

# DIALOG

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## KURZFASSUNGEN DER VORTRÄGE DER JAHRESTAGUNG 2008 IN BERLIN

**Erdmann Sturm**

### **Tillichs religiöser Sozialismus im Rahmen seines theologischen und philo- sophischen Denkens**

#### **I. Religiöser Sozialismus und Theologie der Kultur**

Tillichs theoretische Arbeit an der Idee des religiösen Sozialismus ist im Zusammenhang mit seiner unmittelbar nach dem Ersten Weltkrieg entwickelten Theologie der Kultur zu sehen. Sein Ideal war eine „universelle, aus Geisteseinschaften aufgebaute Menschengemeinschaft“ (MW II, 85), in der das Neben- und Gegeneinander von Religion und moderner, autonomer Kultur beseitigt ist. Das einende Band ist die Religion, die alles belebt und beseelt.

In Auseinandersetzung mit den Schweizer Religiös-Sozialen versteht er die Unbedingtheit Gottes nicht als „Nichtigkeit alles Wirklichen“, sondern als paradoxe Einheit von Ja und Nein. Das Ja und Nein verteilt sich nicht auf unterschiedliche Dinge, sondern geht durch jedes Ding hindurch. Der Unterschied von profan und heilig, von Immanenz und Transzendenz, von natürlich und übernatürlich ist damit aufgehoben.

Damit gewinnen Wissenschaft, Kunst, Sittlichkeit, Gesellschaft, Staat religiöse Qualität. Das Werk des Wissenschaftlers, Künstlers, Politikers usw. wird zum „religiösen Werk“, zum „Gott-Schaffen“. Um die Gestaltung der einen Welt geht es Tillich.

#### **II. Geschichtsphilosophie**

Tillich will keine distanzierte Geschichtsbetrachtung, sondern verantwortliche Teilnahme an der Geschichte. Wir stehen in der Geschichte als geschichtlich handelnde Menschen. Damit ist allerdings auch schon das Thema der Anthropologie gegeben.

Seine Geschichtsdeutung ist durch drei Hauptbegriffe bestimmt: Theonomie, Kairos, das Dämonische.

#### 1. Theonomie

„Theonomie“ ist eine Geisteshaltung, in der das Unbedingte allen Formen der Kultur zu Grunde liegt und durch sie hindurchscheint. Eine theonome Kultur ist eine Kultur, die sich trotz ihrer Autonomie dem Unbedingten gegenüber nicht verschließt.

Zur Theonomie gehören, geschichtlich gesehen, Autonomie und Heteronomie. Tillich unterscheidet drei Stadien: 1. Das Stadium der ungebrochenen Theonomie, in der allerdings die Autonomie im Prinzip schon angelegt ist, 2. das Stadium der Autonomie, d.h. des individuellen schöpferischen Geistes und der rationalen Kultur. Dieses Stadium treibt die Theonomie in einen geschichtlichen Prozess, es begründet Geschichte. Die Theonomie wehrt sich gegen die Autonomie; dabei wird die Theonomie zur Heteronomie. Aber die Autonomie siegt auf der ganzen Linie, sie wird zur reinen, leeren Autonomie. Das ist die Geisteslage des bürgerlichen Prinzips. Damit ist nun der Boden bereitet für den Kairos, der das 3. Stadium herbeiführt, ein neues theonomes Zeitalter, eine neue theonome Einheitskultur auf autonomem Boden, d.h. auf dem Boden des Sozialismus. (Vgl. MW IV, 53-72)

#### 2. Kairos

Der Kairos, den Tillich sieht und in sein Geschichtsbewusstsein aufnimmt, ist die Verwirklichung eines übergeschichtlichen Kairos in der Menschheitsgeschichte (so in seinem Kairos-Aufsatz von 1922). Im Kairos-Aufsatz von 1926 plädiert Tillich für einen „gläubigen Realismus“. Er verbindet die prophetische Zeitdeutung mit dem Prinzip des Sakramental-Priesterlichen, d.h. des Mütterlichen und Tragenden, das er in den damaligen gemeinschaftsbildenden Kräften auch außerhalb des Sozialismus wiederfindet.

#### 3. Das Dämonische

Das Besondere des Dämonischen liegt in seiner Dialektik. Es ist eine schöpferische und zerstörerische Macht. Es ist das Gegen-Göttliche. Die Geschichte einschließlich der Religionsgeschichte ist die Geschichte des Kampfes zwischen dem Dämonischen und dem Göttlichen. Eine Überwindung des Dämonischen gibt es für Tillich nur in der Ewigkeit, nicht in Zeit und Geschichte.

#### 4. Polarität, nicht Synthese!

Alle drei Begriffe „vereinigen“ sich zu einer dyna-

mischen protestantischen Geschichtsphilosophie und Ontologie. Die Hegelsche Synthese von Gott und Welt, Idee und Wirklichkeit lehnt Tillich ab. „Ich stelle mich im Gegensatz dazu auf den Boden der Polarität, der dynamischen Spannung, des individuellen Schöpfertums, der Rechtfertigung und des Paradox“ (P. Tillich, Antwort, in: Blätter für den rel. Sozialismus, 5. Jahr, 1924, Nr. 5/6, 19). Die Synthesis ist allein in Gott verwirklicht, nicht in der Geschichte. Gibt Tillich damit die Idee der Theonomie preis? Sie ist für ihn ein Symbol, „das Abbild der absoluten Synthesis ... Sie ist das schöpferische Ziel, auf das alle Geschichte in jedem Augenblick sich hinbewegt“ (ebd., 20).

### III. Anthropologie

#### 1. „Sozialismus“

Das Jahr 1930 markiert einen Argumentationswechsel. Mit Hilfe seiner Symboltheorie deutet Tillich den Sozialismus auf ein „Letztgemeintes“ (Religiöses) hin. Dieses Letztgemeinte ist die Forderung einer „sinnerfüllten Gemeinschaft“ für jeden Einzelnen und für jede Gruppe (MW III, 195). Mit der sinntheoretischen Deutung des Sozialismus verbindet sich die These, dass dem Kapitalismus und dem Sozialismus jeweils bestimmte Auffassungen vom „Wesen des Menschen“ zu Grunde liegen. Dem Sozialismus fehle aber, so Tillich, eine selbständige Auffassung des Menschen.

#### 2. „Die sozialistische Entscheidung“

In seiner 1932 verfassten Schrift „Die sozialistische Entscheidung“ bietet Tillich die Umriss einer politischen Anthropologie. Konstitutiv für das menschliche Sein sind zwei Elemente: das Ursprungsbewusstsein („das Woher“) und die unbedingte Forderung („das Wozu“). Beide Elemente gehören so zusammen, dass das Wozu das Woher „bricht“ (nicht: „zerbricht“ oder beseitigt). Denn das wirklich Ursprüngliche ist nicht das in Wahrheit Ursprüngliche. „Das Wozu des Menschen ist das, worin sich sein Woher erfüllt.“ (MW III, 292)

Gestützt auf diese Anthropologie, plädiert Tillich für ein Bündnis des Sozialismus mit den revolutionären ursprungsnahen Kräften, also mit dem Nationalsozialismus, gegen das bürgerliche Prinzip und gegen die parlamentarische Demokratie. In diesem Bündnis soll der Sozialismus

sich aber den Nationalsozialismus unterordnen, ihn „brechen“, um dessen Sieg zu verhindern. Ohne die ursprungsnahen Kräfte, dies ist Tillichs Überzeugung, könne aber der Sozialismus „zur Zeit“ nicht siegen. „Er ist durch die gegenwärtige Lage angewiesen auf die ursprungsnahen Kräfte.“ (MW III, 407)

Tillich hat diese Anthropologie auf amerikanischem Boden aufgegeben. Die Lehre vom Menschen wurde aber schnell zu einem zentralen Thema der Theologie und Philosophie Tillichs.

#### 3. Der Mensch als „endliche Freiheit“

Die Standardformel, die er in den USA bereits in seinen Vorlesungen von 1935 über die „Lehre vom Menschen“ entwickelt, arbeitet mit der Dialektik von Freiheit und Endlichkeit. „Man is freedom, but freedom in unity with finitude.“ (MW III, 492)

Wie sich Tillichs religiös-sozialistische Idee auf amerikanischem Boden, bedingt durch die ganz andere wirtschaftliche, soziale und politische Struktur der USA, entwickelt und gewandelt hat, bedarf einer eigenen Untersuchung. Dies gilt auch für Tillichs spätere, nachträgliche Deutung und Stilisierung seiner „religiös-sozialistischen Periode“.

### Stefan Vogt

#### Die Sozialistische Entscheidung.

#### Paul Tillich und die sozialdemokratische Junge Rechte in der Weimarer Republik

In diesem Beitrag wird die Rolle Paul Tillichs und des Berliner Kreises im Rahmen der sozialdemokratischen Jungen Rechten untersucht. Mit diesem Begriff wird eine Strömung innerhalb der Weimarer Sozialdemokratie bezeichnet, deren Mitglieder überwiegend der jungen Generation angehörten, die traditionell auf der politischen Rechten vertretene autoritäre und nationalistische Ideen aufgriff und die zu Gruppen der radikalen Rechten Kontakt aufnahm, und zwar mit dem Ziel, die Möglichkeiten einer gemeinsamen



Front auszuloten.<sup>1</sup> Viele dieser jungen Sozialdemokraten, darunter Franz Osterroth, August Rathmann und Theodor Haubach, kamen aus dem so genannten „Hofgeismarkreis“, dem rechten Flügel der Jungsozialisten. Zu dieser Gruppe stießen im Laufe der 20er Jahre weitere jüngere Parteiaktivisten, so etwa Carl Mierendorff, sowie Mitglieder bürgerlicher Jugendbewegungen, die sich dem Sozialismus annäherten. Im Bündnis mit sozialdemokratischen Intellektuellen, die zumeist einen religiösen oder ethischen Sozialismus vertraten – neben Tillich unter anderem Hendrik de Man und Hermann Heller – bildeten sie schließlich eine eigenständige sozialistische Strömung, die nichtsdestotrotz bis zum Ende der Weimarer Republik ein integraler Teil der sozialdemokratischen Bewegung blieb und intensiv in die politischen Auseinandersetzungen innerhalb der Partei eingriff. Tillich fühlte sich seit Mitte der 20er Jahre dieser Strömung zugehörig und wurde 1930 Mitherausgeber der Neuen Blätter für den Sozialismus. Wie kam es zu dieser Zusammenarbeit, und welche Rolle spielte Paul Tillich bei der organisatorischen Formierung und Etablierung der Strömung? Welchen Beitrag leistete er zur politischen Ideologie der Jungen Rechten, und wie ist dieser Beitrag vor dem Hintergrund der politischen Auseinandersetzungen, in die er damit eingriff, zu beurteilen?

In der Analyse wird deutlich, dass Tillich eine Schlüsselfigur und zuletzt auch ein Motor für die Gründung der Neuen Blätter für den Sozialismus war, der maßgeblich die philosophisch-theoretischen Grundlagen der Zeitschrift bestimmte. Er lieferte wichtige Elemente für die Kritik der Jungen Rechten an der historisch-materialistischen Parteidoktrin der SPD und für die Legitimation ihrer politischen Forderungen. Tillich lieferte auch die philosophische Begründung für die Öffnung der Jungen Rechten gegenüber der radikalen Rechten. Tillich bot den jungen Sozialdemokraten aus dem Hofgeismarkreis mehr als nur intellektuelle Reputation. Er bot ihnen ein kohärentes Gedankengebäude, in das sie ihre theoretischen Vorstellungen ebenso einordnen konnten wie ihre politischen Ziele. Umgekehrt bot die Junge Rechte Tillich und dem Berliner

1 Zur Jungen Rechten vgl. ausführlich S. Vogt, Nationaler Sozialismus und Soziale Demokratie. Die sozialdemokratische Junge Rechte 1918-1945, Bonn 2006.

Kreis die Möglichkeit, mit diesem Gedankengebäude über die engen Grenzen ihres eigenen intellektuellen Zirkels hinaus in der sozialistischen Bewegung und in der politischen Debatte der Weimarer Republik wirksam zu werden. Zwar gelang es der Jungen Rechten nicht, die Politik und die Programmatik der Sozialdemokratie entscheidend zu beeinflussen. Dennoch stellte sie eine ernstzunehmende und auch eine ernstgenommene Herausforderung für diese dar. Vor diesem Hintergrund ist die Bedeutung Tillichs in den politischen Auseinandersetzungen der Weimarer Republik erheblich höher zu veranschlagen als dies gewöhnlich der Fall ist.

Indem sich Tillich mit den Jungen Rechten zusammentat stellte er sein politisches Engagement bewusst in den Kontext der sozialdemokratischen Bewegung. Die Sozialdemokratie war die einzige politische Kraft in der Weimarer Republik, die bis zuletzt an den Prinzipien der Demokratie und am Ziel der Emanzipation festhielt, und sie war damit die konsequenteste Gegnerin des an die Macht strebenden Nationalsozialismus. Tillichs politische Arbeit ist daher auch als ein Versuch zu werten, die Ideen von Demokratie und Emanzipation vor ihrer Vernichtung zu retten. Doch genau an diesem Punkt beginnt die Problematik von Paul Tillichs politischer Philosophie. Der Kampf gegen den politischen Irrationalismus bedeutete für Tillich, und mit ihm für die Junge Rechte, diesem politischen Irrationalismus ein gutes Stück entgegen zu kommen. „Der Anti-Faschismus“, so hatte Alexander Schiffrin in seiner Kritik an der Jungen Rechten festgestellt, „setzt das Bewußtsein voraus, daß Sozialismus vom Faschismus durch einen Abgrund getrennt ist, das Bewußtsein der historischen Todfeindschaft.“<sup>2</sup> Von einem solchen Bewusstsein konnte weder bei der Jungen Rechten, noch bei Paul Tillich die Rede sein.

Tillichs Offenheit und seiner Nähe zum Denken des politischen Irrationalismus war es sicherlich nicht zuletzt zu verdanken, dass er die Gründe für den Erfolg dieses Denkens sehr viel besser verstand als die meisten anderen sozialistischen Intellektuellen, und dass er eine Reihe wichtiger

2 A. Schiffrin, Nationaler Linksozialismus? In: Deutsche Republik 7 (1932), 266-270, 267.

Einsichten in die Dialektik der modernen Gesellschaften formulieren konnte. Tillichs Position gegenüber dem politischen Irrationalismus war von einer starken Ambivalenz geprägt, die ihn davor zurückschrecken ließ, daraus dieselben politischen Konsequenzen zu ziehen wie die Ideologen der radikalen Rechten. Dennoch partizipierte er an einem Diskurs, der die Grundlagen der Demokratie und der Emanzipation infrage stellte und schließlich auflösen sollte. Tillichs politische Philosophie und sein Beitrag zu den politischen Auseinandersetzungen der Weimarer Republik demonstrieren die Brüchigkeit der Ideen von Emanzipation und Aufklärung. Tillich hatte genau erkannt, dass die Aufklärung in Irrationalismus umschlagen konnte. Er glaubte aber diesem Problem dadurch zu entkommen, dass er den Irrationalismus schließlich affirmierte. In einer von Krisen geschüttelten Welt suchte er wieder festen Boden zu gewinnen, indem er seine eigenen dialektischen Einsichten zugunsten einer Mythologie des Ursprungs aufgab. In diesem Sinne war Paul Tillich selbst zu einem Beispiel für die Dialektik der Aufklärung geworden.

## Christian Danz

### Paul Tillich und der religiöse Sozialismus.

#### Bericht zu den Vorträgen Kodalle, Tanner und Ruddies auf der Jahrestagung der DPTG in Berlin 2008

Es ist wohl nicht zu viel gesagt, wenn man behauptet, dass der religiöse Sozialismus einen integralen Bestandteil der Theologie Paul Tillichs bildet. Seit den frühen 20er Jahren kommt Tillich immer wieder auf Fragen und Probleme des religiösen Sozialismus zu sprechen. Auch in den nach seiner Emigration 1933 in den USA entstandenen Schriften ist das Thema Religiöser Sozialismus präsent. 1943 publiziert er den Artikel *Man and Society in Religious Socialism* (MW III, 487-502), der eine harsche Kritik von Theodor W. Adorno auf sich gezogen hat. Im religiösen Sozialismus verzahnen sich gewissermaßen Religion und Politik, religiöse Deutung und poli-

tischer Gestaltungswille. Eine Eigentümlichkeit von Tillichs religiösem Sozialismus, die in den vorzustellenden Beiträgen von der diesjährigen Berliner Jahrestagung der DPTG zum Thema „Religion und Politik“ immer wieder thematisiert wurde, darf in der prinzipiellen Fassung und Grundlegung des Sozialismus gesehen werden. Freilich unterliegen Tillichs Stellungnahmen zum religiösen Sozialismus zwischen 1919 und 1933 einem Wandel, insofern sich der Ort des religiösen Sozialismus von der Geschichtsphilosophie zur Anthropologie verschiebt. In dieser anthropologischen Perspektive wird die Fragestellung dann in den USA weitergeführt.

Tillich selbst gehörte dem „Berliner Kreis“ der religiösen Sozialisten an, der eine intellektuelle Variante des religiösen Sozialismus eigener Prägung vertrat. Weitere Mitglieder des „Berliner Kreises“ waren Carl Mennicke, Eduard Heimann, Alexander Rüstow und Adolf Loewe. In seinem Vortrag *Dialektik der Aufklärung. Die „Kritische Theorie“ von Peter und Paul alias Tillich und Heimann* ging der Jenaer Philosoph Klaus Michael Kodalle dem Verhältnis von Tillich und Heimann nach. Tillich war mit dem Ökonom Heimann zeitlebens befreundet. Anlässlich von dessen 70. Geburtstag schrieb ihm Tillich 1959 unter den Leitbegriffen *Kairos – Theonomie – das Dämonische* (GW XII, 310-315) eine persönlich gehaltene Deutung ihrer Zusammenarbeit. Den Ausgangspunkt von Kodalles Überlegungen bildeten Beobachtungen zu Tillichs Schrift *Die sozialistische Entscheidung* und zum Verhältnis von Theorie und Praxis bei Tillich auf der einen Seite und Adorno und Horkheimer auf der anderen. Facettenreich und eindrücklich schilderte Kodalle dann die ökonomische Theorie von Heimann, dessen Kapitalismuskritik, die einen Mittelweg zwischen einem dogmatischen Marxismus und Marktwirtschaft zu gehen versucht.

Die mit Tillichs Konzeption des religiösen Sozialismus verbundenen Ambivalenzen untersuchte der jetzt in Heidelberg lehrende systematische Theologe Klaus Tanner in seinem Beitrag *Tillichs religiöser Sozialismus im Kontext der Krisendebatten der 20er Jahre*. Tanner stellte Tillichs eigene Version des religiösen Sozialismus in den problemgeschichtlichen Kontext der Debattenlagen in der Weimarer Republik. Die Wahrnehmung der Krisenhaftigkeit der modernen Gesellschaft

gehört, wie Tanner unterstrich, zur Signatur aller Theologien in der Weimarer Republik. Tillich versteht den religiösen Sozialismus als einen Ausweg aus der Krise der Moderne, als deren grundlegenden Ausdruck er, wie viele seiner intellektuellen Altersgenossen, den Ersten Weltkrieg ansah. Der Erste Weltkrieg kommt gleichsam als eine moralische Bankrotterklärung des Bürgertums in den Blick. Die Kritik am Bürgertum, die sich in Tillichs Schriften in den 20er Jahren findet, stellt, wie Tanner zeigte, eine stereotype Zeitdeutung dar, die sich auch bei anderen Krisenintellektuellen in dieser Zeit findet. Bürgertum und Entgeistung sind geradezu synonyme Begriffe der Gegenwartsdiagnose. Die durch Rationalisierung und Industrialisierung herbeigeführte Krise der modernen Gesellschaft möchte Tillich durch den religiösen Sozialismus überwinden. Durch ihn soll nicht nur die Kluft zwischen der Sozialdemokratie und dem Christentum überwunden, sondern vor allem auch ein Gegengewicht zum Individualismus der Gegenwart errichtet werden. Die Beschwörung von Bindungsideologien und Gemeinschaft verbindet Tillichs religiösen Sozialismus mit anderen Krisentherapievorschlügen in der Weimarer Republik.

1919 veröffentlichte Tillich seinen zusammen mit seinem Freund Richard Wegener geschriebenen Beitrag *Der Sozialismus als Kirchenfrage*. Programmatisch heißt es hier: „Es war die *dogmatische* Fragestellung, welche bisher die Kirche bewegte; von nun an wird es die *ethische* sein. Noch sind die evangelischen Kirchen darauf nicht vorbereitet; weder die theoretischen noch die praktischen Probleme sind geklärt.“ (MW III, 32). Theologie wird hier zur sozialetischen Gegenwartsdiagnose und wenig später zur Kulturtheologie. Im selben Jahr hielt der junge Schweizer Theologe Karl Barth in dem kleinen Thüringischen Ort Tambach einen Vortrag mit dem Titel *Der Christ in der Gesellschaft*, der ihn in Deutschland bekannt machte. Sowohl Tillich als auch Barth waren Mitglieder der Sozialdemokratischen Partei Deutschlands. Ihren unterschiedlichen Stellungen zum religiösen Sozialismus ging Hartmut Ruddies aus Halle in seinem Vortrag *Paul Tillich, Karl Barth und der religiöse Sozialismus* nach. Ruddies stellte Tillichs und Barths Haltungen zu Sozialismus und Sozialdemokratie auf dem Hintergrund ihrer

theologischen Konzeptionen dar. Während Tillichs religiöser Sozialismus auf eine sinnerfüllte Gesellschaft zielte, war Barth gegenüber den innerweltlichen Realisierungschancen und deren religiöser Ausdeutung eher skeptisch. Politische Option und religiöse Haltung werden von Barth unterschieden.

Die kurz vorgestellten Beiträge der Berliner Tagung von Klaus-Michael Kodalle, Klaus Tanner und Hartmut Ruddies beleuchteten eindrücklich den zeitgeschichtlichen Hintergrund von Tillichs Konzeption des religiösen Sozialismus in den 20er und frühen 30er Jahren. Sie machten nicht nur den Facettenreichtum von Tillichs Konzeption deutlich, sondern auch die mit diesem verbundenen Ambivalenzen.

ROBISON B. JAMES, JOHN STARKEY,  
AND LON WEAVER

ANALYTICAL REPORT ON PAPERS  
DELIVERED IN  
TWO TILlich MEETINGS  
SAN DIEGO, CALIFORNIA  
NOVEMBER, 2007

Did the two premier Tillich organizations in America set out to break all previous records? They did. Altogether, they scheduled thirty presentations during the nine scholarly sessions of the two organizations, November 16-20, 2007! The papers were heard during the two organizations' back-to-back Annual Meetings in San Diego, a city that boasts a stunning harbor, a glorious Southern California climate, and one of the great ports of the U.S. Navy. Meeting mostly in the Grand Hyatt Hotel that overlooks the harbor, the North American Paul Tillich Society heard nineteen presentations during five sessions on Friday, plus a sixth session on Saturday morning. Between 30 and 50 persons were present at any given time. The Tillich Group of the American Academy of Religion – the AAR Group – heard eleven presentations in its three

sessions, two sessions on Sunday, one on Tuesday. Those in attendance numbered 82, 54, and 26, respectively.

*The analytical portions of this report begin with Session Four.* The papers in the first three sessions are recognized by author and title only. This is regretted. It is due only to limitations of time, and in no way reflects upon the quality of the first ten papers. For ease of reference, this report numbers the papers 1-30, as though the two meetings had been one long meeting. Likewise, the sessions with scholarly content are numbered 1 through 9. "Session six," for example, includes papers 16-19. Twenty of these 30 papers appear in volume 34 of the *Bulletin of the North American Paul Tillich Society*.<sup>1</sup>

*Authors.* John Starkey wrote the reports on sessions 4 and 9, as did Lon Weaver for sessions 7 and 8. The remainder was written by the editor, Rob James, who also supplied the bold or italicized headings that begin many of the paragraphs.

In a final section of this report, we identify the new leaders of the two Tillich organizations, and take note of the progress of the Tillich Collected Works Project.

### **Session One: Friday 9:00-11:15 am**

"*Paul Tillich and Jewish Thought*" was the theme for the three papers delivered in this session. The authors and titles were as follows. 1. Brian Wagoner, graduate student at Harvard, "Judaism in the Life and Thought of Paul Tillich"; 2. Prof. Dr. Anne-Marie Reijnen, Faculté Universitaire de Théologie Protestante, Brussels and Institute Catholique de Paris, "Liberal Theology, Zionism, and Christian Naturalism: A Topical Inquiry into the Dialogue between Paul Tillich and Martin Buber"; and 3. Dr. Stephen Butler Murray, Chaplain at Skidmore College, "The Relevance of Paul Tillich to the Future of Jewish-Christian Dialogue."

<sup>1</sup> The ten papers that are *not* published as of October 2008 are papers 3, 5, 9, 11, 18, 20, 26, and 28-30. Papers 1, 7, 12 and 15 appear in *Bulletin* 34/1; papers 6, 13, 22-24, and 27 in *ibid* 34/2; papers 2, 16, 17 and 19 in *ibid* 34/3; and papers 4, 8, 10, 14, 21 and 25 in *ibid* 34/4.

### **Session Two: Friday 11:30 am-1:15 pm**

"*Tillich as Biblical Theologian*" provided the focus for the four presentations of the second session, which heard speakers and papers as follows. 4. Prof. Dr. Ron MacLennan, Bethany College, "Paul Tillich: Biblical Theologian of Connectedness"; 5. Prof. Francis Ching-Wah Yip, Chinese University of Hong Kong, "Tillich as a New Testament Theologian?"; and 6. Dr. Matthew Lon Weaver of Duluth, Minnesota, "The Existential Reception of Revelation: Paul Tillich as Biblical Theologian."

### **Session Three: Friday 2:15-4:00 pm**

"*Paul Tillich and Religious Pluralism*" served as the uniting thread for the next four papers, all delivered in session three. The presenters and the titles of their papers follow. 7. Prof. Dr. Christian Danz, University of Vienna, "Christianity and the Encounter of World Religions: The Contribution of Paul Tillich to Current Discussion in the Theology of Religion"; 8. Prof. Dr. John Starkey, Oklahoma City University, "The Human Predicament and Salvation in Tillich and John Thamanil"; 9. Dr. Andrew Yan, Hope College, "Paul Tillich's Encounters with Buddhism: An Implication for His Systematic Theology"; and 10. Dr. Luis Pedraja, Middle States Commission on Higher Education, "The Tao of Tillich."

### **Session Four: Friday 4:15-6:30 pm**

#### *Paul Tillich, Ethics, and Theology*

Under the broad theme assigned to this session four papers on diverse subjects were gathered.

11. *The U. S. and world politics.* In "The Limits of Love, Power, and Justice" David Puchalla of the University of Chicago takes Tillich's blend of ethics with ontological theology and confronts it with the U.S. Joint Chiefs of Staff *Joint Vision 2010*. The latter is a vision of U.S. "dominance across the full spectrum of military operations—persuasive in peace, decisive in war, preeminent in any form of conflict." Puchalla responds with Tillich's doctrine of life as self-integration, self-creation, and self-transcendence and Tillich's analysis of the ambiguity of empire—the U.S.



empire in particular. What is new is Puchalla's placing Tillich in an implicitly postcolonial situation, a move that leads him to his final sentence: "To promote freedom in the world means to promote the possibility of other centers of power overcoming our own." Might dwindling power provoke a leap of spiritual transcendence?

12. *Is Tillich the best for dealing with pluralism?* Annekatrien Depoorte of the Katholieke Universiteit Leuven presents two theses in her "Doing Theology in the Context of Religious and Cultural Pluralism": (1) Tillich's method of "correlation" brought the Christian message to the modern context, but Schillebeeckx' "interrelation" holds the advantage for postmodern pluralism, and (2) David Tracy's "analogical imagination" allows us both to acknowledge ambiguities in Christian claims and to recognize the otherness of the other, while Francis Schüssler Fiorenza's "integrity" ensures fidelity to Christian particularity even as his "transformation" allows Christianity to respond to the excluded other. Depoorter joins with Tillich against Barth from her own Catholic position in a complex Flemish inter-religious context, but she also asks whether Tillich was too much a translator of the tradition, too little a transformer. She may underplay the formal possibilities in Tillich's concepts, including his idea of dependent revelation, but she certainly shows how Tillich can not only be used, but improved.

13. *Young girls and sex.* In "Erotic Play," Jennifer Baldwin of the Lutheran School of Theology, Chicago, puts Tillich's reflections on *eros* alongside those of such feminists as Rita Nakashima Brock. She opens with a dialogue-and-critique of Barbara Blodgett's *Constructing the Erotic: Sexual Ethics and Adolescent Girls*, a book that investigates how young girls construct sexuality and incipient sexual morality largely through games with other girls: playing doctor, naked Barbie dolls, practice kissing, and other experiments with the body, including playing the role of the boy. Baldwin then details Tillich's views on *epithymia*, *philia*, *eros*, and *agape*, emphasizing love's ontological dimension in *Love, Power, and Justice*. Her essay is well constructed, with *prima facie* defensible theses. Still, time constraints being what they were, the paper ended just before an application or reconstruction of the Tillichian

categories could have been put forward.

14. *"Tillich and the poststructuralist critique of negative theology"* is the subtitle of "The Apophatic 'God Above God,'" the paper by Sigrídur Gudmarsdóttir, native of Iceland with a recent Ph.D. from Drew University. In her presentation she responds to Caputo's critique of metaphysical theology, the early Derrida's critique of apophatic theology as foundationalism carried on by other means, and Irigaray's critique of apophatic and phallic psychoanalysis. The heart of the complex piece is a posing of Tillich's reading of Isaiah's vision in the Temple over against Irigaray's readings of Freud's *fort-da* game, of symbolic female physiology, and of the body of the crucified Christ. The paper's center is a Tillichian sermon presenting the Temple vision as the "apophatic agony of having no speech" in consequence of the encounter with the *mysterium tremendum et fascinans*, symbolized by the searing of the impure lips. The paper presents central thinkers and a rich set of issues; hopefully Gudmarsdóttir will focus soon on some single one of these potential Tillichian antagonists – most likely Irigaray, though I found myself wishing for someone to take up Caputo's challenge: can one retain Tillich's Ground in the face of the Abyss?

#### **Session Five: William Schweiker's Banquet Address**

The Society's Annual Banquet was held in a restaurant near the harborside hotels on Friday night. The speaker was William Schweiker, Ryerson Distinguished Service Professor and Director of the Martin Marty Center, at the University of Chicago.

15. *A drinking-party debate about humanism.* Schweiker's sparkling after-dinner address – "New Humanisms, Ecstatic and Otherwise: Paul Tillich and the Current Religious Situation" – was modeled upon Plato's *Symposium*. Four speakers successively took the floor in the drinking party that he imagined.

(1) Emmanuel Levinas advocates his "humanism of the other." It is especially strong in avoiding the first of two ill-effects of classical humanism, totalization. Totalization is losing or killing the other by enfolding it into self-consciousness. For Levinas, the "I" is not constituted by the drive of

consciousness toward totality, but by the infinity of the face of the other that calls us into responsibility. (2) Next, Tzvetan Todorov upholds a secular humanism that, like Levinas' view, gives priority to the ethical claim above all others: we are to cultivate human capacities under the demand of the "finality of the you," without a god or destiny to console us. Here classical humanism's second ill-effect is avoided, namely, tyranny – tyranny over that which is other than human or other than the self. (3) Tillich joins the debate and espouses "ecstatic humanism." Levinas and Todorov fail to see that faith, and the courage to be, are not just intentional human acts. They are forms of ecstasy in which the self is grasped by a power that exceeds "the structure of human consciousness, the self-world relation."

(4) Schweiker himself speaks last. He believes Tillich's "system is trapped by the self-world structures and its polarities always seeking depth," and that in Tillich the ethical is "built on one polarity within a general ontological structure and thereby seems prey to the critiques of totality and tyranny." For this reason Schweiker believes we must think beyond Tillich, although Tillich supplied an opening for us. That opening confronts us when we ask, "How is the integration and wholeness of life to be maintained and saved?" Tillich answers in terms of love. Love, as he puts it, is "life itself in its actual unity." And love of life, says Schweiker, "is the condition of responsibility for the other." Schweiker sums up: "one cannot simply opt for neo-humanism or ecstatic humanism or anti-humanism once the self-evidence of the love of the integrity of life and its demand comes to light." Yes, one must be a neohumanist, as Levinas and Todorov are, and one must insist upon "the finality of the 'you'." But "one must also situate human life within the wider origin and destination of life." And that, as Tillich knew, entails a theological claim. Schweiker concludes: "Not an ecstatic transcendence of the self-world structure but a reorientation and reinvigoration within the struggles of life for its integrity."

*Counterargument that Tillich won.* Is Schweiker really thinking beyond Tillich here? It could be argued that – at least at the precise points where he says he goes beyond Tillich – Schweiker does not advance beyond what Tillich had already

worked out (for example, in the long Part Four of Tillich's system, "Life and the Spirit").

Earlier, when Tillich has the floor in the debate, Schweiker lets it be said that the power that grasps us ecstatically in faith and courage is beyond the self-world structure. But later Schweiker fails to make it clear that this power – this depth that the ecstatic human spirit is "always seeking," as he puts it – is not only "depth." It is also "height." It is also commandingly *above* us and beckoningly *ahead* of us as the unconditional ethical demand that calls us constantly into human being, into personal being (ST III:38-41). Because this unconditional demand transcends the self-world structure, it would not be adequate to say that the ethical in Tillich is ensconced within the self-world structure – as Schweiker implies when he says Tillich's system is trapped by the self-world structure, and that the ethical is built upon one polarity of that structure. True, the concrete norms by which we order our lives and pursue our projects are formulated within our world: they are objectively over against us as subjects. But the unconditionality of the ethical demand that evokes these norms, and that gets at us through them, transcends the self-world structure and is not trapped within it. Thus it would not appear that Tillich's position falls prey to the two ill-effects of classical humanism we have seen. Moreover, Tillich's elaborated system at least sounds like the kind of neohumanism Schweiker desires when Tillich says such things as this: the unconditional exerts its claim upon us as the true, as the beautiful, as the just, and as the love that draws us toward "ultimate unity" (cf. ST I:79-80) – and thus toward the integrity of life.

Perhaps one can debate whether (a) Tillich actually *worked out* a view that meets Schweiker's criteria, or (b) such a view is present in Tillich only as insights that Tillich did not exploit, as Schweiker believes. But it is not debatable that Schweiker's paper is a lovely, potent, penetrating piece of work that nicely advances Tillich studies.

### Session Six: Saturday 9:00-11:30 am

#### *Joint Meeting of Tillich and Polanyi Societies*

The two featured papers in this important ses-

sion argued, in quite different ways, that some kind of synergy between Tillich's thought and that of Michael Polanyi would be fruitful today, and that a major chance to set such a synergy in motion was missed in 1963, when Tillich and Polanyi met for their one and only face-to-face conversation.

*Papers 16-19 and the "star" paper of the session.* In my opinion, the star paper was by A. Durwood Foster, Emeritus Professor of the Pacific School of Religion. He entitled it "Michael and Paulus: A Dynamic Uncoordinated Duo" (paper #17). Though not immune to criticism (see below), it is a major piece of interpretation, especially of Tillich's thought. It is based not only on extensive familiarity with the literature, but also on years of knowing Tillich firsthand, notably while Foster was at Union Seminary, 1946-1953. The other featured presentation was a substantive paper by Richard Gelwick, Professor at Bangor Seminary, "The Christian Encounter of Paul Tillich and Michael Polanyi" (#16). Two "Responses" were read at the session. They were paper #18 by Prof. Robert Russell of the Center for Theology and the Natural Sciences, and paper #19 by Prof. Donald Musser of Stetson University.

By contrast, neither of the featured papers was read at the session. They had been posted on the Polanyi Society's website and emailed to the Tillich Society's list. As noted above, the two featured papers have already appeared in the NAPTS *Bulletin*. They will also appear, in corrected and perhaps in revised form, in the summer 2009 online journal, *Tradition and Discovery* (<http://www.missouriwestern.edu/orgs/polanyi/>).

*Stated theme of the session and the mystery paper.* The published theme of the session was "How Tillich's Recently Retrieved Paper, 'Participation and Knowledge: Problems of an Ontology of Cognition,' Engages Polanyi's Thought." The theme could be confusing. "Participation and Knowledge" (PK) has been accessible ever since it was published in 1955, at least in research libraries; it has been listed in Tillich bibliographies at least since 1959; and it was republished in 1988 and 1989. Thus the paper that has been "recently retrieved" is not PK. It is a five-page transcription that Peter H. John made in 2005, at Foster's request, of certain stenographic notes Mr. John had taken decades earlier. Mr. John, a former student

of Tillich's, took these verbatim notes during a 1951 gathering at which Tillich read from and discussed *some version* of PK. Which version? Foster believes that, in 1951, the text of PK existed only in the form of an outline or notes. Close comparison of PK and the 2005 transcription suggests, however, that it is at least as likely that in 1951 Tillich held in his hand substantially the PK that he would publish in 1955.

*The Tillich-Polanyi meeting and "different dimensions."* The meeting between Tillich and Polanyi took place in February of 1963 in Berkeley-Oakland, California. Earlier, at the time of Polanyi's Gifford Lectures of 1951-52 (published in 1958 as *Personal Knowledge*), Polanyi had found much to agree with in Tillich's ST I. But in 1957 Tillich's *Dynamics of Faith* appeared, and on pages 81-82 Polanyi read, "scientific truth and the truth of faith do not belong to the same dimension of meaning," and "one dimension of meaning is unable to interfere with another." Among other things, this "different dimensions" idea enabled him to make his well-known claim that no result of scientific historical research on Jesus could undercut the certainty of salvation experienced by those who received Jesus as the Christ.

But this idea was a huge problem for Polanyi. It meant, as he put it shortly after the meeting, that "Science and religion would speak then in two different dimensions which logically bypass each other, the dimension of science being that of strictly detached knowledge, while the dimension of religion is one of unconditional commitment." For Polanyi, the ideal of totally detached knowledge is illusory because, as he was famous for having shown, the structure of all knowing is basically the same: a tacit, fiduciary, and personal dimension is always present, and so are involvement and believing commitment, even in scientific knowledge. Polanyi also saw the detached and "objectivistic" ideal as destructive. It is reductionistic with regard to our knowledge in morality, art, and religion, and its false claim to objective certainty invites political leaders to lay waste to human freedom as they remake their societies in totalitarian ways.

These Polanyian ideas find parallels in Tillich, especially in PK (and at ST I:94-105). In these places Tillich explains that we must not only be detached to one degree or another from what we

know. We must also *participate* in it. The degree of participation is greater or less depending upon the kind of knowledge, scientific, interpersonal, artistic, religious, etc. Small wonder that Tillich recommended PK to Polanyi during their meeting! Polanyi said he would look it up, but he probably never read it.

*What might have been.* Shortly after their meeting, Polanyi summarized in five pages what the two of them had said in their conversation, and sent his summary to Tillich. It is clear that Polanyi had not been persuaded during their dialogue. He wanted clarity as to how the participative component in knowledge *operated*, a point on which his own “from-to” analysis of the knowing process is quite lucid. Thus the best that Polanyi can say is the diplomatic nicety – with which Tillich subsequently agreed – that the two of them were fighting kindred battles, Polanyi against objectivism in science, and Tillich against fundamentalism in religion.

Polanyi gave Tillich a chance to respond by sending him the summary. This fact raises the question (which neither Gelwick nor Foster poses): Would it have been possible that a grand synergy between Tillich and Polanyi might have been set in motion in 1963 if Tillich had promptly replied? As it was, Tillich was so overloaded that he did not reply until May. In his reply he mentioned PK again, but PK was not easy to locate, and Tillich did not give Polanyi a precise bibliographical reference until a followup letter in June. Well before that, Polanyi had apparently moved on to other things. He wrote a lecture, which he delivered in April, entitled “Science and Religion: Separate Dimensions or Common Ground?” The lecture is explicit that it is written in response to Tillich. From that time forward, as Foster indicates, Polanyi seems to have lost interest in the side of Tillich that has to do with his own passion, theory of knowledge.

*The main theological issue in mediating Polanyi and Tillich.* Among the considerable number of issues explored by Gelwick and Foster regarding the Tillich-Polanyi vis-à-vis, the most crucial seems to be a question that they answered in rather opposite ways. It is the question that is raised by these two facts: (1) For Tillich, given his strong Lutheran background, the “faith” wherein we know God is not (or is not simply) a human

act in which our freedom is engaged, but is (or is also) a work in us of the divine grace which grasps us. (2) For Polanyi, “it is of the essence of knowledge to be held to be true by a man’s mental effort. Such is the nature of that active indwelling by which we make sense of the world. To know is a personal striving . . . that responds to an obligation, imposed on us by intimations of a hidden reality that demands of us to grasp it” (quoted from the 1963 dialogue summary he sent Tillich). This way of knowing God, the Polanyian way, is bound to strike Tillich as a bit “Pelagian.”

*Was Polanyi Tillichian? Did he become such?* When Gelwick sets out to resolve this problem, he explicates one or two details in PK in a way that one might wish to refine a bit, but he succeeds in establishing two points. First, except for our knowledge in the ultimate relation, the structure of knowledge in Tillich and in Polanyi is sufficiently alike that we can use either man’s ideas on this subject to complement the other’s. And second, Gelwick shows that, at least in some late texts, Polanyi distinguishes our knowledge in the sciences from our knowledge in other realms; and Polanyi describes what goes on in these non-scientific fields in ways that are compatible with what we find in Tillich. Polanyi speaks of how we may be “carried away” by the perceptible cues, clues, or symptoms of something intangible in art or religion. And Polanyi also points out that, when we are “converted” to some outlook or movement, we discover that the “particular [political] party or religion or epistemology or world view (or even scientific theory) in front of us holds possibilities for the attainment of richer meanings than the one we have been getting along with” (Polanyi, *Meaning* [1975], 180). Using Tillichian language, we may say that, according to Polanyi we are “grasped” by these realities.

*Conform Tillich to Polanyi – if Tillich didn’t already do it himself.* By contrast with Gelwick at this point, Foster wishes that Tillich had provided more scope for the exercise of human freedom in our knowledge of God. Foster wants less Luther and a bit more Pelagius, as we might put it. Toward that end Foster is prepared to alter Tillich, if necessary. But Foster believes Tillich had already made the change himself, partly if not completely. He thinks Tillich opened up his



thought for this way of thinking when he set forth his surprising views on “essentialization” in ST III of 1963. Thus Foster proposes – though he does so almost in passing – that we add to Tillich some elements from Polanyi so as to achieve the following result, namely, that, in knowing God we must exercise our freedom, we must actively commit ourselves to the truth of what we know, and we are not simply and passively to undergo our being grasped by grace. Of course, Foster is explicit that divine grace is necessary also.

*Conclusions: Everyone wins.* (1) I believe we can accept both Gelwick’s and Foster’s ways of mediating Tillich and Polanyi on the point at issue, though it may take a bit of tweaking. One tweak is that, for both our speakers, and even for Polanyi, it would be helpful to speak in many cases of our “awareness” of ultimacy or of God, rather than speaking of our “knowledge” of God. Tillich clearly condones such usage (MW IV:274). The nuances of “knowledge” tend to suggest an *object* that is known, and for Tillich our authentic awareness of the ultimate is not an awareness of something objective, but is a function of our inhering in that which *transcends* the subject-object structure.

(2) Though Foster is right that Tillich’s new essentialization doctrine *helps* Foster make the point he wants to make, I do not think he needs to invoke anything that is new in “essentialization” in order to make his case. (This is one reason I think Foster overstates the newness of essentialization in Tillich’s thought.) The decisive point is that, for Tillich, humans do not “have” freedom: we *are* freedom. Thus if God or ultimacy relates to us humans as though we were something that is not free, then this “something” is not human.

How then does the gift of faith and/or our exercise of faith happen? It is by way of the *destiny* side of our being that anything at all can happen to us, or be given to us, of course, just as it is through our *freedom* that we receive it and react to it. Thus God’s bestowing faith on us (if we may use that inadequate way of speaking) cannot mean that God smashes faith into us – as though we were purely passive. Rather, our destiny pole is not yet *there*, it isn’t actually real, earlier than the aroused freedom in which we can receive and react to whatever is being given us. The two

arise *together*, freedom with destiny, and destiny with freedom. Hence, according to Tillich’s systematic position, we can, we do, and we must exercise our freedom as we believe or have faith – just as Foster and Polanyi want – whether we are freely affirming our transcendental awareness of unconditionality or confidently trusting God as (symbolically) Thou.

Of course, Tillich also believes there is something we might call a “self-negating element” in faith. This is our constantly disavowing our own free acts as sufficient of themselves in relation to God – even our acts of believing. This “disavowing” is the shadow side of our reposing ultimate trust in God rather than in ourselves. But it is active. We do this disavowing freely, just as we freely exercise the more buoyant and affirmative aspects of trusting God. Foster and Polanyi may still take comfort in Tillich!

(3) There is not space here to explain, but, in at least three places Foster finds evolutionary changes in Tillich’s thinking where I do not see them. Instead, I see differing facets of an underlying system of thought that remains constant over the course of Tillich’s professional career – with only a few major shifts. Interestingly, when I criticize Foster for seeing too many changes in Tillich’s systematic thinking, it does not follow that we waste our time in reading him at the three points I have in mind. It is part of the brilliance of his effort that, when he describes changes through time, we can read what he says with great profit as his tracing out some of the logical or dynamic relationships that are operative within Tillich’s underlying, embracing system of thought.

### Session Seven: Sunday 9:00-11:30 am

#### *Tillich’s Continuing Challenge to Political and Ethical Thought*

This session was the first of the three held by the AAR Tillich Group. Four papers were heard.

20. *Tillich never gave up on “utopia.”* In his “Utopianism and International Relations,” Prof. Ronald H. Stone of Pittsburgh Theological Seminary described the place of utopia woven throughout Tillich’s political thought. He contrasted Tillich’s weighing of the strengths and

flaws of utopia with friend and colleague Reinhold Niebuhr's rejection of utopia. Framing the discussion around Tillich's 1951 Berlin lectures, Stone pointed to the levels of Tillich's sense of utopia: as an inescapable part of humanity's essential, idealistic self, versus humanity's existential reality; as manifested in both historical and history-rejecting ideologies; as a basis of individual and social renewal; and with the spirit of utopia calling humanity to a better way, absent utopian illusions.

Stone then turned to a summary of Tillich's projects directly or indirectly touching on utopia: his 1918 efforts with regard to the New Church Alliance; his post World War I argument for the alignment of Christian and socialist values; his activities with the Kairos Circle of the 1920s. Beginning with Tillich's *Interpretation of History* of 1936, continuing through the World War II writings, discussions and strategies, and culminating in his Cold War comments on the nuclear stalemate, prospects for peace, and U.S. presidential elections, Stone observed a Tillich whose spirit of utopia was tempered, but never fully dissipated. Tempered hope was his final position: hoping for the unrealizable is illusion; hope requires present seeds for its future realization. It would have been interesting to hear more of Stone's application of Tillich's thoughts on utopia to the way utopia has guided the American approach to international relations during the first years of the 21st century.

21. *"The political return of ontology: Tillich's Socialist Decision and an ontology of the U. S. political"* is the revised title of the paper by Prof. Mark Lewis Taylor of Princeton Seminary, a paper that was listed in the San Diego program as "Prophetic Spirit and Political Romanticism in the USA Today." The paper is part of a broader interest on Taylor's part in the return of ontology to a position of greater importance in philosophical/theological discussion. He used Tillich's framework in *The Socialist Decision* for analyzing the ideology of the presidency of George W. Bush.

Taylor identified the three core principles of *The Socialist Decision* as the romantic, the bourgeois, and the socialist. Political romanticism is tied to a past myth of origin, although it has revolutionary as well as conservational potential. The bourgeois principle, romanticism's polar opposite, severs ties

with the past, emphasizes individualism rather than traditionalism, and optimistically reassembles the remains into a new future. Finally, the socialist principle involves decision in response to a demand. It is symbolized by expectation; it is borne by the proletariat up to the point of breaking with the myths of origin; and it offers an adequate vision for "a post-bourgeois situation."

Taylor then used these three principles to characterize twenty-first century American movements as follows. The alliance of the Christian right and the neoconservatives is current political romanticism. The alliance of the Christian right with corporate powers is the bourgeois principle. And recent prophetic calls for "the being and well-being of the marginalized and the oppressed" are akin to the socialist principle. Taylor ended by calling for the cultivation of a group like the "motley crew" that figured in the years leading up to the American Revolution. Such a group would be the subject of an alternative "romance" that would persuasively promulgate the story of those advocating the cause of the oppressed – a story that is woven into the fabric of American history. One wonders whether such a romanticization could have an effect until broad swaths of the population personally experienced life as the oppressed.

22. *Tillich's Trinitarian principles justify a global currency.* In his "Toward a Theology of Money in a Globalizing World" Nimi Wariboko (Princeton Seminary Ph. D. candidate) used elements of Tillich's Trinitarian principle to structure an argument for a single global currency. He painted the picture of a global monetary system imperially dominated by the dollar, euro, and yen, characterizing this system as demonic because it raises the particular (individual national currencies) to universal status, unchecked by justice. The consequence has been a six-decade-long debate over a single global currency.

Wariboko summarized the three roots of Tillich's Trinitarian thought: the tension between the absolute and the concrete; the otherness within the being of God; and the principle of God's concrete self-manifestation in the Christ. Based on the first root of Tillich's Trinitarian approach, he argued for the centrality of Trinitarian monotheism to maintain the dialectic of concreteness and absoluteness. With this in hand, Wariboko

supported the establishment of a single global currency as the only way to undermine monetary imperialism rooted in local interests – the unjust dominance of the ideologically concrete – in favor of a tool ruled by more just, universal values in the international marketplace. This is the most concrete tool of the market: money.

*23. Religion à la Tillich fosters democracy.* In “Tillich on Anxiety, Faith and Authority,” Derek Malone-France argued that liberal-democratic thought is a natural outgrowth of religious consciousness. The George Washington University graduate student sought to raise finitude from the level of “problem” to that of positive norm.

Theologians and adherents of religion bring a fallible faith to theology and culture. Citing Hobbes and Locke, Malone-France declared that political actions function within political limiting contexts. While human beings are necessarily limited, they should have a freedom of thought and action governed only by the restriction against impinging on others’ rights to the same. Thus, existential anxiety should be seen not as a problem to be “resolved” but as a fact of finitude to be acknowledged as believers assert their freedom in political contexts.

### **Session Eight: Sunday 3:00-4:30 pm**

*Paul Tillich and Martin Luther King, Jr.: Issues of Global and Economic Justice*

The Tillich Group’s second session (our “session eight”) was held jointly with another AAR unit, the Consultation on the Theology of Martin Luther King, Jr. It included two papers and one prepared response.

*24. Is Patel superior to Tillich on global governance?* Bruce Rittenhouse of the University of Chicago called his paper “Assessing the Developing World’s Relationship with Global Governance Institutions in View of Tillich’s Proposals for Justice and Peace in an Economically Integrated World.” He described Tillich’s contrast of technological and economic unity in the world with its political and religious disunity, as well as his indictment of capitalism for creating crises emptying life of meaning and giving entry to nationalism to fill the existential vacuum. Thus, Tillich advocated centralized planning and control to guard against capitalism’s irrationality. With the

Cold War, Tillich lost optimism. He continued his advocacy for a global order, but doubted the world’s spiritual capacity for transformation.

Rittenhouse then turned to Indian economist I. G. Patel and his emphasis on the notion of governance in discussing global economics. Patel argued that issues of governing – or ordering – patterns are inescapable. The issues then become the goals of governance and the paths towards those goals. For the early 21st century, Patel argued that the problem is the control of the wealthy one-fifth of the world over the remaining four-fifths of the world. In light of this, Rittenhouse saw Tillich’s approach to be less relevant in a period in which cross-national and regional identities hold at least equal significance to national sovereignty and in which global economic factors are more important than that of national power-holders. Perhaps Rittenhouse could have considered Tillich’s treatment of the proletariat as a nation-transcending phenomenon consistent with Patel’s thought and, in light of the session’s theme, King’s efforts in the Poor People’s Campaign as a crossroads for the Patel/Tillich “dialogue”.

*25. King’s theology of the poor with some references to Tillich’s biography.* The paper by Kenny Walden (Claremont School of Theology) bore the title, “Blessed Are the Poor? The Theology of Martin Luther King, Jr. and the Psycho-Spiritual Landscape of Poverty, Behavior, and Cultural Perception.” After brief, general comments on biographical parallels in Tillich’s and King’s lives, Walden turned to what he termed King’s theology of the poor, structuring it around the thought of Edward Wimberly. Other than passing reference to Wimberly’s thought, Walden’s paper was heavy on biographical references to King’s activism, with some comments on King’s positions on racial-justice factors in the Vietnam War, the Dominican Republic, and South Africa. Given that King’s short career manifested liberational praxis – activism and theoretical reflection – the paper could have achieved more of a dialogue with Tillich if Walden had delved into one or another of King’s memorable confrontations with Tillich’s thought, perhaps King and Vietnam alongside Tillich and Nazism.

*26. King-Tillich connections not made.* Prof. Stephen Ray, now of Garret Seminary, responded

to Rittenhouse and Walden's papers. He offered crossing points between Tillich's and King's thought which the two preceding papers had passed by: (1) a characterization of modern reality as the context for an existential estrangement from God and from human dignity and worth; and (2) the acknowledgement shared by Tillich and King that personal empowerment must be a concern of society as a whole, local and global.

**Session Nine: Tuesday 4:15-6:30 pm**

*Tillichian Conversations: Bible and Pluralism*

In this final session in San Diego, papers 27 and 28 represented a biblical focus, especially on Jesus, while papers 29 and 30 grappled with pluralism issues.

27. *Closer to Schleiermacher or to Lindbeck? Tillich on the picture of Jesus as the Christ.* The polished paper by Keith Johnson of Princeton Theological Seminary, "Tillich, Frei, and the Making of a Biblical Theologian," challenges the way Hans Frei locates Tillich within Frei's well-known theological typology. Frei's "Type Three" theologian, with Schleiermacher as the model, puts internal faith discourses and external discourses in reciprocal relationship, neither hierarchical nor joined in a third category – and Frei tentatively places Tillich as well as Schleiermacher in this third category. Johnson instead works through the Tillichian phrases on event and reception, fact and symbol, etc., and concludes that, while Tillich believes the relation between the historical person and the text is essential to explain the *emergence* of the symbol, now that the symbol has emerged it is the New Testament picture *alone* that matters for soteriology. Hence Johnson says Tillich is not so close to Schleiermacher after all – that in fact we should read Tillich as closer to Lindbeck.

A beautiful paper—but is the thesis correct? In 1986 Gary Comstock divided narrative theologians into "pure" and "impure" narrativists ("Two Types of Narrative Theology," *JAAR* 55, no. 4, Winter 1987: 687-717). Pure narrativists, Frei, Lindbeck, and others, oppose all capitulation to foundationalism, experiential-expressivism, and failure to grasp Wittgenstein's insights into language games. Impure narrativists, Ricoeur, Tracy, and others, see narrative as an autonomous and necessary theological genre but deny its suf-

ficiency for the tasks of dialogue with history, psychology, etc. I would ask whether Johnson is correct to so strongly divide the founding event and the emergent picture, and as a result to tend to downgrade the importance of event and history to Tillich. I would love to see a debate among Tillichians on these issues!

28. *Continuing Tillich's legacy on peace, justice, and Jesus: A clue from Cobb.* In "The Word Made History" John Starkey of Oklahoma City University joined Tillich, Gadamer, and Cobb to create a Christology with a material norm of peace and justice. Accepting God as Being-Itself, Starkey focussed on Tillich's assumption of the necessity for a single material norm and the actual material norm of Jesus as the Christ. Starkey saw Gadamer's notions of historicity and of effective historical consciousness as allowing, when reconstrued, a larger role for the Spirit in a continuing revelation not limited to the choice of (merely) preliminary, original, and (merely) dependent revelation. Starkey concluded that John Cobb's idea of traditions as mutually transforming shows how to continue the Tillichian legacy in the present. Christians will retain both Jesus and peace and justice as overlapping material norms, but will combine these with elements from other traditions in ways that can and should vary.

29. *Tillich uses and improves on Otto.* Mary Montgomery Clifford of Chicago Theological Seminary called her paper "A Journey Toward Inclusion: Paul Tillich and the Influence of Rudolf Otto's *The Idea of the Holy*." In it she teases out a number of biographical and thematic connections between Tillich and Otto on religious experience and the interpretation thereof. Her analyses of "'Numen' and the 'Numinous'" and of the "Mysterium Tremendum" contain many insights, the best in her contrast of Otto's early-twentieth-century static phenomenology of religion with Tillich's vision of religion as dynamically evolving. I myself wondered whether the as yet undiscussed Kantian background to the issues might reveal that Otto's high valuation of the "irrational" is a variant of Kant's rejection of the adequacy of the understanding when applied to God, and if so, is perhaps more compatible with the Tillichian affirmation of reason than might first appear. But I offer this merely as a sugges-



stion; I would be deeply interested in hearing Clifford's reply.

*30. Tillich and/or Hick? Finding the best theory of religion.* In a paper titled "Paul Tillich and John Hick: Inclusivism and Pluralism, Critique and Construction," Prof. Duane Olson of McKendree College finds the following implicit method in Tillich's work: (1) abstraction of structural tensions and polarities within religious reality, (2) construction of a typology based on one-sided ways of realizing such tensions, and (3) arguing for a concrete norm to bring about a resolution. Olsen specifically teases out a typology in Tillich's theory of religion involving two polarities, a form-depth (or concreteness-ultimacy) polarity and a presence-demand (or welcoming-requiring) polarity. Olsen sees a resultant grid with four types: sacramental religion (presence and form), mystical religion (presence and depth), autonomous culture (demand and form), and moral religion (demand and depth). Finally, Olsen uses these notions to improve John Hick's theory of religion. Olsen thinks Hick is correct to insist on the validity of plural religious construals of the divine and on the probability that none of the great traditions offers superior transformation, but Olsen also thinks Tillich's dynamic approaches offer advantages in the religious critique of religion and in insisting on concrete norms. Hopefully, Olsen will extend and publish the materials on method for Tillich scholars, and on Tillich and Hick for comparative religionists.

### **The Business of the Two Organizations**

*Leadership of the AAR Tillich Group.* Rob James, having served the maximum of six years as Co-Chair, was replaced by Prof. Russell Re Manning, University of Cambridge. Continuing as Co-Chair is Prof. Rachel Beard of Villanova University, who has held that position for a year.

Three new members were added to the Steering Committee: Prof. Julia Lamm, Georgetown University, Prof. Francis Yip, Chinese University of Hong Kong, and Prof. Duane Olson, McKendree College. These three replaced two persons who had served maximum terms, Prof. John Thamanil of Vanderbilt Divinity School and Prof. Darlene Weaver of Villanova University. Conti-

nuing on the Steering Committee are Profs. Jonathan Rothchild, Loyola Marymount University, and Prof. David H. Nikkel, University of North Carolina, Pembroke.

*Leadership of the Society.* On Saturday, the Society's Board of Directors met over breakfast, and at noon the same day, the Society's business meeting elected the following slate of officers for 2007-2008. President: Prof. Loye Ashton, Tougaloo College. President-Elect and Program Chair: Dr. Sharon Peebles Burch, Graduate Theological Union. Vice President: Prof. David Nikkel, University of North Carolina at Pembroke. Secretary-Treasurer and Editor of the Bulletin: Prof. Frederick J. Parrella, Santa Clara University. Past-President/Chair of the Nominating Committee: Stephen Butler Murray.

Elected to the Society's Board of Directors, with terms expiring in 2010, were Dan Peterson, graduate student at Pacific Lutheran University, Prof. Jonathan Rothchild of Loyola Marymount University, and Prof. Francis Yip of Chinese University, Hong Kong. Gratitude was expressed to Sharon Burch and Loye Ashton, who organized the Society's sessions, and to the following, who were ending three-year terms on the Board: Prof. Kelton Cobb, Hartford Seminary, Prof. Jean Richard, Université Laval, and Prof. Darlene F. Weaver, Villanova University.

*The Tillich Collected Works Project as of October 2008.* The Chair of the Project (the TCWP), Prof. Mary Ann Stenger of the University of Louisville, has reported as follows. During the San Diego convention in November 2007, Michael West of Fortress Press presented the latest version of a contract during a meeting with Stenger, Fred Parrella, and Dr. Mutie Tillich Farris, holder of the copyrights. Some problems were found with that version. A revised version has been under review since then. The hope is that a final contract can be agreed to in early November at the Chicago AAR. To pursue its plans for the Collected Works, the Working Group will be able to use a Lilly Endowment grant from the Louisville Institute until December 2008. Prof. Ronald Stone of the University of Pittsburgh, member of Stenger's Working Committee, is also seeking pledges from NAPTS members, who thus far have made commitments that are nearing \$10,000.

## JAHRESTAGUNG 2009 DER DPTG IN HOFGEISMAR

### DER EINE GOTT UND DIE VIELEN RELIGIONEN. PAUL TILLICH'S BEITRAG ZUM INTERRELIGIÖSEN DIALOG

Die Jahrestagung 2009 der DPTG wird vom 17.-19. April 2009 in der Evangelischen Akademie Hofgeismar stattfinden und zum Thema haben: Der eine Gott und die vielen Religionen.

Das vorläufige Programm sieht Folgendes vor:

*Dirk-Martin Grube* (Utrecht), „Das Christentum erhebt den Anspruch, daß die Offenbarung in Jesus als dem Christus letztgütig sei“ (ST I, 159). Bemerkungen zu Tillich's Beitrag zum interreligiösen Dialog

*Reinhold Bernhardt* (Basel), Der Geist und die Religionen. Tillich's Religionstheologie vor dem Hintergrund seiner Pneumatologie

*Dirk Siedler* (Düren), „Mission“ oder „Kuscheldialog“? – Perspektiven des christlich-islamischen Dialogs im Anschluss an Paul Tillich

*Jörg Lauster* (Marburg), Kulturphilosophische Aspekte der Religionstheologie (Titel noch offen)

Am Samstagabend wird im Rahmen eines Kulturprogramms „multikulturelle Musik“ dargeboten.

Die Einladung zur Tagung wird mit dem Jahresbrief des Vorsitzenden erfolgen.

## XIII<sup>E</sup> COLLOQUE INTERNATIONAL DER APTEF 2009

Die „Association Paul Tillich d'Expression Française“ (APTEF) wird ihr 18. Internationales Kolloquium vom 15.-17. Mai 2009 in Paris abhalten.

Thema wird sein: Paul Tillich et Karl Barth: antagonismes et accord théologiques

Weitere Informationen: Lucie Kaennel (mailto:[Lucie.Kaennel@unil.ch](mailto:Lucie.Kaennel@unil.ch))

## INVITATION TO TWO MEETINGS IN MONTREAL, CANADA

NOVEMBER 6  
AND NOVEMBER 7-10, 2009

Persons interested in Paul Tillich and/or in proposing to deliver a scholarly paper on his thought (in English) are invited to the meetings of two distinct but related Tillich organizations. The meetings take place in Montreal, Canada, November 6 and November 7-10, 2009. Potential themes for these two meetings, respectively, are listed below, as are further details about proposing a paper. The actual themes and speakers will be determined in April/May, 2009 according to which proposals are judged best suited to the sessions by two panels of readers, one for each Tillich organization.

The Annual Meeting of the North American Paul Tillich Society (“the Society”) takes place on Friday, November 6, 2009, in conjunction with the November 7-10 Annual Meeting of the American Academy of Religion. The Annual Tillich banquet is included. The second organization, the AAR Tillich Group (“the Group”), is a constituent part of the 10,000-member AAR. The Group is planning three sessions during the AAR's meeting, Saturday-Tuesday, November 7-10.

Attendance at the Society's sessions is free, except for the banquet. Those attending AAR sessions must pay a registration fee, which, however, gives the person entrance also to the spectacular book exhibits. For fees and details, consult the AAR's web site: [http://www.aarweb.org/Meetings/Annual\\_Meeting/Current\\_Meeting/default.asp](http://www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting/default.asp)

Each of the two organizations invites proposals for papers on any of the themes noted in its Call

for Papers, as shown below. Proposals should be sent by MS Word attachment, or within the body of an e-mail, to the person(s) listed. A proposal may not exceed 1,000 words in English. It must be accompanied by an abstract (maximum: 150 words). A winning student paper at these Montreal meetings receives the \$300 Annual Tillich Prize.

**The Tillich Group's Call for Papers.** Deadline for receipt of proposals is March 1, 2009. From eight to eleven papers will be chosen. Papers that cannot be scheduled in the AAR Group's sessions will be automatically referred to the Society for consideration, if the proposer agrees. Send proposals both to Prof. Rachel Sophia Baard [rachel.baard@villanova.edu](mailto:rachel.baard@villanova.edu), Villanova University, and to Prof. Russell Manning [rrm24@cam.ac.uk](mailto:rrm24@cam.ac.uk), Cambridge University, England.

- 1) Tillich's Systematic Theology: Failures and Successes.
- 2) Tillich and the New Atheism.
- 3) Theologies of the Boundary.
- 4) The God Beyond the God of Theism.
- 5) Tillich and World Religions.
- 6) Augustine and Tillich: A Dialogue (potential co-sponsored session).
- 7) Theology of Culture: Tillich and Evangelical Theology (potential co-sponsored session).
- 8) Other Tillich-related proposals will be seriously considered. We usually find a place for strong papers: themes for sessions are determined by the merit of the proposals received. Unless otherwise requested, proposals not scheduled by the AAR Group are automatically passed on to the North American Paul Tillich Society for possible inclusion in their Annual Meeting.

**The Tillich Society's Call for Papers.** The deadline for proposing a paper is mid-April, 2009. Approximately a dozen papers will be chosen. Send proposals to Prof. David Nikkel [David.Nikkel@uncp.edu](mailto:David.Nikkel@uncp.edu), University of North Carolina, Pembroke. The Society's Call as shown here is preliminary. For the final version, see the *Internationales Jahrbuch für die Tillich-Forschung*, vol. 4.

- 1) Tillich and "the death of God" theology.
- 2) Tillich and the "new atheism." Given Tillich's endorsement of an element of atheism in any viable theology and his expression of appreciation for the challenges hurled by some atheists, what might be Tillich's assessment of the so-called new atheism?
- 3) Tillich after Mark C. Taylor's *After God*. Proposals may relate to a) Taylor's appropriation of Tillich's theology to represent a (monistic) type of religion b) comparison of their respective concepts of God or of the divine and/or c) comparisons of their respective understandings of the relation between religion and culture.
- 4) Tillich in comparison with Canadian philosophers and theologians: Douglas John Hall, Gregory Baum, and/or Charles Taylor.
- 5) The metaphysics of Paul Tillich and Albert Einstein: two forms of ecstatic naturalism?
- 6) Tillich and Evangelicalism in conversation: the "emerging church" and a theology of culture.
- 7) Responses to recent books on Tillich: Andrew Finstuen's *Hearts of Darkness*--on original sin in the theology of Tillich, Niebuhr, and Billy Graham--or Ronald Stone's *Moral Reflections on Foreign Policy in a Religious War*.
- 8) Responses to Tillich's recently published first course (1920) on *Philosophy of Religion*.

## JAHRESTAGUNG 2010 DER DPTG IN BAD BOLL

Die Jahrestagung 2010 der DPTG wird vom 9.-11. April 2010 in der Evangelischen Akademie in Bad Boll stattfinden.

Das Thema steht noch nicht fest.

ZWEITER  
INTERNATIONALER KONGRESS  
DER DPTG 2010

Im Jahr 2010 soll in Wien der „Zweite Internationale Kongress der Deutschen Paul Tillich-Gesellschaft“ stattfinden.

Der genaue Termin und das Thema stehen noch nicht fest.

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VON WERNER SCHÜSSLER

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## INTERNATIONALES JAHRBUCH FÜR DIE TILlich-FORSCHUNG 4/2009

In wenigen Wochen wird auch Band 4 des „Internationalen Jahrbuches für die Tillich-Forschung“ (hg. von Christian Danz, Werner Schüßler und Erdmann Sturm) mit dem Titel „Religion und Politik“ im Buchhandel (LIT Verlag Münster) erhältlich sein.

Dieser Band wird u.a. die folgenden Beiträge enthalten:

Erdmann Sturm, Tillichs religiöser Sozialismus im Rahmen seines theologischen und philosophischen Denkens.

Stefan Vogt, Die Sozialistische Entscheidung. Paul Tillich und die sozialdemokratische Junge Rechte in der Weimarer Republik.

Klaus Michael Kodalle, Dialektik der Aufklärung. Die „Kritische Theorie“ von Peter und Paul alias Tillich und Heimann.

Klaus Tanner, Tillichs religiöser Sozialismus im Kontext der Krisendebatten der 20er Jahre.

Hartmut Ruddies, Paul Tillich, Karl Barth und der religiöse Sozialismus.

Jean Richard, Religion et politique. Points de vue mystique et prophétique.

Ronald H. Stone, On the Boundary of Utopia and Politics.

Werner Schüßler, Power and the Human Condition. Philosophico-Theological Reflections on the Nature of Power according to Tillich, Jaspers, and Rahner.

Frank Schulz-Nieswandt, Paul Tillichs Onto-(theo)logie der Daseinsbewältigung und die Fundierung der Wissenschaft von der Sozialpolitik. Kyrill Ukolov, Edition von Paul Tillichs russischem Aufsatz „Dialektische Theologie“ (1925).

Robison B. James/John Starkey/ Lon Weaver, Analytical Report on Papers Delivered in Two Tillich Meetings San Diego, California, November, 2007.

Daneben enthält dieser Band Buchbesprechungen, eine Auflistung der neueren Tillich-Literatur sowie Informationen und Ankündigungen.

## INTERNATIONALES JAHRBUCH FÜR DIE TILlich-FORSCHUNG THEMENSCHWERPUNKT Bd. 5/2010

Band 5/2010 des „Internationalen Jahrbuches für die Tillich-Forschung“ wird die Religions-theologie und den interreligiösen Dialog zum Themenschwerpunkt haben.

## TILlich PREVIEW 2/2008

In wenigen Wochen wird auch Band 2 der Tillich Preview (hg. von Karin Grau, Peter Haigis und Ilona Nord) im Buchhandel (LIT Verlag Münster) erhältlich sein.

Dieser Band wird u.a. die folgenden Beiträge enthalten:

Mary Ann Stenger, Tillich's Ontology – A “Modern” Relic or a Resource for Feminist Theology

Lars Heinemann, The Conception of the Religious Symbol in Tillich's Early Philosophy of Spirit: Guardian against Exclusive Claims about the Absolute

Tabea Rösler, Gibt es eine theologische Anthropologie Paul Tillichs? Auf dem Weg zur Begründung eines neuen Forschungsbereichs



Katja Bruns, Von der Freiheit des Organismus. Theologie und Naturwissenschaft im Dialog zwischen Paul Tillich und Kurt Goldstein

Martin Bonde Christensen, Tillichs Begriff der Entfremdung im Vergleich mit Kierkegaards Sündenlehre

Außerdem wird der Band Rezensionen und die Predigten von den Gottesdiensten der Jahrestagungen in Hofgeismar und Berlin enthalten.

**TILlich-AUSWAHL**  
IM VERLAG WALTER DE GRUYTER  
ERSCHIENEN

Die Professoren Christian Danz, Werner Schüller und Erdmann Sturm haben im Verlag Walter de Gruyter einen Band mit ausgewählten Texten Paul Tillichs herausgegeben:

Paul Tillich: Ausgewählte Texte, Berlin/New York: Walter de Gruyter 2008, 492 S.

Diesen Band gibt es sowohl in einer gebundenen Hardcover-Form (58,00 €) als auch in Form einer Paperback-Ausgabe (29,95 €).

Der Band enthält die folgenden 27 Texte Tillichs:

1. Über die Idee einer Theologie der Kultur (1919)
2. Kairos (1922)
3. Die Überwindung des Religionsbegriffs in der Religionsphilosophie (1922)
4. Grundlinien des Religiösen Sozialismus (1923)
5. Kirche und Kultur (1924)
6. Rechtfertigung und Zweifel (1924)
7. Das Dämonische (1926)
8. Die Idee der Offenbarung (1927)
9. Gläubiger Realismus (1927)
10. Das religiöse Symbol (1928)

11. Der Protestantismus als kritisches und gestaltendes Prinzip (1929)

12. Philosophie und Schicksal (1929)

13. Christologie und Geschichtsdeutung (1930)

14. Zehn Thesen (1932)

15. Natural and Revealed Religion (1935)

16. The Permanent Significance of the Catholic Church for Protestantism (1941)

17. The Two Types of Philosophy of Religion (1946)

18. The Problem of Theological Method (1947)

19. Biblical Religion and the Search for Ultimate Reality (1955)

20. Das Neue Sein als Zentralbegriff einer christlichen Theologie (1955)

21. Existential Analysis and Religious Symbols (1956)

22. The Word of God (1957)

23. The Impact of Psychotherapy on Theological Thought (1960)

24. The God above God (1961)

25. Zur Theologie der bildenden Kunst und der Architektur (1961)

26. Christianity and the Encounter of World Religions (1963)

27. The Significance of the History of Religions for the Systematic Theologian (1966)

Ein Personen- und ein 18seitiges Sachregister, das unterteilt ist in deutsch- und englischsprachige Begriffe, schlüsselt diese wichtigen Texte Tillichs auf.

Dieser Auswahl-Band stellt ein ideales Seitenstück zu Tillichs „Systematischer Theologie“ dar und richtet sich gleichermaßen an Theologen, Philosophen, Religions- und Kulturwissenschaftler sowie allgemein an Tillich Interessierte.