions about ultimate meaning of life."[21]

Tillich spoke to mankind. He felt that there were common denominators to be found within the nature and structure of all people. Regardless of the level of achievement or cultural attainment, finite man could not escape the categories of existence (including time, space, causality, and substance), and the frustrations and guilts of estrangement. It was on this fundamental basis that he was to make adjustments to the audience. As a preacher, he was concerned with "the meaning of life, the conflicts of existence,

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[21]"Paul Tillich and Christian Realism," America, November 6, 1965, p. 514.

the way to deal with anxiety in our life, the feeling of guilt, the feeling of emptiness."[22] Every man, he felt, knew through self-awareness about fears, frustrations, anxieties, and despairs of life. "It is this contact with man in despair that made Tillich's message for all its complications as appealing to everyday Christians as to the modern intellectual with a theological home."[23] Tillich did not have to waste time proving these conditions and feelings to man. The fact that every man faces the shock of nonbeing causes him deep anxiety and despair. This situation often drives him to listen to the story of the possible reunion with God through his grace and love.

## International Audience

Tillich spoke and wrote to a larger international audience interested in peace, culture, and religion. He frequently spoke in Germany and received some honorary awards for his academic achievements. Some of his books were translated into many languages. These languages included Japanese, Portuguese, Spanish, French, Italian, and German. Regardless of the language, his messages were addressed to the predicament of estranged man and the possibility of healing through the reunion with God's love.[24]

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[22] The New York Times, May 5, 1963, p. 69.

[23] Newsweek, May 2, 1955, pp. 89-90.

[24] Hess, Catholic World, CLXXXIX (September, 1959), 424.

In the later years of Tillich's life, his interest reached beyond the cultures of Western Europe and America. He was invited to give a series of lectures in Japan. Out of these lectures, he developed a vitalized interest in the Oriental thought and culture. It was as if a new horizon had opened for him. Unfortunately, his insights toward an approach and a synthesis between the religions were never fully developed.

Tillich's system of thought gave him an entre into the nature of his audiences. Even though the respective audiences represented divergent views, Tillich's borderline knowledge enabled him to find a common denominator. Although he was known as an apostle to the intellectuals, he gave himself in his preaching to the task of interpreting theology for mankind. It may be that an understanding of his approach to preaching will give some insight into his ideas applied in practice.

## Tillich's Preaching

Being a preacher was a different task from being the dignified theologian. The former venture required a greater awareness of the conditions of the audience and a conscientious effort to adapt persuasively the speaker's ideas to the desires and needs of the group. As will be seen, Tillich's approach to preaching was on the basis of understanding, identification, participation, and decision. In connection with preaching, he also had some comments on

indirection, language, the Bible, and revivalism.

As a preacher, he was well aware of the different levels and types of audiences. It must be remembered, however, that no speaker is expected to speak in all places and to all audiences at a given time. The variations in interest, accomplishments, educational background, as well as the economic and cultural status, complicated the challenging task to communicate the gospel to various groups effectively. Tillich contended that it was much easier to speak to a primitive people on the mission field than to the pluralistic society of America.[25] The character and thinking of the undeveloped people have been less shaped by education. Evidently the first and second century preacher of the gospel had an audience with a common orientation under the Roman empire with a strong Hellenistic emphasis.[26] This culture helped to develop similarities in the audiences of the first Christian preachers. In America today, the educated heterogeneous audiences make the problem of preaching far more challenging. Adjustments have to be made to the rapid changes in a given society; however, Tillich would contend that the structures of man and audience members basically remain the same.

Tillich spoke to a reading, as well as a listening

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[25]Tillich, Theology of Culture, p. 204.

[26]Tillich, Pastoral Psychology, VII (June, 1956), 12.

audience. The preacher spoke to man as he perceived him to be in estrangement and in conflict within the ambiguities of life. In this sense, he had a self-selected audience. He was speaking to man in his predicament of anxiety, frustration, emptiness, and guilt. The structure and nature of man traversed audiences. Dr. Jerald C. Brauer, Dean of the Divinity School of the University of Chicago, stated,

> He never thought of a particular audience. He thought of all men in similar conditions. Mankind fit into the structures of being as he understood them. He endeavored to relate this man to the problem which he was discussing. There was no conscientious effort to relate to a given group. He talked to mankind in general.[27]

Dr. Edmund A. Steimle, Professor of Homiletics, Union Theological Seminary, said,

> As you know, Dr. Tillich gave his sermons to college and university students. There was no particular effort to show an adjustment to a local situation. He spoke to mankind and his problems. He spoke to man as he understood man to be.[28]

It is the contention of this research effort that Tillich adapted his theological ideas to the basic structures of man. He believed that preaching should endeavor to clarify theological concepts for the audience. His innovations for adaptation involved understanding,

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[27]Interview with Dr. Jerald C. Brauer, Dean of the Divinity School, University of Chicago, July 12, 1967.

[28]Interview with Dr. Edmund A. Steimle, Professor of Homiletics, Union Theological Seminary, July 11, 1967.

identification, participation, and decision.

## Understanding

One of the essential factors in effective communication was understanding: to find a common denominator with various audiences. This he found in the predicament of mankind which theologians have called sin. He said,

> Yet we can describe today in every sermon and address all phases of that aspect of the human situation which Christianity has called sin. We can describe concupiscence, will to power, and hubris--the self-evaluation of man, and such negative consequences of it as self-hate, hostility, self-seclusion, pride, and despair.[29]

He specifically called attention to the common denominator of mankind while giving an address on the "Ambiguities of Perfection" before the employees of Time magazine. Tillich said, "Nevertheless one cannot say anything about the present situation without having an image of the universal condition of man."[30] He further emphasized his conviction that universal man at all levels of achievement was in the predicament of estrangement. He expanded his thought, "But I would go a step further, I believe that the predicament of man in our period gives us also an important insight into the predicament of man generally--at all times, and in all parts of the earth."[31] Tillich argued that man today is able to

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[29]Tillich, Theology of Culture, p. 210.

[30]Time, May 17, 1963, p. 69.

[31]Tillich, Saturday Evening Post, June 14, 1958, p. 29.

understand estrangement from himself, others, and from the "ground of being."

Tillich approached the problem of preaching with a knowledge of the fundamental principles of the nature of man. If man were to be led into a fellowship with that which transcends the finite and the infinite, the minister must first be aware of the predicament of man in his existential being. Tillich began with the person in his own particular circumstances. He said,

> The first thing we must do is to communicate the Gospel as a message of man understanding his own predicament. What we must do and can do successfully is to show the structures of anxiety, of conflict, of guilt. The structures which are effective because they mirror what we are, are in us, and if we are right, they are in other people also. If we bring these structures before them, then it is as if we held up a mirror in which they see themselves.[32]

The theologian felt that the understanding of man was contingent upon his nature, the structures of existence, estrangement, as well as cultural and religious conditions. The problem before us is to discover whether Tillich utilized his basic understanding of mankind to communicate his theological message.

Existence to Tillich meant the totality of the personality which is subject to the finite categories of time, space, causality, and substance. "All life is

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[32]Tillich, Theology of Culture, p. 203. A further summary of the structures of man will precede the discussion of sermon adaptation in the chapters which follow.

subject to a common frontier, finitude. The Latin "finis" means both frontier and end."[33] Tillich further stated, "In finitude and estrangement, man is not a whole, but disrupted into different elements."[34] Estrangement signified man's revolt, rebellion, and sin synonymous with his emergence as a responsible person. As a result, Tillich said,

> Modern man is threatened by a world created by himself. He is faced with the conversion of mind to naturalism, a dogmatic secularism, and an opposition to a belief in the transcendent.[35]

The man for whom Tillich was mainly concerned was the person in estrangement. Estrangement is sometimes used synonymously with sin, but in reality it has a broader connotation. It includes man in dreaming innocence as well as in his separation in existence from essence and Being [God] itself. "Man is estranged from what he essentially is. His existence in a transitory world contradicts his essential participation in the eternal world of ideas."[36] This separation caused continued conflict between what man is and what he ought to be. Tillich would agree with the following statement made by Daniel Day Williams,

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[33]Tillich, The Future of Religions, p. 61.

[34]Paul Tillich, Dynamics of Faith (New York: Harper & Brothers Publishers, 1957), p. 110.

[35]Paul Tillich, Morality and Beyond (New York: Harper & Row, 1963), p. 9.

[36]Tillich, The Courage To Be, p. 127.

> The core of sin is our making ourselves the center of life, rather than accepting the holy God as center. Lack of trust, self-love, pride, these are three ways in which Christians have expressed the real meaning of sin.[37]

Tillich also gave new meaning to the original sin concept by relating it mythologically to every person. "For Tillich, Original Sin becomes simply a mythological way of expressing the tragic situation of every man, in which no exercise of his faculties is possible without experience of estrangement from God."[38] He has been criticized theologically for making estrangement an essential factor for responsible adulthood. Nevertheless he directed his message to the persons who have lost their direction through autonomy, "to the man and his problems especially his sense of estrangement."[39] Charles Kegley said he was an "apostle par excellence to the religiously estranged of our day."[40]

Even though man finds himself hopelessly enmeshed in the entanglement of competitive and conflicting environmental conditions, he still has the ability to change because

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[37]Williams, What Present Theologians, p. 23.

[38]D. J. O'Hanlon, "Christian Realities and Paul Tillich," Review of Paul Tillich and The Christian Message, by G. H. Tavaard, Commonweal, September 2, 1962, p. 520.

[39]Life, November 5, 1965, p. 40D.

[40]Kegley, Saturday Review, July 30, 1955, p. 19.

of his freedom. This freedom enabled him to adjust to his environment, to seek self-actualization, and to respond to the positiveness of God's love. The Image Dei, image of God, signifies that man is endowed with an intellect, a will, desires, emotions, and is responsible for his decisions. Man, as Tillich viewed him, was created with various dimensions including the mental, social, physical, spiritual, and emotional. Tillich stated, "In my book, The Dynamics of Faith, I discuss particularly the intellect, the will, and the emotional side of man and say that a religious experience always implies all three."[41]

Tillich saw culture as a manifestation of man's nature and condition. As a result, there was a necessary alliance between religion and culture. These two factors interacted with each other and permeated every expression. "Religion is a substance of culture and culture is the form of religion."[42] The preacher tied this thought into his Christian messages to answer the existential questions of the modern man. "Culture is religious whenever human existence is subjected to ultimate questions and thus transcended."[43] Man must be understood in light of his culture.

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[41]Paul Tillich, Ultimate Concern (New York: Harper and Row, 1965), p. 15.

[42]Quoted in Vahanian, Nation, September 5, 1959, p. 118.

[43]Tillich, On the Boundary, p. 69.

Thus culture becomes an expression of man's nature and being. Tillich combined God and man in a somewhat unique relationship which he called the "theological circle involving the spirit and man's nature." "Culture points to the creativity of the spirit and also to the totality of its creations; and religion is the self transcendence of the spirit toward what is ultimate and unconditioned in being and meaning."[44] D. P. Gray reported, "Tillich spent his whole life attempting to dialogue with the world of contemporary culture from within what he liked to call 'the theological circle'."[45]

Although Tillich did not need it according to his theology, he found a Biblical format for his approach to preaching. He felt that the principles could be derived from the Sermon on the Mount and the scriptures found in the fifteenth chapter of First Corinthians. In the Sermon on the Mount, Jesus started his communication with man's condition.[46] He spoke of the poor, the hungry, the merciful, the persecuted, the needy, the pure in heart, and the peace makers. This indicated to Tillich that Jesus started with man's predicament and that even the Christian does not escape the structures of anxiety and conflicts; however,

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[44]Tillich, Morality and Beyond, pp. 17-18.

[45]Gray, Catholic World, CCII (February, 1966), 312.

[46]Matthew 5:1-10.

through the theological answers, a way to live with them creatively comes. He found in I Corinthians, 15, a method of preaching which he could recommend. In this Biblical passage, Tillich had discovered Paul's method of dealing kindly with the Christian symbols of crucifixion, burial, and the resurrection. Paul's approach and manner of treatment of ideas became especially important for Tillich. He said,

> But I speak of what happened to Paul and the other apostles, as Paul describes it in I Corinthians 15. Now that is a preaching method I would recommend for all sermons.[47]

The preacher, in Tillich's opinion, must not only understand the predicament of man, but he should understand the nature of the structure of anxiety. Tillich believed that sin and evil were inseparably mixed with the good in life, and that the conflict requires assistance from "being itself" to bring healing. The character of ambiguity was signified in the conflicts between the forces of creativity and destruction, the true and false, as well as the good and evil of society.[48] The minister must endeavor to discuss the structures of conflict, guilt, and anxiety. If these structures are presented properly, they will serve as a mirror for people to see themselves. This process, in Tillich's opinion, cannot be replaced by the use of

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[47]Brown, p. 193.

[48]Tillich, Time, May 17, 1963, p. 69.

enumerated evidence. Evidence does not necessarily make people aware of their inner feelings or give direct insight into human nature. This approach helps man to gain an insight into the hardest knowledge of all--self-knowledge.[49] Self-knowledge and an understanding of the ambiguities of life may assist the person to achieve a higher degree of Christian maturity.[50]

The Bible suggests that "from the abundance of the heart the mouth speaketh." Tillich exemplifies this principle in the relationship between his theology and his preaching. From the abundance of his theology, his sermons develop. The sermons appear to be a modified, consistent, practical application of the theological ideas on an existential level. In his theology, Tillich moves from precept to example, from theory to practice and in his preaching, from existence to essence, from finitude to infinity, from estrangement to reconciliation, from conflict to synthesis, from time to eternity.

## Identification

Tillich's understanding of the nature of man helped him to recognize man's reactions within the structures and estrangement of life. His persuasive methods led him to identify with these reactions and feelings. In some ways

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[49]Tillich, Theology of Culture, p. 204.

[50]Tillich, Time, May 17, 1963, p. 69.

he agreed with Kenneth Burke, who said, ". . . it is so clearly a matter of rhetoric to persuade a man by identifying your cause with his interests."[51] Burke argued that the invitation to rhetoric lay in division and the need for unity. When pure identification or unity is reached, the cause for strife is eliminated.

Identification was an essential factor in Tillich's method of persuasion. To him it was a matter of understanding the nature of the audience, the human situation, existence as well as becoming associated with their concerns, feelings, and their approach to truth. Identification meant striving for a togetherness, the establishment of a relationship of consubstantiality with the audience. Tillich was concerned with the process of identifying with people in the predicaments of life and with the effort of leading them to a better relationship with man and God.[52] Tillich felt that this process was exemplified in the Beatitudes, in which Jesus identified with the poor, the meek, and those who mourn.[53]

Identification, in Tillich's opinion, aids in the achievement of unity which becomes the goal of the Christian

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[51]Kenneth Burke, A Rhetoric of Motives (New York: Prentice Hall, Inc., 1950), p. 24.

[52]Tillich, Pastoral Psychology, VII (June, 1956), 13.

[53]Tillich, Theology of Culture, p. 208.

message. Identification not only helps the speaker to understand the audience, but it creates the ground work for their acceptance of his ideas. Tillich argues that people in situations of emotional disturbance or psychological disaster cannot be helped by just telling them what to do. The greatest help is merely the act of accepting them.[54] Through the process of acceptance, Tillich achieves a consubstantiality with the audience. Men seek the security of being accepted rather than having to labor under the impression that they must make themselves acceptable to man or God. Tillich said, "First you must be accepted; then you can accept yourself; and that means that you can be healed."[55] Illness in the sense of a maladjustment in the body, soul, and spirit was a manifestation of estrangement. Tillich utilized this principle of acceptance of the ideas, conditions, and predicament of the audience not only because it was theologically sound but because it helped to gain favorable consideration for his concepts. In this sense, identification became a prelude to participation, acting, and doing.

Religious Concerns.--As a preacher, he endeavored to identify his theological ideas with the concerns of the audience as he felt them to be. From the finite concerns

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[54]Tillich, Pastoral Psychology, VII (June, 1956), 15.

[55]Ibid.

he would endeavor to lead men in the search for the ultimate. He rejected the narrow views of religions and cultures and sought a broader base which embraced the secular and every existential situation. "Being religious," for Tillich, "is being unconditionally concerned."[56] The indication that Tillich considered all of life important and that any phase of it may be a vital concern, was suggested in a report of his return to the University of Chicago.

> So Dr. Tillich returns under challenging auspices to one of America's major theological centers to lecture on 'the relevance of religion to life' to show people who are personally secular, that in all forms of activity they are religious in the ultimate sense and . . . to liberate religious minded people from narrowness and fanaticism, for there can be no isolated existence in the corner of life where no one can take it seriously.[57]

Charles Kegley suggested that "all his mature life, Tillich has been exploring the question of our ultimate concern and the answer of the Christian message."[58] As a result Tillich tied his theological ideas into the universal concerns of mankind. The efforts of humanity to search for knowledge, truth, and a valid authority in a spirit of freedom are concerns for most people of the earth.

Feelings.--Besides seeing religious concern in the

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[56]Tillich, The Protestant Era, p. xv.

[57]Christian Century, July 4, 1962, p. 832.

[58]Kegley, Saturday Review, July 30, 1955, p. 19.

lives of his listeners, Tillich sought to identify his theological thoughts with audience's feelings of frustrations, doubt, emptiness, guilt, and evasion. The frustrations experienced by members of the audience evolved from the ambiguities of freedom and destiny, dynamics and form, individualization and participation, finite and infinite, as well as from the conflicts within reason including autonomy and heteronomy, relativism and absolutism, formalism and emotionalism.[59] Tillich recognized that people may stand to the left and right of the center of a continum ranging between the extreme polarities of life. Moreover, the same person may stand at different points in relation to varying concepts of truth. The resulting uncertainities may easily lead to frustrations or despair of the meaning for the whole.

The successful minister will look for opportunities to identify with the feelings of anxiety of the audience. Identification is a form of understanding and a basis for participation with the listeners. By identification with the audience the preacher begins to share the predicament of the individual within the group. The preacher's inability to communicate effectively may result from his lack of adequate identification with hidden feelings of individuals of minority groups such as the Negroes, Jews, or the

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[59]The meaning of autonomy and heteronomy, relativism and absolutism, formalism and emotionalism is discussed in Chapter IV.

Catholics. By this type of sharing, the speaker can discover the questions for which the audience seeks theological answers.[60]

This type of identification, Tillich warns, does not mean being identical with the audience. To become identical would only serve to reinforce the predicament and frustration. Neither should there be a condescension in attitude. Tillich suggested that "We speak to people only if we participate in their concern, not by condescension, but by sharing in it."[61] The speaker was thereby able to identify with the predicament without becoming identical and at the same time point to a more excellent way of life through Christian love.[62]

Approach to Truth.--The third level of identification was in man's approach to truth. In Tillich's opinion, the efforts to discover and apply truth ranged from sincere objective research in controlling knowledge to personal innovations to be tested by life process. In any case, the approach should be conducted in freedom of inquiry devoid of complacency, prejudice, and dogmatism. In Tillich's thinking, "There is no freedom where there is ignorant and fanatical rejection of foreign ideas and ways of life."[63]

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[60]Tillich, Pastoral Psychology, VII (June 1956),243.

[61]Tillich, Theology of Culture, p. 207.

[62]Ibid., p. 208.

[63]Tillich, The New Being, p. 65.

Freedom needs the atmosphere of intellectual development and intellectual development needs freedom. The lack of freedom may lead to the demonic bondage where temporary truth becomes ultimate truth and a source of fanaticism.

Tillich was not satisfied with the solutions of fanaticism or of a static traditionalism. He preferred the dynamic interaction of man searching for answers. He started existentially "with man asking questions about the ultimate meaning of life."[64] Tillich's approach in preaching was to respect the intellectual freedom of the listener. He endeavored to lay out the alternatives, to consider the various possibilities, and the different positions, so that the listeners could conscientiously accept or reject his ideas. In every case of the listener's search for truth, the freedom of the listener was essential and to be respected.

As a preacher, Tillich recognized that various groups in society approach truth from different points of perspective. Each group consequently establishes a basis of authority on the foundation of its understanding of the truth. Tillich sought to identify with these groups. Apparently through his efforts to identify with the various groups, he was implying that each individual or group has not been left entirely without truth and a basis of

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[64] America, CXIII (November 6, 1965), 514.

authority. Being finite, however, each person struggles with the conflicts which are inherent in the human predicament. Even though temporary insights by members of the audience may be limited and possibly wrong in many respects, by identifying with them and expressing their respective values, Tillich could lead them from their weaknesses to a synthesis with the opposing positions such as proclaiming that truth could be received through controlling objective knowledge as well as through revelatory receiving knowledge. To be sure, Tillich pointed beneath the surface and the temporary to the depth of truth and reality which was to be found in all of life.

## Participation

Tillich understood man to be of the nature to operate within a circle of influence. If man were active, he was constantly crossing the boundary line between himself and others, between his ideas and other concepts. Herein he participated with other persons, groups, the world, and the power of "being itself."[65] The more self-relatedness and self-affirmation a person has, the more security he feels in sharing in total existence. "Man as the completely centered being or as a person can participate in everything, but he participates through that section of the world which

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[65]Tillich, Courage to Be, p. 89.

makes him a person."[66]

Tillich felt that it was necessary to enter into the situation and participate with people regardless of their views in order to achieve effective communication and persuasion. This was part of the meaning of being on the boundary between concepts in life. He stated, "If one's whole life were dedicated to the fascination and disciplines of thought, one could easily forget that reality opens itself up to us only by existential participation by entering the situation about which one makes conceptual statements."[67] Participation can mean sharing, having in common, being a part of an organization, or that which is universal. "For this is just what participation means, being a part of a something from which one is at the same time separated . . . . Literally, participation means taking part."[68] Tillich welcomed this interaction with the audience. Participation provides the merging link between identification and decision. It involved action, movement, and doing.

It was difficult for Tillich to talk about preaching without discussing participation. Participation was an essential ingredient in his theory of communication. He believed that

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[66] Ibid., p. 91.

[67] Tillich, Christian Century, December 7, 1960, p. 1435.

[68] Tillich, Courage to Be, p. 88.

> communication is a matter of participation. Where there is no participation there is no communication. This again is a limiting condition because our participation is inevitably limited.[69]

He further contended, "The Christian message is a message of the new Reality in which we can participate . . . and this we must, and this we can communicate."[70] This principle of participation was illustrated by Tillich in his view of dealing with children. Children have a natural curiosity and through the questioning process seek legitimate answers. The questions of children, he felt, should be answered and one should never try to hide answers from them. In a similar sense an adult should be shown that the Christian message and the Biblical symbols can give answers to his situation. In this manner, the existence of man is to be pointed in the direction of the greater and more universal question.

New vistas of life open themselves to persons only as they in their existential participation desire to enter into new patterns of behavior and make additional discoveries of truth. It is through this questing, searching participation that the preacher finds new thoughts, meanings, and inspiration for effective and successful preaching. Tillich wrote,

> The situation changes when life gives reality to what is formerly thought only a possibility, then the flavor

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[69]Tillich, Theology of Culture, p. 204.

[70]Tillich, Pastoral Psychology, VII (June, 1956), 14.

> of actual experience, a flavor which is lacking even in indisputable abstract statements, appears in one's thinking and writing. I hope I have been involved in this process in the last ten years to the advantage of my teaching and writings.[71]

This type of participation points ministers to new innovations and the greatness of God as a source of inspiration and sermon building.

His success in discussion with open-minded people probably caused him to encourage participation by sharing different points of view. The truth tends to become clear when viewed from different points of perspective. Through the use of dialectics, the preacher may gain the respect of the listeners, encourage thinking, and arrive a little closer to the truth. Tillich stated,

> Dialectics is a way of seeking for truth by talking with others from different points of view through 'yea' and 'no' until a yes has been reached which is hardened by the fire of many no's and which unites the elements of truth promoted in the discussion.[72]

Tillich encouraged participation through recurring questions in the sermons. These questions occurred at times as single questions, at other times as a repetition of the same question, or in a series of connected questions.[73] These questions often evolved from the inner existential conditions. Tillich would agree with Kierkegaard's theory

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[71]Tillich, Christian Century, December 7, 1960, p. 1435.

[72]Tillich, The Protestant Era, p. xiii.

[73]Tillich, The New Being, p. 72.

that "Each individual has a knowledge of himself which is so intimate, so concrete, so immediate, and so kaleidoscopic that no author, not even the most skillful delineator of character can describe it."[74] Tillich seemed to have the ability, which was strengthened by his existential orientation, to eliminate the cliches of the ordinary pulpit and to express ideas of the people in questions. Charles W. Kegley in his review of The New Being, stated, "These sermons on the contrary exhibit Socratic-like demand for clarity, for concrete evidence for any statement, and for a delineation of how vital religion is related to political, artistic, psychological, and sociological issues."[75] By confronting the audience with questions, Tillich was not only able to stimulate the listeners to participation and self-discovery, but he was able to direct their thinking toward the understanding of his theological answers.[76] A question in a sermon usually triggers a process of thinking. The listener may evade the challenge by diverting his attention, but often he will answer directly, consider the alternatives, or at least open his mind for further information. Tillich utilized questions effectively as a means

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[74]Raymond Anderson, "Kierkegaard's Theory of Communication," Speech Monographs, XXX (March, 1963), 1.

[75]Kegley, Saturday Review, July 30, 1955, p. 19.

[76]Anderson, Speech Monographs, XXX (March, 1963), 3.

of achieving participation.

As a preacher, he encouraged participation through the interaction or interplay of ideas between the speaker and the audience. Randolph Bourne once said, "I do not spark automatically, but must have other minds to rub up against, and strike from them by friction the spark that will kindle my thoughts."[77] Tillich encouraged this interplay. Much of the interaction had already taken place in the open give-and-take discussions of Tillich's lectures in classes and forums. He, therefore, knew enough about the audience to anticipate its questions and lead its members along a normal process of thinking to consider his theological insights. In a sense, Tillich was not asking the questions, but he felt that the audience must be able to ask the right questions before there could be proper participation.[78] Until an audience in America or anywhere in the world asks the right question, there can be no genuine participation. Basically the listeners must be able to ask the question before they are prepared to receive the answer. Often the existence has to be transformed before the right question can be asked.[79] Tillich said, "The difficulty

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[77]Quoted in Everett Lee Hunt, "An Adventure in Philosophy," Quarterly Journal of Public Speaking, III (October, 1917), 297.

[78]Tillich, Theology of Culture, pp. 204-05.

[79]Ibid., p. 206.

with the highly developed religions of Asia, for instance, is not so much that they reject the Christian answer as answer, as that their human nature is formed in such a way that they do not ask the question to which the gospel gives the answer."[80] Much depends on the preacher's ability to discern the situation of his people so he can discover the questions and provide suitable answers. It usually indicates a lack of participation and inadequate communication when the answers and questions are not sufficiently coordinated. Herein lies one of the weaknesses of preaching.

Another way in which Tillich achieved participation and transformation of experiences was through his philosophical presentation. An indication of this comprehensive effort is to be seen in the process of indirection. By indirection is meant the process (1) of confronting the listener with ambiguities, (2) considering various alternatives and positions, and (3) withholding the insight of truth until the audience was prepared for it. The listener was almost compelled to participate in the thinking process as Tillich confronted them with the puzzles of life. He said,

> What we must do is to show the structures of anxiety of the conflicts of guilt. The structures are effective because they mirror what we are, are in us, and if we are right, are in other people also.[81]

The ambiguities theologically may arise from the conflicts

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[80] Ibid., p. 205.

[81] Tillich, Pastoral Psychology, VII (June, 1956), 11.

between autonomy and heteronomy, absolutism and relativism, formalism and emotionalism;[82] or they may arise from the ontological elements of individualization and participation, dynamics and form, and freedom and destiny.[83]

Tillich not only was able to achieve participation by allowing the audience to encounter the ambiguities and conflicts of life, but he tried to lead his audience to face the conflicts, to "walk around" and look at a concept from various points of perspective. In the sense that he was showing the inadequacy of a given position, this approach resembled the method of residues.[84] Since the totality of truth could be better discovered by looking at a concept from different points of perspective, Tillich's methodology seems a little closer to the "implicative method."[85] The truth involved in each position becomes related to the whole, as Tillich discussed the inadequacies of partial insights. This intellectual journey not only permitted him to manifest a spirit of openness and fairness, but it strengthened his ethical and intellectual appeal with the participants. He

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[82]Tillich, Systematic Theology, I, 147-53.

[83]Ibid., pp. 174-82.

[84]William T. Foster, Argumentation and Debating (2d ed. rev.; Boston: Houghton Mifflin Company, 1932), p. 207.

[85]James H. McBurney, James M. O'Neill, and Glen E. Mills, Argumentation and Debate (New York: The MacMillan Company, 1955), p. 133.

was more concerned, however, with active participation than with strengthening ethical acceptance. This approach provided the preacher with the assurance that when the audience reached a decision, it would be substantial because many of the hidden reservations of the mind would have been eliminated. Consequently, a mutual intellectual and spiritual decision would be on a solid theological foundation. This foundation, as far as Tillich was concerned, should be consistent with the theological ideas of his system.

Another step by which the preacher encouraged participation was by delaying the presentation of his insights and affirmations. This teleological, intentional suspension was in harmony with his purpose of adequate preparation of an audience to receive an idea. A single approach to truth may not be sufficient. Tillich held that the truth which ultimately concerns mankind cannot be verified by experimentation alone. This truth necessarily involves the participation and verification through the experiential life process. He would agree with Kierkegaard's position that "Science is not the exploration of the world. It is only a very special sort of elucidation . . . which states mathematical relations between measurable aspects of selected bits of experience."[86] Obviously, the understanding of truth requires some subjective participation. Consequently, Tillich's concern with preaching had to go

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[86]Anderson, Speech Monographs, XXX (March, 1963), 13.

deeper than the formal logical procedures of stating a proposition and proving the same by the normal logical process. Regarding the nature of liberating truth, he stated, "You will never meet it in the form of propositions which you can learn and write down and take home."[87] Such an approach would automatically place the listener in the position of being a detached observer, which is applicable to objectivity. In Christianity, however, the listener must be subjectively involved and participate with his being in the reality of truth.

Tillich sought to achieve participation through his language in preaching. The language of the sermon should not be loaded with traditional archaisms or theological jargon which will by-pass the listener. It should, however, be on the level of the audience so that there can be reciprocal participation. Without participation there can be no genuine communication or persuasion. Tillich usually would, therefore, reduce many of the stories and concepts of the Bible to symbolism. He endeavored to reinterpret the Bible symbols so the Christian message would be meaningful to the people who were asking real questions about the meaning of life.

Realizing the value of participation to preaching, Tillich sought to achieve participation through the Socratic

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[87]Tillich, The New Being, p. 72.

method, by mutual understanding of the theological concepts, and by sharing in the developmental process. He did not necessarily rely on affirmed premises to develop his thought but rather sought a cooperative effort in his approach to truth. He utilized indirection by confronting the audience with the ambiguities and conflicts in different situations, by looking at an idea from many points of perspective, and by delaying the presentation of his theological insights. He further realized that the Christian symbols must be re-interpreted through the presentation of a positive message. In this manner, he uncovered his principle of truth, which involves the identity of thinking and being in relation to his system.[88]

## Decision

The presentation of the Christian gospel meant for Tillich that people should be encouraged to think and have the opportunity to make decisions. In his words, "The Christian gospel is a matter of decision."[89] The nature of the gospel, if presented properly, demands an acceptance or a rejection by the listener. The minister's role is not to try to force the listener to accept the content of the message, but to present it in such a way that the audience can understand the alternatives clearly. Tillich felt that,

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[88]Hamilton, p. 9.

[89]Tillich, Pastoral Psychology, VII (June, 1956), 10.

> The question cannot be: How do we communicate the Gospel so that others will accept it? For this there is no method. To communicate the Gospel means putting it before the people so they are able to decide for or against it.[90]

In the process of making it possible for the listeners to make a decision, Tillich realized that people would react who probably did not know the name of Christ, but they would decide for or against the law of love--represented by Christ.[91] Much of the rejection of the gospel has been based on needless barriers placed in the way by the church or the preacher. The barriers regarding language, dogmatics, and customs should be removed through effective communication of the good news so that a genuine decision can be made. Tillich was, therefore, concerned with removing of stumbling blocks, shaking audiences from their complacency, appreciating doubt and courage, and presenting a positive gospel to the end of a decision. Within these areas, we shall endeavor to discover Tillich's methodology for the decision making audience.

Tillich recognized that Christianity itself was a stumbling block to many people. They could not understand its paradox and the hidden meanings in the depth of reality. The apostle Paul had suggested that the cross was a stumbling block to the Jews, but unto those that believe, it was the

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[90] Ibid.

[91] Tillich, Biblical Religion, p. 46.

power of God unto salvation. Tillich believed that there were two kinds of stumbling which involved the content of the gospel and the way it was communicated. He said,

> One is genuine . . . there is always a genuine decision *against* the Gospel *for* those for whom it is a stumbling block. But this decision should not be dependent on the wrong stumbling block; namely the wrong way of our communicating the Gospel--our inability to communicate.[92]

He also recognized that symbols can become stumbling blocks either when they are allowed to usurp infinite status, or ultimate authority, or when they are misunderstood. Tillich went beyond the relative authority of symbols to discover the meaning of truth.[93] It lay in the "ground of being," to which the surface forms or symbols pointed. The task of the preacher was to remove the false stumbling blocks and barriers so that a decision could be based on a clear understanding of the true one.

Tillich discovered barriers to clear thinking and genuine decision to be symbols, traditional dogmatism, customs, and misconceptions. One of the key problems in communicating the gospel effectively was that the old symbols had lost their meaning and relevance to this generation. He recognized further that symbols were essential to the effective interpretation of the Christian message. In an interview with Ved Mehta about two weeks before Tillich's

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[92]Tillich, Pastoral Psychology, VII (June, 1956), 10.

[93]Tillich, The New Being, p. 82.

death, the theologian said,

> Symbols are representations . . . . All statements in the New Testament are symbolic in the sense that they are analogous parables, and we have to interpret them in an existential way. By existential way, I mean that people's lives are different at different times, and the Bible had to be re-interpreted each time according to the situation in which people find themselves.[94]

The meaning of symbols can be lost. The symbol and the dimension itself can disappear in the minds of the people, and new symbols may arise to take their places. The symbols, therefore, need to be re-interpreted for each generation. Tillich argued, "The reason that religious symbols become lost is not primarily scientific criticism, but it is a complete misunderstanding of their meaning."[95] Tillich did not desire to destroy symbols, but he sought to give new meaning to existing symbols. Ved Mehta reported,

> Tillich tried to give Christian symbols relevance and meaning. God instead of being conceived of as the highest being, was now defined as the depth of personal relationship--indeed the depth of all experience interpreted by love.[96]

D. M. Brown summarized Tillich's position on symbols very well when he said,

> I would say that Tillich sees theological language and religious ritual as symbolic, in themselves lacking eternal truth, but nevertheless pointing to the eternal truth and the ultimate. He insists that

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[94]Mehta, New Yorker, November 13, 1965, p. 127.

[95]Tillich, Saturday Evening Post, June 14, 1958, p. 76.

[96]Mehta, New Yorker, November 13, 1965, p. 168.

> symbols--church communion, baptism, must be kept meaningful as society changes. They lose their redeeming power and appear important in themselves. This constitutes idolatry.[97]

The preacher should not try to dismiss the traditional religious symbols, but should seek to give answers to man's questions by re-interpreting the symbols which then become alive, powerful, revealing, and saving. The symbols open up new levels of life, represent reality, stimulate worship, and are vehicles for the expression of faith. Tillich said,

> It [symbol] points beyond itself while participating in that to which it points. In no other way can faith express itself adequately. The language of faith is the language of symbols.[98]

In his opinion, the clarification of the meaning of the symbols was a way to assist the listener in making a decision.

Many Americans, because of their educational background and material accomplishments, have developed an attitude of complacency regarding spiritual things. As long as members of an audience are self-satisfied, they will not expend the effort to make a decision about the gospel. Tillich felt that it was a function of preaching to shake people from their complacency. The false security of people could be challenged by presenting the impasse in the ambiguities and

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[97]Tillich, Ultimate Concern, p. 2.

[98]Tillich, Dynamics of Faith, p. 45.

conflicts of existence. He said,

> We must participate but not be identical, and we must use this double attitude to undercut the complacency of those who assume that they know all the answers and are not aware of their existential conflicts.[99]

The process of constructive thinking could begin when the listener encountered the conflicts and became aware of his personal need.

Tillich was able to disturb the complacency of such groups by showing the inadequacy and insecurity as well as the non-reality of their beliefs. As a preacher he knew that as long as the hearer did not recognize the need to probe the greater depth of reality, he would not give analysis and consideration sufficient to make a genuine decision. Gustave Weigel, who in the following statement gave his analysis of an encounter with Tillich, felt that the listeners of Tillich would be disturbed.

> Thus no one who exposes himself to Tillich will be allowed to remain complacent. He may have some of his most cherished preconceptions called into question, and his peace may thus be disturbed.[100]

The methods of the revivalists to shake people from their complacency and encourage a decision were questionable in Tillich's opinion. As a theologian and preacher, he warned against the effects of some of the revivals occurring

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[99]Tillich, Theology of Culture, p. 208.

[100]Quoted in R. M. Brown, "Paul Tillich," Commonweal, January 21, 1966, p. 473.

in America. This type of religious revivalism may be simply preserving our culture and strengthening the status quo. He charged that,

> The cheap counsel that comes from popular preaching and glittering evangelists does not make men well. It does not make men. It invokes a vegetable ideal appropriate to carrots unaspiringly at home in their familiar soil, but not meant for men.[101]

The Christian purpose should not be to conform to things as they are but to conform things to a pattern as God wants them. Christian men are actively transforming, adjusting, accomplishing, and working for the Kingdom of God. Tillich believed that,

> Men are saved so they can save. Men are healed so they can probe other sickness. Men are given the answers to some questions so they can ask more. Men are adjusted within themselves so they can challenge more forcefully all the world's maladjustments . . . and man as he was meant and made to be is an adventurous insatiable person full of thrust and expectation. Truly heal a man and he will be restless, inventive, individual. Though he would be happy where ever he is, he will settle down to no status quo.[102]

The preacher, according to Tillich, has an obligation to present a positive Christian message of love, forgiveness, reconciliation, and healing.[103] In order to receive such a message, the listener must be shaken from his complacency to become aware of the existential conflicts.

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[101]"Tillich on revivalism," Christian Century, May 8, 1957, p. 582.

[102]Ibid.

[103]Tillich, Pastoral Psychology, VII (June, 1956), p. 15.

He then can seek the peace and security of the eternal fellowship in the Kingdom of God. The focus of the message has to be different. It has to center around the reality of truth and the courage to be in face of nothingness, anxiety, and despair.[104] Tillich, in a commencement address to 185 graduates of Union Theological Seminary, warned that although there are other ways of healing, there can be no substitute for the minister taking to an audience the message of acceptance, forgiveness, and the new reality. Regarding this address, The New York Times reported, "The theologian said that the bodily and mental, individual and social illnesses are consequences of estrangement of man's spirit from the divine Spirit, and that no sickness can be healed without the reunion of the human with the divine."[105] Tillich felt that the positive message of the gospel could break the conflicts of estrangement and give power from beyond man which becomes verifiable through participation. So Christianity is not to be considered as a set of negatives, prohibitions, and commands, but rather as a participation in the new reality which makes it possible for a person to strive for the fulfillment of the essential being. A similar motivation which drives the minister to share a positive gospel may also motivate him to guide people in

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[104] Tillich, Theology of Culture, p. 209.

[105] The New York Times, May 25, 1955, p. 37.

their decision making.

Tillich tried to avoid creating unnecessary barriers with an audience. In his opinion, the minister should refrain from making derogatory and negative statements which were designed to create antagonism and an argumentative atmosphere, which would ultimately counteract a favorable decision. The preacher should make an effort to discover the thinking of the audience so that he can adapt his ideas in guiding its members to a decision. When asked how he would adjust to a fundamentalist audience, he replied,

> I believe it would be hard for you to find in my sermons any directly negative statements even against literalism. I simply refrain myself in that situation. For instance the resurrection stories; I do not criticize in my sermons the highly symbolic story of the empty tomb, although I would do so in my theology and have done it in my books.[106]

In this sense, Tillich's rhetoric follows closely the ideas of the gospel. His rhetoric is utilized to promote the unity of the Christian message and in some ways is inseparable from it.

Even though in his theology he would question literalism, idolatry, various views of atonement, and the effort to make literal meanings out of the symbols, he was confident that the strength and power of the message of agapic love would cause these differences to fade into

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[106]Tillich, Ultimate Concern, p. 193.

insignificance. When people are suffering, when they are burdened with anxieties and frustrations, when they need help, they tend to forget the finer points of theological differences. "In such moments," he said, "the question of literalism or nonliteralism does not exist, for we have the power of the word."[107] The conflicts of religion as well as the ambiguities of life in general begin to yield to a decision of peace in the power of love.

A genuine decision requires that the person be free from encumbrances and false obstacles to evaluate the alternatives. The truth which Jesus Christ represents claims scripturally to make men free.[108] But truth does not necessarily come from the formalism of the law, the dogmatism of the church with its traditional doctrines, or a status quo culture. Neither, as has been discussed, do the false obstacles of self-complacency, indifference, a closed mind, and evasion encourage the questing search for truth. Tillich argued that freedom in search for truth is not embedded in ignorance, and fanaticism, and rejection of new concepts. He said, "There is no freedom but demonic bondage where one's own truth is called ultimate truth."[109] Tillich tried to knock down the intellectual barriers and false obstacles

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[107] Ibid., p. 194.

[108] Tillich, The New Being, p. 90.

[109] Ibid., p. 68.

or previous conclusions so that the audience could think clearly about the message of the gospel.

Decisions are often hampered because of misunderstanding of the place of doubt and risk in the individual's thinking. The training of the intellectuals in objectivity and the scientific method naturally caused them to be apprehensive. Tillich's greatness lay in his ability to interpret the Christian message and symbols to a scientific and skeptic age. He strove tirelessly--often against bitter opposition--to make religion meaningful for today. As an admirer put it, "Paul Tillich's contribution is the interpretation of Christian truth for an age of doubt."[110]

Doubts regarding God were based on some of the old-fashioned explanations of the nature of God. Tillich, however, made doubt as an important correlary to faith.[111] "Faith," according to Tillich, "embraces itself and the doubt about itself."[112] G. H. Tavaard charges that Tillich reduced faith to a universal human phenomenon, "the simple acceptance of the fact that one is accepted."[113] For Tillich, "Faith is a state of being ultimately concerned."[114]

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[110] The New York Times, October 27, 1965, p. 2.

[111] Vahanian, Nation, September 5, 1959, p. 117.

[112] The New York Times, May 5, 1963, p. 4.

[113] O'Hanlon, Commonweal, September 21, 1962, p. 520.

[114] Raymond Smith, "Paul Tillich's Concepts of Faith," Catholic World, CC (December, 1964), 162-63.

Faith is an act of a finite being as a result of an existential encounter with the "ground of being." It involves the will, the emotions, the intellect, desires, and reason.

> Faith is a total and centered act of personal self, the act of unconditional, infinite, and ultimate concern . . . . Doubt is implicit in every act of faith.[115]

By explaining the genuine relationship of doubt to faith, Tillich was making it possible for more people to synthesize doubt in life with the Christian message.

An impact of the spirit may become a factor in encouraging thinking toward a decision. This factor of enthusiasm or influence could not be produced by man; rather, he was to be grasped by it, and could participate in it. When this happened, the preacher usually gained power in his messages to encourage thinking and possible decisions. The Times (London) reported,

> The volumes of sermons which he published give some idea of the power of his preaching. To many he seemed to be both prophet and philosopher and hundreds of American students hailed him as master.[116]

These students honored him partially because of his dynamic approach in preaching and partially because he regarded the theological answers exemplified in the Christian message as being vitally important in solving the problems of the philosophical existential situation.

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[115] Ibid.

[116] The Times (London), October 25, 1965, p. 141.

Tillich felt the futility of endeavoring to coerce people into being Christians, but he knew it to be the preacher's responsibility to communicate the gospel in such a way that the listener could have a clear idea of the alternatives where he could conscientiously accept or reject the Christian message. In order to help the hearer to make a genuine decision, Tillich tried to remove the stumbling blocks of misinterpreted symbols, false obstacles, and the barriers of misconceived conceptions. He sought to shake self-satisfied persons out of their complacency and block their efforts to evade issues. He made room for doubt and despair within the scope of faith. He recognized the values and weaknesses of various positions and tried to present a positive gospel with a spiritual impact of love.

Tillich faced the problem of making his theology come alive in the preaching situation. Just how well he applied his own methods of understanding, identification, participation, and decision to the presentation of the gospel in sermons is to be discovered in the following chapters. In these chapters let us discover in more detail his persuasive adaptation of his homiletical theory within the framework of his Systematic Theology.

# CHAPTER IV

## REASON AND REVELATION

Man in conflict is struggling to find solutions to his problems. In many ways progress in society and development within a person is not possible without conflict. In this struggle, the individual may experience fear, frustration, anxiety, and despair, or on the other hand, he may find courage and faith to conquer his anxiety. Conflict apparently is a part of the structure of existence. Out of the struggle man looks for truth and searches for an authority for action. Tillich affirms that this universal search may lead man through reason to revelation.

Tillich begins the development of his Systematic Theology by endeavoring to correlate the problems found in reason with the answers to be discovered in revelation. This effort led him to treat the structure and function of reason in relation to the meaning and basis of final revelation. The purpose of this chapter is to present a brief resume of his treatment of reason and revelation out of which he developed two of his sermons, then to show the adaptation of the theological ideas in the situation of preaching. The sermons "By What Authority" and "What is

Truth?" were selected for this study.

## Theological Concepts

Tillich felt that man's efforts in reasoning must begin ontologically, with the nature of man himself. It is man's nature to search for truth. Man's search for truth may lead him to apply subjective reason (the rational structure of the mind) and objective reason (the rational structure of reality) to idealism and realism. As will be seen, the conflicts in reasoning evolving from tensions between emotionalism and formalism, autonomy and heteronomy, as well as absolutism and relativism drive people to seek answers in revelation. In Tillich's opinion, both objective and subjective reason reach beyond their form to that which precedes reason--to the depth of reason.[1] Man in his limited existential reason--the fallen, finite, actual, technical reason--cannot break through the confines of causality, time, space, and substance to find satisfactory answers.[2] Reason seeks a reunion in life but cannot achieve it; consequently, this gives cause to seek revelation to provide the necessary answers for the conflicts within reason.

"Revelation for Tillich is the manifestation of what concerns us ultimately and it may come about literally

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[1]Tillich, Systematic Theology, I, 151.

[2]Newsweek, May 2, 1955, p. 90.

through any medium."[3] Tillich discussed revelation in three specific areas. The first was a study of revelation, which was concerned with methods of describing the means of revelation. The second area dealt with actual or final revelation; and, lastly, he applied to reason the answers of revelation. The means of revelation to him were mystery, ecstasy, and miracle, which may come through various media; but in actuality, revelation must be given to an individual who is "grasped" by the divine. Tillich found Jesus as the Christ to be the revelation of the means of grace, truth, and love which brought reunion in life for mankind. As will be seen, through the manifestation of this love, the conflicts between formalism and emotionalism as well as autonomy and heteronomy can be solved. Consequently, Tillich found significant answers beyond pragmatism, relativism, and absolutism.

Finally, as will be seen, one of the primary problems of the preacher is to interpret his theological ideas in a manner which is applicable to the situation of the intended audience. The purpose of the analysis is to discover the adaptive measures used by Tillich in preaching. The basic concepts in the sermon "What is Truth?" are directly related to the theological discussion of the cognitive function of reason and the quest for revelation. The sermon

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[3] O'Hanlon, Commonweal, September 21, 1962, p. 520.

"By What Authority" evolves from Tillich's discussion of reason in existence, in which he presented the conflicts of reason and later sought the answers in final revelation.

The theological concepts, as Tillich developed them in Systematic Theology, shall be presented under the headings, "The Basis of Truth," and "Conflicts Within Reason."

## Basis of Truth

The concept of truth underlies the whole of Tillich's system: he felt that he had built a consistent, coherent system which could subsume practically all phases of life under his meaning of truth. Every cognitive act strives for the truth or the reality which is beneath the surface of superficiality and the seemingly real. Truth has an objective and a subjective character. Tillich stated, "A judgment is true because it grasps and expresses true being; and the really real becomes truth if it is grasped and expressed in a true judgment."[4] Truth is reality or being itself. It is not only the essence of things but the act by which the essence becomes meaningful.[5] A special discussion of truth is found in the first volume of his Systematic Theology.[6] In his analysis of truth, Tillich was concerned with the search for truth, the methods of verification, and the need

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[4]Tillich, Systematic Theology, I, 102.

[5]Ibid., p. 99.

[6]Ibid., pp. 94-106.

for revelation.

Search for truth.--Tillich saw truth as being related to the essential nature of knowledge; in fact, the search for truth is a search for knowledge. The basic ontological problem of knowledge dealt with the separation of the subject (the knower) and object (that which can be known). This separation or detachment, he felt, became an essential factor in understanding cognitive union.[7] Knowledge emanates from the source of truth, and one of the functions of knowledge is to fulfill the natural desires of man for successful cognition. The separation of man in estrangement from the ultimate source of truth creates a type of detachment of the subject from the object. The two concepts of the knower and the known, or subject and object, are not identical; yet they are somewhat responsive to each other and the rest of the world through participation. Knowledge, therefore, works to bring about a union within man, a transformation of his status, and a synthesis of thought. Tillich said, "For most of the Asiatic philosophies and religions, the uniting, healing, transforming power of knowledge is a matter of course."[8] The integration of ontological and epistomological knowledge, according to Tillich, requires the presence of the elements of union and detachment.

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[7] Ibid.

[8] Ibid., p. 96.

The types of knowledge could be divided into controlling knowledge and receiving knowledge. Controlling knowledge was determined primarily by detachment, objectivity, and experimentation. Receiving knowledge, on the other hand, was to take the object unto oneself experientially. The self experiences knowledge by participation with the object. This approach necessarily involves the emotional element and reaches its highest fulfillment in revelation.

The danger of controlling knowledge alone is that it tends to cause man to become "a thing among things."[9] The advocates of controlling knowledge tend to emphasize objectivity and the repeatable structure of formalistic experimentation. When applied to all of life, controlling knowledge tends to reduce man to a mechanized response. Efforts to save man from the onslaught of controlling knowledge came from "romanticism, philosophy of life, and existentialism."[10] These movements, however, failed to solve the problem of valid judgment regarding the true and the false and did not explain how intuitive union could be verified. Thus the theologian concluded that "existentialism like romanticism and philosophy of life must either surrender to technical reason or ask the question of revelation."[11]

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[9] Ibid., p. 99.

[10] Ibid.

[11] Ibid., p. 100.

Methods of verification.--According to Tillich, "Truth is the essence of things as well as the cognitive act in which their essence is grasped."[12] Value judgments may evolve out of such an encounter of man with the essence of things. The verification of the findings and the consequent judgments constituted the more important problems regarding Tillich's treatment of theological truth. To him, "Verification means a method of determining the truth or falsehood of a judgment."[13] He discussed the values and weaknesses of the experimental and experiential (life process) methods of verification. The experimentalists have followed the objective, detached approach based primarily on principles of controlling knowledge. Following this thinking the positivists and naturalists have tried to restrict the use of the term, "truth," to "empirically verifiable statements,"[14] which can be adequately substantiated. They held that "the verifying test belonged to the nature of truth,"[15] and that "statements which cannot be verified by experimentation are considered tautologies, emotional self expressions, or meaningless propositions."[16]

The second type of verification which he discussed was the life process or experiential approach. The life process involved the active participation between the self

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[12] Ibid. [13] Ibid., p. 102. [14] Ibid.

[15] Ibid. [16] Ibid.

and the object. The ontological experience provided some insight for the problems of reason. In recognizing receiving knowledge and its methods of verification, Tillich was preparing the way for a synthesis between autonomy and heteronomy, relativism and absolutism, emotionalism and formalism. The process of life experience constituted the test for judgments based on receiving knowledge. He stated, "Receiving knowledge is verified by the creative union of two natures, that of knowing and that of the known."[17] This approach is not as definitive or momentarily exact as the experimental, but it does apply to more areas of life, including biological, psychological, and sociological research. The experiential verification is continuous and is commonly used by physicians, politicians, educators, leaders, and social reformers. Tillich contrasted the two methods when he stated, "Life processes have the character of totality, spontaneity, and individuality. Experiments presuppose isolation, regularity, and generality."[18] He recognized that the two methods could be combined, as in the verification of historical knowledge, through the factual side and the interpretative side.

Tillich suggested that both receiving knowledge and participation in knowledge were essential elements in the life-process verification of truth. Receiving knowledge

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[17] Ibid., p. 103. [18] Ibid.

and participation go beyond rationalism and pragmatism. Rationalism, built on "self knowledge, universality and necessity,"[19] and pragmatism, based on accumulated and tested experience, fail in that neither distinguishes between controlling and receiving knowledge and neither recognizes "the element of participation in knowledge."[20]

Need for revelation.--With the utilization of the separate methods employed in controlling and receiving knowledge, men may find the results still to be meaningless and weak in verification. The emphasis on either leads to a type of conflict. Controlling knowledge tends to strengthen detachment, intellectualism, and formalism. In contrast, receiving knowledge may reinforce emotionalism and personal innovations. The conflict reflects an inevitable impasse wherein neither can give the total explanation of life or ultimately satisfy the yearnings of man. Tillich concluded that "knowledge stands in a dilemma; controlling knowledge is safe but not ultimately significant, while receiving knowledge can be ultimately significant, but it cannot give certainty."[21] This predicament leads a person to seek revelation which claims to provide a way of union between controlling and receiving knowledge.

The ground of being containing all truth reaches into every facet of life, whether it be in controlling or

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[19] Ibid., p. 104. [20] Ibid. [21] Ibid., p. 105.

receiving knowledge. George McLean interpreted Tillich as advocating that

> God is symbolically the 'substance' appearing in every rational structure. He is 'being itself' manifested in the logos of being . . . God then is the ground not only of truth but of being as well.[22]

The revelation of truth in Jesus as the Christ has become especially significant in bringing unity and healing to man.

## Conflicts Within Reason

An important function of reason is to seek valid conclusions based upon available evidence. These conclusions hopefully are indications of truth and reality. This discovery of valid sources of truth often provides the foundation upon which lives are built and relevant decisions are made. Tillich holds, however, that reason alone, because of its inherent conflicts, falls short of providing ultimate answers. The inherent conflicts of reason are to be observed in the tensions between autonomy and heteronomy, relativism and absolutism, formalism and emotionalism. The unsolvable conflicts within these areas force a person to seek a synthesis in some form of final revelation.

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[22]George F. McLean, Man's Knowledge of God According to Paul Tillich ("The Catholic University of America Philosophical Studies," Vol. CLXXX, Abstract No. 81; Washington: The Catholic University of American Press, 1959), p. 2.

Autonomy and heteronomy.--The polarities within the existence of man produce the conflict between autonomy and heteronomy. Autonomy does not mean necessarily that man is law unto himself but that he is obedient to the law of reason within him. Tillich stated,

> . . . autonomous reason tries to keep itself free from 'ungrasped impressions' and 'unshaped strivings.' Its independence is the opposite of willfulness; it is obedience to its own essential structure, the law of reason which is the law of nature within mind and reality.[23]

Heteronomy, on the other hand, is a condition of imposed commands from the outside, involving an element of the depth of reason. Tillich said,

> The problem of heteronomy is the problem of an authority which claims to represent reason, namely the depth of reason, against its autonomous actualization . . . the basis of heteronomy is to speak in the name of the ground of being and, therefore, in an unconditional and ultimate way.[24]

Heteronomy often operates through myths, cults, or groups whose inflexibility forces a conflict in reason with autonomy. Autonomy and heteronomy reach an impasse and seek to destroy each other. Since neither autonomous nor heteronomous reason can give the total answer for truth, there is an obvious need, according to Tillich, for revelation.

Both autonomy and heteronomy are grounded in theonomy and go astray without it. Reason must operate within the structure of its framework, but at the same time a

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[23]Tillich, I, 84. [24]Ibid.

person may have, through theonomy, access to the unending source of the ground of truth. Tillich explained,

> Theonomy does not mean the acceptance of a divine law imposed on reason by a highest authority, it means autonomous reason united with its own depth. In a theonomous situation reason actualizes itself in obedience to its structural laws and in the power of its own inexhaustible ground.[25]

This basic structural pattern involving the inherent conflict and the search for theonomy is important for the present age. Tillich argued, "The double fight against an empty autonomy and destructive heteronomy makes the question of a new theonomy as urgent today as it was at the end of the ancient world."[26] The theologian would issue a word of warning, however, that there is no "complete theonomy under the conditions of existence."[27]

Relativism and absolutism.--Man's eternal search for truth and a valid authority in existence encouraged Tillich also to discuss the unending controversy between relativism and absolutism. Relativism deals with the dynamic elements in life and absolutism with the static elements. Tillich expressed the values of both in this statement:

> The static preserves reasoning from losing its identity within the life process. The dynamic element is the power of reason to actualize its self rationally in the process of life while without the static element reason could not be the structure of life.[28]

The static phase of reasoning appears as absolutism

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[25] Ibid., p. 85.

[26] Ibid., p. 86.

[27] Ibid., p. 85.

[28] Ibid., p. 86.

of tradition or absolutism of revolution. Traditional absolutism is usually identified with customs, morals, political forms, and principles.[29] This view of absolutism becomes manifest in the work of conservatives who defend the static side of reason against dynamic self-actualization. Such a position may engender fanaticism which endeavors to elevate its concepts to absolute validity.[30] Revolutionary absolutism also represents unchanging truth and may attack a phase of traditional absolutism, only eventually to become a part of the established order. Traditional absolutism relies on the experience of the past ages, and revolutionary absolutism finds a weakness in the past and seeks to be a part of a recently established changed tradition. In this sense the two need and elicit each other in order to sustain the battle against current changes in relativism. Relativism, which denies the static structure of reason, contradicts both types of absolutism. In some ways positivistic relativism parallels traditional absolutism in its conservatism and cynical relativism; however, relativism is more closely allied to revolutionary absolutism. Tillich explains, "Positivistic relativism takes what is 'given' (posited) without applying absolute criteria to its valuation."[31] Following the line of philosophical positivism and the test of pragmatism, truth

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[29] Ibid., p. 87. [30] Ibid. [31] Ibid.

becomes relative to the respective group, the situation, and the existential predicament.[32]

Cynical relativism may be considered another kind of adjustment. It usually develops over disappointments in utopian or idealistic absolutism. "Cynicism is an attitude of superiority over or indifference toward any rational structure whether static or dynamic."[33] It uses reason to deny reason and succeeds in creating empty space and a vacuum.

Tillich sees a philosophical criticism as an effort to overcome the conflict between absolutism and relativism. On the one hand, absolutism clings to static elements which give structure to life and reason. This approach to life is in conflict with the dynamic, relative, concrete concepts which foster progress and development. Criticism has tried to overcome this impasse but has failed. "Criticism combines a positivistic with a revolutionary element excluding traditionalism as well as cynicism."[34] Socrates and Kant followed the critical methodology, but in each case either the static or the dynamic element prevailed. Consequently, criticism was unable to overcome the conflict of absolutism and relativism. Tillich argued that "only that which is absolute and concrete at the same time can overcome this conflict."[35] By this thought he was suggesting that only

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[32] Ibid., p. 88.

[33] Ibid.

[34] Ibid., p. 89.

[35] Ibid.

revelation can resolve the impasse.

Formalism and emotionalism.--The third conflict in the realm of reason is between formalism and emotionalism. Formalism is concerned with cognitive and legal functions, with controlling knowledge, and with formalized logic as manifested in intellectualism. The emotional element deals with aesthetics, communal functions, and spiritual substance. The controversy between the two elements can be discovered in art where formalism relies on rational forms and promotes the concept "Art for Art's sake," in the sense that the artist is following the principles of art. On the other hand, it is equally important to remember that art is empty if it does not express spiritual substance and aesthetics. In legal reasoning formalism may emphasize justice while emotional reastions may relinquish legal formalism to meet the demands of life.[36]

A further indication of the conflict between formalism and emotionalism is to be discovered in Tillich's distinction between the grasping by theonomy and the practical function of formalized reason. This difference can be observed in the conflicts between theory and practice. "Practice resists theory which it considers inferior to itself; it demands an activism which cuts off every theoretical investigation before it has come to its end."[37]

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[36] Ibid., p. 90.

[37] Ibid., p. 93.

Practice and theory need each other and battle each other, but neither in isolation can solve the problem of their conflict.

Formalism defends the forms which have shaped social and personal life. This is a type of conservatism which makes no absolute claim for the conventions it defends; however, emotional reactions against status quo conservatism may be very explosive.[38] In the final analysis, emotion provides the moving force for action. It seizes the opportunities for progress and reacts favorably to the dynamics of life. As a result it constantly struggles against the restrictions of formalism. It must be remembered, however, that emotion as such is powerless against intellectualism, aestheticism, legalism, and conservatism. The safeguard for explosive emotionalism is formal intellectualism.

Emotion alone may become irrationalism and can have destructive influences unless it is subject to rational structure (ontological reason). Formalism alone may lead to a dull existence in preservation of the status quo or to the development of an intolerable, legalistic, conservative mind. Reason must, therefore, realize the value of its structure and its own analytical power. Formalism and emotionalism reach an impasse which cannot be solved by either. The ultimate solution for the conflict between emotionalism

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[38] Ibid., p. 91.

and formalism can be achieved only in revelation.

From impasse to revelation.--Tillich felt that revelation could solve the conflicts within reason. He argued that the impasse between autonomy and heteronomy could be resolved by establishing an essential unity in theonomy.[39] This unity or final revelation would enable a person to keep a balance of alternatives and maintain a self-respect in creative tension. Tillich believed that two elements were essential to bring about the desired unity between autonomy and heteronomy. The first was a complete transparency of the ground of being, a revelation of eternal truth in a finite body. This concept keeps "autonomous reason from losing its depth and from becoming empty and open for demonic intrusion."[40] The second element was a complete self-sacrifice of the medium or Christ to the content of revelation. Tillich believed that the manifestation of the Christ in Jesus "gives a spiritual substance to all forms of rational creativity."[41] He said, "The self-sacrifice of the finite medium keeps heteronomous reason from establishing itself against rational autonomy."[42] This final revelation is not heteronomous and authoritarian, but it creates a liberating theonomy through Christ.

The way out of the impasse is centered in the

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[39] Ibid., p. 147.

[40] Ibid., p. 47.

[41] Ibid., p. 147.

[42] Ibid., p. 148.

revelation of the New Being in Jesus as the Christ. He, as a representative of the truth and the "ground of being," could point to a synthesis between absolutism and relativism. He could also steer a safe course of action which may combine elements of emotionalism and formalism as well as autonomy and heteronomy.

The function of final revelation is to liberate and give a spiritual center to man's activities in the church and community. In reality the church becomes a community of the New Being. In spite of this relationship the church may yield to autonomous or heteronomous reason, however, it has never been completely without a theonomous influence.[43] Genuine theonomy is not a split between autonomy and heteronomy, but is centered and whole. The spirit of theonomy radiates into culture as man becomes the integrating power of the community.[44] "Their center is neither their autonomous freedom nor their heteronomous authority, but the depth of reason ecstatically experienced and symbolically expressed."[45] In this sense religious and cultural conditions are determined by theonomy.

Ideal theonomy in life is difficult to achieve because of the finite elements. Theonomy cannot be created by autonomous reason or heteronomous authority. Theonomy is a matter of grace, destiny, and freedom. Theonomy

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[43] Ibid. [44] Ibid. [45] Ibid.

provides the only way out of the impasse, but it constantly courts the dangers of being subject to autonomy and heteronomy. For instance, the theonomy of the Catholic church may result in the establishment of an ecclesiastical heteronomy which may be somewhat contrary to true theonomy. Tillich says,

> In theonomy, cognitive reason does not develop authoritatively enforced doctrines, nor does it pursue knowledge for the sake of knowledge; it seeks in everything true an expression of the truth which is of ultimate concern, the truth of being as being, the truth which is present in the final revelation.[46]

Thus everything must be related to the ultimate universal community of love. In his opinion, the libido can be transformed by the agapic love and the will to power can be changed by theonomous creativity.[47] This is the real meaning of theonomy which is able to guide man through the impasse.

The author believed that revelation could fulfill the conflicts and uncertainties of reason. The difficulties of absolutism and relativism are overcome by the appearance and work of the final revelation in the form of a "concrete absolute."[48] The final revelation liberates and gives a solution to the conflicts of absolutism and relativism. In Christ the conflicting elements are united.[49]

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[46] Ibid., p. 149.

[47] Ibid.

[48] Ibid., p. 150.

[49] Ibid.

The paradox of overcoming the conflict between absolutism and relativism is exemplified in the revelation of the New Being. "Love is always love"[50] whether seen from the relative or the absolute side. The limits of love are discovered in its dependence on the response of that which is loved, thus uniting the absolute with the relative, and the infinite with the finite. Tillich comments,

> The absoluteness of love is its power to go into the concrete situation to discover what is demanded by the predicament . . . Therefore love can never become fanatical in a fight for an absolute, or cynical under the impact of the relative . . . Where the paradox of final revelation is present, neither cognitive nor aesthetic, neither legal nor communal absolutes can stand.[51]

Love conquers without producing skepticism, chaos, or estrangement. It provides the essential healing for the conflicts of relativism and absolutism.[52] Because of the nature of final revelation, it becomes possible for man to make decisions and take action in spite of the conflicts between absolutism and relativism.

Decision and action are essential phases of final revelation in that every decision or action contains some elements of absolutism and relativism. In a decision, man eliminates countless possibilities and takes the risk that the other alternatives may have worked better. It is difficult to argue that there are absolutely right decisions because of the excluded possibilities. But decisions may

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[50] Ibid., p. 152. [51] Ibid. [52] Ibid.

be rooted in love and "love conquers the revenge of the excluded possibilities."[53] In a similar manner, final revelation conquers the difficulties of fate and absolutism in each decision. He concludes, "It [final revelation] is absolute as love and relative in every love relationship."[54]

Tillich affirms that the whole being participates in the mystery of being. Formalism and emotionalism can be synthesized through the ground of being and the manifestation of reason in both areas. There is no real conflict in essence between formalism and emotionalism since reason is present both structurally and emotionally. "That which is the mystery of being and meaning is at the same time the ground of its rational structure and the power of our emotional participation in it."[55] If cognitive knowledge and technical reason are relegated to one area and everything else is considered as emotion, it would be questionable whether the power of final revelation could overcome the split between emotionalism and formalism as well as the split between cognitive union and cognitive detachment. The truth of the arguments based on formalism and emotionalism resorts ultimately to the same source and both perform necessary functions in the complete development of man.

Tillich held to the behaviorist and gestaltist concept of the wholeness of man and the consequent integration

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[53] Ibid., p. 153. [54] Ibid. [55] Ibid.

of emotion with other activities of life. He explained,

> There cannot simultaneously be a reunited 'heart' and an eternally split mind. Either healing embraces the cognitive function or nothing is healed.[56]

Tillich recognized that uncontrolled and unstructured emotion may distort truth. Relevant knowledge comes under devastating blows from its enemies known as will to power, libido, rationalization, and ideology. Conversely, it is evident that emotion in depth may assist and open up a given structure, especially when the individual is grasped by infinite passion or a motivating decision for the truth. It is this type of passion which not only includes reason in the synthesis of healing, but transcends the conflicts of absolutism and relativism, formalism and emotionalism, as well as autonomy and heteronomy.

## Sermon Ideas

Tillich succeeded in making complex theological concepts appeal to the preaching audience. On this level, he was able to achieve not only an understanding but a popular demand for his messages.[57] Two sermons convey some of his theological concepts discussed in the first division of his Systematic Theology entitled Reason and Revelation. These sermons are "What is Truth?" and "By What Authority."

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[56] Ibid., p. 154.

[57] Christian Century, May 8, 1957, p. 582.

At this point we are concerned primarily with the reporting of his sermon ideas. The adaptation of his theological ideas to the audience will be presented later in this chapter.

"What is Truth"

The fundamental development of truth in his theology constitutes the foundation for the structure of the sermon. Of course, the purpose of a sermon is to clarify a particular theology. In this message, Tillich presented man's problems in searching through the various approaches to truth in order to reach the ultimate source of reality. He utilized the message of the fourth Gospel to communicate the answers of final revelation to the problem of truth. With the discovery of partial truth in a society, there naturally evolves either in religion or politics, a struggle on authority.

Tillich develops this message from several scriptural references taken from the gospel of John and the book of First John. These scriptures were chosen because they represent what Jesus reportedly said about truth. Upon this scriptural foundation Tillich builds his thoughts regarding the nature and manifestation of truth.

Universality of truth.--In Tillich's opinion the search for truth is a universal phenomenon recognized in all cultures. The early understanding of truth is imposed upon the child through the authority of the parents. A child loses his receptivity and passionate zeal for truth in

adolescence and adult years.[58] The consequent revolt and gaining of personal independence make the individual a responsible creature.

Tillich, in "What is Truth?", refers to the common creative effort by showing that man's search for truth is universal. Man utilizes reason and follows many approaches to truth but finds himself empty, frustrated, and disintegrated. The answer rests in revelation of Jesus as the Christ and in man's active participation with the reality of being. Herein man is liberated and finds the meaning of healing, love, and peace. Revealed truth without reason may be subject to dangers. However, "Tillich rejects truths 'above' reason which are subject to no rational control."[59]

Quest for truth.--The questing individual launches into new ways which seem to be free from parental authority and evident subjectivity. The new ways may lead one into the areas of religion, ethics, poetry, but objective scholarly truth is best discussed through science. The proper application of the principles of science may provide insight and a satisfaction of learning new developments, but it leaves the person empty. "But they will all agree that it is not scholarly work which can give truth relevant for our

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[58] Tillich, The New Being, p. 65.

[59] J. E. Smith, "Philosopher on Tillich," Review of Systematic Theology, by Paul Tillich, The Christian Century, December 3, 1958, p. 1400.

life."[60]

The problem is where to get the truth that satisfies. People are subject to disintegration and loss of value and meanings. "In all of us, open or hidden, admitted or repressed, the despair of truth is a permanent threat."[61] Tillich would, however, reassure the hearer that in every serious doubt and moment of despair, the concern for truth was still at work.

Some persons do not care to ask the questions of truth. In fact many of them endeavor to avoid such an encounter by indifference and no concern. Life, they say, is "a mixture of truth, half-truth and falsehoods." On the other hand, there are those who claim that they have the truth. If they already have the truth, why should they bother seeking it? This latter type of reaction is represented by the Jewish dogmatism and the former by Pilate's skepticism.

Message of the Fourth Gospel.--Tillich believes that it would help each searcher to listen to the message of the Fourth Gospel. In his explanations, Tillich projects the idea that truth is not a doctrine; it is not the word, the church, or the law; but it is a reality which does not deceive. Jesus as the Christ is truth,not because His

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[60]Tillich, The New Being, p. 67.

[61]Ibid.

teachings are true, but because they express the truth which He himself is. In Him the genuine, ultimate reality is present in undistorted, infinite depth. Those who assert that the words or teachings of Jesus are truth are, in Tillich's opinion, subjecting the people to servitude.[62] Doctrines, the word, and Biblical laws are not the truth which liberates and sets people free.

Protestantism dares to expose its adherents to insecurity by asking questions of truth. The greatness of Protestantism is that it will criticize its own affirmations and that "it points beyond the teachings of Jesus and the doctrines of the church to the being of Him whose being is the truth."[63] He said in his theology, "Revealed truth lies in a dimension where it can neither be confirmed or negated by historiography."[64]

On the road to truth, man may encounter truth through many avenues, such as books, sermons, and lectures, but each medium should point beyond itself to the ultimate truth and to being itself. From this man gains the basis of love to judge all truth. One thing is certain: man "will never meet it in forms of propositions" which he "can learn or write down and take home."[65] Such a position would

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[62] Ibid., p. 70

[63] Ibid., p. 71.

[64] Tillich, Systematic Theology, I, 126.

[65] Tillich, The New Being, p. 72.

violate the nature of the dynamics of the truth and being. Assurance is reached by doing, by participating in the truth which liberates. "Being of the truth means coming from the true, the ultimate reality, being determined in one's being by the divine ground of all being, by that reality which is present in the Christ."[66]

"By What Authority"

Tillich uses the familiar scripture from Luke's gospel, 20:1-8, for a reference to begin his discussion of the problem of authority. The leaders of the Jewish faith, being concerned about the growing influence of Jesus, ask Him, "Tell us, by what authority doest thou these things? Or Who is he that gave thee this authority?"[67] The preacher sought to show how Jesus answered the question of prophetic religion by not answering this group.

Source of authority.--If Jesus had asked his contemporaneous competitors about the source of their authority, each group could have answered convincingly. The priests could have referred to their own ritualistic consecration and the traditions handed to this religious work since the time of Moses and Aaron. The scribes could have pointed to their meticulous, careful effort to preserve the scriptures. The elders could easily point to the acquisition of wisdom

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[66] Ibid.

[67] Luke 20:2

and experience as the source of authority.[68] Each of these religious elements could have attacked Him for His apparent lack of authority.

Tillich explains the impact of the dilemma of His question. "The baptism of John, was it from heaven, or of men?"[69] If they had said it was of men it would have meant a loss of popularity with the people. "But if they had said that he was from God, they would have established His authority beyond the three-fold authority which they could claim for themselves."[70] They were demanding that the authority be vested in them and could not accept Jesus or John.

In the sermon the author gave a sympathetic understanding to those who are charged with the responsibility of guarding a traditional faith which has given men strength and hope. This man, Jesus, had reportedly spoken as one having authority. He was disrupting the security of the religion and the tradition of the elders. Similar disruptions were evident during the reformation when the Protestants rebelled against 1500 years of Catholicism. Tillich intimated that the question of authority was important to individuals by asking, "Are you certain that the insistence

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[68]Tillich, The New Being, p. 65.

[69]Luke 20:4.

[70]Tillich, The New Being, p. 81.

on your authority, on your tradition, and on your experience does not suppress the kind of authority which Jesus had in mind?"[71]

Meaning of authority.--The meaning of authority is first discovered by the relationship of the child to his parents and later to the church, society, and the universe. Man is dependent upon authority; in this way he is able to live. Tillich says,

> Authority permeates, guides, shapes our lives. The acceptance of authority is the acceptance of what is given by those who have more than we. And our subjection to them and to what they stand for enables us to live in history, and our subjection to the laws of nature enables us to live in nature.[72]

Man may rebel against traditions and customs, but he has to use the weapons of his own culture to bring about any changes. Thus absolute revolution is impossible.[73] Man is finite and is consequently subject to authority. "He who tries to be without authority tries to be like God, who alone is by Himself."[74]

Most forces in life recognize authority; even Jesus and His foes acknowledged it. The problem is that these authorities are in conflict and often split within themselves. This leaves man to turn to himself for his ultimate authority.[75] The anxiety and despair of man becoming his own authority causes people to turn to others for direction.

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[71] Ibid., p. 82. [72] Ibid., p. 84. [73] Ibid.

[74] Ibid., p. 85. [75] Ibid., p. 86.

This human weakness, Tillich suggests, builds systems of authority.

The authority to which Jesus referred was not one that depended on ritual or legal foundation. It could not be finitely circumscribed to time and space. It breaks through the fences of doctrines, rituals, and man's limitations in reasoning and grasps the individual. It is an inner relationship and participation with divine power.[76] "This is the reason why the question of authority never can get an ultimate answer."[77]

The ultimate answer.--The ultimate answer cannot be given. The layman, minister, and theologian should never point to themselves or their positions, " . . . but to reality which breaks again and again through the established forms of their authority and through the hardened forms of our personal experiences."[78]

God does not remove or eliminate the preliminary authorities by which man lives his daily existence. He does not condemn man to emptiness or deprive him of the protection and wisdom which these forces can give. He does, however, deny ultimate significance to all preliminary authorities. These become tools through which He mediates qualities of goodness to us. From the parents, man learns an appreciation of the spiritual qualities of order,

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[76] Ibid., p. 87. [77] Ibid., p. 88. [78] Ibid.

self-control, and love. From the community, state and nation, he may learn of mutuality, understanding, righteousness, and courage. The authority in Christ, Tillich suggests, is of one who emptied himself of all authority and revealed the spirit of love on the cross.[79]

> Here is the answer, namely, that no answer can be given except the one that, beyond all preliminary authorities, you must keep yourselves open to the power of Him who is the ground and the negation of everything which is authority on earth and in heaven! . . . [80]

In this sermon, Tillich goes beyond man's reasoning ability and the establishment of authority on a temporal basis. He reaches beyond the event of revelation to the essence of being, the "ground of being," for an understanding of the nature of authority. As man sees the relationship of preliminary authority to the "ground of being" and attaches himself experientially to this inner power he will be able to meet successfully the ambiguities and conflicts of life. Tillich relates this message to the difficulties encountered in autonomy and heteronomy, formalism and emotionalism, relativism and absolutism. The answer of ultimate authority cannot be static and unchanging for every situation.

Just how well Tillich adjusted to the audience remains to be seen. His efforts in adaptation can be discovered through a comparative study of the theological and

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[79] Ibid., p. 91. [80] Ibid.

sermonic ideas.

## Idea Adaptation

In order to keep a clear perspective of the theological ideas as compared and contrasted with his preaching presentation, we shall consider the subdivisions of his theological concepts on the basis of truth and conflicts within reason as guidelines. Each of these divisions shall be discussed according to the similarities of thought between the theology and the sermon, the modes of adaptation, and the modification of ideas.

### Search for Truth

In the sermon, "What is Truth?" Tillich deals with the problem of man's search for the truth which will set people free. In relationship to his theology, there are some significant similarities and some areas of differences. The similarities are to be noted in the content of thought, a pattern of development, consistency within the thought structure, and a corresponding approach to the problem.

Similarities of thought.--Tillich's theological analysis of truth and his preaching presentation agree that truth is the source of knowledge. Truth is ontologically related to the nature of knowledge, and man has an inherent desire for truth. Theologically man's search for truth must lead him to discover the "really real." Tillich stated,

> In whatever way the terminology may be changed, in whatever way the relation between true and seeming

> reality may be described, in whatever way the relation of mind and reality may be understood, the problem of the 'truly real' cannot be avoided. The seemingly real is not unreal, but it is deceptive if it is taken to be really real.[81]

In his message Tillich agreed that if man is to know reality, he must learn it through knowledge. The acquaintance and search for knowledge, in Tillich's opinion, came through controlling or receiving knowledge. He argued that one basic ontological problem in discovering truth through knowledge was the separation of the subject or knower and the object or that which can be known. Truth of necessity is both objective and subjective which involves insight and expression. Tillich wrote,

> The term 'truth' is, like the term 'reason,' subjective-objective. A judgment is true because it grasps and expresses true being; and the really real becomes truth if it is grasped and expressed in a true judgment.[82]

The desire for truth is a universal phenomenon. The universality of the search for truth was accepted in his theology[83] and readily presented in his sermon. He stated, "The question of truth is universally human."[84] He later said, "It is often at an early age that we are moved by the desire for truth."[85] Tillich, however, observed that the initial desire for truth is often lost in the later years.

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[81] Tillich, Systematic Theology, I, 101.

[82] Ibid., p. 102.

[83] Ibid., pp. 99-103.

[84] Tillich, The New Being, p. 64.

[85] Ibid., p. 65.

The search for truth obviously begins at an early age and continues through life. Man may encounter truth from many different avenues.[86] Nevertheless some people endeavor to evade the responsibility of searching for truth by claiming they have it or by projecting an attitude of not caring.

A common factor in Tillich's theology and in his sermons was his respect for the freedom of the listeners. The listeners obviously cherished the freedom which was essential to considering the various ideas of the messages. Self-complacency, prejudice, and dogmatism often hamper the analysis as well as the operation and interaction of ideas. In the sermon, Tillich said, "There is no freedom where there is ignorant and fanatical rejection of foreign ideas and ways of life."[87] Theologically he wrote, "Freedom is not the freedom of a function (the 'will') but of man, that is, of that being who is not a thing but a complete self and a rational person."[88] Freedom needs the atmosphere of intellectual development and intellectual development needs freedom. The lack of freedom may lead to the demonic bondage in which temporary truth becomes ultimate and a source of fanaticism. Tillich was not satisfied with the solutions of revolutionary fanaticism or of a static traditionalism. He preferred the dynamic interaction of man

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[86] Ibid., p. 66. [87] Ibid., p. 68.

[88] Tillich, Systematic Theology, I, 183.

searching for answers. He started existentially "with man asking questions about the ultimate meaning of life."[89] Tillich's approach in preaching also was to respect the intellectual freedom of the listeners. He endeavored to lay out the alternatives, to consider the various possibilities, to view the established positions so that the listener could conscientiously and freely accept or reject his ideas.[90] The freedom of the listener was essential to participation in his theology and in the preaching situation.

The pattern of development in Tillich's theology follows the ideas of an ontological structure of knowledge and a treatment of the cognitive relations of knowledge, including the approach through controlling and receiving knowledge. He then discussed the problems of verification which led to the need for revelation.[91] In the sermon, "What is Truth?" Tillich followed the same order of arrangement; he proclaimed the universal desire for truth, discussed some of the problems in finding the truth and finally gave the answer of revelation.

The ideas in both his theology and his sermon are in harmony. All constructive thinking must be in harmony with a system of thought. According to Tillich, he

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[89] America, CXIII (November 6, 1965),514.

[90] Tillich, The New Being, pp. 66-67, 80-83.

[91] Tillich, Systematic Theology, I, 94-106.

connected all of life to the basis of truth. He endeavored to find a synthesis for the conflicts and ambiguities of life. Most of the conflicts in life could be solved, he felt, by a synthesis which could be achieved through a knowledge of the truth in revelation. Tillich's development of the search for truth, man's efforts at evasion, and the answers of the Fourth Gospel were in harmony with the "ground of being," the "depth of reality," and truth itself as discussed in his theology. In this sense, no fundamental conflict exists between his theological ideas and his sermonic meanings.

Tillich's thoughts tended to flow from the nature and depth of reality in his theology as well as in his preaching. He frequently referred the thinker to a greater depth found in being itself, ultimate reality, the divine ground, and the reality exemplified in the Christ. The audience was invited to participate with Tillich in the discovery of fundamental meanings of life. The preacher said,

> If we have a part in it, we recognize it wherever it appears, we recognize it as it appears in its fullness in the Christ. . . . He who asks seriously the question of truth that liberates, is already on his way to liberation.[92]

Ontologically he was approaching the basis of truth which operates in people as they learn to participate and ask the

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[92]Tillich, The New Being, p. 72.

right questions. Philosophically the search must begin with self: its initial stages are manifested through questions and doubts.

So Tillich projects the unified idea that truth is the basis of all life and knowledge. His ideas flow from the depth of reality which make his theology and his preaching consistent with his system. He faced some problems of discovering the truth. Man is separated by detachment from much of what is "really real." Truth is often camouflaged by superficiality and the seemingly real; however, there is a universal desire for the truth which will set men free.

Modes of adaptation.--The Bible suggests that "from the abundance of the heart the mouth speaketh." Tillich utilizes this principle in the relationship between his theology and his preaching. From the abundance of his theology, his sermons develop. His sermons appear to be a modified, consistent, practical application of the theological ideas on an existential, circumstantial level. In his sermons he moves from precept to example, and from theory to practice and, conversely, from existence to essence, from finitude to infinity, from estrangement to reconciliation, from conflict to synthesis, from time to eternity.

One of Tillich's purposes in preaching was to clarify his theological concepts for the listening audience. One way he helped to clarify his thoughts was to move from precept to example, with occasional references to common

knowledge. Examples served to open windows in order to allow ideas to penetrate the mind. Notice in the following samples how Tillich moved from precept in his theology to example in his sermon. For instance, in his discussion of the search for truth he said in his theology,

> Every cognitive act strives for truth. Since theology claims to be true, it must discuss the meaning of the term 'truth,' the nature of revealed truth, and its relation to other forms of truth.[93]

In his sermon he illustrated the quest for truth by a personal reference and a common experience.

> It is often at an early age that we are moved by the desire for truth. When I, myself, as a fifteen-year old boy received the words of our test as the motto for my future life from the confirming minister, who happened to be my father, I felt that this was just what I was looking for; and I remember that I was not alone in my group with this longing for truth.[94]

He later explained that much of the passion for truth could be lost in the adolescent and adult years.

Tillich believed that reality, or the depth of truth, was beneath the apparent surfaces of life. He said in his theology,

> The surface must be penetrated, the appearance undercut, the depth must be reached, namely the 'ousis,' the essence of things that which gave them their power of being. This is their truth, the 'really real' in difference from the seemingly real.[95]

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[93]Tillich, Systematic Theology, I, 100.

[94]Tillich, The New Being, p. 65.

[95]Tillich, Systematic Theology, I, 101.

Tillich as preacher takes this idea and presents it from many different points of perspective. For instance, in discussing the different reactions of people who seek the truth that matters, he considered the skeptics, the dogmatists, and the indifferent people. Pilate's skepticism expressed the feeling of despair of millions of people in present day life.[96] These persons through disintegration have lost the meaning and values of life and seriously doubt that they can be discovered. The dogmatists contend that the edicts of the church and the voice of tradition have already given the answers. The majority of the people today just do not care.[97] Tillich was able to cut through the appearances by using or presenting a practical application of the theological idea that truth lies beneath outward appearances. Man's finiteness limits his understanding, but a multilateral approach helps a participating audience to comprehend more of the breadth and depth of reality.

Tillich, in discussing man's search for the truth, seems to have presented a practical understanding of the human effort to reach the truth. In the sermon, he deals more with the details of man's reactions than he does in his theology. He talks freely of man's despair in trying to

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[96]Tillich, The New Being, p. 67.

[97]Ibid., p. 68.

find the truth. Tillich wrote, "'What is Truth?' Pilate asks, expressing in these three words his own and his contemporaries despair of truth, expressing also the despair of truth in millions of our contemporaries, in schools and studios, in business and professions."[98] He further showed man's efforts to evade the burden of knowing by trying to follow the Jewish dogmatism or simply by the process of indifference and not caring. He said,

> The first ones are called the Jews in our gospel. They point to their traditions which goes back to Abraham. Abraham is their father; so they have all truth, and do not need to be worried by the question which they encounter in Jesus.[99]

He further explained,

> There is a second way of avoiding the question of truth--the way of not caring, of indifference. It is the way of the majority of the people today, as well as at the time of Jesus.[100]

Few persons would argue with Tillich's explanation that many people seek truth passionately, others desperately, while some try to evade the burden of it.[101] At least Tillich was trying to convey in his sermons a particularized, practical understanding of people.

Modification of ideas.--The preaching presentation fails to provide evidence of any changes in the basic meaning of the theological ideas. In this sense, a consistency prevails throughout his theology and his sermons. Both

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[98] Ibid., p. 67. [99] Ibid.

[100] Ibid., pp. 68-69. [101] Ibid., p. 65.

presentations are in harmony with his system of thought and truth. However, in the preaching situation, the ideas often receive a cultural, social, political, or historical emphasis. He may show additional relationships and empower his ideas with a spiritual dynamic.

In the theology, Tillich discussed the search for truth and knowledge in terms of receiving and controlling knowledge. In the sermon, he gave the search for truth a social, as well as an intellectual setting. The intellectual search was indicated in man's scholarly search for knowledge and truth. He recognized the universal passion for truth,[102] then he related this search to childhood and the family situation. He said, "The passion for truth is silenced by answers which have the right of undisputed authority, be it that of mother or the father, or an older friend, or a gang, or the representatives of a social pattern."[103] According to Tillich, the person revolts against the socialized influence of truth and often uses one force in society against another to reach a state of responsible acceptance or rejection of truth.[104]

The application of his theology moves into the dimension of decisions. When Tillich reduced the theological concepts into the practical phases of life, the

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[102] Ibid., p. 65.

[103] Ibid.

[104] Ibid., p. 66.

existential conditions emphasized the urgency of decision. Tillich presented information which was designed to lead the audience to a decision. His theology recognized the positive search for truth; in his preaching, Tillich allowed the audience to see the other side of the coin. He allowed the listener to grapple with the despair of truth, the frustrations, and the anxieties. He said, "In all of us, open or hidden, admitted or repressed, the despair of truth is a permanent threat."[105] He also allowed the listeners to become aware of the efforts of men to evade the search for truth that matters by claiming as the Jews and traditionalists that they have all the truth or by not caring and manifesting indifference.[106] By facing the skepticism, religious dogmatism, and modern indifference, the listener was forced to turn in his thinking to consider the message of truth in the Fourth Gospel.

By utilizing the method of approach to truth from different points of perspective, Tillich was able to convey a concept of truth which could be broken into various cultural sets so that each listener could make his own application and interpretation. Tillich adapted his sermons to the American cultural and educational background. Consequently, he emphasized the broader perspectives for the

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[105] Ibid., p. 67.

[106] Ibid., p. 68.

reception of truth. The intellectual, critical, skeptical audience of Tillich's day would not have accepted a narrow, limited view of the revelation of truth. Tillich knew the American thinking, and presented many sources or ways where a person could meet the liberating truth. The encounter may come through a sermon, a book, a sentence, or in his words, "you can be grasped by the truth in an encounter with a piece of nature . . . a human being in friendship and estrangement."[107] Possibly the best way is to be "grasped" by the "power of Him who is the truth."[108] The implication of truth in the various sets of culture enabled Tillich to prepare the audience for the coordinated truth emanating from the "ground of being." It further represented Tillich's profound respect for the ability of each person in the audience to make his own free decision when confronted with reality. Once the truth was encountered, then the problem of the verification of these insights still remained.

## Methods of Verification

The key problem for the layman as well as the theologian and philosopher is to determine what is true or false. "Modern philosophy usually speaks of true and false as qualities of judgments."[109] Judgments, of course, are

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[107] Ibid., p. 73. [108] Ibid.

[109] Tillich, Systematic Theology, I, 101.

based on a personal knowledge of reality. Again the essential factors in the problem are that things and concepts often hide their true essence. So truth must be discovered amidst opinions, appearances, and expressions. It may be ultimately reduced to a method or process of affirmations and negations, a yes and no process until a person reaches the essence of reality. In his theology Tillich says, "The truth of something is that level of its being the knowledge of which prevents wrong expectations and consequent disappointments."[110] Tillich meant that a judgment must represent and express true being.

Similarities of thought.--The nature of truth was accepted as the basis for his theological ideas and his preaching. The meaning of truth was to be discovered beneath the surface, the superficial, and the seemingly real. "The seemingly real is not unreal," he said, "but it is deceptive if it is taken to be really real."[111] Truth as the essence of things and being was demonstrated in the sermon in the useless effort to make doctrines, the law, the word, deeds, teachings the truth which liberates.[112]

The need for verification of truth was evident. In his theology, Tillich felt that verification belonged to the nature of truth and man's perception of it. The purpose of verification is to determine the truth of a

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[110] Ibid., p. 102. [111] Ibid., p. 101.

[112] Tillich, The New Being, pp. 70-71.

judgment. He said, "Every cognitive assumption (hypothesis) must be tested."[113] The methods of testing were experimental, which involved objective testing, and the experiential, or the validation of judgment according to the life process. Tillich suggested that there are times when both methods work together and other times when the elements are separate. He connected the methods of verification to controlling and receiving knowledge. He said,

> Controlling knowledge is verified by the success of controlling actions. The technical use of scientific knowledge is its greatest and most impressive verification. . . . Receiving knowledge is verified by the creative union of two natures, that of knowing and that of the known. This test, of course, is neither repeatable, precise, nor final at any particular moment. The life process itself makes the test.[114]

In the sermon Tillich showed the need for adequate verification when he expressed the attitude of the indifferent people. He said,

> Life, they say to themselves, is a mixture of truth, half-truth, and falsehood. It is quite possible to live with his mixture, to muddle through most of the difficulties of life without asking the question of a truth that matters ultimately.[115]

Tillich kept the impasse between controlling and receiving knowledge before the people. He argued that both receiving and controlling knowledge were necessary to

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[113]Tillich, Systematic Theology, I, 102.

[114]Ibid., pp. 102-103.

[115]Tillich, The New Being, p. 69.

understanding the comprehensiveness of truth. The methods of verification need each other and complement and protect each other. He stated,

> Neither reactionism nor pragmatism sees the element of participation in knowledge. Neither of them distinguishes receiving from controlling knowledge.[116]

Significantly, according to Tillich's theology, receiving knowledge lacks structure and stability and the life process of verification lacks definiteness, preciseness, and accuracy.[117] In the sermon the preacher explained the inadequacy of the scientific method in that it failed to give a completeness for life. Scientific, controlling knowledge, alone, leads to an emptiness and a loss of relevant truth. Tillich explained,

> And yet, when we ask those who have finished their studies in our colleges and universities whether they have found there a truth which is relevant to their lives, they will answer with hesitation. Some will say that they have lost what they had of relevant truth . . . But they all will agree that it is not the scholarly work which can give truth relevant for our life.[118]

On the other hand, receiving knowledge can develop into traditionalism and absolutism. The fallacy in such cases is that the groups elevate their relative insights to ultimacy and absolutism. These people feel they have the

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[116] Tillich, Systematic Theology, I, 104.

[117] Ibid., p. 105.

[118] Tillich, The New Being, pp. 66-67.

truth. "They point to their tradition which goes back to the Church Fathers, or to the popes, or to the Reformers, or to the makers of the American Constitution."[119] Tillich was preparing the audience to discover the inadequacy in either position of controlling or receiving knowledge alone. This dilemma leads a person to consider revelation, because truth in revelation claims to be "both certain and of ultimate concern."[120]

Modes of adaptation.--Tillich helped the audience view the verification of truth by utilizing the method of residues. The preacher began his discussion of truth from a limited childish concept of parental truth. This view was soon lost in the immaturity of adolescence and replaced by new ways which included scholarly research. In expressing the view of the objectivists he said,

> For them, scholarly truth is truth altogether. . . . Religion may produce deep emotions, but it should not claim to have truth. Only science gives truth.[121]

Tillich further praised the scientific method because it helped man to know the functioning of his world. On the other hand, the scholarly approach does not give the truth which ultimately satisfies. The heritage of the life process viewed traditionally has some value as a test of truth,

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[119] Ibid., p. 68.

[120] Tillich, Systematic Theology, I, 105.

[121] Tillich, The New Being, p. 66.

but it fails to give accuracy and certainty. The discussion of the various points of perspective pointed to the need for revelation.

Tillich presented the audience with alternatives in their consideration of the verification of truth. The listeners became aware of the efforts to evade responsibility or to meet the challenges of life by finding ways to verify what is supposed to be truth. The alternatives in evasion were to claim that one has the truth or to assume an indifferent attitude of not caring.[122] Those persons who seek the truth may receive it through a detached, objective, scientific way or in a personal, subjective, participating manner.[123] When the truth is encountered the individual still has the alternative of accepting or rejecting it.

Modification of ideas.--Tillich finds hope for the listener in the interpretation he gave to the role of doubt and despair. One of the basic problems in American thinking was the proper evaluation of doubt and to find answers for the growing manifestations of despair. Tillich discovered that despair of truth, expressed by Pilate, was prevalent in the minds of millions of people today. The preacher suggested that if a person could not accept Jesus as the Christ, he could at least start with the doubt and despair

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[122] Ibid., p. 68. [123] Ibid., pp. 66-67.

of Pilate. "For in the depth of every serious doubt," he said, "and every despair of truth, the passion for truth is still at work."[124] In this manner Tillich makes doubt and the ultimate acceptance of the Christ on opposite ends of a continuum and suggests that either extremity is not completely free from the operation of the other. So a serious question and a conscientious doubt constituted the beginning of the journey of faith.

In the sermon, as contrasted with the theological statement, Tillich avoids a discussion of some of the philosophical approaches in testing truth. He does not enlist the verification of historical knowledge through the use of traditions, documents, and reliable sources. The factual side of history must be supplemented by the selective and the interpretative side, in order to give a meaningful and significant picture. Tillich, further, understood some of the limitations of the philosophical methods of rationalism and pragmatism. Rationalism strives to establish principles and norms on the basis of universality, necessity, and self-evidence.[125] Pragmatism finds its norms to be the result of accumulated, tested experience which can be repeated. Rationalism and pragmatism, according to Tillich, fail to account for the element of participation

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[124] Ibid., p. 67.

[125] Tillich, Systematic Theology, I, 104.

in knowledge.[126] These philosophical terms are not introduced in the sermon as such. However, pragmatism is implied in scholarly research, technology, and scientific approach to truth.

The interpretation of the meaning of "verification" takes on a psychological, participative atmosphere. Tillich delves into the joy of accomplishment in scholarly research, but even scholarly success does not give the answer for the inner yearnings of man.[127] The listener participates in the loss of meaning and values, the feelings of despair, skepticism, and the authority of dogmatism.[128] The verification of the truth that matters comes by doing, by participating, and by sharing in His being.[129] In this sense, Tillich applies his thoughts to the culturally established concepts of work, efficiency, and cooperativeness.

## Need for Revelation

The third area of adaptation in the sermon "What is Truth" was regarding the place of revelation in disseminating truth. In his theology, Tillich discovered that man's approach to truth and the methods of verification led to an inevitable impasse. The experimental, detached approach has value for detailed scientific research, but

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[126] Ibid., p. 104.

[127] Tillich, The New Being, p. 67.

[128] Ibid., pp. 67-68.

[129] Ibid., p. 71.

it fails to convey to people that which ultimately matters. Receiving knowledge can give insight into man's ultimate concern, but it fails in providing the necessary certainty.[130] This separation and inadequacy inherent in each method pointed to the need for revelation to provide unification.

Since truth is the source of knowledge (whether controlling or receiving), it provides a basis for a synthesis of knowledge and resolves the conflicts to help eliminate the impasse. The "ground of being" becomes the substance of truth in all facets of life. The revelation of truth in Jesus Christ unites the subject and the object, the knower and the known, the abstract and the concrete, as well as existence with essence. Consequently through Him who is the final revelation and who represents and is the truth, the conflicts in man's search for truth could be solved. Tillich shows the need for revelation by discussing the limitations of the methods of verifications, by focusing on the conflicts between controlling and receiving knowledge, and by pointing out the weaknesses in the various positions taken by man regarding truth. Now the question is how he adapted the theological idea to the sermon audiences.

Similarities of thought.--Tillich held in his theology and in his preaching that truth was beneath the

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[130]Tillich, Systematic Theology, I, 105.

surface, the superficiality, and the seemingly real. Judgments may be true or false, but reality as such is not true or false.[131] The seemingly real, according to his theology, distorts judgments and the real has to be sought. He said,

> There must be an explanation of the fact that reality can give itself to the cognitive act in such a way that a false judgment can occur in such a way that many processes of observation and thought are necessary in order to reach true judgments. The reason is that things hide their true being; it must be discovered under the surface of sense impressions, changing appearances, and the unfounded opinions.[132]

In the sermon, Tillich discussed the nature of reality in Jesus as the Christ, not in terms of the surface claims of doctrine, the word, the law, and even the church, but in the sense that God was exemplified in the Christ. He said,

> If Jesus says, 'I am the truth,' he indicates that in Him the true, the genuine, the ultimate reality is present; or, in other words, that God is present, unveiled, undistorted, and His infinite depth, in his unapproachable mystery.[133]

Tillich systematically pointed beyond the temporal and the finite to the depth of truth. Consequently, truth could not be limited or confined to the temporal manifestations.

The theologian and preacher tied the universal concept of truth to the freedom of man. In the first place, man has the freedom to accept or reject truth as he understands the meaning of the concept to be. This freedom comes to man through an unavoidable revolt in life in order

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[131] Ibid., p. 101. [132] Ibid.

[133] Tillich, The New Being, pp. 69-70.

to reach self-actualization. The revolt is as necessary as man's dependence on authority in the beginning years of his life. Tillich said, "The authorities gave him (man) something to live on, the revolt makes him responsible for the truth he accepts or rejects."[134] The second meaning which is common to his theology and his preaching is that freedom comes to the individual who accepts the truth. This type of freedom is combined with truth to dispel fear, uncertainty, frustration, and estrangement. Genuine spiritual freedom will help a man find himself in reality.[135]

The revelation of truth gives a certainty to those persons who participate in its reality. The dilemma of knowledge regarding the lack of certainty in receiving knowledge and lack of ultimate significance in controlling knowledge can be solved in revelation. Regarding the dilemma and incomplete verifications he said, "But if it is realized and not covered up by preliminary and incomplete verifications, it must lead either to a desperate resignation of truth or to the quest of revelation, for revelation claims to give a truth which is both certain and of ultimate concern--a truth which includes and accepts the risk and uncertainty of every significant cognitive act, yet transcends it in accepting it."[136] The certainty of participation

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[134] Ibid., p. 66. [135] Ibid., p. 71.

[136] Tillich, Systematic Theology, I, 105.

in the truth represented by Jesus as the Christ gives a person the basis for judging all other truth which he encounters.[137] This truth liberates man and gives him courage to face the challenges of life.

Modes of adaptation.--The preacher adapted his ideas in this sermon by personalizing his presentation. In his theology he deals primarily in principles and keeps his discussion in the realm of the third person. For instance, when he was discussing in his theology the basic conflict in cognitive reason, he suggested that "knowledge stands in a dilemma." Both controlling knowledge and receiving knowledge have shortcomings. He wrote, "But if it is realized and not covered up by preliminary and incomplete verifications, it must lead either to a desperate resignation of truth or to the quest for revelation, for revelation claims to give a truth which is both certain and of ultimate concern--a truth which includes and accepts the risk and uncertainty of every significant cognitive act, yet transcends it in accepting it."[138] Notice how Tillich personalizes his presentation of a liberating truth which transcends the dilemma. In man's search for revealed truth he said in the sermon,

> On this road you will meet the liberating truth in many forms except in one form: you will never meet

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[137]Tillich, The New Being, p. 74.

[138]Tillich, Systematic Theology, I, 105.

> it in the form of propositions which you can learn or write down and take home. But you may encounter it in one sentence of a book or a conversation or of a lecture, or even of a sermon . . . or you may be grasped by the truth in an encounter with a piece of nature . . . or in an encounter with yourself in a sudden insight into the hidden strivings of your soul, in disgust and even hatred of yourself, in reconciliation with the acceptance of yourself.[139]

Tillich personalizes this sermon with frequent usage of the first and second persons.

Another way in which he adapts his theological ideas to the audience is simplification of his terminology. In the discussion of truth in his theology, he graces the pages often with such terms as "controlling knowledge," "receiving knowledge," "cognitive union," "experimentation," and the "experiential method of verification."[140] In the sermon, he connotes the same concepts but presents them in terms of life experiences. For instance, instead of speaking of "controlling knowledge" and "detached experimentation," he presents these ideas in the guise of people who claim that scientific truth is the final answer, and he speaks of the necessity of receiving knowledge by referring to the college students who claim that objective research does not give the truth which ultimately matters.[141]

Tillich adapted his ideas in the sermon situation

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[139]Tillich, The New Being, pp. 72-73.

[140]Tillich, Systematic Theology, I, 98-105.

[141]Tillich, The New Being, pp. 66-67.

by encouraging the audience to participate in his thoughts. When the audience began to participate, the initial stages of understanding the preacher's ideas had begun. True, as a theologian, he knew that if his ideas were to live, there must be participation by the reader; but as a preacher, he recognized an immediate urgency to achieve this reciprocal relationship. Participation was essential to understand the nature of truth. Tillich explained that man reaches the truth "by doing it,"[142] and this is the answer which the Fourth Gospel gives. Somehow by participating in the truth, the ultimate reality of Christ becomes a part of us.[143] We learn of the truth by participating in His "being." It was expressed in the Biblical phrase, "Abide in me and I in you."[144] Tillich expressed the principle thusly, "The truth which liberates is the truth in which we participate, which is a part of us and we a part of it."[145]

Modification of ideas.--In his theology, Tillich described the search and the need for revelation; in his sermon, he recreated the meaning of truth by encouraging participation in truth. In the sermon, he started with man where he was and anticipated his questions such as, "How do we reach this truth?" "How can this happen?" and "Am I of the truth?" in order to lead the audience in the process of

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[142] Ibid., p. 71.

[143] Ibid.

[144] Ibid.

[145] Ibid.

appropriating the truth. Tillich, knowing the American tendency toward activity, endeavored to recreate the truth by encouraging active participation. He indicated that man reaches the truth by doing it. "Doing the truth," he said, "means living out of the reality which is He who is the truth, making His being the being of ourselves and of our world."[146] A genuine discipleship in relationship to the truth requires participation. As man participates in the ultimate reality, he tends to recognize truth wherever it appears and especially in Jesus as the Christ.[147]

Tillich utilized the method of participation in truth to establish a value complex for the audience. Values are not to be equated necessarily with institutions or goals for action, but values are to be considered as the criteria by which goals are chosen and action taken.[148] Tillich in his preaching sought to set up standards or criteria of values related to truth in order to help Americans determine what they should do. As a preacher, Tillich pointed beyond interests and concerns to the basis of truth which he hoped would serve to establish desirable qualities to guide the behavior of men. In the sermon, he discussed man's psychological reactions to truth, the concrete efforts of man to

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[146] Ibid.

[147] Ibid., p. 72.

[148] Robin M. Williams, Jr., 2d ed. rev. American Society: A Sociological Interpretation (New York: Alfred A. Knopf, 1963), p. 400.

project manifestations of truth through deeds, teachings, doctrines, and the word. The meaning of truth was not inherent in these projections, but was to be found in the "ground of being" undergirding all of life. Man may consider truth in nature, books, lectures, paintings, and most any phase of life. Man may thereby be grasped by the significance of reality which liberates and sets the individual free. Tillich presented the truth of revelation on a level where the American audience could readily identify and understand. "In these encounters," he said, "you may meet the true reality--the truth which liberates from illusions and false authorities, from enslaving anxieties, desires and hostilities, from a wrong self-rejection and a wrong self-affirmation."[149] Thus, truth became the basis for a value complex in the many activities of American culture.

A spiritual impact empowered the ideas in the sermon. This emphasis was not especially apparent in his theology. The depth of meaning and the strength of the idea were present in his theology, but he somehow made the idea of liberating truth come alive and gain momentum in his preaching. He used figures of speech and imagery more frequently in sermons than in his theology. He explained in attractive language how a person may be grasped by the

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[149]Tillich, The New Being, p. 73.

"power of Him who is the truth."[150] He said,

> Suddenly, true reality appears like the brightness of lightening in a formerly dark place. Or, slowly, true reality appears like a landscape when the fog becomes thinner and thinner and finally disappears. New darknesses, new fogs will fall upon you; but you have experienced, at least once, the truth and the freedom given by the truth.[151]

His use of imagery in this case seemed to strengthen the acceptability of his theological idea that truth synthesizes and liberates. This type of imagery or language is not to be discovered in his theology. The impact was indicative not only of the inherent qualities of the gospel but symbolized appeals to traditional American religious responses.

A further indication of the impact was his treatment of liberating truth as the power of love. Theologically, Tillich said,

> The law of love is the ultimate law because it is the negation of law; it is absolute because it concerns everything concrete. The paradox of final revelation which overcomes the conflict between absolutism and relativism is love.[152]

Tillich said in the sermon, "Love liberates from the father of the lie because it liberates us from our false self to our true self--to that self which is grounded in true reality. Therefore, distrust every claim for truth where you do not see truth united with love."[153]

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[150] Ibid.

[151] Ibid.

[152] Tillich, Systematic Theology, I, 152.

[153] Tillich, The New Being, p. 74.

Tillich's theological treatment of the conflicts within reason occurred between autonomy and heteronomy; relativism and absolutism; formalism and emotionalism. As a theologian, he sought to convey that the conflicts and the resultant impasse within reason could be overcome through final revelation. It is our purpose to discover how Tillich adapts these ideas to the sermon situation. Tillich was concerned with some of these problems of reason in his sermon, "By What Authority?".

## Autonomy and Heteronomy

Similarities of thought.--The basic ideas on autonomy and heteronomy are similar in both his theology and his sermon. Tillich argues in his theology that autonomy and heteronomy under the conditions of finitude battle each other.[154] This conflict was evidenced in his theology and was manifested in the sermon in man's struggle against groups for a valid authority. The conflict pointed to a need of theonomy exemplified in the final revelation.

Tillich, in his theology and his preaching, saw dangers as well as values in heteronomy and autonomy. On the one hand, autonomy may tend to destroy the security of the religious community; on the other, it may promote development and progress for the community. If autonomy is connected with theonomy, it can have creative effects leading

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[154]Tillich, Systematic Theology, I, 83.

to constructive changes in society. Otherwise, it can lead to a split authority and to man's exaltation of his own efficiency. Heteronomy through theonomy can provide the structure to hold society together. On the other hand, it can stifle creativity and initiative and demand unwarranted submission. Tillich said, "They who were called authorities, demanded that all authority be vested in them."[155] He recognized the impasse created between autonomy and heteronomy. He said in his theology, "Although never completely separated, they fall into self-destructive conflicts which cannot be solved on the basis of actual reason."[156] The principles of autonomy alone lead to destruction and confusion. In the sermon, Tillich explained, "He who tries to be without authority tries to be like God, who alone is by himself, and like everyone who tries to be like God, he is thrown down to self-destruction, be it a single human being, be it a nation, be it a period of history like our own."[157] The search for authority may lead to self-assertion as the ultimate power or, conversely, to submission to one definite authority at the exclusion of all others.[158]

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[155] Ibid., p. 81.

[156] Ibid., p. 83.

[157] Tillich, The New Being, p. 85.

[158] Ibid., p. 86.

Tillich, the preacher, illustrated the values in heteronomy and autonomy. Truth, therefore, becomes the basis of the right and true in each. He believed that life would be extremely hampered if man were not reaping the benefits of the values of tradition.[159] Man's control of nature and his intellectual development depend largely on what has been learned before his time. He said,

> Man's intellectual life--the language he uses, the songs he sings, the music he plays, the houses he builds, the pictures he paints, the symbols he creates--he has received through the authority of those who have participated in it before him.[160]

On the other hand, autonomy helps man to think constructively and creatively in spite of the barriers of heteronomy; and it inspires man to constructive action. Man is finite, temporal, and historical; as a result, he does not live unto himself but must be subject to the authority of his existence.[161]

Modes of adaptation.--Tillich reduced the principles and concepts of his theology to specific cases in the sermon. In the sermon, "By What Authority?", Tillich emphasized the controversy between the Jewish religious groups and the authority being taught by Jesus. The various groups were clinging to the heteronomous authority which had evolved from the traditional developments of the past. They, however, felt that the authority of Jesus was

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[159] Ibid., p. 84. [160] Ibid. [161] Ibid., p. 85.

characteristically autonomous. To say the least, each group could give the basis for its authority. The priests could have argued, "The source of our authority is our consecration according to a tradition which goes back without interruption to Moses and Aaron."[162] The scribes found their authority in their knowledge of the scriptures, and the elders could say, "Our wisdom and our experience give us our authority."[163] He further illustrated the principle of conflict of autonomy and heteronomy by using the case of the Catholic church and Luther.

The fairness of his preaching presentation was a means of adaptation. Tillich, in dealing with opposing views, tried to represent them accurately and thereby gain the respect of the persons holding such opinions. He conveyed a sense of fairness in relating how the priests, scribes, and elders would have established their authority.[164] He certainly expressed an understanding of Neitzche's thought that since God is considered as spirit, the God of anthropomorphism and locality will be dead.[165]

Tillich could have been scathing in his denunciation of the authoritarian heteronomous position taken by the Jews against Christ or the Catholics against the reformers. He, however, through explanation, helped the audience understand

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[162] *Ibid.*, p. 80.

[163] *Ibid.*

[164] *Ibid.*

[165] *Ibid.*, p. 89.

its position and then used a mild rebuke with tact and consideration. He held that there was an authority beyond legal means and at the same time, there was a need for preliminary authorities. And here Tillich asked,

> Are Catholic authorities who rejected him in the name of established authority to be blamed for it? But if we do not blame them we can ask then, "Why do you blame the Jewish authorities who did exactly the same as you did when people said of the reformers that they spoke with authority and not like the priests and monks?[166]

The Catholics traditionally have condemned the Jews for their action in crucifying the Christ. Tillich handled this difficult situation delicately so that this segment of his audience would be able to consider his remaining ideas without resentment.

Modification of ideas.--In his preaching, Tillich tried to show an understanding of those persons who held to autonomy and heteronomy. A knowledge of the divergent groups and individuals in American society enabled Tillich to adapt his sermons to many conflicting thoughts. This effort to understand the various particular positions is not evident in his theology. He tried to place the listeners in the position of being guardians of the faith. He discussed the feelings and reactions of those who tried to hold the line of tradition through the heteronomous groups against persons of an autonomous nature who would try to

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[166] Ibid., p. 83.

break through the restrictions. He said,

> Let us imagine ourselves as the guardians of a great religious tradition, or as the unquestionable experts in a sphere of decisive importance for human existence or as people who have learned through a long experience to deal with matters of highest value . . . . And if the people who saw and heard this man said of him what they said about Jesus, that he teaches as one who has authority and not as we the established authorities, how would we react? Would we not think: He confuses the masses, he spreads dangerous doctrines, he undermines well-proved laws and institutions, he introduces strange modes of life and thought, he disrupts sacred ties, he destroys traditions from which generations of men have received discipline and strength and hope?[167]

In these words, Tillich was not only displaying his understanding of heteronomy, but he was pointing up sharply the conflict between the autonomist and the heteronomist. Subtly he helped the Catholics to understand the Jews' opposition to Christ. He said, "Why do you blame the Jewish authorities who did exactly the same as you did when the people said of the Reformers that they spoke with authority and not like the priests and monks."[168] The theological conflicts of Biblical time apply in principle to the multidimensional conflicts of pluralistic American culture. This effort in understanding the specific interactions of people is more prevalent in his sermons than in his theology. The understanding of the unacceptable created a sense of common ground between Tillich and his audience.

The conflict between autonomy and heteronomy through

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[167] Ibid., p. 82.

[168] Ibid., p. 83.

the mode of alternatives takes on an aura of a living experience in the minds of the listeners. The listener is confronted with influence of heteronomous groups in the church and society. The conflict within these groups produce a split in authority which apparently becomes the end of that particular authority. Tillich said,

> Was not the split produced by the Reformation the end of the authority of the Church? Is not the split about the interpretation of the Bible the end of the Biblical authority? Is not the split between theologians and scientists the end of intellectual authority? Is not the split between father and mother the end of parental authority?[169]

The conflict between autonomy and heteronomy became real as Tillich suggested that the pope fought with the princes about ultimate authority, and Paul fought against the original disciples.[170] In finiteness man is caught in the conflict of authority. Tillich said, "But we are not only finite in that we are temporal, we are also finite in that we are historical and that means subject to authority, even if we rebel against it."[171] The discussion of the conflict between autonomy and heteronomy was on a higher level of abstraction, but in his preaching the conflict became a living experience for the anxious listeners who struggle with youthful rebellion, contrasting authorities, and self actualization in societal structure.

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[169] Ibid., p. 86.

[170] Ibid., p. 85.

[171] Ibid.

## Absolutism and Relativism

Universally man finds himself in the structure of conflict between the opposing forces named by Tillich theologically as relativism and absolutism. The principles of relativism make authority and truth subject to the innovations, dynamics, and changing categories of life, while absolutism refers more to the static phases of life.[172] Relativism contradicts both revolutionary and traditional absolutism. Tillich suggested in his theology that cynical relativism may develop from the inadequacies of utopian absolutism.[173] He recognized that criticism succeeded in excluding traditionalism and cynicism,[174] but failed ultimately because either the static of the dynamic side would eventually dominate. A number of these ideas are similar to the concepts of his preaching development.

Similarities of thought.--In the sermon, "By What Authority?", Tillich demonstrated his understanding of the basic structure of the conflict between relativism and absolutism. In one sense many people seek an absolute authority in organizations, groups, or persons to provide them with the so-called security to handle life's problems. Various religious groups such as the Jews, Catholics, and some Protestants are influenced in their thinking and

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[172]Tillich, Systematic Theology, I, 86-87.

[173]Ibid., p. 88.

[174]Ibid., p. 89.

actions on the basis of what they hold to be true traditionally.[175] In many ways this position of religion takes on an absolutistic flavor. On the other hand, there are those relativistic intellectual persons who develop their own criteria in ascribing truth and authority to the categories of time, space, and causality. Tillich pointed up this conflict between relativism and absolutism in the words of what he felt Jesus would say to modern man.

> He would have to ask: "What is the nature of my authority for you? Is it like that of John the Baptist, or is it like the authorities who tried to remove me? Have you made the words of those who have witnessed to me, the Bible, the church fathers, the popes, the reformers, the creeds, into ultimate authorities? Have you done this in my name; and if so, do you not abuse my name? For whenever my name is remembered, my fight with those who were in authority is also remembered.[176]

Tillich believed that nothing could overcome the conflict of relativism and absolutism except the truth of revelation. According to Tillich's theology, absolutism is built around the static elements of life which are associated with forms of conservatism, traditionalism, accepted morals, and unquestioned principles. The influence of absolutism, as suggested in his preaching, may lead to a closed mind, dogmatism, and possible fanaticism.[177] He said,

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[175] Tillich, The New Being, p. 88.

[176] Ibid., p. 87.

[177] Ibid., p. 86.

> We subject ourselves to a definite authority and close our eyes against all other claims. The desire of most people to do this is very well known to those in power.[178]

On the other hand, relativism centers around the dynamic elements of life. Relativism is usually expressed in positivistic relativism which "takes what is 'given' (posited) without applying absolute criteria to its valuation."[179] Cynical relativism is usually a rebound from disappointment over idealism. In his preaching, Tillich indicated that relativism within itself becomes futile. Because of split authority, relativism tends to lead to an acceptance of oneself as ultimate authority. This tendency causes man to act as if he were divine. As preacher, he said, "As finite beings we must act as if we were infinite, and since this is impossible, we are driven into complete insecurity, anxiety, and despair."[180] Tillich believed that only the depth of reality in revelation could conquer the conflict between relativism and absolutism.

Modes of adaptation.--The preacher encouraged an intellectual sharing of ideas. His continuous effort of avoiding dogmatism and stating propositions requiring proof

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[178] Ibid.

[179] Tillich, Systematic Theology, I, 89.

[180] Tillich, The New Being, p. 86.

was not only consistent with a basic philosophical approach to truth, but it encouraged good will and helped to elicit a favorable intellectual response from the audience. The context of his message conveyed the concept that the answer of a liberating truth may appear in many forms, but, in Tillich's opinion, it was not to be found in the form of propositions.[181] He further encouraged active participation in sharing thoughts through the frequent use of questions such as "What does authority mean?", "What does it mean for man as man?", and "What is the nature of my authority for you?"[182] Occasionally for emphasis and direction he would repeat a question like "What does it mean that the question of authority cannot get an ultimate answer?"[183]

Tillich took a theological concept and applied the principle to specific cases in the sermon. The principle of absolutism appeared in the sermon as manifestations of authority in the traditional beliefs of religious groups such as the Jews and the Catholics. Tillich applied the principle of relativism to each person as he observes the split in the authority of the church, the Bible, intellectualism, and one's own conscience.[184] The preacher illustrated the struggle of the conflicts within reason for a valid authority by a series of specific instances dealing with Paul and the

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[181] Ibid., p. 72.

[182] Ibid., pp. 83-87.

[183] Ibid., p. 88.

[184] Ibid., p. 86.

original disciples, the bishops and the enthusiasts, reformers and the hierarchs, the theologians and the scientists.[185]

Negative evidence constitutes a mode of adaptation which helped to create an acceptance for Tillich's ideas. In the first place, there is no indication that Tillich brags on himself, his accomplishments,nor any subtle references to people or occasions designed to bring glory or praise to himself. He avoids exhibition of his own personal qualities in the presentation of his thoughts. He leans more to the position that if his ideas were indicators of the ground of truth, they would stand on their own merits without having to indulge in exhibitionism, excessive formal argument, and an array of ornateness. Tillich refers to his own experiences sparingly and without fanfare or undue humility. An occasional personal reference is used to clarify an idea rather than to exalt himself.

Modification of ideas.--The sermon represents an amalgamation or a cluster of the conflicts as a whole, whereas in the theology, Tillich makes a delineation between the conflicts within reason. Tillich described traditional absolutism, heteronomous influences, and established formalism in his efforts to help the listener to understand the thinking of the priests, scribes, the elders, as well

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[185] Ibid., p. 85.

as the Catholic Church and some Protestants. Yet he recognized the conflicting autonomous, emotional, and relative forces within the church and society. The latter forces seem to be operative in the individual's struggle with groups over the problem of authority. The problem is not whether there is authority in life. All groups and individuals recognize authority. The battle is over whose authority is valid,[186] and the effort of each to make its own authority absolute and ultimate. For this reason, there has to be an authority beyond temporary relativism and traditional absolutism.

### Formalism and Emotionalism

The conflict in this phase of reasoning lies between the rational structure of men and man's power emotionally to participate in it. The differences in the cognitive function have been explained with the elements of union and detachment. Tillich said,

> Technical reason has given a tremendous preponderance to the side of detachment. What cannot be grasped by analytic reason is relegated to emotion.[187]

Consequently, any assertion regarding the meaning of life concerning cults, myth, communal relations is merely emotional assertion without valid grounds. To be sure, some Protestants have accepted the separation between form and

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[186] Ibid.

[187] Tillich, Systematic Theology, I, 153.

emotion, but this approach, according to Tillich, places religion in the camp of emotion and it denies "the power of final revelation to overcome the split between form and emotion, cognitive detachment and cognitive union."[188] Tillich holds that there is a conflict between formalism and emotionalism which makes the truth of revelation necessary.

Similarities of thought.--The theology and the message of the sermon agreed that man is involved in the structures of formalism and emotionalism in his utilization of knowledge, as well as in his religious life.[189] Upon the values of the past, man must construct the changes which come from the dynamic innovations concerning the future. Certainly there is value in the authority of a ritualistic and legalistic foundation; however, there is also an authority which comes from an inner power. This type of authority was prevalent with the prophets.[190] Religiously, this conflict is clearly apparent in the attitudes and orientation of the legalistic priests versus the emotional prophets. In discussing this conflict, Tillich represented Jesus speaking to the ritualistic and legalistic groups.

You deny the possibility of an authority guaranteed

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[188] Ibid.

[189] Tillich, The New Being, p. 84.

[190] Ibid., p. 87.

> by its inner power. You have forgotten that the only test of the prophets was the power of what they had to say. Listen to what the people say about us, namely, that we speak with authority and not as you, who are called the authorities.[191]

In the days of Jesus, the conflict occurred periodically in the difficulties between the priests, scribes, elders, and the new force generated by Jesus as the Christ.[192]

Tillich argued that the conflict between emotionalism and formalism is inevitable, and that the solution resides in a higher source of authority. The conflict is apparent in the opportunities for changes in society, which result from the emotional reactions of people against the rigid rules of legalism and ritualism. On the other hand, man's unwillingness to battle the forces of tradition only strengthens the positions which are being imposed on the people. The preacher illustrated how power structures are built into formalism, absolutism, and heteronomy simply because of the human weakness in failing to grapple with the conflicts and failing to search for the ultimate meaning of life. Authoritarian systems are built on human weakness. The willingness to avoid the cold realities of life causes people to submit and conform to an established authority. The efforts to break through the bondage of subserviency exemplifies the conflict between formalism and emotionalism. Both emotionalism and formalism need the influence of

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[191] Ibid.

[192] Ibid.

theonomy to achieve stability in progress. Reality breaks through the hardened structure of formalism and provides controls for erratic emotionalism to create a balance and synthesis in life.[193]

Tillich found a common solution for resolving the conflict between formalism and emotionalism. In the theology, the solution was in the "ground of being," and in the sermon, it was the manifestation of truth through love. These concepts, however, found harmony in man's theonomous reason. This understanding provided the basis of rational activity and emotional participation in overcoming the split between form and emotion. Tillich suggested that the same Logos was the source of knowledge whether received in a detached, scientific way, or through innovative insights. In this manner, Tillich, as opposed to some orthodox theologians and rationalists, contended, together with existential philosophy, that there should be an emphasis on reuniting union and detachment in knowledge. Tillich stated,

> It is the claim of final revelation that ultimately relevant knowledge is beyond this alternative, that that which can be grasped only with 'infinite passion' (Kierkegaard) is identical with that which appears as the criterion in every act of rational knowledge.[194]

The theologian concluded, "The ultimate concern about the final revelation is as radically rational as it is radically

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[193] Ibid., p. 88.

[194] Tillich, Systematic Theology, I, 154.

emotional, and neither side can be eliminated without destructive consequences."[195] Tillich turned to a theonomous reason which is beyond the conflicts of autonomy and heteronomy, absolutism and relativism, formalism and emotionalism. He discovered a "reason in revelation" whose structure is not destroyed by conflict nor is its totality understood in observation of circumstantial conditions. Reason, therefore, has a place in revelation and salvation. Tillich projected the thought that, "If it is understood that reason received revelation and that it is an object of salvation like every other element of reality, a theology which uses theonomous reason may again be possible."[196] In this sense, while finding a solution, he was staying within the theological circle both in his theology and his preaching.

Modes of adaptation.--Tillich adapted the idea of the structural conflict of emotion and formalism by giving concrete explanations to bring the abstract to a lower level of understanding. He gave an explanation, for instance, of a child's emotional revolt against the traditional formalistic attitudes of the parents. The self-assertion and the eventual emotional outburst of youth exert pressure on the established authority of the family until the young person emerges as a responsible personality. In order to

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[195] Ibid.

[196] Ibid., p. 155.

achieve independence, the child not only rebels emotionally and intellectually against the authority of the parents, but he also utilizes the different forces of society in conflict with each other to accomplish his desired ends. Through this process the individual discovers new meanings for self-actualization and responsible creaturehood.

Tillich does not necessarily use the structural theological terms of formalism and emotionalism, autonomy and heteronomy, or relativism and absolutism in his preaching. He does, however, make the same concepts clear by discussion of the practical application of these ideas in several problem areas. In his theology, Tillich wrote of formalism in terms of the principles of formal intellectualism, legalism, conservatism, and aestheticism. Emotionalism was the reaction against these established forms in society.[197] In his sermon, "By What Authority?", he demonstrated the structure of formalism and its conflict with innovations by reference to 1500 years of traditions of the church which led to the time of the Reformation.[198] The fighting of individuals against established structures of power produced an emotional envolvement.[199] Formal traditional authority and a degree of absolutism could be easily discovered in the

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[197] Ibid., p. 91.

[198] Tillich, The New Being, p. 82.

[199] Ibid., p. 85.

positions taken by the Jews and the Catholics.

Tillich does not use the terms of formalism and emotionalism in the sermon, "By What Authority?", but he does try to adapt these concepts by expressing some of the feelings and conflicts between those who hold to form and tradition and the persons who would break through the form emotionally and create change. Man tries to reduce his experiences of the past into established forms. Tillich argued, however, "There is something in the Christian experience which revolts against subjection to even the greatest and holiest experiences of the past."[200] The preacher found this conflict not only in normal living, but especially in the Bible and in the church. He stated,

> Paul fights with the original disciples, including Peter, about the foundations of apostolic authority. The bishops fight with the enthusiasts about the leadership of the Church. The popes fight with the princes about the ultimate source of political authority. The reformers fight with the hierarchs about the interpretation of the Bible.[201]

Modification of ideas.--Tillich gives the ideas of the conflicts within reason a psychological setting, which is not evident in his theology. By reducing the abstract concepts to personal, concrete experiences, Tillich was able to create a personal, psychological significance for the listener. He helped the audience experience some of the feelings involved. In this sense, the listener becomes an active participant emotionally and intellectually. For

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[200] Ibid., p. 87. [201] Ibid., p. 85.

instance, when the guardians of the faith would encounter individuals such as Jesus, who endeavored to break the formalism of traditional worship, Tillich said,

> Would we not think: he confuses the masses, he spreads dangerous doctrines, he undermines well-proved laws and institutions, he introduces strange modes of life and thought, he disrupts sacred ties, he destroys traditions from which generations of men have received discipline and strength and hope? It is our duty to resist him, if possible, to remove him![202]

On the other hand, the person who relies on his own emotional reaction will lack structure and will experience frustrations, insecurity, and anxiety as experienced in the American life.[203] The listener does not escape the psychological impact of anxiety as a basic part of the structure of man in existence. Fear and some of the other emotions may subside or be removed through action and participation, but "since anxiety is existential, it cannot be removed."[204] Meaninglessness, emptiness, and loss of self-affirmation and self-identity are experiences of anxiety, resulting from the threat of nonbeing. Tillich provided the opportunity for the members of the audience to experience and grasp the meaning of his ideas by participating in the psychological reactions of persons involved in the conflicts within reason.

The concepts of formalism and emotionalism become

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[202] Ibid., p. 82. [203] Ibid., p. 86.

[204] Tillich, The Courage To Be, p. 66.

acculturated in the preaching situation. Tillich not only adapted his ideas to a child-centered culture but he tried to make his theological ideas practical for the pragmatic-minded American listener. The formalized procedures of the scribes, pharisees, and elders determined much of the culture of the Judaistic world. The idea of the relationship of religion and culture was suggested in his theology. In the sermon, however, Tillich applies the principles of his theology to the cultural environment by specific examples and actions. For example, the Christian message has an inherent quality which encourages a revolt against formalism as dogmatism.[205] The reality of the theonomous effort works through the individuals to give direction for life. These innovations are then transformed in positive actions which create a cultural influence. Actually, God as spirit, according to Tillich, does not isolate man from his community, but enables him to participate in the activities and helps determine courses of action.[206]

## From Impasse to Revelation

Similarities of thought.--Tillich's message agreed with his theology that the conflicts within reason could be overcome by final revelation. In order to be effective, autonomy and heteronomy must ultimately be connected with

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[205]Tillich, The New Being, p. 87.

[206]Ibid., pp. 87-88.

theonomy through final revelation and the "ground of being." Tillich stated, "Final revelation includes two elements which are decisive for the reunion of autonomy and heteronomy, the complete transparency of the 'ground of being' in him who is the bearer of the final revelation and the complete self-sacrifice of the medium to the content of revelation."[207] It is through the operation of these two elements that autonomy and heteronomy are kept in balance. The presence of the divine element keeps autonomous reason from losing its depth of meaning and the presence of the self-sacrifice of the finiteness in Jesus as the Christ helps to keep "heteronomous reason from establishing itself against rational autonomy. . . . Heteronomy is the authority claimed or exercised by a finite being in the name of the infinite."[208] It was Tillich's position that final revelation does not claim to be authoritarian or heteronomous, but that, rather, its primary function was to liberate. Theonomy through final revelation becomes more than good will; it is, in Tillich's opinion, a matter of destiny and grace.[209]

According to Tillich's theology and his preaching, all the elements of conflict must point beyond themselves to the depth of truth. Each element, to have ultimate meaning, must be connected to theonomy, the source of truth.

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[207] Tillich, Systematic Theology, I, 147.

[208] Ibid., p. 148. [209] Ibid., p. 150.

All of the various manifestations of authority, if they are to have permanent significance, must be based on the "ground of being." Consequently, it was dangerous to rely on temporary authority, regardless of its symbols, as the ultimate source of security.[210] Tillich endeavored to show that the inherent conflicts within man and groups of society drive men into seeking a solution in the depth of reality. His purpose was to show the futility of emphasizing either element in the conflict; this, Tillich hoped, would prepare the way for man to decide in favor of ultimate authority and truth.

It must be again noted that his sermon ideas are consistent with his theology and with his basic system of thought. Since the "ground of being," the depth of reason, is the source of all truth and knowledge, it is inconceivable to think of inconsistencies within these areas. Inconsistencies and conflicts arise because of man's limitations, finiteness, and inadequacies in grasping or being grasped by the truth. The nature of being is so comprehensive and deep that it cannot be circumscribed by temporary concerns, authorities, edicts, laws, or groups.

The theological theonomous concept is in harmony with the sermon idea that the nature of ultimate authority cannot be equated with finite heteronomous organizations or

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[210] *Ibid.*

with the autonomy of the individual. Autonomy and heteronomy have significance if they are submerged to the purposes of theonomy. A static dogmatic answer for authority cannot be given because of the nature of the operation of truth with mankind. In an effort to explain the answer for authority, Tillich said, "An answer to the question of authority is refused by Jesus, but the way in which He refuses the answer is the answer."[211] From this point, Tillich explained the basis of authority for the elders, scribes, and the priests. He further explained the meaning of authorities and their values for society.[212] He contrasted this view with a split authority, self-authority, and no authority. He was pointing up the conflicts within reason, but at the same time, he was uncovering the fact that the answer did not rest solely with any phase of the conflict, but in theonomy.[213]

The answer in his sermon, as well as in his theology, lies beneath the surface, the finite, and the temporary. The "ground of being" cannot be defined in terms of time, space, substance, and causality. In fact, Tillich suggested that an ultimate answer cannot be given because the answer lies in the nature of God and not man. Man's answers usually are preliminary and finite. Tillich said, "That which makes

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[211] Ibid., p. 80.

[212] Ibid., pp. 84-86.

[213] Ibid., p. 87.

an answer impossible is the nature of an authority which is derived from God and not man."[214] He further stated, "God who is Spirit cannot give an ultimate answer to the question of authority."[215] Conversely, to give an answer would be to subject divine order to religious authority. Specific answers would mean giving earthly concepts a heavenly authority and this becomes heteronomous. Finiteness raised to infinity becomes a human projection of absolutism.

According to his theology and his preaching, man can find the authority he needs. This new authority, which cannot be given, stimulates the mind and gives courage to encompass doubt and risk in order to take action for self-actualization. The ultimate authority which sets people free is the power of love. Love binds up the broken-hearted. It transcends autonomy and heteronomy; it helps formalism and emotionalism become compatible; it synthesizes the difficulties between relativism and absolutism by absorbing both unto itself. Love could recognize the values of the different approaches to truth through controlling and receiving knowledge. Love is the manifestation of the "ground of being." In this sense, Love becomes absolute and at the same time, it becomes relative to man's receptivity.

Modes of adaptation.--Tillich was aware of the multilateral perspectives regarding his ideas and employed the

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[214] Ibid., pp. 87-88. [215] Ibid., p. 89.

"walk around" technique to show that theonomous authority was really the groundwork of autonomous and heteronomous authority. By using the "walk around" technique, he was able to adapt his idea of the necessity of theonomy. Both autonomy and heteronomy need theonomy. The heteronomous positions of the priests, scribes, and elders explained the attitudes of those persons who guard the sacred traditions.[216] Man needs the values of tradition. "Our daily life," Tillich said, "would be impossible without traditions of behavior and customs and the authority of those who have received them and surrendered them to us."[217] On the other hand, the authority of innovation from inner resources was essential to abundant living.[218] But the final answer does not rest with either. From this multilateral and alternative consideration, Tillich concluded that ". . . no answer can be given except . . . you must keep yourself open to the power of Him who is the ground and the negation of everything which is authority on earth and in heaven."[219]

Another adaptive mode was the manner in which he encouraged participation in thought through the use of frequent questions. He was more straightforward in dealing with principles in his theology. He used questions, not only as transitions, but to express the possible thoughts

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[216] Ibid., p. 90.

[217] Ibid., p. 84.

[218] Ibid., p. 87.

[219] Ibid., p. 91.

of various groups.[220] A third use for the question was for emphasis as exemplified in the question, "And once more we ask: "What does it mean that the question of authority cannot be an ultimate answer?"[221]

In adapting his idea that ultimate authority and the depth of reality extend into all phases of life, Tillich endeavored to attach his concepts to existing conditions. He was careful not to destroy the temporary manifestation of truth and authority, yet he presented the weakness of the respective positions in order to encourage the acceptance of theonomy as the basis of operation. He could not agree altogether with the absolutist who claimed ultimate authority for temporary organizations and group concepts. Tillich recognized the values of tradition and custom; at the same time, he understood that dogmatism must be broadened by the dynamics of new emotional innovations.[222] Even man's autonomous approach had its values, but certainly its weaknesses resulted in split authority and the elevation of the finite into the infinite. Tillich did not seek to destroy any of the categories of reason, but by looking at the values and weaknesses, he could show the need for theonomy. The search for the meaning of life begins in conflict and ends in synthesis.

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[220] Ibid., pp. 82-83. [221] Ibid., p. 88.

[222] Ibid., p. 84.

Tillich adapted his ideas to the audience by a process of sharing, wherein he led the audience from concepts of finiteness, estrangement, and existence to an understanding of the unity with God. He saw finiteness and existence not only as temporal but as historical.[223] He contrasted the ultimate source of authority or theonomy with existence of man when he stated,

> The place where God gives authority to a man cannot be circumscribed. It cannot be legally defined. It cannot be put into the fences of doctrines and rituals.[224]

He was counteracting formalism and some of the heteronomous influences which prompted temporary authorities. The limitations of man were partially due to social customs, traditions, and parental circumstances.[225] He was endeavoring to lead his audience beyond finiteness to the truth that authority of God cannot be reduced to the temporal standards of customs and doctrines.

Modification of ideas.--Tillich's preaching, more so than his theology, gave opportunity for decision. By relating his ideas to finiteness, estrangement, and the conditions of American culture, Tillich created the need for decision. In order to encourage decisions toward theonomy, Tillich sought to present a positive gospel with a spiritual impact. His positiveness utilized the dynamics

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[223]Tillich, The New Being, p. 85.

[224]Ibid., p. 88.

[225]Ibid., p. 65.

of love, reconciliation, forgiveness, and healing. In these sermons, Tillich's main concern was that the audience understand his treatment of truth and the nature of authority which still gave freedom to his American listener. These concepts were basic to a genuine understanding of the work of love and healing. A decision in these sermons would be an acceptance or rejection of the depth of the truth and reality which were the basis of ultimate authority. The positiveness of his gospel involved the elimination of encumbrances, liberation, freedom, and the possibility of an encounter with the divine. This encounter may come in many ways, such as observation of nature, talking with others, self-analysis, thinking, or listening. In his opinion, the "grasping" of the divine or true reality could set man free from self-entanglements, hostilities, illusions, anxieties, and false securities.[226]

Through the method of attaching his ideas to existing conditions, Tillich's theological ideas assume a sense of immediacy and urgency in the preaching situation. Tillich brought the heart of his message into the midst of American life. The "ground of being" operating in the life of a person became vitally important for the security and well-being of the individual. The urgency of response became apparent in man's need to keep open to the confrontation of

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[226] Ibid., p. 73.

reality. In this openness, man finds the meaning of authority. "Here is the answer," Tillich said, "namely, that no answer can be given except the one that, beyond all preliminary authorities, you must keep yourselves open to the power of Him who is the ground and the negation of everything which is authority on earth and in Heaven!"[227] The immediacy is known through the nature of reality and its manifestation in the preaching by examples. The urgency of his message is suggested by the need of man's openness and receptivity of truth and ultimate authority as the meaning of life.

The mode of participation enabled Tillich to place his ideas in an American framework. Americans seem to have a natural resistance to authority. By sharing in the ideas and participating in the thinking process, the concept of authority was approached co-operatively. In this sense, authority becomes somewhat democratized in the sermon.

Thus far, we have seen that Tillich's ideas in his sermons are consistent with his theology and his basic system of thinking. His purpose in preaching seems to be to clarify his theological concepts, to encourage participation and to allow people to decide freely to accept or reject the truth of the gospel. The similarities between his theology and his sermon "What is Truth?" appear in the

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[227]Tillich, The New Being, p. 91.

basic patterns and approaches, in the depth and meaning of truth, the need for verification, and the certainty in revelation. Primarily, Tillich's adaptation of his ideas came in the effort to simplify his thoughts and gain active participation from the listener. This effort was made by placing greater emphasis on life situations, understanding the inner conflicts and predicaments of man, moving from principle to practice and example, from existence to essence, from the finite to the infinite. He further endeavored to simplify the terminology and personalize his message.

The consistency of thought in his theology and his preaching is paramount; however, in the development of the sermons, some of the ideas descend to a lower level of abstraction. The ideas become more particularized in the preaching and often assume a cultural, social, political, or historical emphasis. Tillich was able to recreate the meaning of truth by encouraging ontological participation. The ideas became psychologically oriented to the American listeners and were arranged in such a manner to encourage decision for or against truth. As a preacher, Tillich empowered the theological ideas in the sermons with an immediacy, an urgency, and a spiritual impact which are not evident in his theology.

# CHAPTER V

## BEING AND GOD

As John Nuveen, an investment specialist from Chicago, sat quietly in his own living room, some unanswered questions moved through his mind. These questions may have arisen because his father had died recently, and he realized anew that all living things will come to an end. Even though he was materially successful and was the executive vice-president of his company, he was concerned with the questions; why am I? and what is the significance of a relationship with God? Nuveen, therefore, was willing to sponsor Paul Tillich to teach at the University of Chicago.

Tillich sought to answer some of the basic questions of man as he related his theological concepts to the preaching situation. The theological ideas which formulate the basis for the sermon "The Eternal Now" are to be found in Tillich's discussion of creation, being and finitude, being and nonbeing, the finite and infinite, finitude and the categories of time, space, causality, substance, and the meaning of eternity.[1] The basis for "our Ultimate Concern" is to be found in Tillich's treatment of the meaning of

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[1]Tillich, Systematic Theology, I, 211-31.

God.[2] Tillich's theological concepts will be presented in terms of being and finitude and the idea of God. These theological concepts will be followed by a presentation of his sermon ideas, and the relationships between the two kinds of discourse will appear in the section, idea adaptation.

## Theological Concepts

### Being and Finitude

The understanding of being and finitude involves three areas of theology. Being can best be seen when contrasted with its opposite, nonbeing. Man is somehow placed between being and nonbeing. Consequently, the development of this theological section will be presented as the meaning of nonbeing, categories of finitude, and being as eternity.

Meaning of Nonbeing.--Man does not actually relish the idea of an encounter with the problem of nonbeing. He may endeavor to escape the frustration and anxiety of nonbeing which are characteristic of finitude. As a higher creature, he is not limited to "beingness," he has the ability to visualize "nothingness." It is the shock of this "nothingness" which produces the frustrations and the question of being. The two possible ways to avoid the

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[2] Ibid., pp. 186-98, 253-38, 274-76.

problem are to assert that nonbeing is merely the "content of a logical judgment"; the other is to "assert that nonbeing is a negative judgment devoid of ontological significance."[3] Neither of these methods, however, will prove lastingly successful because man must struggle with the structure of being and nonbeing all his life.

Tillich felt that the problem of being and nonbeing must be faced by the theologian and philosopher alike. He could not accept the view of absolute separation of being and nothingness, but argued that there must be a dialectical participation between the two. He felt that the mystery of nonbeing required a dialectical explanation. The basis of the argument goes back to whether creation was from the Greek ouk on, which is the "nothing" that has no relation to being, or from me on, the "nothing" which has a dialectical relation to being.[4] Christianity traditionally has rejected the "me ontic" concept because of the Christian doctrine of creatio ex nihilio. In some sense this position may be a Tillichian heresy. However, it must be remembered that an argument in favor of the dialectical relationship was the doctrine of man's creatureliness. Tillich argued against the doctrine of creatio ex nibilio because "Being created of nothing means having to return to nothing."[5]

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[3] Ibid., p. 187.

[4] Ibid., p. 188.

[5] Ibid.

On the other hand, modern Christianity has rejected natural immortality and has affirmed the doctrine of eternal life. Another argument supporting the dialectical relationship between being and nonbeing was to be found in the doctrine of God. If there is no negative principle operating outside of God which is concerned with history and the process of life, "how can one avoid positing a dialectical negativity in God himself?"[6] The negative principle must, therefore, be accepted as a necessary adjunct to the being of God. Tillich saw Hegal's "antithesis," the "first potency" of Schelling, the "contingent," the "given," and Berdyaev's "meonic freedom" as expressions and influences of the dialectical nonbeing in Christianity.[7] Tillich summarized his views by saying,

> As this survey shows, the dialectical problem of nonbeing is inescapable. It is the problem of finitude. Finitude unites being with nonbeing. Man's finitude or creatureliness is unintelligible without the concept of dialectical nonbeing.[8]

The theologian expressed finitude in many different ways. Primarily he explained it as "being limited by nonbeing."[9] Man becomes aware of his finitude when he is confronted with the thought of not being or with the thought of an end of being. Ultimate being, of course, precedes being, but according to Tillich, everything that participates

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[6] Ibid., p. 189. [7] Ibid. [8] Ibid.

[9] Ibid.

in the power of being is "mixed" with nonbeing.[10] Anything that is in the process of coming from and going to nonbeing is considered finite, however, ultimate being precedes the nonbeing of prior and post existence. Tillich held that man's anxiety of nonbeing was an indication of finitude. Anxiety was not something to be derived or created such as fear; it was ontological and as omnipresent as finitude. Fear can be conquered by action, but anxiety cannot because finitude cannot be conquered by man. Anxiety may be latent, but just as is finitude, it is always present.[11]

Man also experiences finitude by looking at potential infinity, by transcending finite limitations, and by returning to them again. "Since neither time nor space is a thing, but both are forms of things, it is possible to transcend every finite time and every finite space without exception."[12] That man can transcend the categories of existence and that he is never satisfied with finite accomplishments are indications that he belongs to something beyond.[13]

Yet, in his awareness that he is transcendent, man also is aware of his finiteness. Infinity, to Tillich, is not a world, a thing, or a constituted concept; it is rather a demanding, a directing concept. "It directs the

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[10] Ibid.

[11] Ibid., p. 191.

[12] Ibid., p. 190.

[13] Ibid.

mind to experience its own unlimited potentialities."[14] Tillich, however, distinguishes "being itself" from infinity. Infinity is the manifestation of "being itself" in helping the finite creature reach beyond itself. He said,

> But "being itself" cannot be identified with infinity, that is, with the negation of finitude. It precedes the finite and it precedes the infinite negation of the finite.[15]

Categories of Finitude.--Finitude is, however, best expressed by Tillich in its relation to the categories of time, space, causality, and substance. The categories are ontological and present in all activities, even in the realm of the unconditional. Their ontological character is seen in their relationship to being and nonbeing. The mind of man uses the categories to understand and shape reality. Tillich contends that "the mind is not able to experience reality except through the categorical forms."[16] These categories draw together being and nonbeing as well as make possible a union of courage and anxiety.[17]

Time as the central category of finitude has a positive and a negative side. As a person moves on the moving boundary from the past which is "no more" to the future which is "not yet,"[18] he experiences the creative character of the process of time. Out of this experience,

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[14] Ibid. [15] Ibid., p. 191. [16] Ibid., p. 192.

[17] Ibid., p. 193. [18] Ibid.

the new is encountered. The "not yet" and the "no more" of a man's life signify the nonbeing of a person's existence. In other words, there was a time when a particular man was not and there will be a time when his life is ended. The time before and after his life constitutes the nonbeing of his existence. To be sure, "being itself" preceded nonbeing. The negative side becomes evident as creativity is counteracted by "destructive disintegration."[19] The new becomes obsolete and old, and vanishes. Then the anxiety of deterioration and having to die becomes a factor in shaping the totality of life. This anxiety is apart from estrangement and sin. It is "rooted in the structure of being and not in a distortion of this structure."[20]

Time creates the present through its union with space. For man to exist means to have space. There is a struggle in all realms of life for space. This is an ontological necessity connected with finitude.[21] The category of space involves nonbeing because "no finite being possesses a space which is definitely its own."[22] Every person must face the fact that all temporary gains in space shall be lost in death. Herein lies much of the insecurity in life. Men labor to build structures and systems to protect their space. "But they can only repress their anxiety;

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[19] Ibid.

[20] Ibid., p. 194.

[21] Ibid.

[22] Ibid., p. 195.

they cannot banish it, for this anxiety anticipates the final spacelessness which is implied in finitude."[23] Space, however, gives opportunity to unite anxiety with courage, and through courage man affirms the present and his position in space. Fortunately, man is able to resist the anxiety of not having a place as long as he breathes.[24]

Causality as a category of finitude not only expresses being and nonbeing, but it implies that things and events must be caused. "If something is causally explained, its reality is affirmed, and the power of its resistance against nonbeing is understood."[25] Finite things are not generally considered to be self-caused, so the question "where from" becomes universal. Tillich agreed with Kant that eventually God, who is supposed to be the first cause, must ask "where have I come from?"[26] Thus the process becomes endless. Causality, according to Tillich, "expresses the abyss of nonbeing in everything."[27] Man's existence is contingent; that is, he is a subject of causality. Questions he must face are "Can man not be?" and "Why should he be?" "This is exactly the anxiety implied in the awareness of causality as a category of finitude."[28] Tillich, however, counteracts this anxiety with courage that accepts the derived contingency. Genuine courage not only accepts

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[23] Ibid. [24] Ibid. [25] Ibid., pp. 195-96.

[26] Ibid., p. 196. [27] Ibid. [28] Ibid.

but often tends to ignore the finite causal dependence and thereby makes life possible.[29]

Substance as a category also works for union of being and nonbeing. It is equated with the undergirding stabilizing force of society. "Substance points to something underlying the flux of appearances, something which is relatively static and self-contained."[30] The operation of substance is present in the encounter of mind with reality, and this encounter often brings about a change. This change in society causes anxiety because no person wants to lose his identity. However, it is not the change itself, but the "threat of nonbeing implied in the change and the loss of status which creates uncertainty and anxiety."[31] The ever-present danger of losing self-identity or group-identity in the process of change causes real concern and frustration. The questions of our unchangeable being, of the stabilizing influence of substance, and, hence, of our identity cannot be avoided. "It expresses the anxiety implied in the always threatening loss of substance, that is, of identity with one's self and the power of maintaining one's self."[32]

Tillich summarized the function of the categories in relation to the question of God and the union of being and nonbeing. He said,

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[29] Ibid., p. 197.

[30] Ibid.

[31] Ibid.

[32] Ibid., p. 198.

> The four categories are four aspects of finitude in its positive and negative elements. They express the union of being and nonbeing in everything finite. They articulate the courage which accepts the anxiety of nonbeing. The question of God is the question of the possibility of this courage.[33]

Man can utilize this courage to help him affirm the present and conquer the fear of the future.

Being as Eternity.--God as "Being itself," or the "ground of being," is not subject to the categories of finitude. He is beyond the contrast of essential and existential, of the finite and infinite. As "being itself," He was "prior to" the "split which characterizes finite being."[34] He has created the forms. Tillich, however, would reject the pantheistic position that God is bound to the forms, because this view eliminates His transcendence. To affirm the existence of God would be to limit Him to the categories of finitude. Tillich, therefore, said,

> It is as atheistic to affirm the existence of God as it is to deny it. God is being itself, not a being.[35]

Consequently, He is immanent and transcendent, was before, will be after, and is present now.

Tillich saw in the term, "ground of being," the structure for an approach to understanding Him. Since He is the structure, He must be apprehended through the structural elements. "These elements make him a living God who

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[33] Ibid.

[34] Ibid., p. 236.

[35] Ibid., p. 237.

can be man's concrete concern."[36] As a result, Tillich argued that causality or substance alone in the traditional sense could not ultimately satisfy. Causality leads to rationalistic theism and substance to naturalistic pantheism.[37] If these concepts were considered as symbols, then Tillich would contend that,

> The difference between substance and causality disappears, for if God is the cause of the entire series of causes and effects, He is the substance underlying the whole process of becoming. . . . In this sense there is no particular difference between prima causa and ultima substantia operating in symbolic time as the "creative and abysmal 'ground of being.'[38]

The distinction between cause and substance begins to disappear with the growth of man's understanding of the eternal. In Tillich's theological development of the meaning of eternity, he suggested that man experiences eternity when the divine participates with the individual in conquering the nonbeing of temporality.[39] Eternity is not timelessness because time in Tillich's opinion is created through divine participation. On the other hand, it is not endlessness of time which would mean the continuous reiteration of the temporal. Tillich argued that the relation of eternity to the modes of time could be understood only by a symbolic approach to the meaning of eternity. The symbol (nunc eternum) or the eternal present, was continuously moving

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[36] Ibid., p. 238.

[37] Ibid.

[38] Ibid.

[39] Ibid., p. 274.

from the past to the diversified future without "ceasing to be present."[40] In the present the theologian tied the past and the future together. Only in the present can man find the eternal presence and share in it. He said, "the hope of eternal life is based not on the substantial quality of man's soul but on his participation in the eternity of the divine life."[41]

## The Idea of God

Tillich's approach to the idea of God begins with the finite approach to an understanding of the depth of God. Man's understanding is limited to his own participation in structure and experiences. He constantly endeavors to transcend himself through his concerns and his gods. This effort creates tensions and conflicts. Tillich's theological ideas were presented on the basis of tensions within concerns, conflict of the gods, and synthesis in monotheism.

Tension in Concerns.--The finitude of mankind and the ultimacy of God are brought into direct confrontation in man's discovery of ultimate concern. God in the final analysis was the answer for the problems encountered in man's finitude. Tillich found, however, that being ultimately concerned also "points to a tension in human experience."[42] Tillich developed this theme of tension between concerns by

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[40] Ibid., p. 275.

[41] Ibid., p. 276.

[42] Ibid., p. 211.

explaining man's efforts to use divine power, the idea of the holy, and the understanding of the gods.

The author recognized the conflicts which exist within the concerns of man. "God" was the term given to that which concerns man ultimately; this concept makes it possible for any concern to become a God.[43] The primary controversy, however, was between the concrete and the universal, the relative and the absolute, the immanent and the transcendent, the finite preliminary and infinite ultimate concerns. "The ultimacy of the religious concern drives toward universality in value and in meaning; the concreteness of the religious drives toward particular meanings and values. The tension is insoluble."[44] In this tension it is understood that universal concern is represented in concrete experiences and at the same time transcends preliminary and finite concerns.[45]

Man has tried to combine the ultimacy of religious concerns with the concreteness of meaning in worship. History reveals that man has endeavored to achieve this unification by creating his own gods. These gods are beings subject to emotions and errors. They are usually subject to the ontological elements and the categories of time and space. Generally they bear the characteristics of finitude and this gives them concreteness. "They are images of

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[43] Ibid. [44] Ibid., p. 214. [45] Ibid., p. 211.

human nature or subhuman powers raised to a super-human realm."[46] They endeavor to transcend the limitations of finitude by embracing universal meanings. As a result there is a continuous fight between ultimacy and concreteness.[47] This struggle has encouraged efforts to utilize the ultimate.

Man has sought to participate in the divine power and to use it for human purposes.[48] Magic assumes that there is a psychic relationship between finite beings.[49] This magic extends to the gods and makes possible human participation in the power of the so-called divine. In the personalistic relationship, the source of power of the divine being can be reached through appeals in prayer. Man wants favors from the divine source, so his thinking creates a concrete personal God. This creation exemplifies the tension between the ultimate and the concrete.[50] The third effort to use the power of the gods is the mystical participation exemplified by the Hindu doctrine of asceticism. These three modes manifest man's effort to use God's power for his own purposes.

Conflict of the Gods.--The conflict of the gods primarily stems from the conflicts within structures of man. To be sure, the ultimate concern is more than

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[46] Ibid., p. 212. [47] Ibid., p. 213.

[48] Ibid. [49] Ibid. [50] Ibid.

subjectivity. It points to a transcendency which reaches beyond the concrete objects and objectivity. The relationship of man with gods is existential in that it transcends subjectivity and objectivity, but, at the same time, it is based on man's own structure. Tillich said,

> The tension in the nature of the gods, which is the tension in the structure of man's ultimate concern (and which, in the last analysis is the tension in the human situation) determines the religions of mankind in all their major aspects.[51]

In all religions the sphere of the divine and the gods is holiness. Again, holiness becomes actual through concrete objects. But the concrete objects cannot be holy within themselves because they are only media of the ultimate.[52] Tillich emphasized the holy as the sphere of the divine; otherwise, as an experienced phenomenon it could be reduced to an aesthetic-emotional concept such as that advocated by Schleiermacher and Rudolph Otto. Tillich interpreted the demand to "be holy as God is holy" as an ideal requirement of moral perfection. Consequently, for our time in a realistic world, it has lost its meaning.

The concept of the holy has traditionally battled two other ideas--the unclean and the secular. Luther occasionally equated the wrath of God with the work of satan. This "half-divine, half-demonic" picture is recognized by Tillich as the danger and the greatness of Luther,

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[51] Ibid., p. 215.

[52] Ibid., p. 216.

but this concept fails to guard adequately against the invasion of the holy by the unclean.[53] On the other hand, Calvinistic puritanism identified the holy with the clean, which became essentially dogmatic in certain periods of history. The second contrast with the holy was the secular.

> The secular is the realm of preliminary concerns. It lacks ultimate concern. All finite relations are in themselves secular. None of them is holy.[54]

Tillich saw this relationship as ambiguous because in his thinking anything secular can be related to the holy and can become a manifestation of the holy. The holy needs the secular or the concrete for its own revelation. This struggle between the secular preliminary concern of finitude and the ultimate, the holy, is the heart of what classical Christianity called sin.[55] The holy and the secular are separated in the state of sin and constantly try to conquer each other. Herein lies much of the explanation of the history of religion and culture.

Tillich tried to draw the holy, the ultimate, and the secular together by making them interdependent. That which is holy can be secularized and vice versa. The theologian argued,

> . . . there is an essential unity of the holy and the secular in spite of their existential separation. This means that the secular ultimates (the ontological concepts) and the sacred ultimates

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[53] Ibid., p. 217. [54] Ibid., p. 218. [55] Ibid.

(the conceptions of God) are interdependent.[56]

Secular things, therefore, may become matters of ultimate concern if they represent that which is ultimate. The same thing is true of moral and logical concepts.

The relationship between the ultimate and concrete, the holy and the secular, makes possible the development of the idea of God. The idea of God has a history, Tillich felt, because the ultimate can become concrete through the preliminary concerns and through that which is transitory. The meaning of God evolves from two causes; the tension within the very idea of God and the general factors determining the movement of history (e.g. economics, political, and cultural factors).[57] The idea of God cannot be explained by social and cultural factors without the ultimate concern which logically precedes each of its historical manifestations and every particular notion of God.[58] Neither can the idea of God be explained entirely through the fragments of polytheism.

Tillich viewed polytheism as a qualitative rather than a quantitative concept. Polytheism is seen not as a plurality but as the manifestations of several separate qualities, each of which claims ultimacy in a given concrete situation.[59] Each of the gods, whether of the universalistic,

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[56] Ibid., p. 221.

[57] Ibid., p. 219.

[58] Ibid., p. 220.

[59] Ibid., p. 222.

mythological, or dualistic variety, possesses personal characteristics derived from man's desires for personal fellowship and help for his needs. Polytheism, however, needed something more than a portrayal of humanistic characteristics. Tillich felt that polytheism could not exist without the monotheistic elements.[60] However, in all polytheism, the ultimate element subsides for the dominance of the concrete.

Synthesis in Monotheism.--In monotheism the divine power is supreme. There can be no absolute monotheism any more than there can be an absolute polytheism, but in monotheism the ultimate element prevails. In this case the concept of ultimacy absorbs the element of concreteness.[61] Exclusive monotheism resists polytheism by elevating a concrete god to ultimacy and universality without losing its concreteness.

Tillich discussed monotheism from the view of monarchic monotheism--the hierarchial rule of a God-monarch; mystical monotheism--that which transcends all realms of being and value and which points to divine ground; exclusive monotheism--that which elevates the concrete to the ultimate; and trinitarian monotheism--that which is not a matter of quantity but of quality in wrestling with the problem of ultimacy and concreteness

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[60] Ibid., p. 225. [61] Ibid., p. 226.

in the living God.[62] So the struggle between polytheism and monotheism is a battle between the ultimate and the concrete. In a sense, it expresses itself in the tension between relativism and absolutism. How does "being itself" in the absolute sense account for the relativities of reality? Tillich said, "The power of being must transcend every being that participates in it."[63] This, of course, can easily lead to absolutism. The answer lies within the discovery of the ultimate becoming concrete and yet remaining ultimate.

While trying to discover the meaning of God, Tillich presented the conflict between preliminary and ultimate concerns. He recognized man's efforts to use divine power and suggested that the conflicts within the structure of man. In all religion, however, man has acknowledged the atmosphere of the God as holy; as a result, there has been a constant struggle between the secular and the holy. This conflict creates the atmosphere for sin. Tillich sees the conflict between polytheism and monotheism as primarily a battle between the concrete exalted to ultimacy and the ultimate becoming concrete yet retaining the characteristics of the ultimate.

## Sermon Ideas

Tillich's sermons generally dealt with vital problems

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[62] Ibid., p. 228.

[63] Ibid., p. 231.

of understanding and adjustment. These sermons evolved from man's existential predicament. As preacher, Tillich started with the questions and problems and tried to lead the listeners to an insight into his theology. The practical application of man's finiteness is expressed in the sermon, "The Eternal Now." Tillich conveys his idea of God in the message, "Our Ultimate Concern."

## The Eternal Now

In this sermon, Tillich encounters one of the important categories of finitude. Man struggles continuously with the limitations of time. Most people become aware of the finiteness of time when they realize the certainty of mortality. Man in his finiteness realizes that there will come a time when he will be separated from close associates and intimate friends of this life. Consequently, man is caught between the "not yet" of the future and the "no more" of the past.[64] Tillich's theme is that man can have contact with an eternal presence which transcends the bondage of time. He develops the theme by considering the modes of time.

Any discussion of time is usually the result of the three modes presented chronologically as past, present, and future. In this message, however, Tillich juggles the

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[64]Paul Tillich, "The Eternal Now," The Eternal Now (New York: Charles Scribner's Sons, 1963), p. 122.

order to present an arrangement of the future, the past, and the present. Each of these modes has its own mystery and its own significance.

Future.--In his presentation of the future Tillich recognizes that man's awareness of the mystery of time begins with his anticipation of the end of his life.[65] Because of this anticipation man approaches the future with conflicting feelings of joy and the fear of disappointment and failure.[66] The insecurities and uncertainties of the future are laden with anxiety and frustrations; consequently, man has a tendency to react to the future by postponing the consciousness of the end to some distant time.[67] As a result man's efforts are concentrated on the immediate future and he tries to build an expectation of a long life between the now and the end.[68] Some people have hoped for an endless future or the continuation of this life after death. Tillich felt, however, that both of these concepts are inadequate because they deny the reality of the limitation of time in finiteness. He also argued that an "endless future is without a final aim; it repeats itself and could well be described as an image of hell."[69] Tillich argued that the answer to the problems of the future was not in "timelessness nor endless time" but in the nature of the eternal

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[65] Ibid. [66] Ibid., p. 124. [67] Ibid., p. 125.

[68] Ibid., p. 124. [69] Ibid., p. 125.

which stands above the future and the past. He said, "There is not time after time, but there is eternity above time."[70]

Past.--The past contains its mystery. Part of the mystery is that man is what he is because of the past. Mysteriously, the past is present in the now of life. The past may represent that which was before our beginning and it may represent the past of our life from its beginning to the present. Tillich suggested, however, that "seldom do we ask about our being before birth."[71] In order to consider the future of life after death, man must ask about the past period of time before his birth.[72] "The mystery of the past from which we come is that it is and is not in every moment of our lives."[73]

The past makes itself felt through experiences, tradition, and history. Man cannot escape the duality of the impact of the past on the present. Every past brings not only a blessing but a curse to individuals, nations, and continents.[74] The blessings of the past are well known through the benefits of parents, education, society, and a nation. The curses of the past are written in destruction, crime, and war.[75]

Tillich sought an answer to the curses of the past, and he concluded that man is not inescapably a victim of

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[70] Ibid. [71] Ibid., p. 126. [72] Ibid.

[73] Ibid., p. 127. [74] Ibid. [75] Ibid.

the past. Although man cannot change the past, he can reach a place where he allows the past curses to remain in the past.[76] The facts are not eliminated but they are reinterpreted. This act of reinterpretation, as Tillich suggested, could be accomplished through repentance.[77] Through repentance and forgiveness, the questionable acts of the past can be discarded, so that they do not have power in present thinking. Tillich said, "Genuine repentance is not a feeling of sorrow about wrong actions, but it is the act of the whole person in which he separates himself from elements of his being, discarding them into the past as something that no longer has any power over the present."[78] Tillich argued that forgiveness was possible for a nation and a continent as well as for the individual.

Man in remembering the past suffers from the conflict between blessings and curses.[79] Man seems to be more inclined to remember the unfortunate experiences and the curses than the blessings. Even pleasurable events may develop into emptiness and vanity.[80] However, the blessings of the past can help man to face the uncertainties of the future. Unfortunately, medical healing cannot change the past. Healing for the present requires a blessing which

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[76] Ibid., p. 128. [77] Ibid.

[78] Ibid. [79] Ibid., p. 129. [80] Ibid.

transcends finite conflict of the blessings and curses of the past. The forgiveness and new interpretation has to come from the dimension of the eternal which is immanent and transcendent.

Present.--Both the future and the past are united in the present. The mystery of the past and the future is wrapped up in an understanding of the present. Tillich said,

> In the present our future and our past are ours. The mystery of the present is that it is in contact with the eternal.[81]

He describes the present as the ever-moving boundary between the past and the future. The eternal operates in the present. Each new present is renewed by the eternal now.[82] The eternal comes from a different dimension than ordinary time and sometimes "breaks powerfully into our conscience and gives us certainty of that eternal."[83] This encounter is possible because each moment of time is in touch with the eternal,[84] but not all people are aware of the "eternal now." Man receives courage for the present and future from the eternal.[85] Tillich concludes that the eternal is the only answer to the anxieties, frustrations, and mysteries of the various modes of time.

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[81] Ibid., p. 130. [82] Ibid., p. 131.

[83] Ibid. [84] Ibid. [85] Ibid.

Our Ultimate Concern

In this sermon, Tillich shares the idea with the audience that there is an ultimate, lasting, infinite concern of man which transcends all temporary and finite concerns. He introduces the problem of concerns with the familiar Biblical story of the encounter of Mary and Martha with Jesus.[86] Characteristically, these two sisters represented different ways of life. Tillich said, "Martha and Mary have become symbols for two possible attitudes toward life, for two forces in man and in mankind as a whole for two kinds of concerns."[87] The attitudes of Martha represented man's finite, temporary concerns and Mary exemplified man's ultimate concern. Tillich developed the finite concerns as temporary, higher, and noble concerns, while the ultimate concern was presented as "the one thing needed."

Temporary Concerns.--A temporary concern can become very important in life. Tillich explained that although a concern demands man's attention and devotion, finite concerns are not ultimately important. To be concerned about something means to be involved and to participate anxiously in the activities of existence. Every concern produces its anxiety. Tillich said,

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[86]Luke 10:38-42.

[87]Tillich, The New Being, p. 152.

> There are many things which interest us, which provoke our compassion and horror. But they are not our real concern; they do not produce this driving, torturing anxiety which is present when we are genuinely and seriously concerned.[88]

The preacher then proceeded to explain some of the inherent problems, feelings, and reactions involved in man's temporary concerns regarding his work, his relationships to others, his interest in himself, and the preservation of life.[89] He discussed the anxiety connected with each concern. He was especially cognizant of the frustrations and feelings of inferiority when one person is compared to another. These concerns about success in ordinary activities of life, however, do not provide the answers which satisfy the deep anxieties of man.

Higher or noble concerns.--Next, Tillich moved into a discussion of higher concerns than those regarding daily life. These higher concerns reached beyond man's efforts at self-preservation to direct man's attention to social situations, the need for medical care, better community life, and a concern for truth, education, and beauty.[90] Jesus apparently was involved in many of the noble concerns; however, Tillich asked, "But are these noble concerns the 'one thing' that is needed and the right thing that Mary has chosen? Or are they perhaps the highest forms of what Martha represents?"[91] The higher concerns are important to

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[88] Ibid., pp. 153-54. [89] Ibid., pp. 154-55.

[90] Ibid., pp. 155-56. [91] Ibid., p. 156.

life and often require strenuous efforts in achievement. While speaking of the involvement and frustration of the noble concerns, Tillich said, "These anxieties are greater than those about our daily lives."[92] As significant as noble concerns may be, they do not, however, in Tillich's opinion, provide the "one thing" man needs.

Tillich explained why worry and anxiety are connected with concerns. In the first place, man gives different concerns his strength and his devotion in an effort to achieve success. Tillich further pointed out that the concerns come to an end and that each concern can be taken from man in the transitoriness of time.[93] Nevertheless, every concern tends to become ultimate and, therefore, a God. The preacher argued, "Every concern is tyrannical and wants our whole heart and our whole mind and our whole strength."[94] The fact of the conflict within concerns burdens man's mind and keeps him frustrated because in his finiteness he cannot do justice to all of the concerns. So man may, according to Tillich, resort to a cynical unconcern in which man decides that nothing shall bother him or concern him. As undesirable as unconcern may be, it is the only alternative to having an ultimate concern. "Unconcern or ultimate concern," Tillich suggested, "those are the

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[92] Ibid.

[93] Ibid., p. 157.

[94] Ibid., pp. 157-58.

only alternatives."[95]

One thing needed.--The one thing needed was not synonymous with the term "religion" or some meanings of the word, "God." The one thing needed could not be reduced to religion which represented man's belief and activities: In the Biblical story both of the sisters seemed to be "religious." Further, religion may be a human or temporary concern which lacks the depth of universality. Tillich stated, "If religion is the special concern of special people and not the ultimate concern of everybody, it is nonsense or blasphemy."[96] Neither does the preacher find "the one thing needed" necessarily in the term, "god," because this terminology may be misunderstood, limited, and reduced to finite considerations. He said,

> Even God can be made a finite concern, an object among other objects; in whose existence some people believe and some do not. Such a God, of course, cannot be our ultimate concern.[97]

The "one thing needed" is being concerned "ultimately, unconditionally, infinitely."[98] Tillich believed that Mary had discovered the ultimate meaning of life. He said, "But Mary was infinitely concerned. This is the one thing needed."[99] As ultimate concern, the one thing needed brings peace which conquers existential anxiety arising

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[95] Ibid., p. 158. [96] Ibid., p. 159.

[97] Ibid. [98] Ibid. [99] Ibid.

from lesser concerns. The temporary and higher concerns are still present, but they are viewed in a different perspective. Their importance is seen in the light of their relationship to the structure of man's ultimate concern. Each temporary concern may still try to dominate, "But," according to Tillich, "its power is broken; it cannot destroy us anymore."[100] Consequently, it is possible for man to fail in temporary or higher concerns and still cling to the one thing needed, the ultimate concern.

## Idea Adaptation

A growing problem of the church concerns how the ministry can effectively communicate the Gospel to man enmeshed in the problems of a modern world. Communication, of course, is the major area of concern in relating the Christian message to the thinking of this age. In "The Eternal Now" and "Our Ultimate Concern," Tillich tried to understand man as he is and point him beyond himself toward the divine. It may be, to paraphrase Browning, man's "reach exceeds his grasp." Nevertheless, Tillich expressed an understanding of the preaching situation by applying his theological ideas to man's predicament, structures of conflict, his existence, his estrangement, his cultural and religious patterns, and his nature.

The problem before us now is to determine what

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[100] *Ibid.*, p. 160.

adaptations he made to achieve his desired purposes. We shall, therefore, discuss the theological concepts as they were expressed in the preaching situation to determine the similarities of thought, the modes of adaptation, and any possible modifications of the ideas. The pattern for this treatment will be to consider the "Eternal Now" in relation to the meaning of nonbeing, the categories of finitude, and the eternal as being. The sermon, "Our Ultimate Concern" will be considered according to the tension between concerns, conflict of the gods, and synthesis in monotheism.

## Meaning of Nonbeing

Similarities of thought.--The theological concepts feed into the preaching of Tillich and thereby create a number of similarities in thought. For instance, the nature of nonbeing remained the same in theology and sermon. In his theology, Tillich felt that the certainty of the end and the shock of nothingness made man aware of nonbeing. Man, in Tillich's opinion, struggles with nonbeing and being in all of existence. In fact Tillich saw the struggle as a life long process. In the message Tillich made each listener aware of such a destiny in the forthright statement, "You will come to an end."[101] He projected the possibility of nonbeing by the shock of death, the separation from personal friends and intimate associates. He said,

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[101]Tillich, The Eternal Now, p. 122.

> Or it may become apparent to us in the failures of a work that gave meaning to us, the end of a whole period of life, the approach of old age, or even the melancholy side of nature visible in autumn. All this tells us: You will come to an end.[102]

Tillich makes it clear that finiteness means existence between apparent periods of nonbeing signified by the beginning and the end which place man between what he termed the darkness of the "not yet" and the darkness of the "no more."[103]

Another similarity is Tillich's discussion of the dialectical relationship of being and nonbeing. In his theology, he was not satisfied with the explanation of nonbeing as merely the content of logical judgment or simply as a negative element devoid of ontological significance.[104] He also rejected the absolute separation of being and nothingness. He stated,

> The ontological attempt to avoid the mystery of nonbeing follows the strategy of trying to deprive it of its dialectical character. If being and nothingness are placed in absolute contrast, nonbeing is excluded from being in every respect; everything is excluded except being itself. (i.e., the whole world is excluded)[105]

Tillich argued in his theology and developed in his preaching the idea that the meaning of nonbeing lies in a dialectical relationship. Tillich preferred the me ontic

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[102] Ibid. [103] Ibid.

[104] Tillich, Systematic Theology, I, 187.

[105] Ibid.

concept, which manifests a dialectical relationship to being. He stated, "There can be no world unless there is a dialectical participation of being and nonbeing . . . the mystery of nonbeing demands a dialectical approach."[106] The question of evil and sin in relationship to the doctrine of God demands an explanation of the dialectical negativity connected to "being itself."[107] He concluded

> Finitude united being with dialectical nonbeing. Man's finitude or creatureliness is unintelligible without the concept of dialectical nonbeing.[108]

The dialectical relationship which ties nonbeing to being is evident in the sermon in Tillich's discussion of the problems of time. In the first place, he discussed the problem of being from man's existential predicament. He suggested that a person reacts with feelings of joy, creativity, and courage when he thinks of the positive accomplishments associated with being. On the other hand, the thought of the future holds a negative reaction of fear of failure and anxiety regarding the end of life and nonbeing. Tillich combined the nonbeing of the past and the nonbeing of the future into the present. The mystery of the modes of time is that the past has an influence on the present and the future can be anticipated in the present. In this sense, Tillich ties dialectically nonbeing to being by connecting the past and the future to the present. Tillich

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[106] *Ibid.*, p. 187. [107] *Ibid.*, p. 189. [108] *Ibid.*

explains how the modes of time are realized in the present.

> The mystery is that we have a present; and even more that we have our future also because we anticipate it in the present; and that we have our past also because we remember it in the present. In the present our future and our past are ours.[109]

In the sermon, "The Eternal Now," Tillich further ties the dialectical relationship of nonbeing to being by arguing that the sins and curses of the past as well as the fears of the future can be conquered in the present. Tillich points to a reciprocal relationship between the past and present by helping man realize that tradition brings a mixture of blessings and curses. Through nations and social groups the historical past which occurred during the "not yet" of a person's existence has a decided bearing on a human being in the "now" of time. He stated,

> Great are the blessings this nation has received in the course of its short history. But from earliest days, elements have been at work that have been and will remain a curse for many years to come.[110]

Through this similarity Tillich shows that the period of being cannot be finally separated from the periods of nonbeing, either prior or after existence. Nonbeing then, dialectically has to be a part of the nature of being.

Modes of Adaptation.--Tillich used various modes to make his ideas applicable to the listening audience. The modes provided the means of modification in the thought

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[109]Tillich, The Eternal Now, p. 130.

[110]Ibid., p. 127.

structure. We are presently concerned with the modes he used to convey the idea that nonbeing is dialectically connected with being. "Being" in this sense means man's existence in finitude as contrasted with the nonbeing of his prior and post-existence. Some of the modes of adaptation included personalization, participation, identification, amplification, and simplification.

Tillich brought his theological thoughts out of the realm of the abstract to the practical, concrete manifestation through personalization: using the first and second persons. In order to achieve personalization, he placed the listener in the midst of the predicament of struggling between the darkness of the past and the uncertainties of the future.[111] Each listener would, therefore, personally recall some of his own frustrations and anxieties of the predicaments encountered through Tillich's presentation. Tillich often projected his thoughts through personal language. Notice how he personalized the idea of nonbeing in relation to existence.

> We think: Now we are; this is our time--and we do not want to lose it. We are not concerned about what lies before our beginning. We ask about life after death, yet seldom do we ask about our being before birth.[112]

Another mode of adaptation is that Tillich encourages the listener to participate in the thinking process.

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[111] Ibid., p. 122.

[112] Ibid., p. 126.

The participation is achieved through two methods; the first is through the principle of contradiction and the second is through the utilization of questions. Tillich presented the nonbeing of the past as a conflict between blessings and curses. "The past," he said, "always means both a curse and a blessing, not only for individuals, but also for nations and even continents."[113] He argued that the future contained its threat and hope. By facing the contradictions in the modes of time and the conflicts of nonbeing, the audience found itself inevitably participating in the thinking process.

Tillich knew that if his ideas were to lodge in the minds of the members of his audience, there had to be genuine participation. He succeeded in making man aware of being and nonbeing through effective use of questions. For example, he gained participation by creating a consciousness of the nonbeing of the future. He said in the sermon,

> How do we react if we become aware of the inescapable contained in our future? Are we able to bear it? to take its anxiety into a courage that faces ultimate darkness? Or are we thrown into utter hopelessness? Do we hope against hope, or do we repress our awareness of the end because we cannot stand it?[114]

As preacher, Tillich was able to adapt his ideas to the audience by identifying with his listeners. Identification is a process of retaining one's selfhood in the midst of causes, groups, and functions in life. It is becoming

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[113] Ibid., p. 127. [114] Ibid., p. 124.

associated with groups of society, yet autonomously remaining separate from them. The process of identification assumes an ethical dimension, as Coleridge suggested. "In surrounding of himself with properties which name his number or establish his identity, man is ethical."[115] A person who has lost his identity with the past is suffering what a Catholic theologian called "hell." "In diminished form it is insanity."[116] This, of course, does not deny the possibility of change and the shift in the structure of identification. A speaker may be aware of some of the strife, enmity, and factions in the consideration of an idea. However, in this frame of reference, Tillich would agree with Kenneth Burke that in the encounter, there may evolve a togetherness in sensations, concepts, and attitudes.[117]

Tillich identified his experiences of being and nonbeing with the existing feelings of the listeners. Love, of course, in the agapic sense could not be limited to feeling. The feelings, however, evoked by the conflicts of the haunting past, the unpredictable future, and the possibility of nonbeing were many. For example, Tillich shared the joys and expectations of the future with the audience,[118] but he

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[115]Quoted in Burke, p. 23.

[116]Theodore O. Wedel, The Gospel in a Strange New World (Philadelphia: The Westminster Press, 1963), p. 16.

[117]Burke, p. 21.

[118]Tillich, The Eternal Now, p. 123.

warned that this feeling may struggle against the threat of darkness, failure, and the "inescapable end."[119] He apparently understood the efforts of the people who try to evade the reality of the final moment and the end. He asked,

> Are we able to bear it, to take its anxiety into a courage that faces ultimate darkness? Or are we thrown into utter hopelessness?[120]

He recognized that man becomes emotionally involved in being and nonbeing and that he reacts with fear, worry, despair, anger, jealousy, hostility and love. It would seem that Tillich was identifying his ideas with the totality of man's being. Emotion cannot be separated from man's activities and attitudes; consequently, Tillich's efforts to identify, associate, and understand the feelings could serve as a preparatory measure to gain an acceptance for his ideas.

Tillich adapts the idea of being and nonbeing to the audience by associating the concept with the basic anxiety of man. Finitude makes man aware of anxiety which stems from the ontological nature of man.[121] Many emotions such as fear, pain, and worry can be conquered by action; but anxiety is a product of finitude and no finite being can conquer it. Tillich argued,

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[119] Ibid., p. 124.

[120] Ibid.

[121] Tillich, Systematic Theology, I, 191.

> The basic anxiety, the anxiety of a finite being about the threat of nonbeing, cannot be eliminated. It belongs to existence itself.[122]

Consequently, anxiety is always present if at times only latent. If anxiety is to be found in all of life, then it made Tillich's adaptation of his ideas to it vitally important. Tillich was concerned with "the meaning of our life, the conflicts of our existence, the way to deal with anxiety in our life, the feeling of guilt, the feeling of emptiness."[123] Nonbeing, in creating anxiety, threatens man's ontic self-affirmation in terms of emptiness and meaninglessness, and man's moral self-affirmation in terms of guilt and condemnation.[124] When Tillich tied the threat of nonbeing to the anxiety of existence, he was finding common ground with mankind.

Modification of Ideas.--Through modes of adaptation, Tillich achieved some specific applications of his thoughts for the American audience. The nonbeing of a man's past was related to American conditions. Nonbeing became equated with historical existence. History lives from its heritage and becomes a vital part of the present. In the sermon, Tillich was applying nonbeing to nations and continents; consequently, the nonbeing of the American past becomes an

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[122]Tillich, The Courage To Be, p. 39.

[123]The New York Times, May 5, 1963, p. 69.

[124]Tillich, The New Being, pp. 153-54.

essential part of being of American present. He also applied being and nonbeing to European conditions.[125]

By utilizing the mode of participation, Tillich was able to achieve a modification of the idea of being and nonbeing to make a social application for the audience in his preaching. In his theology he dealt with the principle, but in his sermon he reached beyond the principle applied to the individual and suggested a positive relationship to social conditions. In dealing with the American situation, he said,

> But from earliest days, elements have been and will remain a curse for many years to come. I could refer, for instance, to racial consciousness, not only within the nation itself, but also in its dealings with races and nations outside its own boundaries. 'The American way of life' is a blessing that comes from the past, but it is also a curse, threatening the future.[126]

If Tillich had lived unto this day he would have realized, as most Americans now know, the significance of his warning regarding the racial curses of historical America. The nonbeing of the past continues to influence the operation of the now of the American scene, with race riots, burning, and looting. In this sense, his theology achieves a social significance in his preaching. This connection gives a unique tie between the social function of man and Tillich's theology.

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[125]Tillich, The Eternal Now, p. 127.

[126]Ibid.

## Categories of Finitude

The categories of finitude according to Tillich's theology characterize man's limitations in existence. These categories were time--man's beginning to his death, space--the area or position possessed by man during his life, causality--the idea that all finite things are caused, and substance--or the essence of change. According to Tillich, all these finite categories work for a union of being and nonbeing. In the sermon, "The Eternal Now," the preacher discussed the problems of finitude in time by considering the modes of time. But how does Tillich adapt the theological ideas of the finitude of time to the preaching situation?

Similarities of thought.--The basic thought structure of Tillich's theology and this sermon is the same. Consequently, both presentations are consistent with his theological system. The only hope for man to escape estrangement and the limitations of finitude including death is for him to participate in the eternal fellowship of divine life.[127] This participation reaches beyond humanistic self-actualization to an understanding of the dimensions of the eternal as divine "presence" which gives courage to conquer the frustrations of finitude.[128]

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[127]Tillich, Systematic Theology, I, 274.

[128]Tillich, The Eternal Now, p. 131.

The idea that man learns of the eternal through his understanding of the categories of existence, permeates both Tillich's theology and his sermon. Tillich was not only concerned in his theology and preaching with the idealistic but with the existential, the ontological, and the finite.[129] A study of Tillich's theology reveals that man needs help as he encounters the anxieties and insecurities of the categories of finitude.[130] Man, however, can find courage in the present to overcome the limitations and barriers of existence. The categories describe man's struggle in his desire for union of being and nonbeing. The anxiety of time involves transitoriness, temporal existence, the uncertain future, and the moment of dying.[131] The anxiety of causality results from not having "asiety" or being in and of oneself.[132] In the sermon, the frustration of losing space, the anxiety of the loss of time, the difficulties of change and causality makes Tillich's listeners aware of the need of sustenance and strength from a source beyond man. The frustration was expressed in the statement, "Whenever we are shaken by this voice reminding us of our end, we ask anxiously--What does it mean that we have a beginning and an end, that we come from the darkness

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[129]Hamilton, p. 95.

[130]Tillich, Systematic Theology, I, 194-95.

[131]Ibid., p. 193.

[132]Ibid., p. 196.

of the 'not yet' and rush ahead toward the darkness of the 'no more'?"[133]

Modes of adaptation.--In order to simplify the theological categories of existence, Tillich chose to discuss the category of time according to the modes of future, past, and present. This limited selection did not deemphasize the fact of man's "being" or the participant's consciousness of the general classification. Tillich penetrated the separate modes of time to demonstrate the value of the categories in understanding man's existence and his need for an eternal relationship.

One mode which Tillich used effectively was to make the listeners conscious of the alternatives in the modes of time. For instance, every past contained blessings and curses,[134] and each future contained its opportunities and joy of accomplishments, as well as the possibility of failure and destruction.[135] Even in the present, man is torn between what he is and what he ought to be. The problems of time came alive for the listener as Tillich presented the alternatives in each mode.

Tillich amplified his thoughts on the category of time by extending his discussion, as compared with theology, to include several areas of existence. He applied the

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[133]Tillich, The Eternal Now, p. 122.

[134]Ibid., p. 127. [135]Ibid., p. 124.

principle of historical influence not only by considering the effect on the individual, but he argued that the blessings and curses of the past influence larger social groups.[136] He applied the curses of the past to other effects such as mental affliction, emptiness, and vanity.[137] He expanded the meaning of time to include all of man's existence, and he pushed the concept of the blessings and curses of time into community, national, and continental relationships.

In his adaptation, Tillich moved from principle to example to clarify his theological concepts. While establishing the idea that the past is present in us, he made reference to childhood experiences, the bloody struggles of Europe, and racial consciousness in the United States.[138] Tillich did not waste time or space by giving a number of detailed examples in this message, but his utilization of examples was more like references to phases of history which exemplified his thoughts. For instance, when he was discussing the possibility of a nation or social group separating itself from the curses of the past, he said,

> On this possibility rests the hope of a nation. The history of Israel and the history of the church show that it is possible and they also show that it is rare and extremely painful.[139]

The references to Israel and the church help to clarify and substantiate God's forgiveness to groups.

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[136] Ibid., p. 127.

[137] Ibid., p. 129.

[138] Ibid., p. 127.

[139] Ibid., p. 128.

In this sermon, "The Eternal Now," Tillich adapted his ideas to the audience by forcing the listeners out of a detached complacency into an active participation in considering the future. Tillich achieved this adaptation by placing the listener in the situation of sharing the feelings and attitudes of the people in the predicament. The problem of the future with its contrasting certainties and uncertainties was vividly implanted in the minds of the people by reliving the reactions of men who experience the expectation of a long life, the effort to delay the end, hope of a continuation of life, and the search for an endless future.[140] He further achieved this active participation through questions which enabled the people to experience intellectually and emotionally the anxiety of uncertainty. He said, "How do men, how do you, react to this image of the future with its hope and threat and inescapable end? . . . . How do we react if we become aware of the inescapable end contained in our future? Are we able to bear it, to take its anxiety into a courage that faces ultimate darkness?"[141]

Tillich tried to adapt his ideas of finiteness to the individual by personalizing his message. Frequently he presented his ideas in the first and second persons. He used references to the feelings which made people aware of

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[140] Ibid., pp. 124-25. [141] Ibid., p. 124.

the predicaments of life. He made the finitude of time significant for the listener by personal references such as,

> There was a time that was not our time. We hear of it from those who are older than we; we read about it in history books; we try to envision the unimaginable billions of years in which neither we nor any one was who could tell us of them.[142]

The numerous efforts of Tillich to personalize his message enriched the presentation of the category of time.

Modification of ideas.--The arrangement of the message constituted a modification in the development of the category of time. In the theology, of course, he emphasized the meaning and significance of time as a category of finitude. In the sermon he broke this category into modes in the order of the future, the past, and the present. This order, of course, brought the problem of time immediately to the attention of future-minded Americans. A common ground of interest was created in the initial discussion of the future.

By re-arranging the chronological sequence of time, Tillich was able to shuffle the relative values associated with the respective segments. A change in order or a change in selection may involve a change in regular routine of meaning. Order permeates almost every activity in our culture, whereas selection controls the combination of sets

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[142] Ibid., p. 126.

producing a pattern of behavior.[143] A group of people whose values are oriented in tradition may follow a non-progressive behavior pattern. Americans, however, are primarily interested in the future, even though they are culturally oriented in the linear development of time. The importance of the future is signified in the Americans' effort to project themselves into the future, organize it, and establish a schedule for the accomplishments of events.[144] "The American specifies how much time it requires to do everything."[145] In this case the rearrangement tends to recognize the dominant values of future anticipations for the American listener.

Tillich clothed his discussion of time with the American cultural concept. Most Americans are oriented toward the future. The present is built on the past but the American people generally are searching for success and accomplishment in the future through our "know-how" and our diligent efforts.[146] However, E. T. Hall points out that our view of the future is somewhat limited, usually to the foreseeable future and generally not to exceed five years. In the sermon, Tillich recognizes the American

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[143] Edward T. Hall, The Silent Language (Garden City, New York: Doubleday & Company, Inc., 1959), p. 156.

[144] Ibid., p. 173. [145] Ibid.

[146] Ibid., p. 31.

interest in the future by placing this particular division of time first in the message. He explained the American reaction to the future by saying, "Probably most of us react by looking at the immediate future, anticipating it, working for it, hoping for it, being anxious about it, while cutting off from our awareness the future which is farther away, and above all, by cutting off from our consciousness the end, the last moment of our future."[147] He recognized that our way of life in America can be a blessing as well as a curse,[148] and the future provides an opportunity for man to realize the actuality of his potentialities.[149]

Another modification involves an expansion of thought to include communities, nations, and continents in the categories of time. The thought of the limitation of time is implied in Tillich's theology; but in the preaching situation, the minister extends the discussion of the blessings and curses of the past into the historical development of the communities and larger spheres of life. He suggested that the future of our nation depended on the way it treated the elements of the past.[150]

In his preaching, Tillich gave new meanings to the past. In his theology Tillich did not take the position

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[147] Tillich, The Eternal Now, p. 124.

[148] Ibid., p. 127.

[149] Ibid., p. 124.

[150] Ibid., p. 128.

that everything must be analyzed historically before it could have meaning for the present and the future. The past is not a closed or sealed book, but it remains open to influence the present and the future. In the sermon, Tillich's theological idea on the past assumes significance through the hidden or silent patterns of communication. One area where the hidden patterns become recognizable is man's struggle for space. To have a place in space is an essential component of existence. Much of the controversy in history has been over the conquering and retention of space.[151] Since man uses space in all his activities, the setting of the known or unknown boundaries becomes important to every person as he develops his own territoriality. In the sermon, rather than in his theology, Tillich considers the hidden message of space. Existence combines the past with the present in time and space, but man is frustrated at the thought of giving up space. Tillich asked, "Do we hope against hope, or do we repress our awareness of the end because we cannot stand it?"[152] Tillich sees a hidden communication influencing people from childhood in their struggle with problems and with mental afflictions.[153] The hidden message coming through memory and subtle questions

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[151]Hall, p. 68.

[152]Tillich, The Eternal Now, pp. 128-29.

[153]Ibid., p. 129.

may control a person's reaction to problems of the present and the future. Much of the hidden communication to self comes through memory.

Tillich amplified a hope for the audience in his preaching. This hope coming from his theology is emphasized predominantly in his sermon. Man can momentarily transcend the anxieties and frustrations of the categories of finiteness. Through his fellowship with the eternal, man can change the course of his life and thereby influence future events. Man is not doomed to separation and estrangement in existence; he can break through to a wholesome life. "Existence as such is guilty," Tillich said, "only self-deception can give a good moral conscience."[154] Even though members of his audience were bound to time and space in finitude, even though they were frustrated with the conflicts of the blessings and curses of the past, as well as the uncertainties of the future, even though they suffered under the complexity of finite concerns and feelings of guilt, they could still alter the course of events and change the destiny of their lives by responding to the wisdom and the grasping of the eternal. Tillich said, "Again there is no answer except from that which comprises all time and lies beyond it--the eternal."[155] By responding properly to the

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[154]Tillich, Morality and Beyond, p. 80.

[155]Tillich, The New Being, p. 130.

spirit of the guidance of the eternal presence, a person could move in the direction of accomplishing self-actualization, experience the abundance of life, and create something new.[156] The modification lies in his emphasis and amplification of hope through the possibility of change. Tillich related his message to American optimism, the courage to go ahead, and the willingness to participate in creative process of history.

## Being as Eternity

In one sense, being means the existence of man in time; in another sense, the term refers to divine being as eternal. Being as eternal is discussed in the theology as "being itself," "ground of being," and "ultimate reality." According to Tillich's theology, being as eternal reaches beyond the finite limits of time. This eternal being reaches into temporality in the world of finiteness through the symbolic term, Nunc eternum. Participation between man and the divine becomes possible in the eternal now, or present. There are, of course, marked similarities between the theological ideas and the preaching presentation.

Similarities of ideas.--The basic meaning of the eternal is the same. There is no question in Tillich's theology or his preaching concerning the idea that the eternal transcends the limits of finiteness. The eternal

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[156] Ibid., p. 123.

is beyond the contrasts and conflicts of space, time, causality, and substance. As God, He is immanent and transcendent. Man's entrance into eternal transcendence comes through prayer, meditation, and consecration.

The hope of man lies in his fellowship with the eternal operating in the present. Actually the security of the future rests in man participating with the eternal.[157] In these moments of participation man gains the courage for the uncertainties of life, and rest amidst the turmoil of life.[158] Divine rest and forgiveness of the curses of the past become possible in the encounter with the "eternal now." Tillich's theology and the message of his sermon agree on this source of help.

Modes of adaptation.--Tillich brings the meaning of eternal being into significant focus with his explanation that the eternal is a dimension which cuts into time in the temporary moment which separates the past from the future. Tillich thereby relates the unknown to the familiar of existence now.[159] His explanations draw the mysteries of the past and the future into the clear focus of the present. Both the past and the future are to be understood in terms of the present. The past is ours now through the blessings and curses and the future is ours now through anticipation.

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[157]Tillich, Systematic Theology, I, 276.

[158]Tillich, The Eternal Now, p. 131. [159]Ibid.

Through explanations to make the unknown familiar, Tillich not only understands the existence of the listener but assists the audience in unraveling the riddle of the mysteries of time.[160]

In the sermon, Tillich elaborates on a new dimension of time. By reducing the abstract to the concrete, Tillich was able to introduce eternal time as having significance for finiteness. In his theology, Tillich had been primarily concerned with the explanation of time as a category of finitude which places man as a being between the nonbeing of the past and the future. He had also suggested that time has a couble character with respect to creation in the sense that time belongs to the creative process of divine life as well as time in existence.[161] In the sermon, however, Tillich fused the new dimension of time into the present to explain the mystery of the past and the future. The new dimension transcends finite being and nonbeing, and even the beginning of creation. The eternal time cannot be limited to the beginning of creation, or the end of existence, or possible eschatological end of an age; but eternal time extends beyond these temporal human perspectives. In the sermon, Tillich spoke of the eternal time as the "eternal ground of time."[162] The truth, he argued, does not lie in

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[160] Ibid., p. 130.

[161] Tillich, Systematic Theology, I, 257.

[162] Tillich, The New Being, p. 125.

wishful thinking of time as "timeliness" or "endless time," but in the operation of the "I am" in the present. In this sense the eternal stands above the categories of the past and the future and eternal time is prior to, existent in, and will be after being and nonbeing. Tillich said, "When it [fourth gospel] speaks of the eternity of the Christ, it does not only point to his return to eternity, but also to his coming from eternity."[163] Finite time and eternal time are fused in every fleeting moment of the present, although, according to Tillich, man is not always aware of the dimension of eternal time. Eternal time, therefore, could not be considered as Americans usually treat it: material which could be earned, saved, spent, or wasted.[164] Time was something more than just waiting for events to develop, or a capsule category of doing; it was the operation of the divine in the changing moment of the present which combined temporality, causality, and substance in its functioning.

Tillich pointed the listeners beyond the temporality of categories to the meaning of reality. For example, man in his finitude is interested in substance primarily because it enables him to retain his identity. In a dynamic society often the identity of the individual is engulfed in such conditions as those named the "organization man," "the lonely crowd," and "technological man." In each of these

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[163] Ibid., p. 126. [164] Hall, p. 29.

terms, man tends to lose his status and personal identity. Substance, of course, is closely related to the other categories. In his treatment of substance and causality, Tillich tried to point beyond the temporary flux of appearances. He saw causality, for instance, merely as a "basis for the question of God implied in anxiety" not as a way to God suggested by St. Thomas.[165] Tillich thought of substance and causality in symbolic terms. The Reverend George F. McLean explained Tillich's position:

> God is symbolically the 'substance' appearing in every rational structure. He is 'being itself' manifested in the logos of being . . . God is then the ground not only of truth but of being as well.[166]

Symbolically, Tillich saw no difference between "prima causa and ultima substantia,"[167] and both operations are a part of the present. The meaning of reality may, therefore, be found in the present.

The preacher sought to associate his ideas regarding finitude with the desires of the audience by expressing their distinctive wants in connection with specific situations. This association placed Tillich in harmony with the drives in America then for increased security, peace,

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[165]George F. McLean, Man's Knowledge of God According to Paul Tillich ("The Catholic University of America Philosophical Studies," Vol. CLXXX, Abstract No. 81; Washington: The Catholic University of American Press, 1958).

[166]Ibid., p. 2.

[167]Tillich, Systematic Theology, I, 238.

education, progressive learning, and a growing appreciation for beauty and happiness. By such associations, Tillich would gain favorable consideration for his concepts. In "The Eternal Now," Tillich associated with man's yearning for joy,[168] the desire for happiness,[169] the acceptance of forgiveness for guilt and the curses of the past,[170] and the desire to conquer finitude, especially time. These desires, Tillich felt, were prevalent in America and they placed his listening audience in a common heritage. Each man could, consequently, feel that Tillich was talking his language and that the preacher had an insight into his inner reactions to the limitations of finitude.

Modification of ideas.--Tillich's ideas became empowered with an impact of the "eternal now" in human life. In a sense the impact becomes a modification in that the ideas gain momentum as compared with his theology. Tillich described the operation of the eternal as breaking into the consciousness of man to give certainty. Consequently, man gains the strength of this relationship by participating with the eternal presence. Tillich said,

> We live in it and it is renewed for us in every new present. This is possible because every moment of time reaches into the eternal.[171]

In this manner man experiences the power of being which

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[168] Tillich, The Eternal Now, p. 123.

[169] Ibid., p. 124. [170] Ibid. [171] Ibid., p. 13.

surpasses the confines of the categories of existence. Through the participation with the eternal being, Tillich said,

> He gives us forgiveness for what has passed. He gives us courage for what is to come. He gives us rest in His eternal presence.[172]

Tillich thereby found a source for the American courage to forge ahead and tackle difficult tasks of the future.

Tillich was able to pull the categories of finiteness into a synthesis in the "eternal now." In his theology, Tillich discussed the limitations of finitude in distinct categories of space, time, causality, and substance. In this sermon, however, by discussion and implication, he fuses the categories into a togetherness by relating them to the present. For instance, the present is created by a union of time and space. He drew the nonbeing of the past and the future into a significant relationship to the present. If there is a cause beyond man and the concreteness of existence, it can be understood in terms of the now. Cause and substance point to the eternal presence operating in existence. In the sermon, Tillich does not deal with the separate categories, but he does imply that the eternal presence provides a penetrating synthesis of the categories when they are connected to the symbolic meanings of the divine in human history.

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[172] Ibid., p. 132.

The concept of the "eternal now" suggested that God functions in the present. Through the mode of making the unknown known, Tillich was able to correlate the events of history. He [God] was and will always be in the temporary moment between the past and the future. He has been in each moment of history. Tillich was, therefore, opening the door for an explanation of cultural and intellectual history in relationship to "being itself." The "eternal now" provides forgiveness for the wrong actions of the past; consequently, the power of unwholesome elements of history can be broken so new interpretations can be given. It is possible for social groups and nations to have genuine repentance and consequently revamp the course of history. In this manner, Tillich extends the "eternal now" to the work of history.

Modern American humanism rests on a Christian foundation and is concerned with what man ought to be.[173] Nevertheless it is still primarily autonomous and man-centered. In the sermon, Tillich projected his ideas to answer some of the problems in American humanism. As preacher, he was primarily concerned with time and eternity. He recognized the difficulties of affirming existence in the midst of the past and the future, because the present is intrinsically interwoven with both. Man of necessity has

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[173]Tillich, Dynamics of Faith, p. 65.

to be within and without each to judge time.[174] The preacher's answer went beyond the finite categories of time to the eternal. The eternal is "Neither timeliness nor endless time." He said, "There is no time after time, but there is eternity above time."[175] He made frequent references to the moment of the end and the hopelessness of finitude. In this manner, he recognized the popular American thinking of humanism, but pointed the listener beyond humanistic limitations.

## Tensions in Concerns

Man struggles with the competing concerns of life. Each concern demands man's attention, his energies, and his time. Consequently, in finiteness man is thrust from one concern to another and is inevitably caught in the battle between temporary concerns and an ultimate concern. In order to deal adequately with these problems, Tillich had to make his theological ideas relevant to the existential situation. His treatment of concerns in his theology may be divided into tensions in concerns, conflicts of the Gods, and synthesis in monotheism.

Similarities of thought.--A number of similarities can be discovered between the ideas of Tillich's theology and his presentation in the sermon, "Our Ultimate Concern." In the first place, the conflict between temporary concerns

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[174] Ibid., p. 123. [175] Ibid., p. 125.

is suggested in the message by reference to man's anxiety over his work, his relationship to others, and concern about himself.[176] The basic tension, however, is between the concrete and an ultimate concern which was signified by Martha and Mary.[177] Tillich explained in his theology,

> The phrase, 'being ultimately concerned' points to a tension in human experience. On the one hand, it is impossible to be concerned about something which cannot be encountered concretely . . . . On the other hand, ultimate concern must transcend every preliminary finite and concrete concern.[178]

Too much emphasis on the transcendent may lead to abstractness and absolutism and declining importance of the finite being; yet overemphasis on the concrete may encourage naturalism and humanism, wherein man becomes the measure of all things. The tension is inevitably a part of man's thinking as he searches for the meaning of his concerns. Tillich said,

> This is the inescapable inner tension in the idea of God. The conflict between the concreteness and the ultimacy of religious concern is actual wherever God is experienced and this experience is expressed.[179]

In the sermon, this tension existed between the temporary and noble concerns and the "one thing needed."[180]

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[176]Tillich, The New Being, p. 154.

[177]Ibid., p. 152.

[178]Tillich, Systematic Theology, I, 211.

[179]Ibid.

[180]Tillich, The New Being, pp. 154-160.

A similar pattern of development pervades the theology and the sermon. Whereas the theology evolved through the tensions in concerns, the conflict of the gods, and a synthesis in monotheism--the ideas of the sermon were conveyed as temporary concerns, noble concerns, and the one thing needed. Both organizational structures were pointing to the answer in monotheism and man's ultimate concern.

The theology and the sermons agree, too, on the concept of estrangement of man from God. The human estrangement is built upon man's freedom to choose a lesser concern and his tendency to feel guilty regarding actions of the past. Man feels guilty because of his estrangement and sin. "The essence of sin is disbelief, the state of estrangement from God, the flight from Him, the rebellion against Him, the elevation of preliminary concerns to the rank of ultimate concern."[181] Because of man's estrangement and being separated from what he essentially is, his guilt condemns him because of the curses and injustices of the past. In the sermon, Tillich said, "Today in the light of the discovery of our unconscious strivings, we are more inclined to see curses than blessings in our past."[182] These feelings develop because of man's elevation of finite concerns to ultimate significance. It is the natural state

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[181]Tillich, Biblical Religion . . . ., p. 55.

[182]Tillich, The Eternal Now, pp. 128-29.

of man, according to Tillich's theology and his preaching, to be torn and frustrated over finite concerns. All concerns have relative degrees of importance, but each one should serve a role of subordination to an ultimate concern. This relationship can be the only answer in Tillich's system. Man cannot evade the responsibility of seeking an answer in an ultimate concern.[183]

Tillich's theology and the ideas of his sermon were consistent with his thought concerning truth. Somewhere beneath the tensions among concerns, the conflict of the gods, the temporary and noble concerns, lies an insight into the truth. Ultimate reality itself may be manifested in temporary concerns, but it cannot be limited to any of the concerns. The depth of truth through love in a man's ultimate concern can conquer the frustrations of finiteness. Finally, however, man's understanding of truth and his acceptance of theological meanings must be kept within the theological circle which includes finiteness and the divine.

Tillich kept the impasse before his adherents in the theology as well as in his preaching. Theologically, man in existence and estrangement could not solve the tensions among his concerns. In the sermon, neither the temporary nor the noble concerns could provide the solution to the tensions. As noble as beauty and education may be,

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[183]Tillich, The New Being, p. 159.

these concerns were subject to error and emptiness.[184] Tillich said, regarding one type of beauty, "Even this is not the 'one thing' we need as Jesus indicated when He spoke of the beauties of the temple being doomed to destruction."[185] The similarity of the impasse emphasized the need of reality in existential life.

Modes of adaptation.--The choice of a Biblical comparative example indicated Tillich's effort to adapt his ideas on concerns to the understanding of his audience. Out of the familiar story of the visit of Jesus to Mary and Martha, Tillich found the basis for his treatment of concerns. Martha represented the temporary and noble concerns of life while Mary had discovered the ultimate concern.[186] Through the utilization of this Biblical illustration Tillich was able to demonstrate concretely the difference between ultimate and finite concerns. As a result of this analogous situation practically all readers could grasp his theological idea of concerns.

Tillich sought to adapt his theological ideas of tensions in concerns to the audience by understanding his listeners' contending tensions. Man does not want to lose the stability of his work or his influence over others.[187] The fear of a loss of status in life gives a man untold

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[184] Ibid., p. 156.

[185] Ibid., p. 157.

[186] Ibid., p. 152.

[187] Ibid., p. 154.

difficulty, especially in relation to what other people think of him and his fellowship with them. "The anxiety about losing them, about hurting them, about being worthy of them, creeps into our hearts and makes our love restless."[188] This turmoil over these predicaments is also true of our higher concerns involving social and communal life.[189] These temporary space concerns are universal and carry with them the dismal realization that all preliminary concerns shall come to an end. Tillich commented,

> Many great concerns of the past have vanished and more will come to an end sooner or later. The melancholy law of transitoriness governs even our most passionate concerns.[190]

Any member of the audience, whether he was a liberal, fundamentalist, or neo-orthodox would quickly recognize that Tillich understood the contending tensions of concerns.

As preacher, Tillich sought to clarify his theological ideas for the audience by amplification and identification. In order to clarify the meaning of finite temporary concerns for the audience, he used explanations and examples and references to inner feelings to discuss concerns about self, others, our work, society, education, and beauty. He explained that work is the basis of our existence. "But," he said, in identifying with the audience, "anxiety grasps us whenever we feel the limits of our strength, or lack of

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[188] Ibid.

[189] Ibid., pp. 155-56.

[190] Ibid., p. 157.

efficiency, the struggle with our laziness, the danger of failure."[191] Regarding man's concern about himself, he advocated that man is responsible for his development toward spiritual fellowship, wisdom, and maturity. Man strives for happiness and pleasure, but anxiety strikes him when, as Tillich indicated, "We feel that we have made the wrong decisions, that we have started on the wrong road, that we are failing before men and before ourselves."[192] Regarding the concern for the preservation of life, Tillich amplified the problem of the need for the essentials of life. He stated,

> There was a time in recent history in which larger groups in the Western world had almost forgotten this concern. Today, the simple concern for food and clothing and shelter is so overwhelming in the greater part of mankind that it has almost suppressed most of the other human concerns, and it has absorbed the minds of all classes of people.[193]

Tillich's examples are often undeveloped. For instance, he associated the misery of the masses with social concern, the pity for the sick with medical concern, bearing witness to the truth with concern for truth.[194] However, these references not only amplify Tillich's theological thoughts on concerns, but, through them indirectly, he shows respect for the intelligence of his listeners.

As preacher, Tillich adapted his theological ideas

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[191] Ibid., p. 154.

[192] Ibid., pp. 154-55.

[193] Ibid., p. 155.

[194] Ibid.

to the audience by placing the listener in the predicament of tension in order to create an atmosphere for decision. Man finds himself struggling with the concern of existence.[195] The universal conditions require man to work in order to survive and force him to be concerned about others in order to have fellowship. The noble concerns demand man's attention toward decisions in order to build a better society. The listener finds himself engulfed in these concerns because they were all applicable to his existence. Tillich succeeds, therefore, in placing the listener ontologically in situations which encourage him to participate and make decisions while searching for an ultimate concern.

Modification of ideas.--In the sermon Tillich takes the concept of concerns and establishes a value system for his listeners. This application is not apparent in his theology. Obviously, the norms governing the hierarchy of values in a society change.[196] Tillich felt, however, that he had discovered a system of values which would provide stability and flexibility. These values would not only set the criteria by which the goals are chosen but would also be charged affectively and would permeate the experiences of people. In a systematic manner, Tillich took the American values which are associated with work, preservation of

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[195] Ibid., p. 155.

[196] Robin M. Williams, Jr., p. 399.

life, as well as the search for education, beauty, and truth and subordinated each of these concepts under the canopy of the individual's dedication and consecration to an ultimate concern. The ultimate concern, of course, dealt with an individual's personal fellowship with God. If the ultimate concern is put first, then the other concerns do not have to be destroyed, but can be placed in a proper position of subordinancy. This hierarchy of values gives the stability and assurance of contact with the "ground of being" and at the same time provides flexibility for personal choices in a given situation.

In the preaching situation, Tillich strives for a synthesis of concerns and consequently shows the necessity for various types of concerns. If concerns become gods and vice versa, the modification in the sermon rests in the fact that Tillich does not eliminate the gods [even American concerns], but subsumes all concerns into a proper relationship under an ultimate concern. The preliminary concerns are essential to efficient functioning of the world. He stated, "It [Martha's way] is the driving force which preserves and enriches life and culture."[197] In fact, there could be justification for many of the innumerable concerns of man. However, Tillich's further analysis shows that "they are not ultimately important."[198] Thus Mary's concern

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[197]Tillich, The New Being, p. 153. [198]Ibid.

appears to be in conflict with Martha's; however, when the ultimate concern becomes dominant in a life, the other concerns find a proper relationship in the total structure of existence. Thus, Tillich provides the way for ultimate concern to supersede and yet be manifested through finite concern.

In the sermon, Tillich's ideas on concerns assume a social significance. He explained how Jesus had a social concern when He was moved by the misery and suffering of the masses. Jesus, in his opinion, was concerned with medical and spiritual healing when He had pity on the sick.[199] Yet, Tillich argued that Jesus showed a concern for ultimate truth by saying that He came to bear witness of the truth. In this manner, Tillich related the ultimate concern to all of life. The social, educational American atmosphere cannot be separated from the ultimate concern of mankind.

In his preaching, Tillich tied his theological ideas into the cultural conditions of our time. He understood that culture could be created by the concerns of man. He recognized how everyday concerns about work, relationship to others, and ourselves could effect cultural developments.[200] Tillich emphasized that man's higher concerns for social welfare and communal life as well as the desires for education and beauty permeate life.[201] Man's concerns determine

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[199] Ibid., p. 155.

[200] Ibid., p. 154.

[201] Ibid., p. 155-56.

his action, his religion, his culture, and his way of life. In this sense religion and culture are closely interwoven, and this idea partly explains why our ultimate concern affects American society. Without the basis of the "eternal now," the "ground of being," "being itself," and "reality," both religion and culture would deteriorate.[202]

## Conflict of the Gods

Similarities of thought.--The similarities between the gods of Tillich's theology and the "concerns" of his preaching lead to the conclusion that they are at least analogous if not synonymous. Tillich argued that the images of the gods have characteristics of finitude,[203] yet the followers of finite gods often claim powers of transcendency for the gods. Tillich gave the same characteristics of finitude and striving for ultimacy to man's concerns.[204] With the gods the utilization of divine power in finiteness has been attempted through magic, the person to person relationship to the divine through prayer, and the mystical participation which is neither magical nor personalistic. The conflict between ultimacy and the concrete seems to be insoluble.[205]

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[202]Tillich, Morality and Beyond, p. 18.

[203]Tillich, Systematic Theology, I, 212.

[204]Tillich, The New Being, p. 157.

[205]Tillich, Systematic Theology, I, 214.

Tillich gave the theological tensions in concerns a genuine religious significance in his preaching. He devoted much of the message to finite concerns and then connected them to an ultimate concern. Without an ultimate concern the self-righteous religionist borders on the realm of blasphemy and nonsense.[206] Tillich said in a later publication, "Religion is the state of being grasped by an ultimate concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life.[207] Religion as man's ultimate concern makes nearly every person religious by definition. Ontologically every man is aware of something beyond himself for which he reaches but is hampered by estrangement and finitude. Consequently, in Tillich's opinion, "Genuine atheism is not humanly possible."[208] In the sermon, Tillich explained that each concern competes for the domination of man's mind and consequently endeavors to become a god.[209] He further suggested that the concern of science has become a god for a nation of people and an era of history. There are values, of course, in the

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[206]Tillich, The New Being, p. 159.

[207]Paul Tillich, Christianity and the Encounter of World Religions (New York: Columbia University Press, 1963), p. 4.

[208]Life, November 5, 1965, p. 40D.

[209]Tillich, The New Being, pp. 157-58.

scientific approach which are not to be denied, but Tillich felt that only one God should be represented by an ultimate, infinite, and unconditional concern.[210]

Too, man's relationship to the gods and to the concerns is similar in theology and sermon. In either case, the relationship is not one of detachment but one of participation in an existential situation. Man's desire for the absolute element in a concern or a god gives that concern infinite passion and tends towards absolute intensity. On the other hand, man's desire for the concrete drives him toward unlimited relative action.[211] Tillich sees Protestant radicalism as indication of the desire for the absolute element and the Catholic system of relativities as a manifestation of the desire for concrete elements. Tillich said, "The tension in the nature of the gods, which is the tension in man's ultimate concern (and which, in the last analysis is the tension in the human situation) determines the religions of mankind."[212] In the sermon, Tillich shows the existential relationship of the listener to the gods by discussing the tendency of the concerns toward domination.

Modes of adaptation.--In order to adapt the idea of the conflict between the gods to his audience, Tillich

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[210] Ibid., p. 159.

[211] Tillich, Systematic Theology, I, 215.

[212] Ibid.

utilized the "walk around" technique which viewed the nature of conflict from many different points of perspective. He suggested that the various preliminary concerns seem to command man's attention and energies. The nature of the concerns creates the conflict. The preacher was thereby able to help the individual listener understand the conflicts within himself regarding the various concerns or gods.

Tillich adapted his ideas of conflict of the gods to the audience by encouraging participation by confronting the listeners with alternatives. He not only discussed the alternatives between concerns, but he also indicated some of the polarities within respective concerns. The choice may be between a concrete concern and an ultimate concern. Every man, he felt, is faced with the alternative of a cynical unconcern or an ultimate concern. Tillich, however, reduced the alternatives finally to a choice between a cynical unconcern and an ultimate concern. He stated,

> The cynic is concerned, passionately concerned, about one, namely his unconcern. This is the inner conflict of all unconcern. Therefore, the only alternative to cynical unconcern is 'ultimate concern.'"[213]

Modification of ideas.--The consideration of concerns in the preaching becomes saturated with accepted American attitudes. Americans tend to believe that if they work

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[213]Tillich, The New Being, p. 158.

hard and efficiently they will be justly rewarded. At the same time success is associated with the idea of being accepted, being worthy, and commanding sufficient admiration. Geoffrey Gorer states, "The presence, the attention, the admiration of other people thus becomes for Americans a necessary component to their self-esteem, demanded with a feeling of far greater psychological urgency than is usual in other countries."[214] These demands in American thought permeate Tillich's discussion of work in the sermon. He mentions the anxiety over inefficiency, the possibility of failure and being unworthy of the admiration of others. Tillich states,

> We are concerned about our relationship to others. We cannot imagine living without their benevolence, their friendship, their love, their communion in body and soul.[215]

Tillich reinterpreted the traditional idea of the gods to his American audience by explaining that concerns may become gods. The conflict of the gods would have greater significance to Americans as concerns rather than as the various gods of the living religions of the world. Tillich, therefore, not only discussed the complication of the preliminary concerns for work, self, others and the preservation of life, but he edged into higher concerns

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[214]Geoffrey Gorer, The American People (New York: W. W. Horton and Company, Inc., 1948), p. 108.

[215]Tillich, The New Being, p. 154.

of community welfare, truth, education, and beauty. The preacher suggested that each concern tends to become a god. He said,

> Every concern tries to become our ultimate concern, our god . . . . The concern about science has succeeded the god of a whole era of history, the concern about money has become an even more important god and the concern about the nation the most important god of all.[216]

The relationship of Gods to concerns was suggested in his theology, but in his preaching, Tillich developed the concept by Americanizing the meaning of gods. Since the concerns are not only American but universal, his message in this sermon, therefore, has significance for mankind. To be sure, whether in America or Asia, the gods, in Tillich's opinion, represent man's efforts to project or exalt concreteness to ultimacy.

The concerns, when presented in the sermon, assume a social significance for the American audience. The function of higher concerns regarding the needs of others coincided with American desires and practices in benevolence and sharing. This conscious awareness was given a Christian social orientation in the works and concerns of Jesus as the Christ. The Christian emphasis must reach beyond the individual concerns to help the sick, small groups, persons concerned for truth and knowledge, and aesthetic values. Tillich said, "When Jesus is moved by the misery of the

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[216] Ibid., p. 158.

masses does He not consecrate the social concern which has grasped many people in our time, liberating them from worries of their daily lives?"[217]

## Synthesis in Monotheism

Similarities of thought.--The synthesis of the theology and the sermon is similar in purpose. Tillich's purpose was to direct man's thinking from the preliminary gods to an ultimate concern. Tillich's theological treatment of polytheism became a manifestation of qualitative concrete human characteristics raised to ultimacy. In Polytheism, the concrete element prevails while in monotheism the ultimate element prevails.[218] Since the ultimate or that which is holy must be manifested in the concrete, then neither the transcendent nor the concrete can be eliminated. Tillich, therefore, tried to create a synthesis by making the two elements interdependent. The secular may, therefore, become a manifestation of the holy or the ultimate. The basis of the synthesis in the sermon was that the holy may operate in concrete, historical and temporary situations. The monotheistic view is that the holy and ultimate transcends any temporary concern in power and strength.

Modes of adaptation.--In the sermon, Tillich sought

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[217] Ibid., pp. 155-56.

[218] Tillich, Systematic Theology, I, 225.

for a synthesis of thought through a method of adaptation known as residues. He showed that no temporary concern, regardless of how noble, could provide the synthesis which could bring all concerns into proper perspective. He argued that religion as a "set of beliefs" and activities could not provide the answers which ultimately satisfy man himself. He further argued against polytheistic gods of any nature because many of them could be reduced to an object and were the result of the projection of human desires.[219] The answer for man's predicament was reached in the sermon through a process of the gradual elimination of concerns. He finally reduced the possible solutions to two alternatives: unconcern and ultimate concern.[220] He then argued that the cynic is vitally concerned about his unconcern. This process of elimination left an ultimate concern as the only possible answer. This was the quality of ultimate concern recognized by Jesus in the life of Mary.

The idea of a synthesis in monotheism became less direct in the sermon than in his theology. For example, Tillich worked with the thinking audience by avoiding a definite, conclusive answer in the early development of the sermon. By this delaying procedure, he allowed the individual to advance toward the goal by the use of questions and

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[219]Tillich, The New Being, p. 159.

[220]Ibid., p. 158.

the elimination of alternatives. In Tillich's discussion of the relationship of higher concerns to ultimacy and the holy, he asked a series of questions dealing with social concerns, medical healing, communal life, truth, education, and beauty.[221] Rather than try prematurely to force his opinion on the audience, he stated the results of his search in the form of questions. He said,

> But are these noble concerns the one thing that is needed and the right thing that many have chosen? Or are they perhaps the highest forms of what Martha represented? Are we still like Martha, concerned about many, many things even when we are concerned about great and noble things?[222]

On the other hand, Tillich's statements in his theology regarding the gods and the danger of being raised to the ultimate are positive and definite. For instance, he stated,

> Innumerable things, all things in a way have the power of becoming holy in a mediate sense. They can point to something beyond themselves. But if their holiness comes to be considered inherent, it becomes demonic.[223]

In adapting his theological ideas to the understanding of the listening audience, Tillich avoids some of the theological terminology which would create a barrier to communication, the thinking process, and final acceptance

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[221] Mehta, New Yorker, November 13, 1965, pp. 155-56.

[222] Ibid., p. 156.

[223] Tillich, Systematic Theology, I, 216.

of the ideas. Regarding the language in his book of sermons, Charles Kegley reported, "It is completely free from pulpit rhetoric and worn out phrases signifying nothing."[224] Tillich's experiences years earlier had caused him to question the value of unfamiliar religious terms. As a chaplain in the German army in the First World War, he recalled,

> If I used Biblical language to the soldiers, it meant nothing to them. I preached sermons, therefore, that never used any of the language of the Bible. They were a little mystical, a little poetical, and also had a touch of common sense and they had an effect.[225]

A further indication of adaptation was his effort to make his expressions relate to the experiences of the audience. His reference to experiences involved more subjective action and less detachment. For example, the explanation of the ambiguous feelings involving the various concerns would automatically cause people to associate with these feelings. The common experiences and awareness of mutual feelings of anxiety and frustration encouraged the listener to participate actively rather than to be a critical, detached observer.[226]

Modification of ideas.--In searching for a synthesis, Tillich was able through the method of residues to

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[224]Kegley, Saturday Review, July 30, 1955, p. 19.

[225]Mehta, New Yorker, November 13, 1965, p. 132.

[226]Ibid., pp. 154-58.

give the various concerns a new relationship and meaning by subordinating all concerns to the ultimate concern. The answer of ultimacy allows the holy to bring all other concerns into new relationships. Regarding the finite concerns to an ultimate concern, Tillich said in the sermon,

> Everything seems the same and yet everything is changed. We are still concerned about all these things but differently . . . the anxiety is gone.[227]

The power of the temporary concerns is broken under the influence of the ultimate concern, and thereby, as Tillich emphasized in his sermon, the concerns take on new meanings and have significance for American culture and history.

Through the use of different terminology, Tillich was able to give new meaning to previous concepts. For example, such terms as polytheism, exclusive monotheism, the secular, immanence and transcendence take on new meanings in relation to American concerns, about our work, ourselves, and others, as well as concerns for truth, beauty, education and an ultimate unconditional concern. Tillich tried to express his messages in language the audience could immediately comprehend without unnecessary difficulty. So in his preaching, Tillich was giving old concepts new meanings and applications to the present American scene.

Tillich makes it possible to bring the holy into the secular. This idea evolves from his theology and is

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[227]Tillich, The New Being, p. 160.

magnified in his preaching. This conflict may not be apparent in the lives of the American people, but it has historical significance. In Tillich's opinion, the secular has the potentiality of becoming the sacred. Certainly through things and objects and principles, the holiness can become actualized,[228] and man needs this concreteness in order to understand the holy. "Everything not only includes all things in nature and culture, in soul and history; it also includes principles, categories, essence and values."[229] The concrete and the temporary can become a bearer of the holy when the holy embraces itself and the secular.

In the sermon, "Our Ultimate Concern," Tillich does not openly equate the secular with the finite and temporary concerns as he does in his theology. In the preaching situation, this would have created unnecessary opposition; but he does show that concerns produce frustrations and anxieties for man. The god of finite concern cannot be man's ultimate concern. The holy, however, influences culture and permeates life's relationships. Only the holy, the divine, can bring peace over finite concern and remove the temporary anxiety.[230]

These messages possess a spiritual impact which make his theological ideas on monotheism feasible, applicable,

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[228]Tillich, Systematic Theology, I, 218.

[229]Tillich, Biblical Religion . . . ., pp. 22-23.

[230]Tillich, The New Being, p. 160.

and acceptable by the audience. Such an impact is not evident in Tillich's theology. Tillich felt that a favorable relationship in an encounter with "being itself" could bring healing and peace. It was the only thing that could heal the guilt and curses of the past. The power of forgiveness could heal the emptiness and the void feeling of meaninglessness in life.[231] The eternal could give courage for man to face the uncertainties of the future. Tillich said,

> There is one power that surpasses the all consuming power of time--the eternal. He who was and is and is to come, the beginning and the end. He gives us forgiveness for what is past. He gives us courage for what is to come. He gives us rest in his eternal presence.[232]

So Tillich guides people who are involved in separation, estrangement, and needless anxiety to an understanding of the meaning of the ultimate concern. The eternal present which operates on the boundary between the past and the future can give the courage that man needs to face the future and conquer the past. The confrontation with "being itself" helps man to place all concerns in the proper relationship. Tillich hoped the audience would make a decision of accepting the truth of these messages. He had tried to guide them to this decision by helping them to

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[231]Tillich, The Eternal Now, p. 129.

[232]Ibid., p. 132.

realize the need, by moving them out of complacency, helping them see the weaknesses of their present position, and by clarifying misconceptions. He whetted their appetites for the truth by giving occasional insights and by presenting a positive message with a spiritual impact.

Tillich's purpose in adaptation seems to be to clarify, amplify, and simplify his theological ideas by reducing his thoughts from principles to examples, by the utilization of different terminology, and by understanding, identification, participation, and decision. The modifications occur in the realm of giving new meanings to old concepts, and through new relationships made possible by synthesis and unification, and by applying the ideas to the American cultural, educational and social situations. The basic thought structures in his sermons, however, remain consistent with his theological system.

# CHAPTER VI

## EXISTENCE AND THE CHRIST

Existentialism has helped to emphasize the problems and predicaments of mankind. Certainly humanistic, intellectual, and social efforts have failed to produce satisfactory answers for man's emptiness, meaninglessness, and sin. Tillich sought to find the answers in his discussion of the quest for the New Being and the nature of salvation. These ideas were developed into practical applications in the sermons "The New Being" and "Salvation." The presentation of the theological answers for man's separation and estrangement are to be discussed as theological concepts, sermon ideas, and idea adaptation.

### Theological Concepts

#### Quest for The New Being

Tillich's theological interpretation of the New Being led him into a consideration of the nature and function of the New Being as reality. As a theologian he consistently advocated that reality rested beneath the superficiality of appearances. Consequently, Tillich endeavored

to present the depth meaning of the New Being in three approaches: as the Christ, as other bearers of the New Being, and as the conquest of estrangement.

New Being as the Christ.--Christianity is more than the recognition that Jesus of Nazareth lived in history and that He is supposed to bring a new state of things. If Christianity or the New Being is to be meaningful, there must be not only the factual but also the receptive side. Tillich commented,

> The receptive side of the Christian event is as important as the factual side. And only their unity creates the event upon which Christianity is based.[1]

The church fought the gnostic, esoteric knowledge, and docetic, spiritual elements to retain the factual side of Jesus; the factual side started with the man who was born, lived, and died. The receptive side started when some of his followers began to say to him, "Thou art the Christ."[2] The Christ element from the Greek Christos signifies an "anointed one" who has received an unction to establish the reign of God in the world. "Jesus Christ means--originally, essentially and permanently--Jesus who is the Christ."[3]

The New Being was to bring a new eon. Some of the disciples expected a new state of things and identified the New Being with Jesus who was sacrificed.[4] In the gospels,

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[1]Tillich, Systematic Theology, II, 99.

[2]Ibid., p. 97. [3]Ibid., p. 98. [4]Ibid., p. 118.

Jesus reconciled the claim of an anointed one with death, and Paul looked to a new state of things after the second coming; however, Paul used a term, new creation, which had meaning for Tillich. "New Being," in Tillich's opinion, "is essential being under the conditions of existence, conquering the gap between essence and existence."[5] Consequently, the person who participates in the New Being signified by the Christ becomes a new creature.

The New Being necessarily had to appear in a personal life. The transcendence of the divine had to appear in concrete human form to have meaning for humanity. Only in a personal life could the potentialities of being be actualized in a complete way. Tillich showed the necessity for the Christ or the New Being appearing in a person when he stated,

> Only in a person are the polarities of being complete. Only a person is completely individualized, and for just this reason he is able to participate without limits in a world. Only a person has an unlimited power of self-transcendence, and for just this reason he has the complete structure, the structure of reality. Only a person has freedom, including all its characteristics, and just for that reason he alone has destiny. Only the person is finite, which gives him the power of contradicting himself and returning to himself. Of no other being can all this be said, and only in such a being can the New Being appear. Only where existence is most radically existed--in him who is finite freedom--can existence be conquered.[6]

This totality of being, as a person, ties man into all realms of the universe. Consequently Jesus as the Christ

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[5] Ibid., p. 119.

[6] Ibid., p. 120.

has significance for the elements of the universe. "This gives cosmic significance to the person and confirms the insight that only in a personal life can the New Being manifest itself."[7] As a person, Jesus as the Christ was subject to the temptations of existence. Jesus had to be subject to the temptations of man if He were going to achieve the unity between God and man which Tillich named the "Eternal God-manhood."

The conquest of estrangement.--The Biblical story of Jesus as the Christ confirms the idea that through this personality the reality of the New Being produces the essential unity between God and man. Even though Jesus was subject to the conditions of finitude and exercised only finite freedom, He was never estranged from the ground of His being. The Bible gives no evidence of concupiscence in His life, of pride or self-elevation in face of His messianic vocation. Tillich stated further, "There are no traces of unbelief, namely, the removal of His personal center from the divine center which is the subject of His infinite concern."[8] However, Jesus was like other men in His finite freedom and being subject to freedom and destiny, as well as the tensions of finitude. The conquest of estrangement through the New Being should not be presented as "the sinlessness of Jesus," for even He rejected the term "good" as applied

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[7] Ibid., p. 121.

[8] Ibid., p. 126.

to Himself. The answer for separation and estrangement rested in the uniqueness of His relationship to God.[9]

For Jesus as the Christ to be able to conquer the difficulties of estrangement, He had to be subject to the temptations of existence. Otherwise, he could not represent the unity of the "Eternal God-manhood" if there were no actual temptations. In the life of Jesus as the Christ, the story of the temptations reveals how the New Being conquers estrangement. The temptations dealt with desire. Of course, without finite desire there could be no temptation. "The word 'desire' is the expression of unfulfillment."[10] Desire in itself may not be a sin, but when the will is committed to the act of self-aggrandizement, and the exploitation of everything through power and pleasure, it becomes concupiscence. The recognition of a difference between desire and concupiscence was the first step, in Tillich's theology, toward victory of Christ over estrangement. The second step of his explanation showed how desire could be possible in an unbroken unity with God. If a concern is desired alongside or concurrently with God, then it becomes concupiscence. On the other hand, "If man is in actual unity with God, the desire and the unity with God cannot contradict each other."[11] In other words, man's desires become harmonized with the purposes, unity, and

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[9] Ibid., p. 127. [10] Ibid., p. 129. [11] Ibid.

will of God. The finite desires are not destroyed but are brought into subjection to the unity with God. Tillich explained, "But where there is unity with God, there the finite is not desired alongside this unity but within it."[12] The third step of conquering deals with the matter of contingency. Jesus' freedom as the finite freedom of every man was based on His destiny. Tillich said,

> Freedom without destiny is mere contingency, and destiny without freedom is mere necessity. But human freedom and, consequently, the freedom of Jesus as the Christ are united with destiny and therefore are neither contingency nor necessity.[13]

Tillich saw the decisions of Christ both as a result of his destiny and of his freedom operating under the providence or the directing creativity of God. The theologian claimed, "Man's destiny is determined by the divine creativity, but through man's self-determination, that is through his finite freedom."[14] In fact God's providence or directing creativity works through man's freedom. Consequently, there can be no undetermined contingency or no absolute necessity in Christ or in men, but there could be a unity of both freedom and destiny through God's providential directing creativity.

Jesus as a man was subject to the limitations of finitude. This limitation was essential if he were to understand and conquer estrangement. The finiteness of Jesus as the Christ is evident through his experience of anxiety, his

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[12] Ibid. [13] Ibid., p. 130. [14] Ibid.

lack of security of space, his death, his desire for solitude, his concern for the masses of people. Tillich said, "In relation to reality as such, including things and persons, He is subject to uncertainty in judgment, risks of error, the limits of power, and the vicissitudes of life."[15] The statement that He was truth does not necessarily mean that He knew all the truth about finite objects, because as a person He was subject to error: He belonged to existence. Tillich argued, "Error is evident in his ancient conception of the universe, his judgments about man, his interpretation of the historical moment, his eschatological imagination."[16] The finitude of the existence of Jesus needs to be emphasized to counteract the efforts of persons who attribute to Jesus omniscience, omnipresence, omnipotence, and eternity.[17]

The New Being's conquest of the estrangement does not remove anxiety, finitude, all the ambiguities, or even the tragedies. Jesus as the Christ participated in the ambiguity of greatness and tragedy. The New Being, according to Tillich, was involved in the tragic element of guilt. Somehow He made his enemies feel inescapable guilt. This participation in guilt did not produce separation and estrangement in His life, but it enabled Him to take on the the negativities of life and bring them into unbroken unity with God.[18] Jesus was able by participation to take such

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[15] Ibid., p. 131.

[16] Ibid.

[17] Ibid., p. 132.

[18] Ibid., p. 134.

things as error and doubt or the manifestation of repressed doubt through fanaticism in his life. Jesus apparently kept Himself in permanent unity with God. Tillich suggested,

> Into this unity he accepts the negativities of existence without removing them. This is done by transcending them in the power of this unity.[19]

Bearers of the New Being.--Some people have confused manifestations, expressions, and bearers of the New Being with the reality of the New Being. The New Being, therefore, has been considered synonymously with His word, His deeds, His suffering, and sacred history. Tillich, however, counteracts this position on the basis that the manifestations are merely expressions of the New Being which transcends the "split between the essential and existential being."[20] He argues that "being itself" transcends and precedes all of the expressions and manifestations. This makes even Jesus as the Christ a bearer of the New Being.

The words of Jesus are often confused with the New Being. The words of Jesus do not make Him the Christ, but they are bearers of spiritual life and the New Being. The term, "the word," is used synonymously by Tillich as the being of Christ; consequently, "the word" which is more than the combination of all words expresses itself through words. If the Being of Jesus is separated from his words, then He becomes just another teacher giving doctrinal and

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[19] Ibid., p. 135. [20] Ibid., p. 121.

ethical laws. Against this tendency Tillich would suggest the application of the principle that "being precedes speaking."[21]

The same principle applies to the deeds of Jesus as the Christ. If the Being is separated from the deeds, then they become simply examples to imitate. He becomes the law giver, and soon people will follow Him by imitation rather than endeavoring to participate in the New Being which made even Jesus the Christ. Tillich saw dangers in the efforts of pietism and revivalism in trying to separate the deeds of Christ from his being.[22]

The suffering and death of Jesus must also be seen as an expression of the New Being in Jesus. His suffering as well as His death was a means of giving himself as Jesus to himself as the New Being. The sacrificial function of his life cannot be separated from the work of the New Being. Tillich said, "Only by taking suffering and death upon himself could Jesus be the Christ, because only in this way could He participate completely in existence and conquer every force of estrangement which tried to dissolve his unity with God."[23] If death were the final characteristic of finitude, He had to conquer it by taking the anxiety of it and death itself unto himself, which was the New Being. Through the power of the New Being he was able to conquer

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[21] Ibid., p. 122. [22] Ibid., p. 123. [23] Ibid.

nonbeing.

Could history be an expression of the New Being? Because of man's predicament, the search for the New Being is universal. The particular type of search may change somewhat from culture to culture and from religion to religion. Tillich suggested that there are two approaches to the meaning of the New Being, and the difference lies in the role of history. He said,

> The New Being can be sought above history, and it can be understood as the aim of history. The first type is predominantly non-historical; the second type, predominantly historical.[24]

The non-historical approach sees history as circular and self repeating; consequently, nothing new is created by history. The New Being in the non-historical view does not direct history nor is it the aim of history, but the divine simply appears through seers, oracles, incarnations, epiphanies of the gods and spiritual elevations.[25]

The second interpretation sees the New Being active in historical process. This interpretation is expressed in Judaism, Christianity, Islam and some of the religions of Persia. In this view the whole of reality is considered to be essentially good, and this goodness is not completely vitiated by separation and estrangement. The work of the New Being is seen as conquering estrangement through unity with the divine. "The transformation occurs in and through

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[24] Ibid., p. 87. [25] Ibid.

an historical process which is unique, unrepeatable, irreversible."[26] In this sense, the New Being's bearers that give horizontal direction to history are the family, the church, and groups in society which are composed of individuals. In this relationship, the New Being gives history a center and "Christianity knows the revelatory possibilities of every moment of history."[27]

The possibility of participation in the eternal has been confirmed through the conquering work of the New Being. Jesus as the Christ overcame the last barriers of finitude through the resurrection. The conquest of death and the assurance of eternal life are symbolized in the resurrection. Tillich makes it clear that reconciliation and reunion are possible as man responds in faith to the grace of God. The way is provided whereby an individual may become a bearer of the New Being.

Resurrection.--Traditionally, "resurrection" has referred to the resurrection of the body. The Apostle's creed refers to the "resurrection of the flesh," which seems to indicate a body in contrast to the spirit. Tillich, however, preferred the Pauline symbol of a "spiritual body,"[28] which meant "God present to man's spirit, invading it, transforming and elevating it beyond itself."[29] The

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[26] Ibid., p. 88. [27] Ibid.

[28] Tillich, Systematic Theology, III, 412. [29] Ibid.

transformation involves the several dimensions of life. The whole being or personality participated in the presence of God. "A spiritual body, then, is a body which expresses the spiritually transformed total personality of man."[30] The Eternal Presence transforms man from existential estrangement into the Kingdom of God, defined as an actualization of divine love in human relationships. The human element cannot be eliminated because participation requires an individual center in response to the center of the New Being. "This leads to the statement that the centered, self-conscious self cannot be excluded from Eternal life."[31] The self must have the opportunity to seek its fulfillment with the divine. Resurrection then becomes a symbol of the changing transformation from the old to the new, of the rising from the death of temporal life to eternal life. "As the New Being is not another being, but the transformation of the old being, so resurrection is not the creation of another reality over against the old reality but it is the transformation of the old reality, arising out of its death."[32]

The symbol of the resurrection had already been established in the thinking of the religious groups. The dying and rising Gods of mythology were well-known among the Greeks, and the resurrection of martyrs had been

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[30] Ibid. [31] Ibid., p. 414. [32] Ibid.

recognized in Judaism. The symbol of the resurrection was naturally applied to Jesus as the Christ in light of his messianic hope and his ignominious death.[33] Tillich relates the symbol of the resurrection of Christ with the fact. He said, "The factual element is a necessary implication of the symbol of the resurrection (as it is the symbol of the cross)."[34]

Tillich projects four theories which endeavor to explain the probability of the resurrection. Possibly the physical theory is the most primitive. This theory explains the event of the resurrection in terms of physical categories which deal with the presence or absence of the physical body. The second theory, known as the spiritual, holds that the resurrection was a spiritual manifestation of the soul to the followers. Tillich suggested that this does not explain the reappearance of the total personality which obviously must include the "bodily expression of His being."[35] The third attempt to establish the event of the resurrection was a psychological explanation. This is the easiest interpretation because it establishes the resurrection as an event which occurred in the minds of His adherents. Tillich claimed that the psychological theory fails to explain the reality of the event.

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[33]Tillich, Systematic Theology, II, 154.

[34]Ibid., p. 155. [35]Ibid., p. 156.

Tillich preferred what he named the restitution theory. This theory was based on the union between Jesus and God and the effect which this unity had on his followers. The reality of the resurrection is manifested in victory of the New Being over the negativities and death of being in existence. The New Being was able to conquer the disappearance into the past and make a transition into the spiritual presence of the now. Tillich said, "He is the 'Spirit' and we 'know him now' only because he is the Spirit."[36] The concrete individual life of the man Jesus of Nazareth was therefore raised above the transitoriness into the eternal spiritual presence of God. This theory goes beyond the physical literalism, spiritualistic docetism, and the limitations of the psychological explanations. It is based on one of the oldest sources of the New Testament scriptures.[37] It affirms the indestructible unity of the New Being and Jesus. Through this union the negativities of existence including despair and death are conquered.[38] Tillich warned that although the restitutionary theory represented his conviction, it still must be considered as a theory.

The certainty of the resurrection does not rest in theory but in the experience of faith. "Faith provides the

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[36] Ibid., p. 157. [37] I Cor. 15.

[38] Tillich, Systematic Theology, II, 157.

certainty," Tillich explained, "that the picture of the Christ in the gospels is a personal life in which the New Being has appeared in its fullness and that the death of Jesus of Nazareth was not able to separate the New Being from the picture of its bearer."[39] The event of the resurrection with the power of the New Being to overcome estrangement and the self-destructive forces of existence happened to the followers of Jesus and may happen to any person who experiences His presence now.[40]

Reconciliation and reunion.--Tillich's theological explanation of reconciliation is based on the questions of existentialism and the answers derived from an understanding of the operation of the divine in life. Most existentialists agree that the common state of man is one of estrangement from his essential nature. Hegel's essentialism suggested that man had been reconciled with his essential nature; however, the existentialists have shown that this is not the case. Tillich reported, "The world is not reconciled, either in the individual--as Kierkegaard shows--or in society,--as Marx shows--or in life as such--as Schopenhauer and Nietzsche show."[41] Existence must, therefore, be considered in relation to estrangement, anxiety, meaninglessness, and irreconcilable conflicts leading to

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[39] Ibid., p. 158. [40] Ibid., p. 157.

[41] Ibid., p. 25.

self-destruction.

The existentialists have presented the problem of estrangement by showing the need for reconciliation, but they have failed to give acceptable answers. The answers which have been given are quasireligious or an offshoot of some religious terminology. Tillich explained,

> Pascal derives his answers from the Augustinian tradition, Kierkegaard from the Lutheran, Marcel from the Thomist, Dostoevski from the Greek Orthodox. Or the answers are derived from humanistic traditions, as with Mark, Sartre, Nietzsche, Hiedegger, and Jaspers. None of these men was able to develop answers out of his own questions.[42]

Existentialism describes the predicament very well and in this sense becomes an ally of the Christian message of reconciliation and reunion with his God. The understanding of reconciliation and reunion comes by considering the meaning of sin and grace. Sin represents the estrangement and grace the reconciliation.[43] Traditionally, the Roman Church divided sins into moral and venial classifications. Protestantism emphasizes the sin of turning away from God. This makes sin qualitative and absolute not quantitative and relative.[44] Tillich said, "Sin is a matter of our relation to God and not to ecclesiastical, oral, or social authorities."[45] Man's unbelief, unlove, and unfaith seem to be characteristic of estrangement. Sin in some sense

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[42] Ibid.

[43] Ibid., p. 58.

[44] Ibid.

[45] Ibid., p. 49.

is a misplaced love. It is a love of oneself and one world in contrast with an ultimate devotion and concern for God. "For Augustine," Tillich said, "sin is the love which desires finite goods for their own sake and not for the sake of the ultimate good."[46] There is consequently a disruption of the unity with God. Since sin involves a love of other concerns, it gives a religious connotation. Reconciliation is a reorientation of man's love toward God. It is a reunion of the estranged with God, and it involves a grasping of God's love and the "inspite of" exercised through faith. "Grace as the infusion of love, is the power which overcomes estrangement."[47] Fortunately the reconciling grace of God is unconditional; consequently, man does not need to enumerate his sins or look at his own condition of guilt. Through reconciliation and reunion man can have the "certainty of total forgiveness in the situation of total guilt."[48] Herein lies the strength of the Protestant message of sin and grace.

### The Nature and Function of Salvation

The existentialist and the Neo-orthodox theologians emphasized the estranged nature of man. The wholesale destructiveness of the second World War and the devastating events since that time indicate that man needs salvation. In order to conquer deterioration and destructiveness, man

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[46] Ibid., p. 48. [47] Ibid. [48] Ibid., p. 58.

needs fellowship with the divine. Tillich discussed salvation with regard to its meaning, its character, and its ways.

The meaning of salvation.--The need for salvation is evident because of the predicament of man who is in separation from essence, from what he ought to be, and from "being itself." Man is controlled somewhat by his destiny, but at the same time he enjoys finite freedom. The freedom of the will presupposes what Luther called the "bondage of the will."[49] Freedom, operating under the conditions of existence, cannot liberate man from his estrangement which is a universal fact. Man, in estrangement in spite of his finite freedom, cannot break through the barriers to achieve a reunion with God. Man in the state of separation and estrangement needs what Christianity has called salvation.

Salvation may refer to being saved from an ultimate negativity. Tillich explained, "Ultimate negativity is called condemnation or eternal death, the loss of the inner telos of one's being, the exclusion from the universal unity of the Kingdom of God, and the exclusion from eternal life."[50] Tillich further explained that the early Greek church wanted to be free from error and death; the Catholics desired to be free from error and death; the Catholics desired to be free from guilt, purgatory, and hell; classical Protestants

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[49] Ibid., p. 79.

[50] Ibid., p. 165.

wanted to be free from the law and its condemning consequences. The pietists wanted to free man from a godless state, while asceticism and liberal Protestantism proclaimed that salvation was the conquest of special sins which enabled man to progress toward a state of perfection.[51] According to Tillich, various groups believed that the negativities in life could be conquered through salvation.

From the original meaning of the word, salvation may be interpreted as healing. It means reuniting the estranged with the center of being. The healing overcomes the split between man and his God as well as man and his world.[52] Salvation is a part of the process of healing which brings about a union for the estranged. In many ways every person participates in the healing of the new being; otherwise the destructiveness of estrangement would have destroyed him.[53] Tillich ties healing not only to forgiveness and to the priestly functions but also to medical and psychological care.[54] Therefore, salvation as healing involves the multi-dimensional unity of life. However, Tillich suggested that healing is fragmentary in the sense that a person may be a healthy athlete and at the same time be hiding behind some neurosis. Man is caught with

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[51] Ibid., p. 166. [52] Ibid. [53] Ibid., p. 167.

[54] Tillich, Systematic Theology, III, 280.

ambiguities and frustrations in finitude. He cannot conquer estrangement and death alone. It takes a spiritual impact for man to find the courage to face life and death.

Salvation suggests also that there is a change in direction in the life of a person from a self-centered orientation to a God-centered life. This concept of turning around has been suggested in the literature of many languages. For instance, the Hebrew word, shubh, points in a social and political sphere to a turning from injustice to justice, from inhumanity to humanity, from idols to God.[55] The Greek word, metanoia, in relation to the mind suggests a change in direction from one's self to God, from the momentary and temporary to the eternal. "The Latin word conversio (in German, Be-kehrung) unites the spatial with the intellectual content."[56] All of these terms suggest a choice between the negatives of the bondage of estrangement and the positive of the affirmation of the New Being and the new creature in the divine presence. Tillich argued that the element of conversion in salvation should be freed from emotional distortion and should be understood as the reaction of the whole being to the New Being through faith involving a turning from the negatives in one's life. This action is called repentance. Faith is the acceptance of the fact that you are accepted.

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[55] Ibid., p. 219. [56] Ibid.

Character of salvation.--What happens in salvation? Is salvation primarily an act of God or is it achieved basically through human efforts? What degree of participation is required in salvation? Tillich endeavors to answer these questions in his discussion of the character of salvation. He divides the character of salvation into regeneration, justification, and sanctification.

Regeneration.--By regeneration, Tillich meant the experience or participation in the New Being as creation. The term "experience" suggested an awareness of being grasped by the divine.[57] In the biblical literature, being grasped by the Spirit is called, according to Tillich, the "new birth" or "regeneration." The new birth of the new creation points to the reality of the New Being operating in a personal life. This new life in regeneration is opposite to the sins of estrangement. In the regenerated life, a person turns to "faith instead of unbelief, surrender instead of hubris, love instead of concupiscence."[58] The individual then experiences the new creation through participation. "It [regeneration] is the new state of things, the new eon, which the Christ brought; the individual 'enters it,' and in so doing he himself participates in it and is reborn through participation."[59] By participation, a

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[57] Ibid., p. 221.

[58] Tillich, Systematic Theology, II, 177. [59] Ibid.

person experiences an actual transformation; however, participation does not automatically guarantee that one is new, only that he has entered into a relationship which can make him new. If there is a guarantee of transformation, it comes through faith, not in the sense of a belief or an intellectual act of the will combined with emotion, but rather by the acceptance of being grasped by the Spiritual Presence of God. Faith becomes the creation of the spirit. Tillich said, "Thus he who asks with ultimate concern should be told that the fact of his ultimate concern implies the answer and therefore, that he is under the impact of the Spiritual Presence and accepted in his state of estrangement."[60]

Justification.--Salvation as the acceptance of the New Being is justification. Literally, the term means "making just." The problem is who does the making, God or man? Protestants either stand or fall on the concept of "justification by grace through faith." Tillich stated, "It should be regarded as the Protestant principle that, in relation to God, God alone can act and that no human claim, especially no religious claim, no intellectual or moral or devotional 'work', can reunite us with Him."[61] Grace, the undeserved merit of God, is actually the cause of

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[60]Tillich, Systematic Theology, III, 223.

[61]Ibid., p. 224.

justification. Even the faith which receives the justification is a gift of grace. "Therefore," according to Tillich, "one should dispense with the phrase 'justification by faith' and replace it by the formula 'justification by grace through faith.'"[62] Justification is the act of God declaring the unjust to be just, combined with man's acceptance of this act. This act points man's attention away from his finite goodness or badness to the infinite goodness of God, "which is beyond good and bad and which gives itself without conditions and ambiguities."[63] Man has to look beyond himself in estrangement and self-destruction to a justifying God. The person who tries to build his relationship with God through his achievements only adds to his anxiety of guilt and despair.[64] In order to be justified man must accept that he is accepted no matter how fragmentarily. "The cause is God alone (by grace), but the faith that one is accepted is the channel through which grace is mediated to man (through faith)."[65]

Sanctification.--Sanctification, as a divine act of transformation by the New Being, brings regeneration and justification into one relationship. Tillich pulled the threefold characteristics of salvation together in a beginning and a developing process of the Christian relationships.

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[62] Ibid.

[63] Ibid., p. 226.

[64] Tillich, Systematic Theology, II, 179.

[65] Ibid.

He said, "The impact of the Spiritual Presence on the individual results in a life process based on the experience of regeneration, qualified by the experience of justification, and developing as the experience of sanctification.[66] Sanctification becomes a process whereby the new being transforms the personality and the community. In this sense, the person, the church, and groups are areas for the sanctifying work of the New Being. This makes the Christ a power working now and in history.[67] The idea of Christ working in process has caused groups to develop a doctrine of perfection. To the ascetic Catholic, perfection can be reached by persons or groups who are selected as bearers of the divine spirit. Calvin's doctrine of sanctification proceeds slowly upward in faith, love, and power; however, the person never actually reaches the goal. Evangelical radicals hold that actual perfection is possible and it is manifested by saintly individuals who are in contrast to the world. In Lutheranism, "It was seen instead as the up-and-down of ecstasy and anxiety, of being grasped by agape and being thrown back into estrangement and ambiguity."[68] Secular criticism questioned the value of all of these views; consequently, new approaches were imperative.

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[66]Tillich, Systematic Theology, III, 228.

[67]Tillich, Systematic Theology, II, 180.

[68]Tillich, Systematic Theology, III, 230.

Tillich set up four principles which in his opinion explained the New Being as process. These principles were increasing awareness, increasing freedom, increasing relatedness, and increasing transcendence. By increasing awareness, Tillich meant man's growing consciousness of his estrangement, his humanity, his struggles, and the answers implied in his situation.[69] The principle of increasing freedom meant a growth in spiritual freedom which helped to unite man's choices with the law. This reunion was fragmentary because estrangement and unity are both involved. He said,

> In so far as we are estranged, prohibitions and commandments appear and produce an uneasy conscience. In so far as we are reunited, we actualize what we essentially are in freedom, without command.[70]

Increasing relatedness implied an awareness of others in the effort to overcome seclusion through participation. The only way for a person to conquer self-seclusion was through the power of the New Being which lifted a person above himself to help him discover others. Yet, he said,

> All human relations have this character. Alone they can not conquer loneliness, self-seclusion, and hostility.[71]

Concern for others and the satisfaction of solitude over loneliness were marks of sanctification as the process toward spiritual maturity. "As the process of sanctification approaches a more mature self-relatedness, the individual is

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[69] Ibid., p. 232. [70] Ibid. [71] Ibid., p. 234.

more spontaneous, more self-affirming, without self-elevation or self-humiliation."[72] The last principle determining the process of sanctification was transcendence. In a sense, maturity cannot be achieved without self-transcendence. "This implies that sanctification is not possible without a continuous transcendence of oneself in the direction of the ultimate--in other words, without participation in the holy."[73]

Ways of salvation.--The participation of man in salvation includes the interaction with the Spiritual Presence operating in all of life. The concept that people can participate in the New Being as process caused, in Tillich's opinion, a resurgence of interest in religion after the second World War. "People have felt that the experience of transcendence is necessary for a new life in which a New Being becomes actual."[74] Protestantism recognizes sanctification as process toward spiritual maturity in faith and love.

The nature of man has led him through many different paths in a search for salvation. The human efforts have been observed in many ways of self-salvation, but all of them are doomed to failure. Tillich discussed the religious, legalistic, ascetic, mystical, sacramental, doctrinal, and emotional ways of self-salvation, but he found each of

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[72] Ibid., p. 235. [73] Ibid. [74] Ibid., p. 238.

them to be inadequate.

The history of religion has been a story of how man has tried and failed to save himself. Religion is an expression of man in existence searching for the essence in life. In this sense religion endeavors to reach beyond self-salvation, but on the basis of revelatory experience, it often turns to self-salvation in an ambiguous quest. Religion, therefore, cannot be finally identified with revelation or self-salvation. The tragedy of religion is that it distorts what it receives and becomes an end within itself. Tillich argued that the question of salvation could be asked only if the process of salvation had already begun to work. He said, "The quest for the New Being presupposes the presence of the New Being, as the search for truth presupposes the presence of truth."[75]

The legalistic ways of self-salvation deal with man's relationship to the law. The law according to the Jewish tradition is a gift of God which represents what man ought to be. Man in his estrangement and anxiety tries to actualize his essential being by obeying the commands of the law. In existence in a society, a certain amount of commanding law becomes necessary, but this approach makes the fulfillment of the law impossible. If the law is to be fulfilled it must be done through the law of love and love

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[75]Tillich, Systematic Theology, II, 80.

cannot be forced through commandments. "But love cannot be commanded," Tillich said, "because it is the power of that reunion which precedes and fulfills the command before it is given."[76] Even though legalism is based on some original revelatory experience it becomes distorted. Tillich summarized his position on legalism by saying,

> Their greatness is their unconditional seriousness. . . . Their distortion is their claim to overcome the state of estrangement by their serious obedience to commanding law.[77]

Asceticism can be placed on a continuum somewhere between legalism and mysticism. The ascetic tries to avoid the sin of concupiscense by eliminating as many objects of desire as possible within a person's existence. Asceticism is an effort to empty oneself of finite desires for the contents of the world. As a self-restricting and self-disciplinary measure, asceticism has the value of limiting the will to power and endlessness of the libido.[78] The danger, however, lies in the fact that man thinks he can overcome estrangement by giving up something basically good. Through this self-control, people think they can coerce the divine blessing. Tillich said,

> Ascetic methods of self-salvation fail in so far as they try to force reunion with the infinite by conscious acts of self-negation. But objects of concupiscence in human nature do not actually disappear; they are still present in the forms of repression.[79]

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[76] Ibid., p. 81.

[77] Ibid.

[78] Ibid., p. 82.

[79] Ibid., pp. 82-83.

These repressions often reappear in unusual ways such as fanaticism, suicidal tendencies, and the will to dominate. Asceticism seemingly has some value in life; but as salvation, it is dangerous and a failure.[80]

Mysticism, as such, is the felt presence of God. Practically all religions claim some form of mysticism. In Christianity, the mysticism depends upon the experience and participation in the New reality. Much of self-salvation in mysticism follows the basic philosophy of ontological asceticism which advocated a negation of finite reality. Self-salvation enters into mysticism through the efforts of people to reach a reunion with God through certain bodily and spiritual exercises. The weakness of this approach is that it does not overcome the estrangement of existence. Tillich stated, "Long stretches of 'dryness of the soul' follow moments of ecstasy, and the predicament of men generally is not changed because the conditions of existence are left untouched."[81]

The sacramental and doctrinal ways to self-salvation are closely associated. In one case, salvation is contingent on a person's participation in the sacramental act given by the priest; on the other hand, salvation is dependent on the acceptance of doctrines of the church.[82] Tillich indicated that classical orthodoxy has combined the

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[80] Ibid., p. 83. [81] Ibid. [82] Ibid., p. 84.

two concepts into a "sacramentalism of pure doctrine."[83] Certain groups such as fundamentalists have demanded an obedience to the words of the Bible. Lutheranism tends to substitute a belief in a doctrine for the meaning of faith.[84] The difficulty of this approach lies in the ambiguity of the interpretation of the meaning of the scriptures, the sacrifice of man's critical analysis, and a stifling of intellectual perceptivity. Neither sacramental nor doctrinal self-salvation can give man the reunion with his God.

Pietism and revivalism epitomizes the emotional effort at self-salvation because the emphasis is on the desire for emotional reactions which are artificially created.[85] Tillich acknowledged that "the personal encounter with God and the reunion with Him are the heart of all genuine religions. It presupposes the presence of a transforming power and turns toward the ultimate from all preliminary concerns."[86] But he opposed the artificiality incurred in directing emotional reaction toward converting and sanctifying experiences.[87] Piety becomes a self-imposed tool to achieve a transformation. Tillich argued, "But anything which is imposed upon man's spiritual life by himself or by others remains artificial, producing anxiety, fanaticism, and the intensification of the works of piety."[88] Tillich

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[83] Ibid. [84] Ibid., p. 85. [85] Ibid.

[86] Ibid. [87] Ibid., pp. 86-87. [88] Ibid., p. 86.

summarized his treatment of the ways of self-salvation.

> Legalism presupposes the reception of the law in a revelatory experience; asceticism, the awareness of the infinite as judging the finite; mysticism, the experience of ultimacy in being and meaning; sacramental self-salvation, the gift of manifest truth; emotional self-salvation, the transforming power of the holy. Without these presuppositions, man's attempts at self-salvation could not even begin. False religion is not identical with special historical religions but with the self-saving attempts in every religion, even in Christianity.[89]

The answer to the problem of estrangement and anxiety is not in man's efforts at self-salvation, but it rests in the Christ as savior, mediator, and redeemer. Historically, theologians have separated their treatment of the person and the work of Christ. They made the person of Christ the subject of Christology and the work of Christ the subject of soteriology, but Tillich unites the person with the work under the title, The New Being. The prophetic, priestly, and royal elements become a part of his manifested being. As mediator he reunites the immanent with the transcendent and the concrete with the divine. He reunites that which is estranged.

> He is mediator in so far as he is supposed to reconcile. He represents God toward man and man toward God.[90]

The finite man in estrangement experiences the New Being in Jesus as the Christ by participating in the Spiritual Presence. The Spiritual Presence grasps man by grace

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[89] Ibid.

[90] Ibid., p. 169.

while he is in estrangement. This grace creates the faith in man to accept his acceptance. Thus man develops an interacting relationship with the divine in progressing toward a spiritual maturity. Salvation becomes a process of reciprocal relationships between the human and the divine, signifying a reunion and reconciliation.

This type of faith cannot be reduced to the efforts of faith healers who use auto-suggestion, concentration, and magic on other persons. Magic is the impact of one person on another. Genuine faith reaches for salvation and participation in communion with Spiritual Presence. "The genuinely religious concept of faith, as a state of being grasped by an ultimate concern or, more specifically, by the Spiritual Presence, has little in common with this auto-suggestive concentration called 'faith' by the faith healers."[91] Through the impact of the Spiritual Presence, the personal center of the individual can be elevated by grace in faith and love to realize its unity with the divine center. This relationship is the only salvation for estranged mankind.

## Sermon Ideas

### The New Being

In "The New Being" Tillich delves into the problem

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[91]Tillich, Systematic Theology, III, 279.

of man's existence in separation from God. The breakthrough into the eternal comes through the New Being or New Reality exemplified in Jesus as the Christ. The structure of the message is built on the scriptural suggestion of circumcision, uncircumcision and the new creation. The central theme of the sermon was that the New Creation is the Christian message for our time.

Circumcision and uncircumcision.--The nature of the New Being is not to be found necessarily in outward manifestations such as circumcision or uncircumcision. Circumcision may be the symbol of anything religious,[92] whether Jewish, pagan, or Christian. Tillich said, "Circumcision is a religious rite observed by the Jews; sacrifices are religious rites observed by the pagans; baptism is a religious rite observed by the Christians."[93] "Circumcision" included the living religions of the world. On the other hand, Tillich explained that uncircumcision meant everything which was secular. In this group he included "Facism, Communism, secular Humanism, and Ethical Idealism.[94] Each of these secular, "uncircumcised" movements not only demands man's energies and devotion but claims to be ultimate truth.

Approach to the circumcised and uncircumcised.--Since

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[92]Tillich, The New Being, p. 16.

[93]Ibid. [94]Ibid., p. 17.

neither the circumcised nor the uncircumcised groups contained the New Creation, Tillich sought to give ways to answer the affirmations of the secular and the religious. He felt that to praise Christianity, to advocate it as a better religion, or to try to sell it like advertising was the wrong approach.[95] He further warned that a comparison of religions, rites, prophets, priests, or the pious would be of no avail and the advocate should not give the impression that he seeks to convert the listener to the religions of the Western World.[96] The answer in meeting the religious or "circumcised" groups is simply to tell what the individual has experienced, seen, and heard of the New Creation manifested in Jesus the Christ.[97] Tillich argued that the answer for the secular movements such as Facism, Communism, and Humanism was to recognize that these movements also have rites and myths. But the advocates' efforts should not be to convert them from a secular state to a religious state; rather his communication should be about the experiences of a New Creation in himself, and others. In expressing this desire, Tillich stated, "We want only to communicate to you an experience we have had that here and there in the world and now and then in ourselves, is a New Creation, usually hidden, but sometimes manifest, and certainly manifest in Jesus who is called the Christ."[98] In the effort to reach

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[95] Ibid.

[96] Ibid., pp. 17-18.

[97] Ibid., p. 18.

[98] Ibid.

people outside the Christian circles, Tillich felt that too much attention was being given to the consideration of membership, the state of the churches, doctrines, institutions, sermons, and sacraments. To be sure, the secularization, "uncircumcision," is spreading throughout the world.[99] Neither circumcision nor uncircumcision, however, avails anything in the light of the New Creation which is our ultimate concern.

If there is any greatness in Christianity, it rests in the fact that Christianity can look at itself objectively. As long as Christianity can see how small it is, and realize that as a religion, Christianity is not important, then it is beginning to reach a state of maturity.[100] The attitude of the Christian should be built around a "passionate and infinite longing" for the New Creation, but at the same time he should be critical and analytical regarding the process.[101]

The New Creation.--Tillich explained that the New Being was not a destruction of the Old Being; it was, rather, a transformation of the old creation into a new one. The transformation moved man from one circle of influence to another. This renewal became evident through reconciliation, reunion, and resurrection.

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[99] Ibid., pp. 18-19. [100] Ibid., p. 19.

[101] Ibid.

Reconciliation.--Reconciliation means to be in a state of peace and harmony as a result of the cessation of hostilities. Tillich suggested that God did not need to be reconciled because He was the source of reconciliation; however, pagans, Jews, and Christians have tried to reconcile God through the use of rituals, sacraments, prayers, and works of charity.[102] Others have tried to appease Him, but this also is impossible because of the infinite demands upon man. Because of the failure at reconciliation through "circumcised" efforts and appeasement, man experiences a feeling of rejection, hostility, and guilt. Tillich explained,

> We all feel rejected and hostile toward what has rejected us. We all try to appease it and in failing, we become more hostile.[103]

Hostility toward self is generally manifested through a superficial level of arrogance, self-certainty, pride, and complacency.[104] But the deeper level reveals self-rejection, disgust, and hatred for oneself. If man feels rejected by himself and God there will be a growing hostility toward others. The answer does not rest in efforts to reconcile himself, others, or God through appeasement or similar methods; but rather, the reconciliation comes through the New Reality as man is grasped by it and participates in it.

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[102] *Ibid.*, p. 20. [103] *Ibid.*, p. 21. [104] *Ibid.*

Reunion.--In the state of the Old Being man is estranged and separated from what he ought to be. "Nothing is more distinct of the Old Being," he said, "than the separation of man from man."[105] This separation may cause man to hate himself, others, and God. Man often rebels against his destiny and what he is. The reunion of man with himself and his God is possible because of the work of the New Reality in reconciliation. Jesus as the Christ maintained the unity with himself, others, and God in spite of the efforts to force a separation. Tillich said, "Where the New Reality appears, one feels united with God, the ground and meaning of one's existence."[106] In the reunion man's hatred of himself and others disappears, and he finds courage to accept and love his destiny. Tillich recognized the failure of the Church to bring unity many times in human history, yet he upheld the church as a place where the reunion of man with man, and man with God could happen.[107]

Resurrection.--The imperativeness for a discussion of the resurrection was created as Tillich observed that individuals and churches may relapse from the New back into the Old Being.[108] Tillich denied that the resurrection meant the renewal of dead bodies from the grave to living images. Rather than think of the resurrection as some event

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[105] Ibid., p. 23.

[106] Ibid., p. 22.

[107] Ibid., p. 23.

[108] Ibid., p. 24.

in the future, he spoke of it as "the power of the New Being to create life out of death, here and now."[109] It operates in the now to bring man from separation and existence, and estrangement into a new eternal significance. The New Creation signified in the resurrection reaches into the soul to cultivate a wholesome life in history. Tillich closed his message by encouraging the listeners to accept and participate in the New Reality which operates here and now.

## Salvation

Tillich builds this sermon on the last petition of the Lord's Prayer which deals with man's deliverance from evil.[110] Traditionally, the deliverance concept was named in hymns, liturgies, and church literature as "salvation," "saving," and "savior." Tillich presents the concept with reference to the etymology of salvation, the meaning of salvation, and the bearers of salvation.

The etymology of salvation.--Tillich suggests that the genuine meaning of the term salvation has largely been lost for the people of a modern age. Its significance could only be re-established or reborn by making salvation, as such, vitally important to us. Regarding the term salvation and saving he said, "They are profound in their original

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[109] Ibid.

[110] Tillich, The Eternal Now, p. 112.

meaning, but this has been covered by the dust of the centuries and emaciated by mechanical repetition."[111]

The preacher explained that the seventh petition of the Lord's prayer signifies two meanings; those of "saving" and "delivering." From the Latin word, salvus, comes the meaning as whole and heal. "But," Tillich said, "saving also means delivering, liberating, setting free."[112] In other words, a source of distortion and destruction is symbolized by the evil one whose power holds man in servitude and bondage. Salvation as indicated by Paul is the deliverance from these powers through the love of God.[113] He stated, "Saving is healing from sickness and saving is deliverance from servitude; and the two are the same."[114]

The Meaning of salvation.--Tillich does not conceive of salvation as an escape from hell in a life hereafter, but salvation must be understood, rather in relation to the eternal which is present now. Man as a mortal being finds himself enslaved in estrangement and separated from the source of immortality and healing. Man cannot heal himself, but through his freedom he can participate in the divine life. Salvation, therefore, begins to take place when the wall is broken and the separated is brought into unity with the eternal. All healing and saving comes from divine

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[111] Ibid., p. 113. [112] Ibid., pp. 113-14.

[113] Ibid., p. 114. [114] Ibid.

help.[115]

Part of the meaning of salvation for our lives comes from a reinterpretation of the Biblical stories, which Tillich classified in three types. The first included people who were sick in body and were healed, those sick of body and were forgiven and healed, and the sick of mind who were delivered.[116] Tillich felt that too much emphasis has been placed on the miraculous rather than "the inseparable unity of body and mind."[117] A better understanding might have prevented some of the separation between religion and medicine. Tillich tried to pull them together to bring peace and healing in time and space.

The healing and liberating efforts do not operate without the limitations of human weaknesses. After being healed, people may relapse into the bondage of the previous predicament. The break-through into a wholesome life comes momentarily, leaving a possibility for a quick re-establishment of the walls of separation. Tillich further suggested that the healing of the mind and body depended largely upon the attitude of the participant. "The wall which separates us from eternal life," he said, "is broken through only when we desire it, and even then only when we trust in the bearers of healing power."[118] This trust does not mean the

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[115] Ibid., p. 115.

[116] Ibid., p. 116.

[117] Ibid.

[118] Ibid., p. 117.

work of faith healers but rather a receptivity toward the liberation from evil.

The limitations of liberation may lie primarily within the mind of the person in bondage. People may not want to be liberated; they may prefer enslavement because the sickness enables them to have power over their friends. Even though this weakness may destroy unity and love, it still gives a certain degree of satisfaction.[119] Other people, especially those involved with mental disturbance, do not care to be liberated because it forces them to take the responsibility for their decisions. Apparently these persons love their disease because it enables them to gain some power and at the same time escape responsibility. Tillich concluded, "One could perhaps say that the first work of every healer and liberator is to break through the love of disease and enslavement in those whom he wants to save."[120]

Bearers of salvation.--In spite of the fact that modern man finds himself subject to destruction by technological control and development, Tillich argues that technology is a liberating force which helps to elevate man beyond the animal stage and the drudgery of existence. Technology can annihilate man, and possibly reduce him to a tool or a thing, but it can also bring good to man to

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[119] Ibid., p. 118. [120] Ibid.

help him conquer, in a measure, time and space. Technology has been a saving force which signifies the "break-through of the eternal into the temporal."[121]

Political leaders of nations have been known as saviors because they have liberated people from "misery, enslavement, and war."[122] Nations can be liberated from conquerors but can they be healed? Tillich suggested that nations are saved through small groups who are receptive to the spirit of the eternal. "They [small groups] may be defeated," he said, "but their spirit will be a power of resistance against the evil spirits who are detrimental to the nation."[123] The efforts of the small groups standing for the right are the salvation for mankind. In man, there is a hidden destructive will and a saving power. Tillich did not propose to say which would win. He said,

> It depends on every one of us which side will prevail. There is no divine promise that humanity will survive this or the next year.[124]

The answer to the problem is the saving power working in each person.

If man is to be a bearer of saving power, he must have the wall of separation broken in his life. Man must be healed from the guilt, judgment, and despair of existence to be able to respond affirmatively to life. The healed

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[121] Ibid., p. 119.

[122] Ibid.

[123] Ibid.

[124] Ibid., p. 120.

life is a delivered life, and the two become one and the same. Christ as savior not only heals man by accepting him, but He liberates man to a New Being. This unity of healing and liberation produces reconciliation with man himself, his world, and God.[125]

The final question answered by Tillich was, "Who shall be saved, liberated, healed?" To answer this question the preacher depended on the Fourth Gospel to affirm that a reunion is promised to everything.[126] By this concept he means that when man is saved, he is brought into harmony with others and with the universe. The healing of a man has an effect on a larger part of the world, to produce His Kingdom. "This Kingdom is His creation, liberated and healed."[127] God actually is working to return unto Himself what has been separated from Him. And Tillich encouraged every man to respond to this divine effort.

## Idea Adaptation

Could Tillich make the abstract terms have some significance for the listening audience without losing the richness and depth of meaning projected in his Systematic Theology? If he were to achieve the task, threads of continuity and similarity must tie both communications together, while, for purposes of verification, Tillich was achieving variations in the presentations and interpretations.

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[125] Ibid., p. 121. [126] Ibid. [127] Ibid.

New Being as the Christ

Similarities of thought.--Common ground between the theology and the sermon, "The New Being," is to be discovered in the centrality of the Christian message. The fact of the New Being as manifested in Jesus as the Christ becomes an essential factor. Christianity, according to Tillich's theology, involves both the factual and the receptive side, and it evolves around the New Being in Jesus as the Christ. Christ the anointed one becomes the New Being in Jesus, helps to bring a new state of things, and is the center of the Christian message. Tillich said in his preaching,

> Christianity is the message of the New Creation, the New Being, and the New Reality which has appeared with the appearance of Jesus who for this reason and just for this reason, is called the Christ. For Christ, the Messiah, the selected and anointed one is He who brings the new state of things.[128]

The New Being as the Christ produces a new creation, or a new eon. Biblically the term New Creation comes from the apostle Paul. It signifies the transformation from living the predicament of existence into a favorable relationship with the divine. Any person who would participate in this relationship with the New Being could become a new creature.[129] In the sermon, Tillich explained that man

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[128]Tillich, The New Being, p. 15.

[129]Tillich, Systematic Theology, II, 119.

lives in the old creation or state of things, but by participation with the New Being, the old is transformed into the new one.

Modes of adaptation.--Tillich associates his ideas on the New Being as the Christ with the familiar. The familiar in this case was a reference to the scriptures regarding the New Creation found in Galatians 6:15. A further reference was made to the familiar life of Jesus to convey the significance of union. Tillich said,

> The New Creation is the reality in which the separated is reunited. The New Being is manifest in the Christ because in Him the separation never overcame the unity between Him and God, between Him and mankind, between Him and Himself. This gives His picture in the Gospels its overwhelming and inexhaustible power.[130]

He explained that the New Creation enabled a person to conquer the familiar feelings of hatred, disgust, hostility, and self-rejection.[131] A better understanding of the functions of the New Being could be achieved through these associations.

The preacher reduced abstract concepts to concreteness. In a sense, the experience of the New Being as the Christ is somewhat intangible; however, in order for the New Creation to have meaning, Tillich explained the incarnate relationship in Jesus the man. He said, "In Him we

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[130]Tillich, The New Being, p. 22.

[131]Ibid., p. 21.

look at a human life that maintained the union in spite of everything that drove Him into separation."[132] The concrete manifestation of the New Being in Jesus made complete the theological circle involving the divine and the human.

Modification of ideas.--The basic meaning of the New Being as the Christ in the sermon was consistent with the idea presented in the theology. Tillich, however, seems in the sermon to encourage a more strongly personal participation in the New Being. In the sermon, Tillich stated the principle and illustrated it with practical examples. He stated, "Where there is real healing, there is the New Being, the New Creation."[133] Practically, Tillich showed the functioning of the principle of participation with the New Being to bring about the New Creation. He said,

> Where one is grasped by a human face as human, although one has to overcome personal distaste, or racial strangeness, or national conflicts, or the differences of sex, of age, of beauty, of strength, of knowledge, and all other innumerable causes of separation--there New Creation happens! Mankind lives because this happens again and again.[134]

If the New Being as the Christ is to have meaning to a person, he must respond to the grasping of the spirit and enter into the relationship of unity with the divine.[135] The personal participation with the New Being became an essential emphasis of his message. The appeal of the gospel

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[132] Ibid., p. 22.

[133] Ibid., p. 22-23.

[134] Ibid., p. 23.

[135] Ibid., p. 24.

was attached to the American tendency toward doing, working, and participating. Through personal participation of being grasped by the New Being and interacting with it, individuals and groups can find new meanings in a God-centered life and have a wholesome effect on culture.

## The Conquest of Estrangement

Similarities of thought.--Man is in a state of estrangement and separation from his essential unity with God. Man in his loneliness and sinfulness experiences the anxiety, frustration, and guilt of existence. Man in existence has signs of unbelief, concupiscence--strong ardent desire, and hubris or the tendency toward self-elevation.[136] In the preaching, Tillich also indicated that the nature of man was distorted, split, corrupted, and almost destroyed.[137] Tillich continued,

> Everybody carries a hostility toward the existence into which he has been thrown, toward the hidden powers which determine his life and that of the universe, toward that which makes him guilty, and that which threatens him with destruction because he has become guilty.[138]

In his theology and in his preaching, Tillich was dealing with an estranged mankind.

Jesus as the Christ and the manifestation of the

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[136] Tillich, Systematic Theology, II, 126.

[137] Tillich, The New Being, p. 20.

[138] Ibid., p. 21.

New Being was subject to the temptations of finitude. Tillich made the point of Jesus' finitude clear in his theology by giving evidence of His insecurity in space, His desire for solitude, His anxiety, and His concern for people. He was subject to risks of error and uncertainty of judgment.[139] The Biblical story of His temptations in the wilderness was reiterated and explained in Tillich's theology.[140] Considering the sermon, even though the emphasis in it was on the unity of the New Creation, one is aware that unity was made possible only because Jesus the bearer of the New Being was subject to finitude. However, in spite of the temptations of the desires of finitude, Christ was able to keep the unity between Himself and God as well as between Him and the people.[141] Tillich stated, "In Him we look at a human life that maintained the union in spite of everything that drove Him into separation."[142]

The primacy of grace is apparent in Tillich's theology and in his preaching. Of course, sin is represented by estrangement and reconciliation by grace, the

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[139] Tillich, Systematic Theology, II, 131.

[140] Ibid., p. 129.

[141] Tillich, The New Being, p. 22.

[142] Ibid.

undeserved merit or goodness of God. The grace of God through love is qualitative and absolute in that it constantly strives to overcome estrangement.[143] The grace of God is unconditional; therefore, man is encouraged to look not to his own sins, but unto God. Grace in the New Being can overcome the sin of turning away from God involved in man's giving some other concern his devotion and energies. According to his sermon, Tillich agrees with the primacy of grace to overcome the separation; the individual is grasped first by grace or that which is beyond him. Tillich said, "To enter the New Being we do not need to show anything. We must only be open to be grasped by it, although we have nothing to show."[144]

Modes of adaptation.--The conquest of estrangement comes through the renewal of the individual through the New Being. The structure of the individual is not destroyed but is transformed into a New Creation. Tillich strives for mutual understanding by his simplified discussion of reconciliation, reunion, and resurrection. In some circles his interpretation of resurrection would be considered heretical. Through a renewal process the estrangement can be conquered. Tillich explained, by making a practical application to human relations, that God does not need to

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[143]Tillich, Systematic Theology, II, 48.

[144]Tillich, The New Being, p. 22.

be reconciled; but man needs to be retrieved from hostility, rejection, and separation.[145] Tillich proclaimed,

> Be reconciled with God. This means, at the same time, be reconciled with the others! But, it does not mean try to reconcile the others, as it does not mean try to reconcile yourselves. Try to reconcile God. You will fail.[146]

The reunion, he explained, was made possible by reconciliation. "The New Creation," he said, "is the reality in which the separated is reunited."[147] This reunion brings man into acceptance of himself, into a working relationship and respect for others, and into a harmony with the purposes of God.

> The New Creation is healing creation because it creates reunion with oneself. And it creates a reunion with the others.[148]

The resurrection, he suggested, is not necessarily a physical event, but it happens here and now to bring new life out of separation and death.[149] He explained,

> Resurrection happens now or it does not happen at all. It happens in us and around us, in soul and history, in nature and universe.[150]

Tillich, in a conversational manner, encouraged participation in the conquest of estrangement. Through this mode of adaptation, Tillich seems to draw the listener into a participating experience in considering the ideas.

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[145] *Ibid.*, p. 20

[146] *Ibid.*, pp. 21-22.

[147] *Ibid.*, p. 22.

[148] *Ibid.*, p. 23.

[149] *Ibid.*, p. 24.

[150] *Ibid.*

The tone of his language encourages a give and take relationship in thought. The conversational atmosphere was apparent in his discussion of hostility. He said,

> Have you ever noticed how much hostility against God dwells in the depth of the good and honest people, in those who excel in works of charity, in piety and religious zeal? This cannot be otherwise: for one is hostile, consciously or unconsciously, toward those by whom one feels rejected.[151]

Even his admonitions, insights, and affirmations connote a personal conversational manner by implication. He stated,

> A new state of things has appeared, it still appears; it is hidden and visible, it is there and it is here. Accept it, enter into it, let it grasp you.[152]

The preacher helped the audience discover the need for renewal by recreating the feeling which the listeners encounter in the predicament of estrangement. Man in his state of separation feels the hostility toward himself and others. Tillich apparently understood and identified these feelings by explaining that rejection and hostility are tied together. Man may try to overcome the feeling of rejection and hostility by appeasement,[153] and by making himself acceptable, but these methods fail.[154] Consequently through this mode of recreating the feelings of estrangement, Tillich prepares the audience for the answer of reconciliation and reunion in fellowship with the New Being.

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[151] Ibid., p. 20.

[152] Ibid., p. 24.

[153] Ibid., p. 21.

[154] Ibid.

Modification of Ideas.--The fact is that man can be reconciled to God. This was the purpose of Tillich's theological discussion of the New Being. Existentialism has emphasized the predicament of man in estrangement without giving satisfactory answers.[155] Man can, however, move from his separation to a fellowship with God.[156] In the sermon, Tillich clarifies the thought that it is through the New Being that man finds self-actualization in love. It is through the New Being that man is reunited with himself and finds direction for a fruitful and successful life.[157] The American desire to be productive, successful, and personally satisfied could be fulfilled in the New Being. Tillich advocated in the sermon that when man is reunited with God he will find a harmony with himself, others, and his world. He stated, "Where the New Reality appears, one feels united with God, the ground and meaning of one's existence."[158]

In his theology, Tillich considered reunion in conjunction with reconciliation. Through reconciliation and the resultant reunion, man receives the certainty of his

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[155]Tillich, Systematic Theology, II, p. 25.

[156]Ibid., p. 58.

[157]Tillich, The New Being, p. 22.

[158]Ibid.

relationship with the divine. The thoughts in Tillich's sermon are consistent with his theology, but he gives a distinct treatment for the term reunion. In the sermon, Tillich argues that "reconciliation makes reunion possible."[159] The reunion signified by the New Creation brings man into harmonious fellowship with God. The marks of the Old Being are known through man's hostility and separation from himself and others. In the reunion man's hatred of himself, others, and God disappears and he finds courage to accept his own destiny.[160] Tillich further developed the reunion in the sermon by presenting healing of the New Creation in personal, social, and historical relationships. Tillich believed that "nothing is more passionately demanded than social healing, that the New Being is within history and human relationship."[161] The church also becomes a manifestation of man's reunion with man.[162] Even though the churches have been accused of not bringing reunion to human history, yet the New Being works through the churches to bring unity to a society. Sometimes even the churches are detrimental to the work of the New Being, and get involved in distortion, disruption, and expulsion. "But, although betrayed and expelled," Tillich argued, "the New Creation saves and preserves that by which

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[159] Ibid.

[160] Ibid., p. 23.

[161] Ibid.

[162] Ibid.

it is betrayed and expelled: churches, mankind, and history."[163]

By recreating the feeling of the listeners, Tillich was able in his preaching to convey new meanings and relationships of estrangement and reconciliation. In the sermon he delves into the inner feelings of man to establish an understanding of estrangement. For instance, Tillich, in discussing the hostility of man, suggested that many times pride, arrogancy, self-certainty, and even complacency were indications of hostility. However, Tillich argued that underneath these outward manifestations of hubris lies an explanation of self conflict. The explanation of behavior which is opposite to hubris, or self-exaltation, constitutes an adaptation. Tillich states, "But this is, in most cases, the superficial level of their being. Below this, in a deeper level, there is a self-rejection, disgust, and even hatred of one's self."[164] People feel rejected, and through their own attempts they seek to satisfy the other people through appeasement. When such an effort fails, the hostility is increased.[165] Tillich further related reconciliation psychologically to the whole being. The behaviorist concept of man's behaving as a whole enters into the picture of reconciliation of the entire being. "But real healing," he

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[163] Ibid., pp. 23-24. [164] Ibid., p. 21.

[165] Ibid.

said, "is not where only a part of body or mind is reunited with the whole, but where the whole itself, or whole being, our whole personality is united with itself."[166] Consequently, in this relationship the qualitative reconciliation of the whole man becomes significant for resulting behavior patterns.

The preacher pushed the message of reconciliation and reunion beyond personal limitations into social and religious significance to persons who are part of a "lonely crowd." In spite of the characteristics of the old being of separation of man from man and the differences of race and national elements, the encounter with the divine creates a new relationship. This new creation happens over and over again and creates an influence in the church, community, and history.[167]

## Bearers of the New Being

Similarities of thought.--Some of the negative elements in Tillich's theology regarding the bearers of the New Being also appear in his preaching. In his theology, Tillich conveyed the idea that the New Being could not be considered to be synonymous with its expressions or manifestations, such as Jesus' words, deeds, his suffering and death. Tillich further indicated that the New Being could not be equated solely with non-historical influences in

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[166] Ibid., p. 23. [167] Ibid.

society.[168] In the sermon, he suggested that the New Being was not to be understood by symbols, such as "circumcision" or "uncircumcision." For the Apostle Paul these terms had a special significance, but for the modern day new interpretations must replace the old meanings. Tillich said, "It meant that neither to be a Jew nor to be a pagan is ultimately important; that only one thing counts, namely, the union with Him in whom the New Reality is present."[169] By the process of showing what the New Being was not, Tillich was able to get closer to the genuine meaning.

Both the theology and the sermon point beneath the surface to find the reality of the New Being. The New Being is the force behind the deeds, words, and given events, even in the life of Jesus. Tillich found in his theology that the historical and non-historical search for the New Being must ultimately lead to the conclusion that the New Being operates in the relationship between man and God. This relationship is available in every moment of history; creating, sustaining, and endeavoring to bring unity in life.[170]

The individual may be a bearer of the New Being. The person may experience this relationship through the certainty of the resurrection. Tillich advocates a resurrection

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[168] Tillich, Systematic Theology, III, 87.

[169] Tillich, The New Being, p. 16.

[170] Tillich, Systematic Theology, III, 88.

in connection with the renewal through the New Being. He rejects the physical, spiritual, and psychological theories for the restitution theory which recognized the newness of life in the transition from death unto life, from the status of Jesus as the Christ into the eternal presence which operates now.[171] In the sermon, Tillich agreed that the resurrection happens in the present and it is happening all the time, transforming the old into the new.

Modes of adaptation.--Tillich utilizes the method of residues in reaching the conclusion of what the New Being actually is. He first discusses the "circumcised" approaches to the New Creation. The term "circumcised" represented the religious approaches to the New Being. He eliminated the religious rites of the Jews, the pagans, and the Christians as ultimate reality. He said, "Christianity as a religion is not important--it is like circumcision or like uncircumcision: no more, no less!"[173] He then proceeded to eliminate the "uncircumcised" groups, represented by the secular movement of Communism, Facism, Secular Humanism, and Ethical Idealism. These groups also have their rites and myths, claim to have the truth, and demand devotion from the followers.[174] These movements are also religious. Tillich,

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[171]Tillich, Systematic Theology, II, 157.

[172]Tillich, The New Being, p. 24.

[173]Ibid., p. 16.

[174]Ibid., p. 17.

quoting the Apostle Paul, said, "No particular religion matters, neither ours nor yours."[175] By the method of residues, he was preparing the way for the acceptance of the meaning of the New Being.

The preacher employed the techniques of conversational method of participation to share his idea that bearer of the New Being had to be something more than a "circumcised" or an "uncircumcised" group. While introducing the nature of the New Being which was the "something more," he said,

> But I want to tell you that something has happened that matters, something that judges you and me, your religion and my religion. A New Creation has occurred, a New Being has happened; and we are all asked to participate in it.[176]

Another sample of his conversational method is expressed in his discussion of the "uncircumcised" groups.

> In the first place, you also have your rites and myths, your bit of circumcision; they are even very important to you. But if you were completely free from them you would have no reason to point to your uncircumcision. It is of no avail.[177]

Modification of ideas.--Tillich clarifies some of the old symbols of the Bible and representative concepts in his theology by attaching new current meanings to them in his preaching. The expressions of the theology become religiously and secularly laden with particular associations to groups and movements in society. "Circumcision" in the

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[175] Ibid. [176] Ibid. [177] Ibid., p. 18.

Old Testament had meant a physical religious act performed the eighth day for a male Jewish child. The "uncircumcised" represented the gentiles or other races which had not experienced the ceremonial act of circumcision. Tillich takes these terms suggested by the Apostle Paul[178] and gives them meaning for this day. He said, "Circumcision can stand today for everything called religious, uncircumcision for everything called secular."[179] To the term, "circumcision," he associated the religious rites of Jews, pagans, and Christians; to the term, "uncircumcision," he attached the secular movement of the Facists, Communists, Scientific Humanists, and Ethical Idealists.[180]

In the preaching situation, Tillich omits a discussion of the theories of resurrection. In his theology he was concerned with the concepts of resurrection as an actual body; a spiritual resurrection devoid of the physical body; a psychological resurrection which indicated that the resurrection took place in the minds of the followers; and Tillich's own restitutionary theory which affirmed the indestructible unity of the New Being and Jesus. In the sermon, Tillich concentrated on the meaning of the resurrection as the power of the New Being to create life out of

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[178] Galatians 6:15.

[179] Tillich, The New Being, p. 16.

[180] Ibid., p. 18.

death here and now. The resurrection must happen now in the lives of people or it does not happen. Tillich said, "But resurrection means the victory of the New state of things, the New Being born out of the death of the Old. Resurrection is not an event that might happen in some future, but it is the power of the New Being to create life out of death, here and now, today and tomorrow."[181]

In his theology, Tillich had indicated that the Kingdom of God operates in groups such as the family, the church, and small units in a society to achieve the good. Tillich does not deny this position in the sermon, but he does emphasize the application of the new creation occurring in the individual. The individual, through participation with the Spiritual Presence, is able to influence the direction of the group and thereby participate in the Kingdom of God and history. The difference lies possibly in the place of emphasis. He said,

> But I want to tell you that something has happened that matters, something that judges you and me, your religion and my religion. A New Creation has occurred, a New Being has appeared; and we are all asked to participate in it.[182]

Since the individual is the primary bearer of the New Being, Tillich makes an adjustment in the sermon to the psychological predicament of the individual in search of the New Creation. Man's individual efforts to cease to be

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[181] Ibid., p. 24. [182] Ibid., p. 17.

hostile, to try to appease God, and bring ultimate peace unto himself, inevitably fails.[183] Tillich identified with the growing feeling of hostility in America. He stated, "We all feel rejected and hostile toward what has rejected us. We all try to appease it and in failing, we become more hostile."[184] The ultimate question of concern cannot be answered by "circumcised" or "uncircumcised" methods, but in an inner personal relationship with the New Being.[185]

## The Meaning of Salvation

Similarities of thought.--Man, according to Tillich's theology and his preaching, is separated from fellowship with God. Estrangement is a universal fact and it is manifested in man's bondage.[186] This bondage is universal inspite of man's finite freedom and it usually is the result of his freedom. Man, however, wants to be free from the guilt and negativities of life. Similarly in the sermon Tillich stated, "We are in bondage. It is the evil one--the symbol of the distorting and destroying powers in the world--that keeps us in servitude."[187] In this sense,

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[183] Ibid., pp. 20-21.

[184] Ibid., p. 21.

[185] Ibid., p. 19.

[186] Tillich, Systematic Theology, II, 166.

[187] Tillich, The Eternal Now, p. 114.

salvation means delivering from servitude. The servitude prevents man from fulfilling his destiny with God.[188]

One meaning of salvation common to the theology and the sermon is healing. This concept goes back to the original meaning of reuniting the estranged with the essence of being.[189] Healing became the process of overcoming the split or separation between God and man. In the sermon, Tillich said,

> The word salvation is derived from the Latin word salvus which means heal and whole. The savior makes 'heal and whole' what is sick and disrupted.[190]

The Biblical stories of healing by Jesus are not to be used with an emphasis on the miraculous, but as an indication of a deeper truth of the unity of the mind and body. "They are stories of salvation," Tillich suggested, "performed by Him who was called Savior. In them, it is visible that saving is healing."[191]

Another mutual trend of thought in sermon and theology is that salvation brings a new orientation and direction in the life of a person. Theologically the attention is from the temporary to the eternal, from a self-centered

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[188] Ibid., p. 115.

[189] Tillich, Systematic Theology, II, 166.

[190] Tillich, The Eternal Now, p. 113.

[191] Ibid., p. 116.

life to a God-centered life, from a life of separation and bondage to a life of unity, from a life of rejection to a life of acceptance, from distortion and destruction to creativity and harmony, from negativities to positiveness, from bondage to genuine freedom.[192] "Healed life," Tillich wrote, "is new life delivered from the bondage of the evil one."[193] This new direction enables man to say yes to life.

Modes of adaptation.--The preacher helped to clarify the meaning of salvation and pointed to a decision by negation and comparison. For example, in his discussion of man's deliverance into eternal life, he said, "It is certainly not what popular imagination has made of it, escaping from hell and being received in heaven, in what is badly called 'the life hereafter.'"[194] He spoke of Eternal life as something which goes beyond the modes of time but is also present now. Man is never completely absent from this presence. He later compared the separation between man and God to a wall of guilt.[195] By seeing the likeness and difference, the meaning of salvation had significance for the listener.

Tillich gave new, current meanings in his preaching

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[192]Tillich, Systematic Theology, III, 219.

[193]Tillich, The Eternal Now, p. 120.

[194]Ibid., p. 114.

[195]Ibid., p. 116.

to some of the old Biblical and theological symbols by re-defining and making the meanings applicable to life in the present age. Symbols lose their meaning unless they are made to have some importance for people of this generation. Any of the terms of Christendom such as "love," "grace," "faith," "forgiveness," and the "Kingdom of God" can suffer under stagnation and redundant repetition. These terms, including salvation, have had meaning in the traditional development of the church through its hymns, prayers, liturgies, and sermons.[196] But too often through the years they have lost the power of their relationship to reality. Tillich argued, "But there is only one way to re-establish their original meaning and power, namely, to ask ourselves what these words mean for our lives; to ask whether or not they are able to communicate something infinitely important to us."[197] If a word or symbol has lost its power and cannot be restored to ultimate significance, Tillich suggested that it will die for a lack of vitality.

Modification of ideas.--Tillich adapted his sermon on Salvation very well to the American way of thinking. Americans are not only sold on liberty, freedom, and liberation, but they are strong supporters of the "know-how" of technology and the principles of democracy which are

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[196] Ibid., p. 112.

[197] Ibid., p. 113.

supposed to protect the individual and small groups.[198] In the sermon, Tillich not only frequently used words such as "liberated," "delivered," and "freedom," but he also associated salvation with technology and with political leaders.[199] Tillich associated salvation with the work of small groups and a minority in a nation. He said, "Nations are saved if there is a small minority, a group of people, who represent what the nation is called to be."[200] The saving rests in their resistance against false propaganda, conformity, and hatred as evil. In this manner, Tillich gave significance to the many minority groups of a democracy.

To include additional areas of life Tillich, the preacher, elaborated and expanded the term "bondage" as used by Tillich, the theologian. Theologically, he wrote of bondage as (1) sin of the will and (2) separation from God. He added in the sermon that bondage may include diseases, suffering, and mental disorders.[201] He further suggested that bondage may mean enslavement to technology. He said, "We know the destructive possibilities of technology; we know that it can annihilate all life on earth and bring history to an end. We also know that it can keep man's spirit away from salvation in a deeper and more lasting sense. We know that it can transform man himself into a

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[198]Gorer, pp. 154-57.

[199]Tillich, The Eternal Now, p. 119.

[200]Ibid.

[201]Ibid., p. 118.

thing and a tool."[202] With this type of expanded interpretation, "bondage" and "estrangement" began to have a purposeful meaning for our society.

In the theology, evil is discussed as negatives which live on the distortion of the positives. Evil lives by distorting the truth, and when it is supposed to have no soundness it drifts into nonbeing or nothingness.[203] Tillich in writing of the end of history and the elevation of history into the eternal said,

> In the permanent transition of the temporal to the eternal, the negative is defeated in its claim to be positive, a claim it supports by using the positive and mixing ambiguously with it. In this way it produces the appearance of being positive itself (for example, illness, death, a lie, destructiveness, murder, and evil in general). The appearance of evil as positive vanishes in the face of the eternal.[204]

Notice that in the sermon Tillich apparently gives evil an embodiment suggestive of a personality. He speaks of evil as an enslaving power, but more than that, he talks of evil as the "evil one." He said, "There are many people whom the evil one has enslaved so mightily that the saving power which may work through them has almost disappeared."[205] Tillich continued to explain the meaning of evil in the

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[202] Ibid., p. 119.

[203] Tillich, Systematic Theology, III, 400.

[204] Ibid., pp. 398-99.

[205] Tillich, The Eternal Now, p. 115.

sermon when he said,

> We can say that the 'evil one' is he from whom we pray to be delivered: It is the enslaving power which prevents us from fulfilling our human destiny; it is the wall that separates us from the eternal life to which we belong; and it is the sickness of our being and that of our world caused by this separation.[206]

In the sermon evil seems to assume an embodiment and a personality; however, his additional definitions clarify the meaning. This effort in the sermon, in my opinion, is not an inconsistency with his theology; rather, it represents an effort in communication to reduce an abstract concept to concreteness in a symbol for the audience.

In the sermon, Tillich gave salvation a closer unity. In his theology he had discussed the separate functions of salvation to explain the meaning of saving. In the sermon the various facets of salvation found unity through the works and achievements of grace. Tillich synthesized the work of healing and delivering as one. He said, "Saving is healing from sickness and saving is delivering from servitude; and the two are the same."[207] To illustrate this thought of the need for unity, he referred to the neurotic or psychotic person who has a sickness involving an inability to face life. With the neurotic person, the servitude and the sickness are the same. The preacher unified all manifestations of liberating or healing

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[206] Ibid.

[207] Ibid., p. 114.

in the same source, God. Tillich explained, "All liberators, all healers are sent by God; they liberate and heal through the power of the eternal given to them."[208]

## Character of Salvation

Similarities of thought.--Tillich expresses in both his theology and in his preaching that regeneration is the opposite of sin and estrangement and that it is experienced through participation. The New Creation is the result of participation in divine purposes.[209] Tillich affirmed in his message that it is our destiny to participate in the divine life.[210] Man can participate in the divine presence because it operates in time and space in the here and now.[211] The preacher applied the principle of participation to the preservation of mankind in society. He cautioned, "Unless many of us say to ourselves: through the saving power working in me, mankind may be saved or lost--it will be lost."[212]

The sanctifying power of the New Being is seen in the process of the relationship between the person and the Spiritual Presence. Tillich in his theology projected the

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[208] Ibid., p. 119.

[209] Tillich, Systematic Theology, II, 177.

[210] Tillich, The Eternal Now, p. 115.

[211] Ibid., p. 117.

[212] Ibid., p. 120.

principles of increasing awareness, increasing freedom, increasing relatedness, and increasing transcendence as the development of the relationship of the New Being and man in process toward maturity. This relationship becomes possible through a continuous participation and a direction of the attention toward the ultimate.[213] According to Tillich's preaching, the process involves an attitude of being open to the liberation wherever it is encountered.[214] The process is to be discovered in the work of the bearers of salvation whether personal, church, political, technical, or social leaders, provided they have not cut themselves off from the power of healing. He said,

> Trust in saviors does not mean what is called today faith healing, which is at best psychic sanctification of oneself or someone else. But it means openness to liberation from evil, whenever we encounter the possibility of such liberation.[215]

Modes of adaptation.--Tillich uses the technique of showing the opposite sides of the same coin very effectively in the sermon, "Salvation." The opposite sides of man caught in estrangement and salvation are implied in the choice of scripture which read "Save us from the evil one."[216] Tillich further utilized the technique by explaining the meaning of the Biblical stories of healing; he lamented, "It is

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[213]Tillich, Systematic Theology, III, 235.

[214]Tillich, The Eternal Now, p. 117.

[215]Ibid.

[216]Matthew 6:13.

regrettable that most preaching emphasizes the miraculous character of these stories often using a poor, superstitious notion of miracles instead of showing the profound insight they betray into disease, health, and healing--the inseparable unity of body and mind."[217] He later contrasted genuine healing and liberation with the so-called faith healing which depends on auto-suggestion and magic.[218] And he saw technical development as, on the one hand, a form of enslavement and, on the other, a method of liberation. Tillich spoke of the saving power of technology in spite of the destructive and injurious aspects which are well known.[219] The basic struggle rests within man himself. Tillich observed,

> There is saving power in mankind, but there is also the hidden will to self destruction. It depends on every one of us which side will prevail.[220]

If the positive is to prevail, it would be through individual and group participation in reality. In the sermon, the preacher recreated the character of salvation by encouraging participation. One method of encouraging participation was his use of questions, not only as sign posts and transitions, but as indications of an active engagement in the thought process. For instance, he asked,

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[217] Tillich, The Eternal Now, p. 116.

[218] Ibid., p. 117.

[219] Ibid., p. 118.

[220] Ibid., p. 120.

> What does all this mean to our own lives? When and where do we, ourselves, experience such saving power? When and where are we liberated, healed?[221]

From these questions, he proceeded to guide the listener in a search for the answers. He further recreated the character of salvation by helping the audience encounter the alternatives of estrangement and unity, destructiveness and the saving constructive power. Tillich said,

> The judgment against us which we confirm is our conscience, is the sickness unto death, the dispair of life, from which we must be healed in order to say yes to life. Healed life is new life, delivered from the bondage of the evil one.[222]

Tillich sought to create a unity with the audience by establishing "togetherness" in the process of thought. He endeavored to take the members of the audience where he found them existentially and lead them to the fellowship with God. His efforts toward togetherness were indicated by his statement, "Now let us look at quite a different form of enslavement and liberation brought about by our finitude in this world."[223] He used such phrases as "We come, we shall return, we are saved,"[224] as well as "we know," and "unless many of us say to ourselves"[225] to encourage the cooperative togetherness of thought and feeling.

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[221] Ibid., p. 116.

[222] Ibid., p. 120.

[223] Ibid., p. 118.

[224] Ibid., p. 121.

[225] Ibid., p. 120.

Tillich adapted the character of salvation by simplifying the terminology in the preaching situation. The terms regeneration, justification, and sanctification became understandable to the audience in less dignified, common terms. Regeneration which represents the new eon or new state of things[226] was explained as being "delivered," "saved," "saving power,"[227] and "breaking through the wall."[228] Justification was presented as "being saved and accepted."[229] He used the term "sanctification" once in the sermon to illustrate the distortion of the word by faith healers. Generally in the sermon he talked of the process of the individual participating in the Kingdom of God.[230] The increasing awareness, freedom, relatedness, and transcendence became evident in his discussion of the influence of saving power in the groups, community, nation, and the universe. The theological terms take on new significance through the practical application given to them by the preacher.

Modification of ideas.--Tillich adapts his theological concept of the sanctifying power of the New Being to the sermon situation. To be sure, the basic meaning of sanctification as process is the same in both presentations,

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[226]Tillich, Systematic Theology, II, 177.

[227]Tillich, The Eternal Now, p. 114.

[228]Ibid., p. 120. [229]Ibid., p. 121. [230]Ibid.

but it is also different. In the sermon, the principle of sanctification as increasing awareness, relatedness, freedom, and transcendence are not presented as such; but these principles evolve into an attitude of being open to liberation wherever it happens. The emphasis is on liberation and freedom from evil rather than the continuous direction of attention toward the ultimate.

The basis for the character of salvation working in the individual person found expression theologically as regeneration, justification, and sanctification. To be sure, Tillich's explanation of the relationship with the eternal was consistent with his treatment of salvation in the sermon; however, Tillich, in the preaching situation, extended the work of salvation into many different facets of life. The saving, liberating, and healing power for mankind worked through more than just Jesus, the man. The liberating force can be discovered in priests, physicians, and counsellors.[231]

The terms of the theology receive a new importance and significance through the practical application given to them by Tillich as preacher. For example, salvation receives new prominence as deliverance from servitude. He said, "Saving is healing from sickness and saving is delivering from servitude."[232] Tillich applied this concept to

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[231] Ibid., p. 115.

[232] Ibid., p. 114.

the neurotic or psychotic who in the New Testament sense was demonically possessed and could not deliver himself from the power of compulsion. In other words, he is in bondage, in servitude to the compulsion. Tillich further gave practical importance to salvation by applying it to the American technology. Tillich said, "I want to speak for saving power of the technical control of nature."[233] As preacher he recognized the dangers as well as the saving power of technology in the statement,

> We know that it can transform man himself into a thing and a tool. Nevertheless, in the great feats of technical control we have a break-through of the eternal into the temporal; they cannot be ignored when we speak of saving power and salvation.[234]

Tillich worked for a synthesis among the various steps of healing. He saw a basis for unity between religious efforts and the work of the medical profession. The separation between these fields had arisen because of a misinterpretation of the meaning of the stories about healing. The emphasis should have been on "the inseparable unity of mind and body," rather than "the superstitious notion of miracles."[235] A better knowledge and understanding of the function of healing might have prevented the division between medicine and religion. Tillich recognized the function of salvation as the power of healing in each

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[233] Ibid., p. 118.

[234] Ibid., p. 119.

[235] Ibid., p. 116.

of the areas. He said,

> In both, the power of saving is at work. If we look at the miracles of medical and mental healing today, we must say that here the wall between eternal and perishable life is pierced at one point; that liberation from the evil one has happened in one dimension of our life; that a physician or mental helper becomes a savior for some one.[236]

Tillich found a unity in the work of all saviors and liberators because each savior becomes an instrument through which the divine presence is at work.

The theologian as preacher pushed the character of salvation to a point beyond a personal relationship between God and man in order to achieve a reunion with the world. In this sense Tillich was on the boundary trying to achieve something for everyone. According to Tillich, the self does not exist as a self-contained unit, but is a part of a group, the society, and the universe. Consequently, man's salvation will have an influence on the enslaved ones of his group, and this societal ethical relationship will be a part of a greater healing for the world.[237] Tillich said, "The reunion with the eternal from which we come, from which we are separated, to which we shall return is promised to everything."[238] In this manner Tillich carries salvation from the individual to an influence in the universe and the direction of history.

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[236] Ibid., p. 117.

[237] Ibid., p. 121.

[238] Ibid.

## Ways of Salvation

Similarities of thought.--Tillich emphasized in his theology and stated in his preaching that man cannot save himself. The state of estrangement could not be overcome through methods of self-salvation such as legalism, asceticism, mysticism, pietism, revivalism or the sacramental, doctrinal, and religious efforts.[239] The self-imposed artificial, humanistic methods could not break the wall which separated man in estrangement from eternal life. Likewise, Tillich suggested in his preaching that the source of liberation or healing is God.[240] The healing comes from the other side of the wall of separation. He said,

> Salvation happens whenever the wall is broken through, whenever the sickness is healed. He who can do this is called the savior. Nobody except God can do this.[241]

Man in separation may experience the New Creation by participation in the Spiritual Presence and accepting the acceptance. This participation begins with the grasping of a person by the grace of God. The individual then responds in faith to this grasping by an ultimate concern. In this manner, man's personal center can be elevated to a unity with the divine center.[242] The saving power can

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[239]Tillich, Systematic Theology, II, 80-86.

[240]Tillich, The Eternal Now, p. 115. [241]Ibid.

[242]Tillich, Systematic Theology, III, 279.

therefore, work in the person to the healing of himself and his world. Similarly, Tillich said in the message,

> And if we call Jesus, the Christ, our savior, then we mean that in Him we see the power which heals us by accepting us and which liberates us by showing us in his being a new being--a being in which there is reconciliation with ourselves, with our world, and with the divine Ground of our world and ourselves.[243]

Modes of adaptation.--Tillich used the technique of encouraging the listeners to view the opposing sides of the saving concept. The preacher helped the audience face the difficulties in accepting salvation as delivering and healing. Some of the difficulties were limitations imposed by finiteness and by the minds of men themselves. For one thing, some people do not want to be healed. Another limitation is that even though people may experience the reunion with the eternal presence, they may later lapse into a state of separation or may relapse into a state of mental disorder.[244] Moreover, men get sick and die in existence before salvation is generally experienced. Tillich felt that another limitation to salvation was that people may not desire to be healed or delivered from the evil one. He said,

> This openness is not always present. We may prefer disease to health, enslavement to liberty.[245]

Accepting salvation may force men to accept undesired

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[243]Tillich, The Eternal Now, pp. 120-121.

[244]Ibid., p. 117. [245]Ibid., p. 118.

responsibility. Some people apparently enjoy sickness because it gives them power over the family and friends. Tillich further confirmed a limitation when he said

> One could perhaps say that they cut themselves off from the saving power in reality. For them this saving power would first of all mean opening themselves up to the desire for salvation of body or mind.[246]

In fact, Jesus was not able to break through this particular limitation with many persons of his day.

Modification of ideas.--In his theology, Tillich discussed the weaknesses of the methods of self-salvation, the Christ as savior, and man's reciprocal relationship with the divine. In the sermon, however, he pin-pointed the value of the personal encounter with the Spiritual Presence. The importance of this reciprocal relationship was suggested in Tillich's statement, "But in order to be a bearer of saving power, we must be saved ourselves; the wall separating us from eternal life must be broken through."[247] In other words, the estrangement and guilt must be broken by the grace of God through faith. The saving power operating in our society depends on the individual acceptance of that divine force.

In the sermon, Tillich takes the theological idea of salvation and gives it a world influence. The saving force of mankind evolves from God to man as the center to

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[246] Ibid. [247] Ibid., p. 120.

successively larger circles of influence. The primary responsibility rested on man's response to the saving grace of God. In other words, man himself must first become subject to his own ideas. If the individual is right, he will have an influence on his family, and groups in his society. Tillich argued that nations are healed by minority groups who stand for the right and resist the evil which is detrimental to the nation.[248] He enlarged the circle of the possible influence of the kingdom of God to include mankind as a whole. The future of the world depends on the saving groups which cross national boundaries.[249] America must play a vital role in world salvation. Ultimately, however, the liberating force resorts back to the individual's acceptance or rejection and consequent participation in the saving power. Regarding the preservation of mankind, Tillich suggested, "But it may depend on the saving power effective in you or me, whether it will survive."[250] This type of enlarging development enabled Tillich to show the relative expanding values of salvation.

The principle of salvation was amplified, as compared with his theology, to show specifically its effects on a nation and, consequently, the effect on history. Tillich had indicated his belief in a horizontal interpretation of history which implies that history does not

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[248] Ibid., p. 119. [249] Ibid., p. 120. [250] Ibid.

repeat itself because the operation of the New Being in the history is non-repeatable. In the sermon, Tillich argues that nations can be saved. Whether a nation can be saved depends on small groups who are willing to resist the evils of "the anxiety produced by propaganda, the conformity enforced by threat, the hatred stimulated by ignorance."[251] Salvation of the nation is not only resistance of evil, but it is a positive force in the minds of men. He stated, "The future of this country and its spiritual values is not dependent as much on atomic defense as on the influence such groups will have on the spirit in which the nation will think and act."[252] Tillich extended the operation of the same principles to mankind.

In the sermon, Tillich found some new bearers of salvation. Technology and political leadership of the nation were significant additions which were discussed in preaching. Tillich extended the process of salvation to include technology and the political leadership. He recognized the value of the criticism that technology was considered as an enslaving force which makes man a tool among things and that there were destructive possibilities in technology.[253] But he argued that technology has a saving power as well. Technology has liberated man from drudgery, grinding limits in time and space, and from many

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[251] Ibid. [252] Ibid. [253] Ibid., p. 119.

evils.[254] In spite of its enslaving tendencies Tillich said, "Nevertheless, in the great feats of technical control we have a break-through of the eternal into the temporal; they cannot be ignored when we speak of saving power and salvation."[255]

Tillich saw the work of salvation in political leaders. In some periods of history, the political leaders were called saviors because they helped the people overcome enslavement, misery, poverty, and war. The liberating phase of salvation was evident in conquerors whose purposes were to give freedom and better the welfare of the people. The real healing of salvation in the political world, however, has to come through the influence of the New Being on the thinking and acting of the leaders.[256] Tillich was, therefore, pushing salvation beyond the ordinary confines of personal religion within the church to include some of the work of society, as well as political and intellectual history.

Most of Tillich's preaching ideas harmonized with his theology. In the sermons, however, he was able to encourage the listeners to think with him and consider both sides of a concept. By reducing his ideas to a lower level of abstraction and presenting them in simpler terms, Tillich achieved participation and created a togetherness in the

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[254] Ibid. [255] Ibid. [256] Ibid., p. 120.

thought process. As a result, his ideas received significance for all of life and history. He was able to achieve a unity in preaching by fusing most of the areas of life into a common bond of truth.

Tillich brought hope to his American audience by relating his ideas to their conditions. His message enabled the listeners to reshuffle their values, make personal adjustments, and apply his concepts to the social and political world. His American friends could take new courage because his messages of hope extended into all realms of culture. Tillich's identification with the drives, desires, and search for truth opened doors for the reception of the gospel. Through the impact of the spirit, man's tempora- concern and gods could be replaced by an ultimate concern. The ways of salvation could merge into the divine salvis to bring healing and peace to a frustrated, estranged people.

# CHAPTER VII

# CONCLUSION

Tillich's search for truth and the meaning of life took him beyond the ordinary circles of thought. He experienced many different significant concepts, but really did not feel completely satisfied with any. He crossed the boundary in search of a synthesis which could bring all truth into a coherent, consistent relationship with his system. This final chapter, therefore, will deal with the boundary of Tillich's life, the boundary of his theology, the boundary of his preaching, and the boundary of new frontiers.

## Boundary of Tillich's Life

Tillich's destiny and his ontological freedom converged to make him what he became. Out of the midst of conflicts, polarities, and inherent difficulties, the personality of Paul Tillich emerged to command the respect of people of many nations. Gradually, but certainly, his life was forged on the anvil of controversial existence. Basically, Tillich found the meaning of life through the structures and conflicts in relation to the eternal. As a

thinker, he refused to be satisfied with the status quo of existence, since such an existence portrayed a vegetable type of life. The challenges for progress, personal development, and achievement were to be discovered on the boundary between controversial and changing concepts. From these tensions, Tillich developed premises which governed his interpretation of history and theology.

Tillich began his encounter with life on the boundary from a double inheritance between two converging influences suggested by an authoritarian ministerial father and an understanding mother. The tension between the regard for authority, duty, personal sin, and tradition of East Germany, and the democratic feeling of West Germany kept Tillich searching for the meaning of truth. Later, Tillich found himself on the boundary between the city and the country, between the privileged class and the working class. He learned early in life that he could not devote himself to practical matters and become a worthy intellectual. He seemed to know his destiny, however. He said, "I never doubted--nor did any one else--that I was destined to a life devoted to intellectual rather than practical matters."[1]

Intellectually, Tillich discovered the tensions in many facets of life. Both imagination and reality

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[1]Tillich, On The Boundary, p. 30.

contained insights into truth, but the one conflicted with the other. If pure reason is the height of philosophy, then philosophy fails to give the final answers because of the impasse within reason. In his own life he labored through heteronomy to gain finally the freedom of autonomy; however, the real meaning of life was to be discovered on the boundary between them. Since philosophy did not give the satisfying answers, Tillich found himself on the boundary between philosophy and theology for the remainder of his life. As a theologian, he began to discover that life had its alternatives between autonomy and heteronomy, freedom and destiny, formalism and emotionalism, individualization and participation, as well as the apparent conflicts between the secular and the holy, religion and culture. Many of these conflicts resulted from the structures of man; consequently the meaning of existence must be discovered in relationship to these ontological controversies in confrontation with divine participation.

When Tillich came to America, he encountered further conflicts. At the crossroads of the world at Union Theological Seminary, he was aware of the differences between nations. Even though Western European culture and American culture were similar in many respects, there were still marked differences. Tillich struggled for years with the problem of communicating to the Americans.

However, he enjoyed the American zest for living, the freedom, the participation, and activity of the American way of life. The Americans and the Europeans had the common element of existence, estrangement, and structures of conflict. Because life was full of controversies, Tillich concluded that it had been his fate to stand between alternatives which meant that he was not completely at home in either.[2]

## Boundary of Tillich's Theology

While Tillich was in America, he became increasingly on the boundary between existing theologies. In many ways he was both a part of the various theological concepts and at the same time separate from them. He was in and out of the range of different theologies and as a result, it was difficult, if not impossible, to classify him specifically with any particular theology. Tillich's orientation in German philosophical idealism gave him a common basis to find much in common with liberalism. Tillich could accept portions of Biblical criticism, some of the changing attitudes toward science, some of Schleiermacher's immanence and indwelling presence of God, Hegel's idea that revelation must be an historical event, and Ritschl's emphasis on the Kingdom of God in action. Tillich rejected, however, Liberalism's emphasis on the

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[2]Tillich, Interpretation of History, p. 3.

positive good nature of man and continued growth toward a better life, as well as the unending efforts to establish the historicity of Jesus Christ. Tillich could accept some of the values of the humanistic effort regarding rationalization and self-actualization. He, however, felt that humanism failed in that it was limited to the lower part of the theological circle and did not take into consideration the transcendence of God and the eternal; consequently, he rejected human accomplishments as sufficient guides to faith and morals. In Neo-orthodoxy, Tillich could find common ground with Reinhold Niebuhr's idea of sin as pride, turning away, and rebellion against God. He reacted, however, against the Barthian emphasis on the word. As a theologian, he respected the Thomistic emphasis on transcendency and man as sinner, but he rejected the argumentative rationality, the dogmatism, and the traditional limitations imposed by the church. Fundamentalism believed in a spiritual encounter with the divine, but Tillich opposed its emphasis on literalism, traditionalism, authoritarianism, and revivalism. As these theological groups encountered each other, many of them began to make room for the validity of other positions. This effort has encouraged a movement toward a cooperative, understanding ecumenicity in Protestantism today.

As a theologian, Tillich was operating on the cutting edge of spiritual, cultural, ethical, and social

concerns to determine the meaning of existence. In order to develop a system which would subsume the many truths and values of other theologies, Tillich had to be on the boundary of the conflicting edges between them. Tillich did not find any of the existing systems entirely satisfactory; whereas all laid claim to truth, Tillich concluded, according to his Protestant principle, that no institution or group can claim a monopoly about the divine. The truth regarding man and history probably lay somewhere in the struggle between opposing concepts.[3]

Tillich's theology evolved out of the encounter of philosophy and theology. In fact, as a professional teacher, his life operated on the boundary between the two disciplines. Fundamentally, philosophy searches for the meaning of being. Tillich's philosophy reached beyond the analytical school to the ontological and existential meaning of human existence. As an existentialist, he was concerned with the human dignity, misery, and predicament in time and space; consequently, he was led into the consideration of the problems of anxiety, meaninglessness, dehumanization, objectivity, and freedom.[4] Tillich was more of an existentialist and an ontologist than an essentialist and cosmologist. Philosophy reaches its highest level

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[3]Tillich, On The Boundary, p. 15.

[4]Tillich, The Courage to Be, pp. 143-45.

of achievement through pure reason; however, Tillich showed the conflicts and the impasse within reason and this pointed to the need for revelation.

Tillich sought to present not necessarily an amalgation of materials, but rather a new approach in the realm of theology. He avoided the methods of proof normally used in naturalistic theology by traditional theologians. He felt that these theologies presented neither proofs nor arguments, but indications of man's search or quest for the Divine. Usually the method of proof served to establish what is already known. Tillich stood rather between philosophy and theology in an effort to unravel the ontological and epistomological problems involved in theological thinking with its consequent relevancy to philosophy. On one hand, philosophers have been concerned with introspection and subjective analysis of existence. On the other, they have sought to be objective and confine their efforts to concepts which can be verified and proved. McKelway wrote, "Against both of these lines, but combining aspects of both, Paul Tillich vigorously asserts the classical and medieval doctrine of ontology."[5] The Greek classical tradition had offered a view which gave some ontological answers, but it was left for Cusanus and Bruno in the sixteenth century to offer an explanation

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[5]McKelway, The Systematic Theology of Paul Tillich: Review and Analysis, p. 61.

which appealed to Tillich. The problems of being and knowledge seem to be clarified through the formulation of the coincidence of opposites. The common ground of knowledge of these opposites and polarities had to be in their ontological relationships in the unity of being. The ontological concepts become the foundation of Tillich's philosophy. The rational structure of their ontological unity he calls the logos. The unity of being also helps to solve the epistomological problem of the split between the knower and the known to make knowledge possible. Tillich is to be commended for his historical knowledge, constructive thinking, and laying a solid foundation for his theology.

As a theologian grounded in existentialism and ontology, Tillich sought to correlate theology and philosophy. Even though theology was rather limited by the events of revelation, it still was able to give the answers to the questions arising from the predicament of man. Tillich recognized that theology and philosophy are separate areas of study yet they converge in the realm of the ultimate concern. Conflicts may occur within a given discipline, but there need not be any fundamental conflict between them.[6] From his position on the boundary, Tillich realized that the two disciplines supplement each other.

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[6]Tillich, Systematic Theology, I, 27.

> As a theologian I have tried to remain a philosopher and vice versa. It would have been easier to abandon the boundary and to choose one or the other. Inwardly this course was impossible for me. Fortunately, outward opportunities matched my inward inclinations.[7]

Even though philosophy and theology can never be completely harmonized, Tillich endeavored to pull them closer together and bridge the gap through his discussion of truth as related to the universal logos and the concrete logos.[8] He tended to draw the various sides of a situation into an all embracing logos philosophy.

Tillich's theological system evolved from an encounter with many theologies, the inadequacies of existence, and his effort to find suitable answers to the problems of life. He utilized the Protestant principle and the theological circle to explain man's relationship with the divine. A theological system, in Tillich's opinion, must satisfy two basic needs which were "the statement of truth of the Christian message, and the interpretation of this truth for every new generation."[9] Thus, a theological system must move between the temporal truth and the eternal. Based upon his philosophical background, his orientation in theology, the interaction between the predicament of finiteness, and the eternal, Tillich, consequently,

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[7]Tillich, On The Boundary, p. 58.

[8]Tillich, Systematic Theology, I, 28.

[9]Ibid., p. 3.

preferred an apologetic theology which sought to give answers to the questions of existential circumstances. Tillich developed a method of correlation out of his boundary experiences between philosophies, the various theologies, and his constant awareness of the interaction of eternal truth and the changing experiences of people. The purpose of correlation was to achieve a synthesis or union between the Christian message and the existential situation.[10] The system sought to correlate finite existence with divine manifestations, questions with answers, and situations with the Christian message.[11]

Tillich's system was built upon the "ground of being," reality, truth, or "being itself." This truth or reality which was often beneath the surface, reached into every phase of life, and provided the basis for a synthesis or union between apparent and actual conflicts. For example, Tillich argued that the conflicts within reason can only be solved through theonomous love. Love as an expression of truth enabled Tillich to subsume all phases of truth, knowledge, and wisdom. From the sources of the Bible, church history, and experience, Tillich developed the norms into a unified consistent system of thought for his Systematic Theology. From these sources, Tillich

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[10]Hamilton, The System and the Gospel, A Critique of Paul Tillich, p. 116.

[11]Tillich, Systematic Theology, I, 8.

recommended an experience of the New Being as our ultimate concern.

## Boundary of Tillich's Preaching

Tillich's system of thought, his background of knowledge, and his insight into the structure of man gave him acceptance with divergent audiences. Amazingly enough, he was successful with various groups. Part of the success came as a result of his awareness that he was on the boundary between the intellectuals, the students, an international audience, and the common man.

On the one hand, Tillich felt at ease in the encounter with the students and faculties of universities. His messages appealed to professionals such as teachers, philosophers, theologians, scientists, doctors, scholars, and business men. By crossing the border into many areas of study, he was able to challenge the minds of the respective disciplines. His interest reached beyond the national boundaries to gain a respect with an international audience. He was known as an apostle to the intellectuals and sought to interpret the Christian message in a new way for them. On the other hand, the common people of the nation received strength and help from his preaching. Groups across the continent met to study his concepts. He seemed to have an understanding of the situation of the man in the street and, consequently, his messages gained an acceptance with mankind.

The explanation for Tillich's success with different levels of people is to be found in his experiences on the boundary with the various groups. His Western European contact with the workers, the bourgeois, the soldiers, the man in the pew, the socially elite, and the mundane combined with his intellectual training and teaching in several of the best educational institutions of two continents prepared him to find a synthesis and a common denominator within mankind. From the boundary, Tillich discovered common elements in all audiences. He recognized that people are subject to the categories of finitude; they experience frustration, fear, despair, anxiety, and the guilt of estrangment. The common denominator was in the nature and structure of man. Tillich, therefore, addressed himself to the conflicts in the structure of existence, the predicaments of mankind, the inherent awareness of emptiness, loneliness, anxiety, and guilt. He sought to bring new meanings to life by interpreting God's love as a way to experience unity. Because of his knowledge attained from the boundary, Tillich's messages found acceptance with the intellectuals, the students, the international audience, and the common man.

The purpose of preaching was to communicate the Christian message as an answer to the predicaments of mankind. Basically, Tillich tried to clarify the theological concepts for the audience. Through the Christian message,

the walls of estrangement could be broken so man could find peace, assurance, and be reunited into the fellowship of God's love. The possibility for a synthesis between existence, separation, and "being itself" was to be discovered in the mediator, Jesus as the Christ, who Himself was on the boundary between God and man. Tillich's purpose in preaching was to free the listeners from misconceptions, encumbrances, stumbling blocks, and barriers, so people could be at liberty to accept or reject the good news of the gospel. Tillich proposed to present the message of love, acceptance, forgiveness, reconciliation, and healing in a positive manner so that persons who accepted the message could become active participants in the Kingdom of God.

In the communication of the gospel, Tillich was on the boundary between his theological ideas of his system and the concepts held by the audience. In order to bridge the gap, Tillich devised some basic principles of operation which he felt would help bring a union between the estranged and God. Basically, as a preacher, he started ontologically with self, with man in his predicament, and endeavored to lead the listener in a process of thinking to a decision for truth. Fundamentally the preacher, according to Tillich, must first understand the nature of man including his finiteness, estrangement, the structures of conflict, ambiguities, the Imago Dei, and man's freedom

to respond to the confrontation of the divine. By holding the structures of existence before the audience, Tillich created a mirror-like effect to assist each man to discover self-knowledge and, thereby, realize the need for eternal help. Out of these conflicts developed concerns, interests, feelings, and approaches to truth. Secondly, by associating and identifying with these concerns, feelings, and approaches, Tillich developed a togetherness and mutual respect in searching for the truth. The freedom of this relationship produced a dynamic interaction of ideas on the journey to the Christian theological answers.

The third and fourth principles were participation and decision. Participation means taking part. It is like crossing from one circle of knowledge to another; it is being a part and yet being separate.[12] Participation was essential for effective preaching.[13] Tillich sought to create this involvement through the use of questions, alternatives, delaying insights, indirection, viewing a concept from different points of perspective, contradictions, and simplification of language. All of these methods were pointed to the end that the listener would be free to make a decision. Tillich argued that the Christian gospel was a matter of decision. The listeners should be shaken from

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[12]Tillich, The Courage To Be, p. 88.

[13]Tillich, Theology of Culture, p. 204.

their complacency and be free from needless barriers, customs, dogmatism, false obstacles, and misconceptions, to make a decision regarding the gospel. Tillich constantly felt himself on the boundary between his theological ideas and the audience. On this boundary, he tried to bring a synthesis and union through the principles of understanding, identification, participation, and decision.

Tillich's range of rhetorical strategy evolved from his boundary experiences and understanding of the structures of existence. Fundamentally, in his preaching, Tillich moved from finite existential questions to theological answers. Tillich was faced in his preaching with the polarity of detachment and involvement. On the one hand, should the listeners be allowed to retain a detached, objective analystical attitude or should they become involved intellectually, emotionally, socially, and participate actively in the search for truth? On the continuum, Tillich realized the values of detachment and objectivity, but he argued for involvement and participation. Further, preaching experiences on the boundary were derived from conflicts between the abstract and the concrete, theory and practice, the unknown and the familiar, precept and example. He placed the listeners invariably in the structures of conflicts of reason, polarities, and ambiguities such as freedom and destiny, dynamics and form,

individualization and participation, finite and infinite. By placing the members of the audience in these conflicts, Tillich could make the listener become aware of the frustrations, fears, anxieties, despairs, the emptiness, and loneliness of existence. Out of this complex situation, Tillich often showed by the method of residues the weaknesses and futility of many positions as he prepared the people to accept the truth of his system.

The meaning of life demonstrated in preaching emerged from Tillich's understanding of the alternatives and conflicts of life. Truth was somehow discovered in the conflicting struggles between good and evil, being and nonbeing, existence and essence, injustice and justice, separation and reunion, sickness and health, sin and salvation, the human and the divine. Tillich found the meaning of life in the synthesis made necessary by the principle of contradiction and opposites. In the synthesis, the principle of God's love produced the unity.

Tillich's ideas in his preaching were consistent with the concepts of his theological system. All thinking should be structured thinking within a system. Tillich's system was inclusive and comprehensive in that ideas of any discipline could be related to a common source which he named the "ground of being," the "depth of reality," "truth," and "being itself." This common source subsumed all manifestations of truth whether encountered through

controlling or receiving knowledge and tested experimentally or experientially. Regardless of the method of reception or testing, Tillich related all truth to the same source. Consequently, he could develop a consistency and wholeness which helped to minimize the conflicts in many of the areas of knowledge. Basically, his preaching and his theology were consistent with this system of thought.

When the theological ideas were presented in the preaching situation, they often assumed a modified appearance. The fundamental concepts remained the same, yet the appearance was different. The sameness and difference signified the consistency and the effort at adaptation from theological abstractness to a concrete expression of faith. The sameness and differences evolve partially because of the nature and structure of people, the centrality of truth manifested in different phases of life, the cultural behavior patterns, values, and thinking process of an audience. Many of the adaptations and much of the search for new meanings were, therefore, oriented to the American culture. For instance, polytheistic gods became concerns; bondage included disease, suffering, and mental disorders; technology became a means of salvation, the circumcised signified the religious influence while the uncircumcised signified the secular life.

Tillich further acculturated his theological ideas

by attaching his concepts to the conflicting, ambiguous, structural experiences shared by Americans. He recognized the values of the American philosophies of pragmatism and realism, however, he pointed the listeners from these values to a greater depth which could be discovered in theonomy. Tillich associated his ideas with the American drives for education, aesthetic appreciation, pleasure, success, accomplishment, fairness, human dignity, the challenge of the underdog, and the security of the minority. His appreciation of freedom, a courageous spirit, and the American capacity for constructive and practical thinking helped him to modify his views. He sought, therefore, in his messages to eliminate incumbrances, encourage participation, and decision making. Tillich saw God actively at work in the American culture through groups, individuals and churches. He understood the American jungle of frustration, fear, despair, loneliness, disappointment, and discouragement. Herein, he traversed the social strata to discover a common denominator which enabled him to point all people to a theonomous fellowship. Fortunately, Tillich discovered God's saving activity in American medical healing, technology, education, political and structural forces.

The theological ideas, reduced to the level of preaching, seemed to become democratized as Tillich created a togetherness, a sharing, and a participative atmosphere. The spirit of his sermons grasped the tone of American

thinking in a way that Tillich could adjust his theological concepts to practical living in social, economic, and political conflicts. He was able to spread truth into a broader perspective of life and at the same time subsume all manifestations of truth unto his central theological premises. Tillich's ideas gained power as he fused concepts and categories in his messages. In a sense, the cluster of theological conflicts was directed toward a synthesis and union in his preaching. His sermon presentation encouraged a stronger personal participation than his theology. Tillich seemed to be concerned with a reciprocal and personal relationship for each person in the new creation. An immediacy and urgency as well as opportunity for decision permeated his preaching as Tillich tried to achieve something for everyone. His ideas were empowered with a spiritual impact through his use of language, imagery, and the power of love. Even though in his preaching Tillich avoided a direct confrontation, an argumentative atmosphere, and self-exaltation, he was able to point people to the discovery of the New Being by recreating the meaning of truth, synthesizing polarities, reinterpreting symbols, pointing from bondage to freedom, from sin to salvation, and from estrangement to reconciliation. In the preaching, Tillich adapted his theological ideas to reach into the church, community, nation, and history itself.

## Boundary of the Frontiers

Tillich lived and died on the boundary between the conflicting forces of existence. He seemed to be destined by his own freedom for an intellectual encounter between opposing concepts. In the midst of the struggle, the conflicts, and ambiguities, and polarities, Tillich sought the meaning of life in unity, synthesis, and the "ground of being." As the preacher and theologian lived on the boundary, his continued influence on the frontier was on the boundary of philosophy, theology, preaching, heresy, and synthesis.

Tillich understood the Western European and American cultures very well. Many of his theological ideas were adapted to the American values and cultural patterns. In the last few years of his life, however, Tillich became especially interested in the culture of other people, such as the Japanese. The theologian's last lecture, given October 12, 1965, was entitled "The Significance of the History of Religions for the Systematic Theologian." In this lecture, Tillich proposed what he called a "dynamic typological approach" in which he suggested that a place of beginning with other cultures would be to find the particular and unique manifestations of the holy.[14] Mircea Eliade stated, "In the course of that superb and moving lecture,

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[14]Tillich, The Future of Religions, p. 8.

Professor Tillich declared that, had he time, he would write a new Systematic Theology oriented toward, and in dialogue with, the whole history of religions."[15] His Systematic Theology had been directed toward mankind and his preaching more toward the scientific, technological, and secular western mind coming to grips with existential problems of man.

Tillich saw the need for a new theology which would consider not only the existential crisis and vacuum of western societies but would include primitive and traditional religions of the world.[16] Consequently, Tillich developed a new interest in the religions of mankind; he was on the frontier of various cultures to discover the existential meaning of history. Unfortunately, his departure prevented an extensive exploration in the world arena. Tillich felt that certain presuppositions were essential in an encounter with the world religions. In the first place, revelatory experiences are universally human. Through revelation, a revealing saving power has made itself known in all religions. The revelations must be received by man in finiteness. Regarding the significance of the history of religions, Tillich said, "It involves the belief that there are not only particular revelatory

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[15]Mircea Eliade, "Paul Tillich and the History of Religions," in Tillich, The Future of Religions, p. 31.

[16]Ibid.

experiences throughout human history, but that there are revelatory processes in which the limits of adaptation and the failures of distortion are subjected to criticism."[17] Tillich further projected the idea that there may be a unifying factor among the many religions which would make possible a concrete theology with a universal significance. This unity would harmonize the culture with religion and the sacred with the depth of the secular.

Tillich's emphasis on the ontological approach to self-knowledge, placing the listener in the structures of existence and conflict, sharing cooperatively the thought process, involvement and participation rather than detachment--all would help the modern minister to achieve greater depth and acceptance in his ministry. To be sure, on the frontier, Tillich enshrined his ideas in an intellectual as well as a spiritual atmosphere directed toward a decision. Tillich was concerned with reinterpreting the symbols of the faith for his generation and giving theological answers for the questions of estrangement and existence. Because of Tillich's existence on the boundary, he continues to be criticized from many different points of perspective. These criticisms were leveled at him because of his philosophy, his theology, his preaching, and some possible

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[17]Tillich, The Future of Religions, p. 81.

heretical tendencies.

## Philosophy

It is generally conceded that Tillich was influenced by Plato, Hegel, Kant, Ritschl, Schelling, Heidegger, Keirkegaard, and Scheliermacher. The German classicist helped him discover a synthesis between Christian tradition and classical culture. He apparently was influenced by Schelling's system on idealism which included the concept that thought precedes being and realism. Being is the antecedent of thought. Tillich, no doubt, absorbed somewhat favorably Schelling's movement of all things and thoughts on the fall and salvation.[18] In Tillich's search, he was probably led from Hegel's "a priori" and pure thought to Schopenhauer's empirical approach to reality. Regarding Tillich's language, Heywood Thomas reported, "His language is thoroughly Hegelian and there are traces of Plato and Aristotle and the great medieval thinkers."[19]

Tillich has been criticized because his philosophy does not include the results of scholarship of the past four decades. There is evidence that Tillich was well versed in traditional, ancient, and medieval philosophy, but lacked information and understanding of recent philosophical development.[20] He has been accused by Father

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[18]McKelway, p. 63.

[19]Thomas, Paul Tillich: An Appraisal, p. 180.

[20]Ibid., p. 198.

O'Conner of being a lover of philosophers rather than being a distinct philosopher himself. Thomas points out that his description of philosophy is in a way, an expression of his own anxiety to find some element common to theology.[21] This latter criticism seems a little extreme. Tillich did recognize the value of philosophy in describing the human situation. It is in the cognitive approach to reality with the logos character where the questions of being are asked. Ontology, therefore, for Tillich is the very core of philosophy. Freeman says,

> Philosophy is concerned with structures which make experience possible. It examines the structures which make reality a whole, a potential object of knowledge.[22]

This approach opens the door for a theology which is based on a personal commitment and implies an "a priori" experience.

## Theology

The method of correlation is essential to Tillich's theological system. He sees it as an apologetic effort with the function of answering the questions arising from the human situation. He explains the questions and answers must effect each other yet remain independent. "For

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[21] Ibid., p. 203.

[22] David Hugh Freeman, Recent Studies in Philosophy and Theology (Grand Rapids, Michigan: Baker Book House, 1962), p. 151.

Tillich, the content of revelation has remained the same while the form of revelatory answers has been conditioned by the question it answers."[23] This indicates that the questions are inspired by the answers or that a portion of God is within a person instigating the quest for God, otherwise, there would be no search. This poses the question of whether Tillich's questions really arose out of the situation or were they presupposed by the possible answers?

> In short, the main difficulty with Tillich's method of correlation and with the structure based upon it is that he seems to allow philosophy in its analysis of the human situation, an autonomy, which is not rooted in theonomy.[24]

Consequently, this approach formulates the questions, and G. F. Thomas contends that questions determine the form of the answer of theonomy.[25] Tillich would argue that man has a natural capacity described as depth of reason to apprehend the divine. The correlation necessarily rests on the thesis that revelation takes the form of the question, yet remains independent in content.

In the Systematic Theology, it seems to me, Tillich accomplished his purpose in presenting the "method and structure of a theological system written from an apologetic

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[23] McKelway, p. 47.

[24] Kegley and Bretall, p. 103.

[25] Ibid.

point of view and carried through in a continuous correlation with philosophy."[26] He followed in his theology and his preaching the basic procedure of discovering the questions which arise from the ambiguities of man's estrangement; then he sought to give the theological answers to man's existential problems. His efforts toward correlation of philosophical and existential questions and theological answers governed his organizational structure, his treatment of categories, the functions of life, ambiguities, and the possible unity under the impact of the New Being. His purpose and organization also determined the choice of materials from his breadth of intellectual background in social, artistic, philosophical, psychological, theological, and historical areas.

Tillich's position on the Bible is relatively clear; however, he has been criticized on his limited use of it. The Bible was probably the most important source for theological development. Although Tillich disagreed with Orthodox Biblicism which made it the only source, although he recognized the contributions and weaknesses of the historical critical approach to the study of the Bible, although he denied the supernatural manifestation and spoke of much of the Bible in terms of symbols, he still felt that it contained the original documents upon which Christianity and the Church have been built. He

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[26]Tillich, Systematic Theology, I, vii.

regarded the Bible, not as a myth or a literal history, but as a set of symbols and accounts relating the story of the New Being. He accepted Biblical criticism as a method, but strongly rejected the unnecessary effort to discover the historical Jesus behind the narrative of the Bible. He recognized the Bible as fact and as interpretation, but resented the efforts of radical Biblicism which endeavored to force a narrow denominational interpretation on others.

Since Tillich considered the Bible as one of the important sources for theology, it was somewhat disappointing that he referred to it so little. The Bible as the key source of the revelation and event of Jesus as the Christ, surely deserved greater utilization in his theology as well as his preaching. In discussing this problem, George Thomas said,

> Not only can the language of the Bible often give more vivid and moving expression to a theological doctrine than the abstract language of philosophy; but also reference to the Biblical basis of a doctrine can give a great assurance of its Christian character.[27]

If the final revelation of Jesus as the Christ is given in the Bible, it would seem that frequent references to its concepts would have added strength to his position.

Tillich's doctrine of God has the strange appearance of being deduced from his analysis of ontology rather than from revelation. True, the revelation of God has come through Jesus as the Christ, but there are few assertions

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[27]Kegley and Bretall, p. 95.

based on the acts of God in Christ. It is more an *analogia entis* on the basis of unity of being in Christ. It would appear that God's revealing act must precede and form the basis for an analysis of his being.[28] This phase of development is lacking in his theology.

## Preaching

Although Tillich was not known as a great preacher and probably will never be considered such, nevertheless, from the boundary he has been on the frontier to help ministers to greater effectiveness. His efforts in thorough preparation, holding to the Protestant principle, staying within the theological circle, and understanding man in predicament can all be recommended to the preacher today. Tillich opposed revivalistic preaching which seemed to reinforce the status quo; he also opposed intellectual detachment which avoided ontological experiential relationship with the divine. Because of his boundary experiences, he produced an approach to preaching which probably will continue to be on the frontier.

Tillich is to be commended in that he helped to free the modern preacher from cosmological necessity. According to Tillich's approach, a minister should not spend his time collecting factual evidence to establish the presence or existence of God. Preaching should be directed to the structural conflicts, the inner feelings, the existential predicament in order to prepare the listener for the

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[28]McKelway, p. 142.

theological answers. Every man, because of the imago dei, knows ontologically that God is. Every member of the audience has built within his nature a source of intuitive knowledge regarding the divine. This intuitive information, however, must be tested by reasoning.

Tillich's approach to preaching was not one of condemnation where the listeners were bombarded with a barrage of tantalizing oratorical verbosity, but his sermon was an effort to understand man in his frustrations and conflicts. Tillich encouraged a genuine acceptance of the listener regardless of his predicament. He advocated an acceptance through love as contrasted with a "holier-than-thou" attitude. He contended that an acceptance of man would assist a minister in leading the listener to a decision for the Christian message.

Tillich's preaching may be criticized from several points of perspective. From the argumentative point of view, his sermons are lacking in certain types of evidence. For instance, there are very few quotations from authority, practically no statistics, and even the utilization of developed examples is somewhat limited. A person skilled in inductive and deductive reasoning would likely be disappointed with his ontological approach which begins with an internal awareness of being. The Barthians would criticize his basic view of the scriptures and his limited use of Biblical materials. The fundamentalists would argue with his de-emphasis of revivalism, his lack of revivalistic

fervor and his emphasis on symbolism. Many groups would probably question some of his reinterpretations of the traditional Christian symbols.

In order to be effective, the contemporary minister may do well to follow Tillich's formula for effective communication. The challenge of today's minister is not only to know Biblical and theological knowledge, but to be able to understand the multiplicity of problems which his audience experiences. The preacher should identify with the feelings, conflicts, and desires for work, pleasure, truth, and success. Effective preaching depends upon the active participation of the whole man. Tillich tried to achieve participation through questions, conflicts, disturbance of complacency, and keeping an impasse before the audience. He led the people toward a decision by the method of residues, consideration of alternatives, and the synthesis involved in a spiritual impact.

Tillich implied that the message of the gospel must be presented in current terminology or at least the old concepts must be given new meaning which would be appropriate to a modern culture. In this manner, the secular assumed marks of the holy, the culture manifested the religious, and doubts became the beginning of faith. Theonomous courage began in conflict and emerged in synthesis. Tillich was thereby able to broaden the minister's view to look beneath the apparent and seemingly real, to discover the depth of reality in all life.

The strength of Tillich as a preacher rested in his ideas, his system, his approach to an audience, and his formula of communication. He was successful because of his educational preparation, his understanding and identification with man, his ability to solve personal and social problems, his respect for the audience, and his association with the many values of the American culture. Tillich fused his appeals effectively into his materials. His logical, pathetic, and ethical appeals were consistent with his understanding of reality. For instance, he avoided the shallow emotional appeals in preference for the depth of love in the Kingdom of God. Certainly his participative efforts to bring social, intellectual, and spiritual service enhanced his force of empathy. Tillich's honesty, wisdom, accomplishments, devotion to truth, and his willingness to consider various concepts enriched his ethical relationships. In many ways, Tillich stood alone and remained on the boundary in his preaching because few ministers possessed his destiny, innovations, and deep concern for truth.

## Heresy

Tillich's theological system could not be equated entirely with any of the prominent theologies. To be sure, most of the theological groups could find points of agreement and points of differences with Tillich. He was both within and without the thinking of many theologians. As a result, he found himself, according to certain standards, on the boundary of heresy in some areas such as the existence

of God, the place of freedom in relation to sin, the creation, and the resurrection.

Tillich's position that God does not exist has aroused the cry of heresy. The opposition to this position has often been the result of misunderstanding. Tillich simply meant that "being itself" cannot be confined or reduced to the existence signified by the categories of finitude. He felt that to argue "God exists" is to deny Him. Tillich substituted the loving ground of all things for the finite meaning of existence. God is "being itself" and as "being," He is beyond essence and existence. To say He exists is to limit Him to finitude. This explanation involved a semantic problem which must be understood in relationship to Tillich's thought. The common understanding of the term, "exist" is "to be." In this sense, Tillich's statements may be questionable. Father Tavard gives the following criticism of Tillich's analysis of existence. He says that Tillich projects a loaded argument. He is guilty of petitio principii. In other words, his questions are guided by the answers which he will give.[29]

The theologian apparently encountered some difficulty in his discussion of the sin and freedom. The wholesome fellowship of God's creation is broken by the actualization of man's freedom which results in sin and

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[29]Thomas, p. 203.

evil. Tillich creates a very understandable analogy regarding the entrance of evil and sin into a person's life. The young child is in a state of dreaming innocence; when he reaches an age of accountability through his own freedom and self-assertion, he is separated from his essential nature and enters into a state of existence which Tillich described as separation from God. Is it a weakness in Tillich's theology that he makes sin a necessary condition of a person reaching adulthood? Apparently his explanation of the development into maturity is contingent on self-actualization and sinning.

Tillich's multi-purpose concept of freedom gives some trouble. He explained that man enters into separation and estrangement when he asserts his freedom. Through this freedom, man becomes subject to the work of evil. Thus, it appears that for man to reach maturity, he must forfeit his essence to existence and estrangement. Freedom in this sense, is turning away from God to man himself. This turning from God is consistent with the structure of evil, but is it the true meaning of freedom? How does this concept harmonize with the New Testament idea that salvation through Christ sets a person free? The only free person is the one who is in unity with God through Christ.

Tillich's view of the creative process borders on the heretical. Traditional Christianity has believed that man can create something out of something. The creation

of the divine is different in that God creates out of nothing, Creatio Ex Nihilio. Tillich disagreed with this position because if man is created out of nothing then to nothing he must return. The creation of man comes from the eternal being of God, and to the eternal, man could return if the walls of separation were broken.

The preacher-theologian rejected the physical, spiritual, and psychological theories of the resurrection in favor of what he named the restitution theory. The restitution theory conquers the disappearance of the past and makes a transition into the spiritual presence of the now. It affirms the indestructible unity of the New Being and Jesus. Apparently, the restitution theory was based on the fifteenth chapter of First Corinthians. The physical resurrection is questionable; but, somehow, the reality of Jesus and His spirit witnessed later to the ultimacy of the New Being. Tillich's emphasis in his preaching was that the resurrection takes place here and now or it does not take place. The universal significance of the resurrection is the victory over man's estrangement to which Jesus submitted Himself. Traditional Christianity has held that the resurrection is a part of the narrative about Jesus of Nazareth. It was an actual appearance witnessed by His followers and affirmed by the Spirit in the word of God. The problem here is allowing the Biblical account to tell its own story. If the New Testament story is not told and

allowed to speak its message, then where is the criteria to judge private interpretation? Is our ultimate concern definitely anchored in concrete reality, or does it become a myth, or a figment of the interpreter's imagination?

## Synthesis

For Tillich, life contains dimensions which enable man to encounter the world as object. Man's basic structures force him into inherent conflicts which lead to an inevitable impasse. As a result, man is torn not only by the conflicts within reason but by the ambiguities in the cultural, moral, and religious functions of life. Man, in his existential estrangement, seeks for unity with the essence of his being. The spiritual presence overcomes the impasse, and the ambiguities in the split between subject-object relationship. Since the spirit operates in all dimensions, man in all walks of life, is encountered by the spirit which can bring unity, peace, and a fellowship of love. The spirit of love works toward ultimate fulfillment. This is man's hope and part of the strength of Tillich's theology.

Tillich sought for a synthesis and fulfillment in history. History to the author was both subjective and objective. It involved not only the events and the facts but some sort of interpretation. Events of history should have the characteristics of human freedom where human purposes are pursued, values are realized, and something

uniquely significant occurs. History is not circular or repetitive but moves toward a goal. The ambiguities of history are solved ultimately by the Kingdom of God in the fulfillment of history. The Kingdom of God strives to reconcile the conflicts within the functions of life. These conflicts are solved fragmentarily, and the final fulfillment comes at the end of history within the Kingdom of God.

The dialectic of Hegel and Marx seemed to influence Tillich's interpretation of history. Hegel proceeded by affirmation and negation, by steps of thesis, antithesis, and synthesis. It was a movement of progress toward complete self-orientation. Adams stated, "In this fashion, Hegel interpreted all history as a coming from and returning to God."[30] This approach involved freedom and seemed to have presupposed essence and existentialism. The ultimate synthesis which Hegel and Marx sought in history is projected in Tillich's thinking beyond history.

Tillich disagreed with the Hegelian dialectic in that his synthesis brought the contradictions in existence to a halt. He further felt it was wrong to make dialectic into "a law of all embracing necessity."[31] In Hegel and Marx, dialectic was a dialectic of things. It failed to reckon with alternatives and the unpredictable human freedom

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[30]Quoted in Kegley and Bretall, p. 297.

[31]Ibid., p. 299.

and its effect on change. Marx looked for a classless society in the synthesis. For Tillich, according to Adams,

> . . . dialectic is more than a conversation of yes and no. . . . It is the art of determining the relation of ideas to one another and to existence . . . Dialectic grasps truth only when the ideas themselves are dialectical . . . . Thus dialectic becomes an expression of actual relationships. His dialectic presupposes an ultimate concern, an a priori of experience and evaluation.[32]

Because of Tillich's system of subsuming life under an over-all system of truth, he was able to give a new interpretation of the synthesis between doubt and faith. Ordinarily, doubt and faith are considered to be opposites in life. Tillich, however, argued that a genuine question or doubt may be the beginning of faith. Faith and doubt may be on the opposite ends of a continuum but neither is completely without the other. The significance of one fades as the dominance of the other determines either complacency or action. Tillich said, "Faith is the state of being ultimately concerned; the dynamics of faith are the dynamics of man's ultimate concern."[33] Because faith is a centered action of the total personality, it involves all the elements of life, including doubt. Human efforts strive toward self-actualization, whereas

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[32] Ibid., pp. 300-01.

[33] Tillich, Dynamics of Faith, p. 1.

faith is stimulated by grace through doubt. Tillich stated,

> If doubt appears, it should not be considered as the negation of faith, but as an element which was always and will always be present in the act of faith. Existential doubt and faith are poles of the same reality, the state of ultimate concern.[34]

A serious doubt, for Tillich, was an indication that faith was already at work. He was, therefore, able to synthesize the poles of faith and doubt through an ultimate concern.

Biblical theology with a Barthian emphasis on the word had endeavored to drive a wedge between religion and culture. Tillich, however, through his system of theology, sought to synthesize the two. Religion was man's effort to reach the divine through his own concerns in worship. Tillich wrote, "Religion is the dimension of depth in all of them [functions of man's spiritual life.] Religion is the aspect of depth in the totality of the human spirit."[35] Since man is ontologically aware of a power beyond himself, Tillich endeavored to tie the concepts of religion and culture together. He said, "The unconditioned of which we have an immediate awareness, without inference can be recognized in the cultural and

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[34] Ibid., p. 22.

[35] Tillich, Theology of Culture, p. 7.

natural universe."[36] Culture, therefore, becomes the essence of the behavioral patterns of a society. He believed that culture is a manifestation of religion and religion consequently, becomes the substance of culture. He related both to the "ground of being" and man's ultimate concern.

This position of Tillich, however, has come under the fire of criticism. To say that culture is an expression of religion would probably have been true of the Israelites or some of the small tribes. It would be difficult, however, to discover the truth of such a proposition for a complex society. Thomas says, "Such a formula could be true of a primitive society where religion is a feature of social activity as such, but it is not at all an accurate description of modern culture."[37] What about the so-called non-religious cultures of this modern age? On the other hand, Tillich would probably ask, can man without religion have a culture? Regarding the existentialists view of man in a culture, he stated, "Although in anti-religious, atheistic, often cynical, often despairing terms, they represent an ultimate religious concern; they see the truth about the human predicament universally and in every particular situation."[38]

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[36] Ibid., p. 26.

[37] Thomas, p. 179.

[38] Ibid., pp. 186-87.

Tillich developed an interesting insight into the meaning of time for history. He combined finite time with eternal time, thus creating the opportunity for the fulfillment of the Kingdom of God in history. Time is a boundary line between the past which is "no more" and the future which is "not yet." Time, however, is real because in the present man recognizes the blessings and curses of the past and at the same time he faces the difficult issues of the future. This predicament directs man to seek ontological courage in the present. God's time, however, transcends the categories of finitude and the temporal beginning and end of time. Finite time assumes greater significance in connection with the eternal because through the Kingdom of God, man is able to unite with God's time for progress in history. Tillich found that the proper timing, a kairos, was experienced in the fulfillment of time. While interpreting Tillich, McKelway stated, "Man has no time and only the time that he has is passing time, time he is always losing; his time is only that which slips through his fingers."[39] Man without God becomes enmeshed in his own finiteness, self-interpretations, and hopelessness. Eternal time, however, breaks into existence to give purpose and direction. In such a time, Jesus as the Christ interpreted as the New Being, brings grace,

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[39]McKelway, p. 251.

salvation, and peace. In this sense, Tillich's explanation of finite time, correlated to infinite time, becomes helpful to man in his struggles of existence.

The lasting influence of Tillich's theology and preaching remains to be seen. Certainly the comprehensiveness and depth of his theology are both a strength and a weakness. The strength lies in the connection of his system with truth. He recognized truth in all phases of life and, therefore, proceeded to subsume the same unto his system. The depth of his theology has caused some to think that his works may be the last great complete systematic theology. On the other hand, some recent theologians have used his concepts to popularize the idea that "God is dead." Others have endeavored to demythologize and humanize the Bible. Some radical theologians have emphasized the autonomy of the Protestant principle and have gone outside the safety of the theological circle. Tillich would view his own work not only as an introduction for possible greater theological works but as an introduction to world theology. Tillich, however, knew that his theology would eventually subside in influence, but he considered his work as one that would take its place with the writings of Barth, Brunner and other authors of this century. Many writers, however, have acclaimed him to be a great theologian, equal to, if not greater, than Augustine, Thomas, Luther, and Calvin.

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