Those who want to know the power of reality in the depth of their historical existence must be in actual contact with the unrepeatable tensions of the present.

Paul Tillich, *The Protestant Era*

Paul Tillich has said that sin is separation. Isn’t segregation an existential expression of man’s tragic separation, an expression of his awful estrangement, his terrible sinfulness? So I can urge men to disobey segregation ordinances because they are morally wrong.

Martin Luther King, Jr., *Letter from Birmingham City Jail*

Years of sacrifice and struggle, of bones broken in hundreds of prisons and torture chambers from the Atlantic to the gulf, families destroyed endless poverty and suffering. Huge, expensive armies. For what? This is not a matter of party or ideology or faction: it’s a matter of what the great theologian Paul Tillich used to call ultimate seriousness.

Edward Said, *Al-Ahram (Cairo)*

Even some white male European theologians recognize the limitations that culture places upon their theology. Paul Tillich, for example, exemplifies this awareness...

Luis G. Pedraja, *Teologia*

...Tillich’s theonomous interpretation of history can be useful for interpreting the religious situation...that the Korean masses as the latent bearers of a Kairos must struggle against both a false pacifism of official religions and a chauvinistic militarism of official politics...

Jong-chun Park

What is to be condemned and regretted is not that Tillich was a sado-masochist, but the fact that he did not find “the courage to be” outside the closet” of his sexuality...

Marcella Althaus-Reid
PURPOSE

The purpose of this course is three-fold: (1) to introduce Paul Tillich’s theory of religion and Christian theology, (2) to present the basic structure of Tillich's Systematic Theology, and (3) to assess critically his theology in relation to the concrete issues of Tillich's time our own and the polycultural future of theology.

REQUIREMENTS

1. Attendance at all class sessions. (3 percent of course grade)

2. Keeping up with all required reading, completing assigned texts by the date under which they are listed on the “Agenda” below. (only 7 percent of grade, but all else depends on this.)

3. Serving once as a panelist, on one of the three panels set for the last two class periods of the course, April 11 and April 18, as per below. More information will be forthcoming. (15 % of grade).

   April 11 Panels: (1) “Feminist/Womanist Critiques of Tillich” (1 hr. 15 min.)
   (2) “Black Liberation Theology Critiques of Tillich” (1 hr. 15 min.)

   April 18 Panel: (3) “Tillich and the Polycultural, Inter-Religious Future” (1 hr. 15 min.)

   Last hour of this last class: Professor’s summary and class dialogue

4. The Major Requirement: To keep a CRITICAL LOG (which I differentiate from a “journal”) during and about your reading. “Journals and journaling” have often been used in many courses. In this class, a more rigorous form of that is the main requirement, beyond the above-mentioned points. I want members of this course to have the opportunity to read carefully and thoroughly, to make valuable notes, and to preserve the intellectual and other insights you have along the way of this course.

   Below, in the text box on this page, are the criteria for a good Critical Log. These constitute the major criteria by which I grade the logs. Fulfillment of each criterion will enable your Critical Log to have the important dimension that I list in bold for each point. Each of the criteria below is differently weighted. NOTE: “Substance” and “Critique” are the two most important, most point-worthy criteria. 45 points make up the topmost grade on the Logs. As percentage of the total semester grade, the Critical Log counts 75 percent.

   What follows on the next page is a presentation of the criteria used in evaluating the Critical Logs:
1) Signs that entries are made regularly, such that I can see development over time in the log. **Flow.** (5 points)

2) Signs that the main points, structure and argument of the materials read are noted and carefully being preserved. **Substance.** (12 points)

3) Signs of your own critical engagement with the material, i.e. that in addition to reading and understanding well, you are able to question it, challenge it, and say why you agree or disagree with the material. **Critique.** (12 points)

4) Signs that you are reflecting on the implications of the material for other issues, for various contexts, for your life and/or others. **Breadth.** (8 points)

5) Signs of creativity, i.e. carefully crafted written notes, (these too can be creative) also, outlines, charts, graphs, sketches, painting, etc. **Creativity.** (8 points)

**At Midterm,** Critical Logs are due for a quick assessment, during which I will give you summary feedback about how you are doing, using the above criteria. **At End-of-Term Time,** Critical Logs are due for final grading. I prefer that the Critical Log be typed. Please place your **SBN number** near your name on the finally submitted journal, and also make sure your last name appears in the **File Name** when sent to me by email (at midterm) or posted to Blackboard (at end of term). Recall, professors cannot give you extensions for this final date, though we can support you in good reasons when you make petition for extension to the Academic Affair Director, **Dr. Shawn Oliver.**

**Determining Final Grades.** This is always a difficult process and my grading method is not an exact science. It is not purely impressionist or subjectivist, either. For the general rule of thumb that I use, see the percentages as apportioned above. In grading, while I try to take account of your unique gifts and/or limitations, I do have to use some comparative lens, meaning that your grade is in part determined by how your work looks against the backdrop of performance by all the other students’ work in the class. Also, the overall quality and style of your written work – picking up nuances, organization, writing skill, all in the Critical Log - function as a kind of intangible element, and this element can affect a paper grade or final grade slightly (usually no more than a half a letter grade or so).
OUTCOMES

(1) Enrollees by end of the term will show evidence of grasping how Paul Tillich worked as an analyst of culture, interpreting the human situation. The Critical Log entries for Parts One and Two of the class will enable an assessment of the extent to which progress on this has been made by each member of the class.

(2) Enrollees by the end of the term will display knowledge of the key theological features of Tillich’s Christian belief system. The Critical Log entries for Part Three of the course will enable students to display that knowledge in the exam and to preserve it for future use.

(3) Enrollees will develop a capacity to think critically about Tillich’s theology and work, in relation to contemporary cultural, religious and theological issues. Evidence of this will be gleaned from entries in the Critical Log entries for Part Four of this class.

TEXTS

These books are in the Theological Book Agency and in the PTS Library.


AGENDA

Jan 24 INTRODUCTION TO TILLICH: A FIRST ENCOUNTER [38 pp]


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


**PART ONE**

**SOCIO-POLITICAL MATRIX OF COURAGEOUS FAITH – Belonging, Demand & Being**

**Jan 31** THE SOCIALIST DECISION 1: On “Romantic” & “Bourgeois” Being [69 pp]


(4) The Two Roots of Political Thought” (1933), in Taylor, 95-104.


**Feb 7** THE SOCIALIST DECISION 2: On the Being of the Prophetic [100 pp]


PART TWO

SOCIO-PERSONAL MATRIX OF COURAGEOUS FAITH – Anxiety & Despair/Courage & Being

Feb 14 - *THE COURAGE TO BE* (1) – Anxiety, Despair, Courage [96 pp]

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

Feb 21 - *THE COURAGE TO BE* (2) – Toward the “God Above God” [94 pp]

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

Recommended:

PART THREE

CHRISTIAN SYSTEMATIC EXPRESSIONS - The New Being of Courageous Faith

Feb 28 - THEOLOGICAL METHOD AND ONTOLOGY [91 pp]


SPRING READING PERIOD
Mar 14 - BEING AND GOD [101pp]


Mar 2 - EXISTENCE AND THE FALL [95 pp]

(1) Taylor, Paul Tillich: Theologian of the Boundaries, 24-8


Mar 28 - JESUS AS THE CHRIST [82 pp]


(2) Tillich, "Jesus as the Christ" and "The New Being in Jesus as the Christ" in Taylor, 212-32, and then in Tillich, ST II: 121-25.


(7) Tillich, "Church History and World History" in Taylor, 301-303.


Apr 11 – FEMINIST/WOMANIST’S & BLACK LIBERATION’S THEOLOGICAL CRITIQUES

For Everyone:


For Panel No. 1: Feminist/Womanist Critical Engagement


For Panel No. 2: Black Liberation Theology’s Critical Engagement


Apr 18 – TILLICH FACING A POLYCULTURAL, INTER-RELIGIOUS FUTURE

For Everyone (23 pp):


For Panel No. 3: Paul Tillich & Inter-Cultural/Inter-Religious Critical Engagements


**NOTE ON SYLLABUS ART:** The *expressionist sketches* included in this syllabus are by Alfonso Ossorio, originally presented to illustrate the dynamics of Paul Tillich's life and thought as expressed in his *My Travel Diary: 1936: Between Two Worlds*, edited with an introduction by Jerald C. Brauer. Harper & Row, 1970.

The *other sketches*, marked "ST." are by Saul Steinberg, who drew these playful images in response to Paul Tillich's lectures at the University of Chicago Law School (later published as *My Search for Absolutes*. New York: Simon and Schuster, 1969).

The *image, on this page,* is the calligraphy on a hanging scroll by Zen Buddhist scholar, Hisamatsu Shin’ichi, *Jiji mugue*, those words representing the *Hua-yen concept* in Zen Buddhism of "the non-obstruction between particular and particular" – a theme about which Tillich engaged in dialogue late in life with Hisamatsu Shin’ichi (Harvard, Fall 1957). Taken from Paul Tillich, *The Encounter of Religions and Quasi-Religions*, edited by Terence Thomas, Edwin Mellon Press, 1990. Figure 6, page 190.