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Chapter 1 : Main Works / Hauptwerke - Vol 1/Bd 1 Philosophical Writings / Philosophische Schriften

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History of religion and culture Medium of the sources Collective Experience of the Church Norm of theology determines use of sources Content of which is the biblical message itself, for example: Justification through faith New Being in Jesus as the Christ The Protestant Principle The criterion of the cross As McKelway explains, the sources of theology contribute to the formation of the norm, which then becomes the criterion through which the sources and experience are judged. The relationship is circular, as it is the present situation which conditions the norm in the interaction between church and biblical message. The norm is then subject to change, but Tillich insists that its basic content remains the same: It is tempting to conflate revelation with the norm, but we must keep in mind that revelation whether original or dependent is not an element of the structure of systematic theology per se, but an event. There is also the question of the validity of the method of correlation. Certainly one could reject the method on the grounds that there is no a priori reason for its adoption. But Tillich claims that the method of any theology and its system are interdependent. That is, an absolute methodological approach cannot be adopted because the method is continually being determined by the system and the objects of theology. The use of "Being" in systematic theology Tillich used the concept of "being" in systematic theology. There are 3 roles: In this part, Tillich talks about life and the divine Spirit. Absolute faith Tillich stated the courage to take meaninglessness into oneself presupposes a relation to the ground of being: Absolute faith can transcend the theistic idea of God, and has three elements. Faith as ultimate concern In , Tillich defined his conception of faith more explicitly in his work, Dynamics of Faith. For Tillich, "faith is the state of being ultimately concerned". He explains this further in the following quote: That is to say that In short, for Tillich, faith does not stand opposed to rational or nonrational elements reason and emotion respectively , as some philosophers would maintain. Rather, it transcends them in an ecstatic passion for the ultimate. It should also be noted that Tillich does not exclude atheists in his exposition of faith. Everyone has an ultimate concern, and this concern can be in an act of faith, "even if the act of faith includes the denial of God. Where there is ultimate concern, God can be denied only in the name of God" God Above God Throughout most of his works Paul Tillich provides an apologetic and alternative ontological view of God. Traditional medieval philosophical theology in the work of figures such as St. Anselm, Thomas Aquinas, Duns Scotus, and William of Ockham tended to understand God as the highest existing Being, to which predicates such as omnipotence, omniscience, omnipresence, goodness, righteousness, holiness, etc. Arguments for and against the existence of God presuppose such an understanding of God. To put the issue in traditional language: Rather, God must be understood as the "ground of Being-Itself. When God is understood in this way, it becomes clear that not only is it impossible to argue for the "existence" of God, since God is beyond the distinction between essence and existence, but it is also foolish: In distinction to "theological theism," Tillich refers to another kind of theism as that of the "divine-human encounter. Tillich is quite clear that this is both appropriate and necessary, as it is the basis of the personalism of Biblical Religion altogether and the concept of the "Word of God", but can become falsified if the theologian tries to turn such encounters with God as the Holy Other into an understanding of God as a being. In other words, God is both personal and transpersonal. Many theologians, especially in the period denoted by scholars as the Hellenistic period of Christian theology, or that of the Church Fathers, understood God as the "unoriginate source" agennetos of all being. This was the view, in particular, of the theologian Origen, one among the crowd of thinkers by whom Tillich was deeply influenced, and who themselves had shown notable influences from middle Platonism. Tillich further argues that theological theism is not only logically problematic, but is unable to speak into the situation of radical doubt and despair about meaning in life, which is the primary problem typical of the

modern age, as opposed to a fundamental anxiety about fate and death or guilt and condemnation. This is because the state of finitude entails by necessity anxiety, and that it is our finitude as human beings, our being a mixture of being and nonbeing, that is at the ultimate basis of anxiety. If God is not the ground of being itself, then God cannot provide an answer to the question of finitude; God would also be finite in some sense. The term "God Above God," then, means to indicate the God who appears, who is the ground of being itself, when the "God" of theological theism has disappeared in the anxiety of doubt. While on the one hand this God goes beyond the God of theological theism, it is nevertheless rooted in the religious symbols of Christian faith, particularly that of the crucified Christ, and is, according to Tillich, the possibility of the recovery of religious symbols which may otherwise have become ineffective in contemporary society. Tillich argues that the God of theological theism is at the root of much revolt against theism and religious faith in the modern period. Tillich states, sympathetically, that the God of theological theism was because it placed God into the subject-object dichotomy. This is the basic distinction made in Epistemology, that branch of Philosophy which deals with human knowledge, how it is possible, what it is, and its limits. Epistemologically, God cannot be made into an object, that is, an object of the knowing subject. Tillich deals with this question under the rubric of the relationality of God. The question is "whether there are external relations between God and the creature. Tillich reminds us of the point, which can be found in Luther, that "there is no place to which man can withdraw from the divine thou, because it includes the ego and is nearer to the ego than the ego to itself. Similarly, if God were made into the subject rather than the object of knowledge The Ultimate Subject , then the rest of existing entities then become subjected to the absolute knowledge and scrutiny of God, and the human being is "reified," or made into a mere object. It would deprive the person of his or her own subjectivity and creativity. According to Tillich, theological theism has provoked the rebellions found in atheism and Existentialism, although other social factors such as the industrial revolution have also contributed to the "reification" of the human being. The modern man could no longer tolerate the idea of being an "object" completely subjected to the absolute knowledge of God. Tillich argued, as mentioned, that theological theism is "bad theology". Just as Being for Heidegger is ontologically prior to conception, Tillich views God to be beyond Being-Itself, manifested in the structure of beings. God is not a supernatural entity among other entities. Instead, God is the ground upon which all beings exist. We cannot perceive God as an object which is related to a subject because God precedes the subject-object dichotomy. Thus Tillich dismisses a literalistic Biblicism. Instead of completely rejecting the notion of personal God, however, Tillich sees it as a symbol that points directly to the Ground of Being. Since the Ground of Being ontologically precedes reason, it cannot be comprehended since comprehension presupposes the subject-object dichotomy. Tillich disagreed with any literal philosophical and religious statements that can be made about God. Such literal statements attempt to define God and lead not only to anthropomorphism but also to a philosophical mistake that Immanuel Kant warned against, that setting limits against the transcendent inevitably leads to contradictions. Any statements about God are simply symbolic, but these symbols are sacred in the sense that they function to participate or point to the Ground of Being. Tillich insists that anyone who participates in these symbols are empowered by the Power of Being, that overcomes and conquers nonbeing and meaninglessness. Tillich also further elaborated the thesis of the God above the God of theism in his Systematic Theology. In *The Courage to Be*, he lists three basic anxieties: Tillich related these to three different historical eras: *The Courage to Be* influenced psychology as well as theology, and helped to inspire the title of a book by Rollo May entitled *The Courage to Create*. When Tillich was University Professor at Harvard he was chosen as keynote speaker from among an auspicious gathering of many who had appeared on the cover of *Time Magazine* during its first four decades. Tillich along with his student, psychologist Rollo May, was an early leader at the Esalen Institute. Contemporary New Age catchphrases describing God as the "Ground of Being," as the "Eternal Now," and as "Spiritual Presence," in tandem with the view that God is not an entity among entities but rather is "Being-Itself," - notions which Eckhart Tolle, for example, has invoked repeatedly throughout his career - were pioneered by Tillich. The introductory philosophy course taught by the

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person Tillich considered to be his best student, John E. Smith, "probably turned more undergraduates to the study of philosophy at Yale than all the other philosophy courses put together. His courses in philosophy of religion and American philosophy defined those fields for many years. Perhaps most important of all, he has educated a younger generation in the importance of the public life in philosophy and in how to practice philosophy publicly.

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