Tillich for Beginners: Part II
The Theological Writings of Paul Tillich
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Many thanks to the students of the Paul Tillich on Theology, Ethics, and the Human Sciences TEC 531B seminar held at the Chicago Theological Seminary in Fall 2006, specifically: Jennifer Baldwin, Ron Damholt, Sandy Damholt, Grethchen Freese, Cyndi Gavin, Jon Gill, Robin Jones, Mary Montgomery, Charles Moss, Bill Ressl, Brian Savage, Penny Taylor, and Renee Yates. And very special thanks to Rev. Dr. David Stewart the Teaching Assistant for the seminar.

Purpose of the Course: In this seminar the student, now oriented to the architectonic of Tillich's thought, will proceed to examine its applications human spirituality, ethics, politics, the theology of culture, technology, and interpretation of the human sciences. We will be continuing the approach of trying to achieve an adequate internal reading of these selected monographs and seeking to understand how they fit into Tillich's overall theological vision.

Outline of the Course:

SESSION ONE: Introductions and Orientation to the Seminar
Biographical review of Paul Tillich's life and work. Student leader: David Stewart

SESSION TWO: Review of the Architecture of Tillich's Approach to Theology
The structure of the three volume systematic theology and its methodology. Reading: "Tillich for Beginners"
Student leader: Bill Ressl

SESSION THREE: Tillich's Understanding of the Nature and Dynamics of Faith
Reading: The Dynamics of Faith. Student leader: Jennifer Baldwin

SESSION FOUR: Tillich's Understanding of the Nature and Role of Courage in the Life of Faith
Reading: The Courage to Be. Student leader: Penny Taylor

SESSION FIVE: Tillich's Theology of Culture
Reading: Theology of Culture. Student leaders: Sandy Damholt, Jon Gill
Last Hour of Class: Video of Tillich interview.

SESSION SIX: Theology of Culture, continued and Tillich's Ethics
First Half of Class: Multimedia presentation on Tillich and Art; Lead by Cyndi Gavin
Second Half of Class: Discussion of Reading: Love, Power, and Justice.
Student leader: Mary Montgomery

SESSION SEVEN: Tillich's Ethics, Continued
Reading: Morality and Beyond. Student leader: Gretchen Freese
Second Half of Class: Discussion of Tillich's Ethics (and both books); Student leaders: Freese and Montgomery

SESSION EIGHT: Theological Perspectives on Society and Political Life
First Half of Class: Discussion of Reading: The Interpretation of History. Student Leader: Ron Damholt
Second Half of Class Presentation on The Socialist Decision, and Political Expectations. Student Leader: Robin Jones

SESSION NINE: Theological Interpretation of Technology
Reading: The Spiritual Situation in Our Technical Society. Student leaders: Mary Montgomery, Brian Savage, & Renée Yates

SESSION TEN: Theological Perspectives on Illness, Health, and Healing
Reading: The Meaning of Health. Student leaders: David Stewart, Gretchen Freese, & Jennifer Baldwin

SESSION ELEVEN: Theological Perspectives on World Spiritual Traditions
Reading: The Future of Religions, and Christianity and the Encounter with the World Religions. Student leader: Charles Moss

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Chapter One
Tillich's Understanding of the Nature and Dynamics of Faith
as Defined in "The Dynamics of Faith"

Dynamics of Faith

Edition of Book: Harper Torchbook, New York, 1958

Overview / Introductory Remarks:

Tillich's Dynamics of Faith lives up to its title. This text is an explication on the nature, function, and validity of faith. "Faith," according to Tillich, is a person's ultimate concern. Every human being is ultimately concerned about something. This concern provides humanity with purpose, drive, and identity. Faith, in this sense, is universal; though, the object of faith is not. Tillich states that the object of one's ultimate concern is what makes faith authentic or idolatrous. Faith defined as ultimate concern is Tillich's focus of the text. Over the course of the text, he discusses language, symbol, myth, community, love, action, doubt, reason and courage.

"[Faith] belongs to those terms which need healing before they can be used for the healing of men (*sic.*)." "A powerful tradition protects ["faith"]. And there is as yet no substitute expressing the reality to which the term "faith" points. So, for the time being, the only way of dealing with the problem is to try to reinterpret the word and remove the confusing and distorting connotation, some of which are the heritage of the centuries."

I. What Faith Is (1-29)

1. Faith as ultimate concern

(1) "Faith is the state of being ultimately concerned: the dynamics of faith are the dynamics of man's ultimate concern." (2-3) "'You shall love the Lord your God with all your heart, and with all your soul, and will all your might' (Deut 6:5). This is what ultimate concern means and from these words the term 'ultimate concern' is derived. They state unambiguously the character of genuine faith, the demand of total surrender to the subject of ultimate concern."

2. Faith as a centered act

(4) "Faith as ultimate concern is an act of the total personality. It happens in the center of the personal life and includes all its elements." (5) "For faith is a matter of freedom. Freedom is nothing more than the possibility of centered personal acts." (6) "Faith as the embracing and centered act of the personality is 'ecstatic.'" (7) "Ecstasy' means 'standing outside oneself'—without ceasing to be oneself—with all the elements which are united in the personal center.

3. The source of faith

(9) "Man is able to understand in an immediate personal and central act the meaning of the ultimate, the unconditional, the absolute, the infinite. This alone makes faith a human potentiality. Human potentialities are powers that drive toward actualization. Man is driven toward faith by his awareness of the infinite to which he

belongs, but which he does not own like a possession." (11,12) "In terms like ultimate, unconditional, infinite, absolute, the difference between subjectivity and objectivity is over come. The ultimate of the act of faith and the ultimate that is meant in the act of faith are one and the same. In the act of faith that which is the source of this act is present beyond the cleavage of subject and object. The finite which claims infinity without having it is not able to transcend the subject-object scheme. The more idolatrous a faith the less it is able to overcome the cleavage between subject and object." (12) "This is the dynamics of idolatrous faith: that it is faith, and as such, the centered act of a personality; that the centering point is something which is more or less on the periphery; and that, therefore, the act of faith leads to a loss of the center and to a disruption of the personality."

4. Faith and the dynamics of the holy

(13) "The awareness of the holy is awareness of the presence of the divine, namely of the content of our ultimate concern. It is a presence which remains mysterious in spite of its appearance, and it exercises both an attractive and a repulsive function on those who encounter it. In his classical book, *The Idea of the Holy*, Rudolph Otto has described these two functions as the fascinating and the shaking character of the holy." (14,15) "The mysterious character of the holy produces an ambiguity in man's ways of experiencing it. The holy can appear as creative and as destructive. One can call this ambiguity divine-demonic, whereby the divine is characterized by the victory of the creative over the destructive possibility of the holy, and the demonic is characterized by the victory of the destructive over the creative possibility of the holy." (15-16) "These dynamics of the holy confirm what was said about the dynamics of faith. We have distinguished between true and idolatrous faith. The holy which is demonic, or ultimately destructive, is identical with the content of idolatrous faith. Our ultimate concern can destroy us as it can heal us. But we never can be without it."

5. Faith and doubt

(17) "Courage as an element of faith is the daring self-affirmation of one's own being in spite of the powers of 'nonbeing' which are the heritage of everything finite. Where there is daring and courage there is the possibility of failure. And in every act of faith this possibility is present." (17) "[The acceptance of contents] as matters of ultimate concern is a risk and therefore an act of courage. There is a risk if what was considered as a matter of ultimate concern proves to be a matter of preliminary and transitory concern—as, for example, the nation. The risk to faith in one's ultimate concern is indeed the greatest risk man can run. For if it proves to be a failure, the meaning of one's life breaks down; one surrenders oneself, including truth and justice, to something which is not worth it. One has given away one's personal center without having a chance to regain it." (19, 20) "The doubt which is implicit in faith is not a doubt about facts or conclusions. It is not the same doubt which is the lifeblood of scientific research. There is another kind of doubt, which we could call skeptical in contrast to the scientific doubt which we could call methodological. The skeptical doubt is an attitude toward all the beliefs of man, from sense experiences to religious creeds. It is more an attitude than an assertion. Therefore, it can not be refuted logically. [Existential doubt] does not reject every concrete truth, but it is aware of the element of insecurity in every existential truth. At the same time, the doubt which is implied in faith accepts this insecurity and takes it into itself in an act of courage. Faith includes courage. Therefore, it can include the doubt about itself." (21) "Doubt is not a permanent experience within the act of faith. But it is always present as an element in the structure of faith."

6. Faith and community

(23,24) "The act of faith, like every act in man's spiritual life, is dependent on language and therefore on community. For only in the community of spiritual beings is language alive. Without language there is no act of faith, no religious experience! Only as a member of such a community (even if in isolation or expulsion) can man have a content for his ultimate concern. Only in a community of language can man actualize his faith." (27) "Even if a society is practically identical with a community of faith and the actual life of the group is determined by the spiritual substance of a church, the civil authorities should as such remain neutral and risk the rise of dissident forms of faith. If they try to enforce spiritual conformity, and are successful, they have removed the risk and courage which belong to the act of faith. They have transformed faith into a behavior pattern which does not admit alternatives, and which loses its character of ultimacy even if the fulfillment of religious duties is done with ultimate concern." (29) "Creedal expressions of the ultimate concern of the community must include their own criticism. Their function is to point to the ultimate which is beyond all of them. This is what I call the 'Protestant principle,'

the critical element in the expression of the community of faith and consequently the element of doubt in the act of faith."

II. What Faith Is Not (30-40)

(30) "The different distorted interpretations of the meaning of faith can be traced to one source. Faith as being ultimately concerned is a centered act of the whole personality. If one of the functions which constitute the totality of the personality is partly or completely identified with faith, the meaning of faith is distorted."

1. The intellectualistic distortion of the meaning of faith

(31) "The most ordinary misinterpretation of faith is to consider it an act of knowledge that has a low degree of evidence. Something more or less probable or improbable is affirmed in spite of the insufficiency of its theoretical substantiation. If this is meant, one is speaking of *belief* rather than faith." (31-32) "Here a new element comes into the picture, namely, the trust in the authority which makes a statement probable for us. Without such trust we could not believe anything except the objects of our immediate experience. It is rational to trust in authorities which enlarge our consciousness without forcing us into submission. We believe the authorities, we trust their judgment, though never unconditionally, but we do not have faith in them. Faith is more than trust in authorities, although trust is an element in faith." (33) "Almost all the struggles between faith and knowledge are rooted in the wrong understanding of faith as a type of knowledge which has a low degree of evidence by is supported by religious authority."

2. The voluntaristic distortion of the meaning of faith

(35, 36) "[The Catholic type], first of all, presupposes that faith is understood as an act of knowledge with a limited evidence and that the lack of evidence is made up by an act of will. In classical Roman Catholic theology the 'will to believe' is not an act which originates in man's striving, but it is given by grace to him whose will is moved by God to accept the truth of what the Church teaches. Even so, it is not the intellect which is determined by its content to believe, but it is the will which performs what the intellect alone cannot do." (36-37, 37-38) "The Protestant form of the will to believe is connected with the moral interpretation of religion by Protests. One demands 'obedience of faith,' following a Paulinian phrase. The demand to be obedient is the demand to be what one already is, namely, committed to the ultimate concern from which one tries to escape. Only if this is the situation can obedience for faith be demanded; but then faith precedes the obedience and is not the product of it. No command to believe and no will to believe can create faith."

3. The emotionalistic distortion of the meaning of faith

(38) "The difficulty of understanding faith either as a matter of the intellect or as a matter of will, or of both in mutual support, has led to the interpretation of faith as emotion." (39) "This interpretation of faith was readily accepted by representatives of science and ethics, because they took it as the best way to get rid of interference from the side of religion in the processes of scientific research and technical organization. Religion, put safely into the corner of subjective feelings, has lost its danger for mans cultural activities."

III. Symbols of Faith (41-54)

1. The meaning of symbol

(41) "Man's ultimate concern must be expressed symbolically, because symbolic language alone is able to express the ultimate." (41-43) 6 Characteristics of symbols. 1. "Symbols have one characteristic in common with signs; they point beyond themselves to something else." 2. "[The symbol] participates in that to which it points." 3. "[A symbol] opens up levels of reality which otherwise are closed for us." 4. [A symbol] unlocks dimensions and elements of our soul which correspond to the dimensions and elements of reality." 5. "Symbols cannon be produced intentionally." 6. "Symbols cannot be invented. Like living beings, they grow and they die."

2. Religious symbols

(44) "Is it not only in those cases in which the content of the ultimate concern is called 'God' that we are in the realm of symbols? The answer is that everything which is a matter of unconditional concern is made into a god." (45) "The language of faith is the language of symbols." (46) "God is symbol for God. This means that in the notion of God we must distinguish two elements: the element of ultimacy, which is a matter of immediate experience and not symbolic in itself, and the element of concreteness, which is taken from our ordinary experience and symbolically applied to God."

3. Symbols and myths

(49) "Myths are symbols of faith combined in stories about divine-human encounters." (50) "One can replace one myth by another, but one cannot remove the myth from man's spiritual life. For the myth is the combination of symbols of our ultimate concern. A myth which is understood as a myth, but not removed or replaced, can be called a 'broken myth.'" (51) "All mythological elements in the Bible, and doctrine and liturgy should be recognized as mythological, but they should be maintained in their symbolic form and not be replaced by scientific substitutes. For there is no substitute for the use of symbols and myths: they are the language of faith." (51, 52) "Those who live in an unbroken mythological world feel safe and certain. They resist, often fanatically, any attempt to introduce an element of uncertainty by 'breaking the myth,' namely, by making conscious its symbolic character. The resistance against demythologization expresses itself in 'literalism.' The presupposition of such literalism is that God is a being, acting in time and space, dwelling in a special place, affecting the course of events and being affected by them like any other being in the universe. Literalism deprives God of his ultimacy, and religiously speaking, of his majesty." (52, 53) "One should distinguish two stages of literalism, the natural and the reactive. The natural stage of literalism is that in which the mythical and the literal are indistinguishable. The second stage of literalism, the conscious one, which is aware of the questions but represses them, half consciously, half unconsciously."

IV. Types of Faith (55-73)

1. Elements of faith and their dynamics

(56-57) "If we call the first element in the experience of the holy the holiness of being, the second element in the experience of the holy could be called the holiness of what ought to be. In an abbreviated way one could call the first form of faith its ontological type, and the second form its moral type. The dynamics of faith within and between the religions are largely determined by these two types, their interdependence and their conflicts." (57) "Here[in the Protestant faith] more than anywhere else the dynamics of faith become manifest and conscious: the infinite tension between the absoluteness of its claim and the relativity of its life."

2. Ontological types of faith

(58) "Faith, in the sacramental type of religion, is not the belief that something *is* holy and other things are not. It is the state of being grasped by the holy through a special medium. (60) "Nothing is sacred except in the correlation of faith." (60, 61) "Mystical faith is the end of a long way from the most concrete forms of faith to the point in which all concreteness disappears in the abyss of pure divinity. Mysticism is not irrational It is a matter of ecstatic experience, and one can only speak of the ultimate in a language which at the same time denies the possibility of speaking about it. There is a place where the ultimate is present within the finite world, namely, the depth of the human soul. He must transcend the division of existence, even the deepest and most universal of all divisions, that between subject and object. The ultimate is beyond this division, and he who wants to reach the ultimate must overcome this division in himself by meditation, contemplation, and ecstasy." (62, 63) "Humanism is the attitude which makes man the measure of his own spiritual life. For humanism the divine is manifest in the human; the ultimate concern of man in man. The humanist says that his ultimate concern is man, he sees man as the ultimate in finite reality, just as sacramental faith sees the ultimate in a piece of reality or as mystical faith finds in the depth of man the place of the infinite." (63) "Secular means, belonging to the ordinary process of events, not going beside it or beyond it into a sanctuary." (64) "The ontological type of secular faith is romantic-conservative, the moral type is progressive-utopian."

3. Moral types of faith

(65) "The moral types of faith are characterized by the idea of the law. The law in the ontological types demands subjection to ritual methods of ascetic practices. The law in the moral type demands moral obedience. One can distinguish the juristic, the conventional and the ethical in the moral types of faith. The juristic type is most strongly developed in Talmudic Judaism and in Islam; the conventional type is most prominent in Confucianist China; the ethical type is represented by the Jewish prophets."

4. The unity of the types of faith

(69) "In the experience of the holy, the ontological and the moral element are essentially united, while in the life of faith they diverge and are driven to conflicts and mutual destruction. Nevertheless, the essential unity cannot be completely dissolved: there are always elements of the one type within the other. In the sacramental type of faith the ritual law is omnipresent, demanding purification, preparation, subjection to the liturgical rules, and ethical fitness. On the other hand, we have seen how many ritual elements are present in the religions of the law—the moral type of faith." (71) "Faith, in the New Testament, is the state of being grasped by the divine Spirit. As *Spirit* it is the presence of the divine power in the human mind; as *holy* Spirit it is the Spirit of love, justice and truth. I would not hesitate to call this description of the Spirit the answer to the question and the fulfillment of the dynamics which drive the history of faith."

V. The Truth of Faith (74-98)

1. Faith and reason

(76) "Reason is the precondition of faith; faith is the act in which reason reaches ecstatically beyond itself. If reason is grasped by an ultimate concern, it is driven beyond itself; but it does not cease to be reason, finite reason." (76-77) "Ecstasy is fulfilled, not denied rationality. Reason can be fulfilled only if it is driven beyond the limits of its finitude, and experiences the presence of the ultimate, the holy. Without such an experience reason exhausts itself and its finite contents. Finally, it becomes with irrational or demonic contents and is destroyed by them. The road leads from reason fulfilled in faith through reason without faith to reason filled with demonic-destructive faith." (78) "First, it must be acknowledged that man is in a state of estrangement from his true nature. Thus the use of his reason and the character of his faith are not what they essentially are and, therefore, ought to be. The consequence of this qualification is that the estrangement of faith and of reason in themselves and in their mutual relationship must be overcome and their true nature and relation must be established within actual life. The experience in which this happens is a revelatory experience." (78-79) "Revelation is first of al the experience in which an ultimate concern grasps the human mind and creates a community in which this concern expresses itself in symbols of action, imagination and thought. Wherever such a revelatory experience occurs, both faith and reason are renewed. Their internal and mutual conflicts are conquered, and estrangement is replaced by reconciliation."

2. The truth of faith and scientific truth

(80, 81) "The truth of faith is different for the meaning of truth in [scientific, historical and philosophical] ways of knowledge. For scientific truth and the truth of faith do not belong to the same dimension of meaning." (82) "The conflict was not between faith and science but between a faith and a science each of which was not aware of its own valid dimension. Science can conflict only with science, and faith only with faith; science which remains science cannot conflict with faith which remains faith."

3. The truth of faith and historical truth

(86) "History does not only tell a series of facts. It also tries to understand these facts in their origins, their relations, the meaning. History describes, explains, and understands. And understanding presupposes participation." (86, 87) "Faith cannot guarantee factual truth. But faith can and must interpret the meaning of facts from the point of view of man's ultimate concern. In doing so it transfers historical truth into the dimension of the truth of faith. The truth of faith cannot be made dependent on the historical truth of the stories and legends in which faith has expressed itself."

4. The truth of faith and philosophical truth

(90) "This prephilosophical notion. . . is the attempt to answer the more general questions about the nature of reality and human existence." (91) "Philosophical truth consists in true concepts concerning the ultimate; the truth of faith consists in true symbols concerning the ultimate."

5. The truth of faith and its criteria

(96) "[The nature of faith] has, as the concept of concern itself, two sides, a subjective and an objective side. The truth of faith must be considered from both sides. From the subjective side one must say that faith is true if it adequately expresses an ultimate concern. From the objective side one must say that faith is true if its content is the really ultimate." (96) "Faith has truth in so far as it adequately expresses an ultimate concern. 'Adequacy' of expression means the power of expressing an ultimate concern in such a way that it creates reply, action, communication. Symbols which are able to do this are alive." (97) "The other criterion of the truth of a symbol of faith is that it expresses the ultimate which is really ultimate. In other words, that is not idolatrous. The weakness of all faith is the ease with which it becomes idolatrous. The human mind, Calvin has said, is a continuously working factory of idols. This is true of all types of faiths." (97) "The criterion of the truth of faith, therefore, is that it implies an element of self-negation." (98) "The ultimate concern of the Christian is not Jesus, but the Christ Jesus who is manifest as the crucified. The only infallible truth of faith, the one in which the ultimate itself is unconditionally manifest, is that any truth of faith stands under a yes-or-no judgment."

VI. The Life of Faith (99-125)

1. Faith and courage

(99,100) "Where there is faith there is tension between participation and separation, between the faithful one and his ultimate concern. We have used the metaphor 'being grasped' for describing the state of ultimate concern. And being grasped implies that he who is grasped and that by which he is grasped are, so to speak, at the same place. Without some participation in the object of one's ultimate concern, it is not possible to be concerned about it. But faith would cease to be faith without separation—the opposite element. He who has faith is separated from the object of his faith. Otherwise he would possess it. It would be a matter of immediate certainty and not faith." (100) "Out of the element of participation follows the certainty of faith; out of the element of separation follows the doubt in faith. And each is essential for the nature of faith." (101) "Doubt is overcome not by repression but by courage. Courage does not deny that there is doubt, but it takes the doubt into itself as an expression of its own finitude and affirms the content of an ultimate concern. Courage does not need the safety of an unquestionable conviction. It includes the risk without which no creative life is possible."

2. Faith and the integration of the personality

(105) "The ultimate concern gives depth, direction and unity to all other concerns and, with them, to the whole personality. A personal life which has these qualities is integrated, and the power of a personality's integration is his faith." (106) "As the ultimate is the ground of everything that is, so ultimate concern is the integrating center of the personal life. Being without it is being without a center. The center unites all elements of man's personal life, the bodily, the unconscious, the conscious, the spiritual ones." (106) "Ultimate concern is passionate concern; it is a matter of infinite passion."

3. Faith, love and action

(112) "The drive toward the reunion of the separated is love. The concern of faith is identical with the desire of love: reunion with that to which one belongs and from which one is estranged." (113) "Love and action are not commended as something external to faith (as it would be if faith were less that ultimate concern) but are elements of the concern itself. The separation of faith and love is always the consequence of a deterioration of religion." (114) "Can a man love who has no ultimate concern? The answer, of course, is that there is no human being without an ultimate concern and, in this sense, without faith. Love is present, even if hidden, in a human being; for every human being is longing for union with the content of his ultimate concern." (114-115) "No love is real without a

unity of *eros* and *agape*. *Agape* without *eros* is obedience to a moral law, without warmth, without longing, without reunion. *Eros* without *agape* is chaotic desire, denying validity of the claim of the other one to be acknowledged as an independent self, able to love and to be loved." (115) "The immediate expression of love is action. Faith implies love, love lives in works.

4. The community of faith and its expressions

(117) "One must distinguish tow basic forms of symbolic expression—the intuitive and the active; in traditional terms—the mythical and the ritual. The community of faith constitutes itself through ritual symbol and interprets itself in mythical symbols. The two are interdependent: what is practiced in the cult is imagined in the myth, and conversely. (119) "In a community of faith these conditions [technical or biological] are not decisive; the only condition of its continuation is the vitality of its faith."

5. The encounter of faith with faith

(123) "Must the encounter of faith with faith lead either to a tolerance without criteria or to an intolerance without self-criticism? If faith is understood as the state of being ultimately concerned, this alternative is overcome. The criterion of every faith is the ultimacy of the ultimate which it tries to express. The self-criticism of every faith is the insight into the relative validity of the concrete symbols in which it appears."

Conclusion: The possibility and necessity of faith today

(126) "Faith is an essential possibility of man, and therefore its existence is necessary and universal."

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Chapter Two
Tillich's Understanding of the Nature and Role of Courage
in the Life of Faith as Defined in "The Courage to Be"

The Courage To Be

Edition of book: Yale University Press, New Haven, CT, 2000, originally published in 1952

Overview:

The text began as a set of lectures at Yale University. Tillich select the topic of courage because "He was convinced that it was the place in which theological, sociological, and philosophical problems converged … to provide a useful analysis of the human situation … Courage is ethical reality, rooted in the whole breadth of human existence and ultimately in the structure of being itself" (xiii). Tillich's lectures took place in a postwar recovery – the focus of society was on material prosperity, increased church attendance, and church building programs. However Tillich was not impresses by these things and is quoted in the *Saturday Evening Post,* June 14, 1958 claiming that man might be lost in its infinite concern. Therefore he wrote The Courage To Be.

Second Edition introduction is by Peter J. Gomes – according to Gomes what Tillich does is introduces a new theological vocabulary to address the uneasiness and anxiety "provoked by modernity's confrontation with death and meaninglessness" (xi). Tillich does this by examining the contemporary crisis of anxiety. The text is filled with ideas of readaptations. Tillich presents an analysis of the human condition, of contemporary culture, bring a new light to old conundrums and he calls to new reformation.

Chapter One: BEING AND COURAGE

1: Courage is an ethical reality, but it is rooted in the whole breadth of human existence and ultimately in the structure of being itself. 2: Courage can show us what being is, and being can show us what courage is.

Courage and Fortitude: From Plato to Thomas

3: The courage to be is the ethical act in which man affirms his own being in spite of those elements of his existence which conflict with his essential self-affirmation. *Give example.*

Aquinas

7: Courage is strength of mind, capable of conquering whatever threatens the attainment of the highest good. It is united with wisdom … courage, united with wisdom, includes … justice in relation to others. 8: Courage listens to reason and carries out the intention of the mind. It is the strength of the soul to win victory in ultimate danger. Courage gives consolation, patience, becoming indistinguishable from faith and hope. [German meanings for Courage: Tapfer meaning firm, weighty, important, pointing to the power of being in the upper strata of feudal society (the soldier virtues). Mutig means the movement of the soul mood, a matter of the heart, the personal center (are larger understanding)] 9: Key Point: *Tillich text defines courage to preserve the larger meaning and interpret faith through an analysis of courage.*

Courage and Wisdom: The Stoic

11: Showed that courage could affirm life because it could affirm death. 13: One cannot remove anxiety by arguing it away. The Stoics knew that anxiety can be overcome only through the power of universal reason which prevails in the wise man over desires and fears. Stoic courage presupposes the surrender of the personal center to the Logos of being; it is participation in the divine power of reason, transcending the realm of passions and anxieties. The courage to be is the courage to affirm our own rational nature, in spite of everything in us that conflicts with its union with the rational nature of being-itself. 17: The Stoic courage to be is to affirm oneself in spite of fate and death, but it is not the courage to affirm oneself in spite of sin and guilt . . . for the courage to face one's own guilt leads to the question of salvation instead of renunciation.

Courage and Self-Affirmation: Spinoza

20: The courage to be is an expression of the essential act of everything that participates in being, namely self-affirmation (creating the doctrine of self-affirmation). 21: We have the identification of actual essence, power of being, and self-affirmation. 24: The courage to be is possible because it is participation in the self-affirmation of being-itself.

Courage and Life: Nietzsche

27: Life is the process in which the power of being actualizes itself. But it actualizing itself it overcomes that in life which, although belonging to life, negates life. 27: Courage is the power of life to affirm itself in spite of this ambiguity, while the negation of life because of its negativity is an expression of cowardice.

Chapter Two: BEING, NONBEING, AND ANXIETY

Ontology of Anxiety The Meaning of Nonbeing

32: Courage is self-affirmation in-spite-of, that is in spite of that which tends to prevent the self from affirming itself. 33: Nonbeing . 34: If one asked how nonbeing is related to being-itself, one can only answer metaphorically: being "embraces" itself and nonbeing. Being has nonbeing within itself as the which is eternally present and eternally overcome in the process of the divine life. 34: Creativity is part of being. 34: Courage is usually described as the power of the mind to overcome fear. 35: Anxiety is the state in which a being is aware of its possible nonbeing. It is the existential awareness of nonbeing. The existential sentence produces anxiety but the awareness that nonbeing is a part of one's own being. The awareness of our own having to die which produces anxiety. It is the anxiety of nonbeing, the awareness of one's finitude as finitude.

The Interdependence of Fear and Anxiety

36: Fear, as opposed to anxiety has a definite object, which can be faced, analyzed, attacked, endured. Courage meets the object of fear making participation possible, love can conquer fear. 36: Anxiety has no object; its object is the negation of every object. Participation struggle, and love with respect to it are impossible. … Helplessness, loss of direction, inadequate reaction, why – the lack of an object on which the subject can concentrate. The only object is the threat itself, but not the source of the threat, because the source of the threat is nothingness. The unknown is nonbeing. 38: Anxiety its object is the absolutely unknown after death, the nonbeing which remains nonbeing … it has a power to symbolize the threat of nothingness; however it can be met by courage by participation and love. Anxiety is nakedness, it is always the anxiety of ultimate nonbeing. It is not being able to deal with the threat of a special situation. It is the anxiety of not being able to preserve one' own being which underlies every fear and is the frightening element in it. In the moment which naked anxiety lays hold of the mind, the previous objects of fear cease to be definite objects. 39: This situation drives the anxious subject to establish objects of fear. Anxiety strives to become fear, because fear can be met by courage. 39: The basic anxiety, the anxiety of a finite being about the threat of nonbeing, cannot be eliminated. It belongs to existence itself.

Types of Anxiety

The Three Types of Anxiety and the Nature of Man

41: Three forms of existential anxiety (belongs to existence) which nonbeing threatens being are: 1) fate and death 2) emptiness and meaninglessness/loss of meaning 3) guilt and condemnation.

The Anxiety of Fate and Death

42: It has been observed that the anxiety of death increases with the increase of individualization and that people in collectivistic cultures are less open to this type of anxiety. 43: Courage has be created through internal and external (psychological and ritual) activities and symbols shows that basic anxiety has to be overcome even in collectivism. 43: Anxiety of death is the permanent horizon within which the anxiety of fate is at work. 45: Fate would not produce inescapable anxiety without death behind it. Nonbeing stands behind the attacks on our power of being in body and soul by weakness, disease, and accidents – and through the anxiety of nonbeing takes hold of us. WE try to transform the anxiety into fear and to meet courageously the objects in which the threat is embodied. *43: Fate unpredictability, impossibility of showing meaning & purpose.* 45: Nonbeing is omni-present and produces anxiety even where an immediate threat of death is absent.

The Anxiety of Emptiness and Meaninglessness

46: Nonbeing threatens man as a whole, and therefore threatens his spiritual as well as his ontic self-affirmation. 47: A spiritual life in which this is not experience is threatened by nonbeing in two forms in which it attacks spiritual self-affirmation: emptiness and meaninglessness. 47: Look at Anxiety of Emptiness – is aroused by the threat of nonbeing to the special contexts of the spiritual life. A belief breaks down through external events or inner processes: one is cut off from creative participation in culture, or one feel frustrated about something one had passionately affirmed, or one is driven from devotion of one object to devotion of another, to another. 48: Anxiously one turns away from all concrete contents and looks for an ultimate meaning, only to discover that it was precisely the loss of a spiritual center which took away the meaning from the special contents of the spiritual life. … But a spiritual center cannot be produced intentionally, and the attempt to produce it only produces deeper anxiety. The anxiety of emptiness drives us to the abyss of meaninglessness. Emptiness and loss of meaning are expressions of the threat of nonbeing to the spiritual life - called doubt is a condition of the spiritual life. 49: Human will surrender the right to ask and to doubt – to save his spiritual life. He does this to escape from his freedom (form) to escape the anxiety of meaninglessness. 51: Nonbeing threatens from both sides, the ontic (basic self-affirmation) and the spiritual.

The Anxiety of Guilt and Condemnation

51: Nonbeing threatens from a third side; man's moral self-affirmation. He is required to answer what he has made of himself, which produces the anxiety of guilt, anxiety of self-rejection or condemnation. 53: The anxiety of guilt lies in the background and breaks again and again into the open, producing the extreme situation of moral despair.

The Meaning of Despair

54: Despair is an ultimate or boundary-line situation. One cannot go beyond it. Its nature is indicated in the etymology of the word despair: without hope. 55: In regards to despair - enough being is left to feel the irresistible power of nonbeing, and this is the despair within despair. The pain of despair is that a being is aware of itself as unable to affirm itself because of the power of nonbeing. *Movie Death of a Salesman.* 56: Guilt and condemnation are qualitatively, not quantitatively, infinite. They have an infinite weight and cannot be removed by a finite act of ontic self-negation. The anxiety of emptiness and meaninglessness participates in both the ontic and the moral element in despair. All human life can be interpreted as a continuous attempt to avoid despair.

Periods of Anxiety

57-62: Historically three types of anxiety: end of ancient civilization (fate and death connected with Stoic courage, which produced tremendous anxiety and the quest for courage to meet the threat of fate and death. At the same time

the anxiety of emptiness and meaninglessness made it impossible for many people to find a basis for courage. These folks tried to meet things with a spiritual self-affirmation) ontic anxiety; end of Middle Ages moral anxiety (guilt and condemnation was decisive. The age of anxiety – symbolized the wrath of God, purgatory, the image of hell driving people to pilgrimages, devotion to relics, acceptance of punishments, indulgences. Death and guilt appeared together in painting, anxiety of fate was intensified by fear of demonic powers – the anxiety of fate appears as an element within the all-embracing anxiety of guilt and the awareness of the threat of condemnation. It was not a period of doubt and the anxiety of emptiness and loss of meaning appear very little. Meaningless appeared in Michelangelo's prophets, and Shakespeare's *Hamlet*. Sociological anxiety of guilt and condemnation grew due to: educated middle class; subjects where to work and obey; there was power and the predominance of the anxiety of guilt. Also anxiety increased due to the disintegrating Middle Ages.); end of the modern period spiritual anxiety (The rise of technical civilization, created the anxiety of emptiness and meaninglessness – humanity is under the threat of spiritual nonbeing. The structures keep anxiety bound within a protective system of courage by participation – by participation we have a means to overcoming anxiety). 58: Anxiety of guilt remains a secondary element, as does the anxiety of emptiness, within the dominating anxiety of fate and death.

Chapter Three: PATHOLOGICAL ANXIETY, VITALITY, AND COURAGE

The Nature of Pathological Anxiety

64 -65: Anxiety is the awareness of unsolved conflicts between structural elements of the personality, conflicts between unconscious drives and repressive norms, between different drives trying to dominate the center of the personality, between imaginary worlds and the experience of the real world, between trends toward greatness and perfection and the experience of one's smallness and imperfection, between the desire to be accepted by other people or society or the universe and the experience of being rejected, between the will to be and the seemingly intolerable burden of being which evokes the open or hidden desire not to be. All these conflicts, whether unconscious, subconscious, or conscious, whether unadmitted or admitted, make themselves felt in sudden or lasting stages of anxiety. 65: Ontological: The relation of anxiety to self-affirmation and courage. 65-66: We have seen that anxiety tends to become fear in order to have an object with which courage can deal. Courage does not remove anxiety. Since anxiety is existential, it cannot be removed. But courage takes the anxiety of nonbeing into itself. Anxiety turns us toward courage because the other alternative is despair. Courage resists despair by taking anxiety into itself. 66: Key Point He who does not succeed in taking his anxiety courageously upon himself can succeed in avoiding the extreme situation of despair by escaping into neurosis.

Anxiety, Religion, and Medicine

70-71: Healing consists in removing anxiety altogether, for anxiety is sickness, mostly in a psychosomatic (mind and body), sometimes only in a psychological sense. All forms of anxiety can be healed, and since there is no ontological root of anxiety there is no existential anxiety. 76: The moralistic self-defense of the neurotic makes him see guilt where there is no guilt or where one is guilty only in a very indirect way. Self-estrangement are repressed, because the courage which could take them into itself is lacking. 77: Humanity under existential estrange does not have the courage to take the anxiety of emptiness or doubt and meaningless upon himself. 77: 1) Existential anxiety has an ontological character and cannot be removed but must be taken into the courage to be. 2) Pathological anxiety is the consequence of the failure of the self to take the anxiety upon itself. 3) Pathological anxiety leads to self-affirmation on a limited, fixed, and unrealistic basis and to a compulsory defense of this basis. 4) Pathological anxiety, in relation to the anxiety of fate and death, produces an unrealistic security; in relation to the anxiety of guilt and condemnation, an unrealistic perfection; in relation to the anxiety of doubt and meaninglessness, an unrealistic certitude. 5) Pathological anxiety, once established, is an object of medical healing. Existential anxiety is an object of priestly help.

Vitality and Courage

79: The courage to be is a function of vitality. Diminishing vitality consequently entails diminishing courage. 80: Periods of reduced vitality are marked by the end of an era and can be overcome only by the rise of vitally powerful groups that replaced the vitally disintegrated groups. 81: Vitality is the power of creating beyond oneself

without losing oneself. 82: Language and freedom are sources of vitality. 84: Courage is a gift which precedes action. 85: Courage is a matter of grace.

Chapter Four: COURAGE AND PARTICIPATION (The Courage to Be as a Part)

Being, Individualization, and Participation

86-87: Ontological polar structure of being are individualization and participation – self-affirmation has two sided which are not separable: self as self; that is of a separated self-centered individualize which affirms defends against nonbeing and affirms courageously by taking nonbeing upon oneself. The threatened loss of it is the essence of anxiety, and the awareness of concrete threat to it is the essence of fear. 89: Self-affirmation if it is done in spite of the threat of nonbeing, is the courage to be. … The world he participates in – the world. 89-90: The courage to be is essentially always the courage to be as a part and the courage to be as oneself, in interdependence.

Collectivist and Semicollectivist Manifestations of the Courage to Be as a Part

90: The courage to be as a part is the courage to affirms one's own being by participation. 91: He who has the courage to be as a part has the courage to affirm himself as a part of the community in which he participate. 94: From the Middle Ages was the discovery of personal guilt which was the decisive step to the personalization of religion and culture and the beginning of question-asking and was transmitted to the medieval nations by the Church being anxiety of guilt and condemnation and the anxiety of doubt and meaninglessness.

Neocollectivist Manifestations of the Courage to Be as a Part

97-99: Tillich looks at neocollectivist in the Communist manifestation explaining that its essence is the courage to be as a part which it gives to masses of people who live under an increasing threat of nonbeing and a growing feeling of anxiety. Courage to be is uprooted and communism gives to those who have lost their old collectivist self-affirmation a new collectivism and a new courage to be as a part. 99: The anxiety of individual nonbeing is transformed into anxiety about the collective, and anxiety about the collective is conquered by the courage to affirm oneself through participation in the collective. 100: The collective in which one participates replaces individual immortality. .. participation in something which transcends death, namely the collective, and through it, in being-itself. 101: The anxiety of fate and death is taken into the courage to be as a part. 101: The anxiety of doubt and meaninglessness is taken into neocollectivist courage – meaning of life is the meaning of the collective. Those low on the hierarchy demands the courage to overcome the anxiety of fate and death and not the anxiety of doubt and meaninglessness. 102: The neocollectivist take in the anxiety of guilt and condemnation into his courage to be as a part. It is not his personal sin that produces anxiety of guilt but a real or possible sin against the collective.

The Courage to Be as a Part in Democratic Conformism

107: The courage to be as a part in the productive process of history... makes present-day American courage one of the great types of the courage to be as a part. Its self-affirmation is the affirmation of oneself as a participant in the creative development of mankind. 110-111: Anxiety about death is met in: 1) the reality of death is excluded from daily life to the highest possible degree - the dead are not allowed to show that they are dead; they are transformed into a mask of the living. 2) the death is the belief in a continuation of life after death, called immortality of the soul meaning continuous participation in the productive process – time and world without end giving folks the courage to face death. The anxiety of doubt and meaninglessness is potentially as great as the anxiety of fate and death – rooted in the nature of finite productivity. 111: Today we are witnessing a rise of this anxiety and a weakening of the courage to take it into itself. The anxiety of guilt and condemnation is deeply rooted in the American mind, by Puritanism, and the evangelical-pietistic movement. A new beginning is demanded and attempted – which the courage to be as a part of the productive process takes the anxiety of guilt into itself. It demands conformity and adjustment.

Chapter Five: COURAGE AND INDIVIDUALIZATION (The Courage to Be as Oneself)

The Rise of Modern Individualism and the Courage to Be as Oneself

116: The courage of the Enlightenment is daring courage – facing the vicissitudes of fate and the inescapability of death but to affirm itself as transforming reality according to the demands of reason. It conquers the threat of meaninglessness by courageous action. It conquers the threat of guilt by accepting errors, to affirm oneself as a bridge from the lower to a higher state of rationality.

The Romantic and Naturalistic Forms of the Courage to Be as Oneself

117: The romantic elevated the individual beyond all content and made him empty: he was no longer obliged to participate in anything and this courage to be as an individual self produced complete neglect of participation, it produced an emptiness of this self-affirmation and the desire to return to a collective – the courage to be oneself broke down and turned to an institutional embodiment of the courage to be as a part – the organic society became a symbol of balance between individualization and participation. 118: Naturalism (being with nature and rejection of the supernatural) – Nietzsche – the individualistic form of the courage to be as oneself is effective. 121: Doubt works with knowledge; meaninglessness in no longer a threat due to enthusiasm; anxiety of guilt is removed and symbols of death, judgment, and hell are put aside. The courage of self-affirmation will not be shaken by the anxiety of guilt and condemnation.

Existentialist Forms of the Courage to Be as Oneself

The Existential Attitude and Existentialism

123: Existential can be defined as participating in a situation, especially a cognitive situation, with the whole of one's existence.

The Existentialist Point of View

126: Existentialism as a content has three meanings: Existentialism as a point of view, as protest, and as expression. 130: The courage to be as a part.

The Loss of the Existentialist Point of View

131: Man becomes pure consciousness, a naked epistemological subject; the world becomes an object of scientific inquiry and technical management.

Existentialism as Revolt

136: Nietzsche describes the human existence has fallen into utter meaninglessness. 137: July 31, 1914, the 19th century came to an end, the Existentialist revolt ceased to be revolt. It became the mirror of an experienced reality – the loss of the individual person and people were transformed into things that were calculate and controlled by science. 137-138: The individual self is an empty space and the bearer of something which is not himself, something strange by which the self is estranged from itself. Technical control of nature. To save life from the destructive power of self-objectivation. They struggle for the preservation of the person, for the self-affirmation of the self, in a situation in which the self was more and more lost in its world.

Existentialism Today and the Courage of Despair

Courage and Despair

139: Existentialism is the expression of the anxiety of meaninglessness and of the attempt to take this anxiety into the courage to be as oneself. 141: Christian theology should decide for truth against safety … this should not induce

Christian theologians to identify Christian courage with the courage to be as a part – they should realize that the courage to be as oneself is the necessary corrective to the courage to be as a part.

The Courage of Despair in Contemporary Art and Literature

142: The anxiety of doubt and meaninglessness is, as we have seen, the anxiety of our period. 143: The arts, literature, philosophy of the 20th century, reveal the courage to face things as they are and to express the anxiety of meaninglessness. It is creative courage which appears in the creative expressions of despair. 147: The world of anxiety is a world in which the categories, the structures of reality, have lost their validity. 147-148: The creators of modern art have been able to see the meaninglessness of our existence; they participated in its despair. At the same time they have had the courage to face it and to express it in their pictures and sculptures. They had the courage to be as themselves.

The Courage of Despair in Contemporary Philosophy

149: Meaninglessness in all its aspects can be faced only by those who resolutely take the anxiety of finitude and guilt upon themselves.

The Courage of Despair in the Noncreative Existentialist Attitude

151: The cynics are lonely although they need company in order to show their loneliness. They are empty of both preliminary meanings and an ultimate meaning, and therefore easy victims of neurotic anxiety.

The Limits of the Courage To Be As Oneself

151: Courage is self-affirmation "in spite of,' and the courage to be as oneself in self-affirmation of the self as itself. 152: Man can affirm himself only if he affirms not an empty shell, a mere possibility, but the structure of being in which he finds himself before action and nonaction. Finite freedom has a definite structure, and if the self tries to trespass on this structure it ends in the loss of itself. 152-153: The Existentialist protest against dehumanization and objectivation, together with its courage to be as oneself, have turned into the most elaborate and oppressive forms of collectivism that have appeared in history.

Chapter Six: Courage and Transcendence (The Courage to Accept Acceptance)

155-156: Courage is the self-affirmation of being in spite of the fact of nonbeing. It is the act of the individual self in taking the anxiety of nonbeing upon itself by affirming itself either as part of an embracing whole or in its individual selfhood. Courage always includes risk; it is always threatened by nonbeing. Courage needs the owner of being, a power transcending the nonbeing which is experienced in the anxiety of fate and death, which is present in the anxiety of emptiness and meaninglessness, which is effective in the anxiety of guilt and condemnation. The courage which takes this threefold anxiety into itself must be rooted in a power of being that is greater than the power of oneself and the power of one's world. … For religion is the state of being grasped by the power of being-itself.

The Power of Being as Source of the Courage to Be

The Mystical Experience and the Courage To Be

156: If participation is dominate, the relation to being-itself has a mystical character, if individualization prevails the relation to being-itself has a person character, if both poles are accepted and transcended the relation to being-itself has the character of faith.

The Divine-Human Encounter and the Courage To Be

162: The reformation removed the mediation and opened up a direct, total, and personal approach to God, a new nonmystical courage to be was possible. 163: The courage of the Reformers is not the courage to be oneself – as it is

not the courage to be as a part. It transcends and unites both of them. For the courage of confidence is not rooted in confidence about oneself. One can become confident about one's existence only after ceasing to base one's confidence on oneself. On the other hand the courage of confidence is in no way based on anything finite besides oneself, not even on the Church. It is based on God and solely on God, who is experienced in a unique and personal encounter. The courage of the Reformation transcends both the courage to be as a part and the courage to be as oneself.

Guilt and the Courage to Accept Acceptance

164: Luther, and in fact the whole period, experienced the anxiety of guilt and condemnation as the main form of their anxiety. The courage to affirm oneself in spite of this anxiety is the courage of confidence. 164: The courage to be is the courage to accept oneself as accepted in site of being unacceptable. 164-165: Accepting acceptance though being unacceptable is the basis for the courage of confidence. 166: Religion asks for the ultimate source of the power which heals by accepting the unacceptable, it asks for God. The acceptance by God, his forgiving or justifying act, is the only and ultimate source of a courage to be which is able to take the anxiety of guilt and condemnation into itself. For this ultimate power of self-affirmation can only be the power of being-itself… one' own or anybody else's finite power of being, cannot overcome the radical, infinite threat of nonbeing which is experienced in the despair of self-condemnation.

Fate and the Courage to Accept Acceptance

168: The courage of confidence takes the anxiety of fate as well as the anxiety of guilt into itself. Providence is the courage of confidence with respect to fate and death. 170: He who participates in God participates in eternity. But in order to participate in him you must be accepted by him and you must have accepted his acceptance of you.

Absolute faith and the Courage to Be

172: Faith is the state of being grasped by the power of being-itself. The courage to be is an expression of faith and what faith means must be understood through the courage to be. We have defined courage as the self-affirmation of being in spite of nonbeing. The power of this self-affirmation is the power of being which is effective in every act of courage. Faith is the experience of this power.

173: Faith is acceptance of something transcending ordinary experience. Faith is the state of being grasped by the power of being which transcends everything that is and in which everything that is participates. He who is grasped by this power is able to affirm himself because he knows that he is affirmed by the power of being-itself. 173: Anxiety which determines our period is the anxiety of doubt and meaninglessness. One is afraid of having lost or of having to lose the meaning of one's existence. 173-174: Which courage is able to take nonbeing into itself in the form of doubt and meaninglessness? The most important question regarding the quest for the courage to be. For the anxiety of meaninglessness undermines what is still unshaken in the anxiety of fate and death and of guilt and condemnation. In the anxiety of guilt and condemnation doubt has not yet undermined the certainty of an ultimate responsibility. We are threatened but we are not destroyed. If, however, doubt and meaninglessness prevail one experiences an abyss in which the meaning of life and truth of ultimate responsibility disappear.

175: Courage of despair – the acceptance of despair is in itself faith and on the boundary line of the courage to be.

176: The faith which makes the courage of despair possible is the acceptance of the power of being, even in the grip of nonbeing. The act of accepting meaninglessness is in itself a meaningful act. It is an act of faith. .. But he accepts his acceptance by the power of being-itself in which he participates and which gives him the courage to take the anxieties of fate and guilt upon himself. This is true of doubt and meaninglessness.

177: Absolute faith: 1) the experience of the power of being which is present even in face of the most radical manifestation of nonbeing; 2) the dependence of the experience of nonbeing on the experience of being and the dependence of the experience of meaninglessness on the experience of meaning. Even in the state of despair one has enough being to make despair possible; 3) the acceptance of being accepted. Faith is the source of the most paradoxical manifestation of the courage to be.

The Courage to Be as the Key to Being-Itself

Nonbeing Opening up Being

178: The courage to be in all its forms has, by itself, revelatory character. 179: Being is best described by the metaphor "power of being." Power is the possibility a being has to actualize itself against the resistance of other beings. Nonbeing drives being out of its seclusion. 180: Where there is nonbeing there is finitude and anxiety. 181: Only because being-itself has the character of self-affirmation inspite of nonbeing is courage possible. 181: Courage has revealing power, the courage to be is the key to being-itself.

Theism Transcended

182: Absolute faith is the God above God. Absolute faith and its consequence, the courage that take the radical doubt, the doubt about God, into itself, transcends the theistic idea of God. Theism means the unspecified affirmation of God. 183: Theism can be the name of what we have called the divine-human encounter. 184-185: Theological theism dependent on the religious substance which is conceptualizes – tries to transform into a doctrine about two persons – bad theology – God is seen as a self. This is the deepest root of the Existentialist despair and the widespread anxiety of meaninglessness in our period. 185-186: Theism is the accepting of the acceptance without somebody or something that accepts, it is power of being-itself that accepts and gives the courage to be. It transcends both the courage to be as a part and the courage to be as oneself.

The God above God and the Courage To Be

186: The ultimate source of the courage to be is the God above God – only if the God of theism is transcended can the anxiety of doubt and meaninglessness be taken into the courage to be. 187: The God above the God of theism unites and transcends the courage to be as a part and the courage to be as oneself. 188: If the self participate in the power of being-itself it receives itself back. Therefore God is the mediator of courage which takes doubt and meaninglessness into itself. To be as a part in such a church is to receive a courage to be in which one cannot lose one's self and in which one receive one's world. 190: The courage to take the anxiety of meaninglessness upon oneself is the boundary line up to which the courage to be can go. Beyond it is mere non-being. The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt.

3

Chapter Three
Tillich's Theology of Culture as Defined in "Theology of Culture"

Theology of Culture
Chapter VII to XIV Edition of Book: Edited by Robert C. Kimball, Oxford University Press, 1959

PART ONE – BASIC CONSIDERATIONS

Chapter I. Religion as a Dimension in Man's Spiritual Life

Religion as:

Coming from God to man; a gift of the divine spirit (4)
Coming from the sciences (4)
Religion as a feeling (7)
KEY: Religion as the DEPTH OF EVERYTHING
(Depth=that which is infinite, ultimate, and unconditional; Religion=Ultimate Concern; both the religious and secular realms are in a state of emergency (9)

Chapter II. The Two Types of Philosophy of Religion

The two types are

Ontological: Overcoming estrangement (10)
Cosmological: Meeting a stranger (10)

Theological/Philosophical Ideas of Religion

Anselm: Principle of being=universal being
Thomas and Kant: Principle of being is not universal being

Moral concerns

Cosmological=moral concern inferred leads to God. (20)
Ontological=the moral commands is the absolute, though not the awareness of a highest being. (20)
Ontological Principle in the Philosophy of Religion: Man is aware of something that is the base of the separation between subject and object. (26)
The cosmological approach when based on the ontological approach can greatly mend the gap between subject and object; it presupposes that the Ultimate is experienced by all consciously or unconsciously, but can be substantiated by inference. (26, 28)

Chapter III. The Struggle Between Time and Space

The God of Space Vs. The God of Time

Humanity has the potential to act toward something beyond their death (this something being the Ultimate Concern). (31).
Paganism=the elevation of a special space to ultimate value and destiny. (31)
Paganism=nationalism (31).
Greek culture in its focus on space and viewing existence as cyclical from life to death sacrificed time on the altar of space; there is no answer to the decay of life. (34)
Salvation is thought of as otherworldly because if life is seen as cyclical, then reality cannot provide any ultimate fulfillment. Fulfillment exists outside of time, but inputs itself in time; it is the eternal present. This is false in the thought of Tillich. The true God does not fall with the nation, but survives it. (34)
Mysticism: the spiritual form of the power of space over time (34).
The turning point of the struggle between space and time: the prophetic message (35).
Prophetic monotheism is the monotheism of justice (37-38).
Synagogue and church need to be united to avoid the swallowing of time by space; the move of God is not to be stagnant, but is to impose itself in all of time.

Chapter IV. Aspects of A Religious Analysis of Culture

Religion is the substance; culture is the form of religion. (42)
The Church and culture are within each other…KEY!

The Special Character of Contemporary Culture
Since the beginning of the 18th Century, God has been removed from the field of man's activities. The universe has been left to man as its master. (43).
Judgment against industrial society
Universe=God (44)
Man as the center of history and the universe=Christ
Spirit of Industrial Society
The Churches' Response=passing off the sacred as merely tow dimensional while asserting it contains a greater depth; intellectualizing and modernizing faith. (45)
The Liberal's Response=reinterpreting symbols of old in contemporary terms; making Christianity relevant to the present era. (45)
Secular Existentialism=Connected religion to contemporary culture at a time when Christendom fought amongst itself other ways to be relevant to the present culture. (45)
Existentialism defined: The protest against the spirit of an industrialized society within the framework of an industrialized society. (45)
In the midst of industrialization, humanity has lost sense of ultimate meaning. Time is swallowed by space in a sense. (45)

The Arts

Represent the courage of artists to encounter the meaninglessness of an era and express it creatively. (46-47)
The Cultural Forms in Which Religion Actualizes Itself

1. Premise; the form of religion is culture. (47)

G. Religious Art
A religious style is not honest if it does not express the real situation of the artist and the cultural period to which she or he belongs. (48)
Church architecture has freed itself from the trappings of Church tradition; churches built based on an outdated religious aesthetic can no longer exemplify the meaning of the faith to a present world. (48)

3. Cultural Forms
a. Language
b. Art
c. Cognitive Functions

H. Cognitive Realm.
Instead of placing the existential critique totally at odds with industrialism, should rather use its analysis to apply to all cultural realms. (48-49)

I. The Influences of the Church on Contemporary Culture
Evangelism= The Church's symbols express the answers to the questions central to the secular and Christian world. (49)
Christianity does not equal doctrine or ritual laws.
Christianity equals conquest of Law by new Reality. (50)
Manifest Church: Actual Church within Christendom. (50)
Latent Church: Carries out the work of the Church while acting apart from it; the Ultimate Concern which drives the Manifest Church hidden under cultural forms. (50)

*Theme: The Church and culture are within, not alongside each other.

PART TWO – CONCRETE APPLICATIONS

Chapter V. The Nature of Religions Language

Signs=Do not participate in the reality they represent. (54)
Symbol=Participate in the meaning and power of what they represent. (54)

Art As a Symbol
Conveys the reality of what it represents in a way that nothing else can. (57)
Every symbol is two-fold; it opens reality and the soul. (57)
Symbols are born of "Collective Unconsciousness," therefore, when a human condition passes where it was when the symbol was unconsciously created, the symbol "dies." (59-60).
Religion is Ambiguity: Symbols have the potential to change from a means to an end while actively participating in that end into the end itself; the symbol has the potential to replace that which it symbolizes. (60)

Levels of Religious Symbols
Transcendent (61)
Immanent (61)
We encounter God with the highest part of our existence: our person.
The Truth of Religious Symbols (65-67)
Every symbol must be subject to the criteria of symbolism set by the ultimate symbol: the cross.
The most significant symbol in Christendom allowed himself to be destroyed, which denied the idolatry that could have taken place within him; the revelation of Jesus' was preserved after his death because it did not depend on a physical existence, but on the Ultimate Essence.

Chapter VI. Protestantism and Artistic Style

A. 3 Elements of Art (69)
Subject matter
Form
Style
There is no style which excludes the expression of man's Ultimate Concern. (72)
The resurgence of the expressive element in art has made religious art again possible. (74)
Art has been able to display the negativity of the human predicament. (75)

Such art exemplifies that there are people that have come to terms with the human predicament by finding value in the present human situation (acceptance "in spite of"). (75)
* The expressive wing of art proclaims the future of religious art. (75)

Chapter VII. Existential Philosophy: Its Historical Meaning

TC 76:"Existential philosophy" emerged as one of the major currents of German thought under the Weimar Republic, [with leaders such as] Heidegger and Jaspers. But its history goes back to...the 1840's, when its main contentions were formulated by thinkers like Schelling, Kierkegaard, and Marx... Its roots are still more ancient, deeply embedded in the pre-Cartesian German tradition of supra-rationalism and *Innerlichkeit* [inwardness] represented by Bohme.

TC 77: In calling men back to "existence," these German thinkers are criticizing the identification of Reality or Being with Reality-as-known, with the object of Reason or thought. … [They insist that existence] is not the object of cognitive experience, but rather...is Reality as immediately experienced, with the accent on the inner and personal character of man's immediate experience... They [regard] man's "immediate experience" as revealing more completely the nature and traits of Reality than man's cognitive experience.

TC 80: [Tillich provides] a comparative study of those ideas which are characteristic of most of the Existential philosophers...

I.   THE METHODOLOGICAL FOUNDATIONS OF EXISTENTIAL PHILOSOPHY

1.   The distinction between *essentia* and *existentia* in the philosophical tradition

TC 80: "Existence" – which comes from *existere*, meaning "emerge" – designates its root meaning "being" within the totality of Being, in distinction from "not being."

TC 81: ... "essence" signifies the What...of a thing; "existence" signifies the That... E*ssentia* thus designates what a thing is *known* to be... But...we do not know whether there is such a thing by knowing its "essence" alone. This must be decided by an existential proposition. [Emphasis added.] … [The scholastics asserted that in God, essence and existence are identical.] In absolute Being there is no possibility which is not an actuality... In all finite beings, on the other hand, this difference is present; in them existence as something separated from essence is the mark of finitude.

TC 82: Hegel...extends the principle of the identity of Being and thought to the whole of Being in so far as it is the "self-actualization of the Absolute."

2.   Hegel's doctrine of essence and existence

TC 82: [Hegel attempted] to absorb the whole of reality...into the dialectical movement of "pure thought."

TC 83: ... the task of Existential philosophy was first of all to destroy this Hegelian "reconciliation," which was merely conceptual, and left existence itself unreconciled.

3.   Dialectical and temporal movement

TC 83: [Existential philosophers made various arguments against Hegel's position.] "Out of pure Being...and of Nothing...Becoming cannot suddenly emerge..." [and] The principle of negation...cannot lead to anything new without presupposing the experience of the thinking subject and an intuition of time and space. It is motion [emphasis added] that distinguishes the realm of existence from the realm of essence.

TC 84: Schelling calls the claim of Hegel's rational system to embrace not only the real, the What, but also its reality, the That, a "deception." No "merely logical process is also a process of real becoming."

4.　　　Possibility and actuality

TC 85:　Schelling: "Reason reaches what can be or will be – but only as an idea, and therefore, in comparison with real Being, only as a possibility." … Kierkegaard: "The only reality to which an existing individual may have a relation that is more than merely cognitive is his own reality, the fact that he exists."

5.　　　The immediate and personal experience of Existence

TC 86:　Since Existence cannot be approached rationally – since it is "external" to all thought, as Feuerbach and Schelling emphasize – it must be approached empirically.

TC 87:　[Existential philosophers] all demanded...an "empirical" or experiential approach to Existence.　... [T]hey all started with the immediate personal experience of the existing experiencer.　They turned, not to the *thinking subject*, like Descartes, but to the *existing subject*...　[Though using different approaches, all of the Existential philosophers] try to "think Existence," to develop its implications, instead of simply living in "Existential" immediate experience.

6.　　　The Existential thinker

TC 88:　The approach to Existence or Reality through immediate personal experience leads to the idea of the "Existential thinker," a term coined by Kierkegaard but applicable to all Existential philosophers.

TC 89:　The Existential thinker is the interested or passionate thinker

TC 90:　[Feuerbach:] "Only what is an object of passion – really is."

II.　　　Ontological Problems of the Existential Philosophy

1.　　　Existential immediacy and the subject-object distinction

TC 91-92:　The thinking of the Existential thinker is based on his immediate personal and inner experience.　It is rooted in an interpretation of Being or Reality which does *not* identify Reality with "objective being."　But it would be equally misleading to say that it identifies Reality with "Subjective being," with "consciousness" or feeling.

TC 92:　Existential philosophy...is trying to find a level on which the contrast between "subject" and "object" has not arisen.　It aims to cut under the "subject-object distinction" and to reach that stratum of Being which Jaspers...calls the "Source."　But in order to penetrate to this stratum we must leave the sphere of "objective" things and pass through the corresponding "subjective" inner experience, until we arrive at the immediate creative experience or "Source."

TC 92:　All the Existential philosophers reject any identification of Being or Reality with the objects of thought, which they feel is the great threat to personal human Existence in our period.

TC 93:　According to Marx, ...for men to become "objects," things or commodities, is characteristic of the present world.　But to be essentially human is just the opposite.

TC 94:　... anxiety about the social character of the "objective world" is clearly revealed as the motive for the fight of the philosophers of personal Existence against "objectivation," against the transformation of men into impersonal objects.

2.　　　Psychological and ontological concepts

TC 94:　If the philosophy of personal Existence is right in maintaining that immediate experience is the door to the creative "Source" of Being, it is necessary for the concepts describing immediate experience to be at the same time descriptive of the structure of Being itself.

TC 95: [Heidegger uses various terms to describe the general character of Existence]: fear of death, conscience, guilt, despair, daily life, loneliness. [All these terms] point to human finitude, the real theme of the philosophy of personal Existence.

3.   The Principle of Finitude

TC 96: In Hegel the whole world-process is explained in terms of the dialectical identity of the finite with the infinite.
[In contrast] The philosophy of experienced Existence re-establishes...consciousness of the divorce of the finite from the infinite. All the Existential philosophers strongly emphasize this point.

TC 97-98: Finitude is the very structure of the human mind, to be distinguished from mere shortcomings, error, or accidental limitations.

TC 98: An ontological doctrine of man develops the structure of finitude as man finds it in himself as the center of his own personal Existence. He alone of all finite beings is aware of his own finitude.

4.   Time as "Existential" or immediately experienced, and Time as measured

TC 99: For the whole of Existential philosophy the analysis of finitude culminates in the analysis of Time. The insight that existence is distinguished from essence by its temporal character is as old as the philosophy of Existence…. The general tendency [of the Existential philosophers is to attempt] to distinguish "Existential" or immediately experienced Time from dialectical timelessness on the one hand, and from the... quantitative, measured Time of the objective world, on the other. …   [For example] Kierkegaard seeks to escape from measured and objective Time through his doctrine of the *Augenblick*, the pregnant moment in which Eternity touches Time and demands a personal decision.

III.   THE ETHICAL ATTITUDE OF THE EXISTENTIAL PHILOSOPHY

1.   History viewed in the light of the future

TC 101-102: Heidegger: The historical character of human experience lies in its orientation toward the future. Mere historical knowledge is not man's real role as an historical being. Absorption in the past is an estrangement from our task as the makers of history.

2.   Finitude and estrangement

TC102-103: The relation between finitude and estrangement is fundamental for Existential philosophy. Both Schelling and Kierkegaard aim to distinguish "finitude" from "alienation" or "estrangement" ... [but] neither really succeeds...

3.   Finitude and loneliness

TC 103: Men usually live in the common experience of daily life, covering over with talk and action their real inner personal experience. But conscience, guilt, having to die, come home to the individual only in his inner loneliness.

TC 104-105: In all the Existential philosophers it is [the] loss of community that has provoked the flight from the objective world. Only in [the objective] world...is genuine community between man and man possible. If this common world has disappeared or grown intolerable, the individual turns to his lonely inner experience, where he is forced to spin out dreams which isolate him still further from this world...

IV.   CONCLUSION – THE SIGNIFICANCE OF THE EXISTENTIAL PHILOSOPHY

TC 105-106: What all philosophers of Existence oppose is the "rational" system of thought and life developed by Western industrial society and its philosophic representatives... The implications of this system have become increasingly clear – ... an analytic rationalism which saps the vital forces of life and transforms everything, including

man himself, into an object of calculation and control; a secularized humanism which cuts man and the world off from the creative Source and the ultimate mystery of existence.

TC 106: To understand...Existential philosophy, it is necessary to view it against the background of what was happening in the nineteenth-century religious situation...for all the groups that appeared after 1830 had to face a common problem, the problem created by the breakdown of the religious tradition under the impact of enlightenment, social revolution, and bourgeois liberalism.

TC 107: The Existential philosophers were trying to discover an ultimate meaning of life... In their search they passionately rejected the "estranged" objective world ... They turned toward man's immediate experience, toward "subjectivity"... They turned toward Reality as men experience it immediately in their actual living, to *Innerlichkeit* or inward experience. … Existential philosophy attempts to return to a pre-Cartesian attitude, to an attitude in which the sharp gulf between the subjective and the objective "realms" had not yet been created...in which God could best be approached through the soul.

Chapter VIII. The Theological Significance of Existentialism and Psychoanalysis

TC 113: ... psychoanalysis and existentialism have been connected with each other from the very beginning; they have mutually influenced each other in the most radical and profound ways.

TC 114: The relationship is not one of existing alongside each other; it is a relationship of mutual interpenetration. The common root of existentialism and psychoanalysis is the protest against the increasing power of the philosophy of consciousness in modern industrial society.

TC 115: The history of industrial society...represents the history of the victory of the philosophy of consciousness over the philosophy of the unconscious, irrational will. The symbolic name for the complete victory of the philosophy of consciousness is Rene Descartes...

TC 116: ... the philosophy of consciousness reached its peak in the philosophy of Hegel. Against this victorious philosophy of consciousness Schelling arose, giving to Kierkegaard and many others the basic concepts of existentialism ...

TC 116: [Subsequently] All the things which in [the philosophers] were ontological intuition or theological analysis...through Freud became methodological scientific words. Freud, in his discovery of the unconscious, rediscovered something that was known long before...

TC 117: ... both existentialism and depth psychology are interested in the description of man's existential predicament ... in contrast to man's essential nature... The focus in both...is man's estranged existence, the characteristics and symptoms of this estrangement, and the conditions of existence...

TC 118: However, there is a basic difference between them. Existentialism as philosophy speaks of the universal human situation ... [However] Depth psychology points to the ways in which people try to escape the situation by fleeing into neurosis and falling into psychosis.

TC 119: Three considerations of human nature are present in all genuine theological thinking: essential goodness, existential estrangement, and the possibility of something, a "third," beyond essence and existence, through which the cleavage is overcome and healed. … If you do not distinguish these three elements, which are always present in man, you will fall into innumerable confusions. [For example, Freud] was not able to distinguish man's essential and existential nature... His thought about libido makes this deficiency very obvious. … If you see man only from the point of view of existence and not from the point of view of essence, only from the point of view of estrangement and not from the point of view of essential goodness, then this consequence is unavoidable. [The error in Freud's view can be understood using the theological concept of "concupiscence" -] the indefinite striving beyond any given satisfaction... But according to theological doctrine, man in his essential goodness is not in the state of

concupiscence... This means that Freud's description of libido is to be viewed theologically as the description of man in his existential self-estrangement.

TC 123-124: [Both] existentialism and depth psychology...brought to theology something which it always should have known but which it had forgotten and covered up. … [First] They helped to rediscover the immense depth psychological material which we find in the religious literature of the last two thousand years and beyond. … Second...was a rediscovery of the meaning of the word "sin" which had become entirely unintelligible by the identification of sin with sins, and by the identification of sins with certain acts ... Sin is something quite different. It is universal, tragic estrangement...and should never be used in the plural. Sin is separation, estrangement from one's essential being. … Third, depth psychology has helped theology to rediscover the demonic structures that determine our consciousness and our decisions... Existentialism and especially psychoanalysis and the whole philosophy of the unconscious have rediscovered the totality of the personality in which not only the conscious elements are decisive.

Chapter IX. Science and Theology: A Discussion with Einstein

TC 127: Several years [prior to Tillich's essay] Albert Einstein delivered an address on "Science and Religion," which aroused considerable opposition among religious people and theologians because of his rejection of the idea of the Personal God. …   Einstein attacked the idea of a Personal God from four angles: The idea is not essential for religion. It is the creation of primitive superstition. It is self-contradictory. It contradicts the scientific world view.
TC 128: [In addressing Einstein's second argument, Tillich points out that, given] the tremendous impact the idea of God always has made on human thought and behavior, the theory that all this was a product of an uneducated arbitrary imagination appears utterly inadequate. …   The third argument of Einstein challenges the idea of an omnipotent God... This criticism presupposes a concept of omnipotence which identifies omnipotence with omni-activity in terms of physical causality. …   [In contrast, Tillich argues that] the symbol of omnipotence expresses the religious experience that no structure of reality and no event in nature and history has the power of removing us from community with the infinite and inexhaustible ground of meaning and being.

TC 129: [Similarly, the meaning of "omnipotence"] can be found in the words of Paul (Rom.8)...when he pronounces that neither natural nor political powers, neither earthly nor heavenly forces can separate us from the "Love of God." If the idea of omnipotence is taken out of this context and transformed into the description of a special form of causality, it becomes not only self-contradicting – as Einstein rightly states – but also absurd and irreligious.

TC 129: [In addressing Einstein's last argument] we can agree entirely with Einstein when he warns the theologians not to build their doctrines in the dark spots of scientific research. … Theology, above all, must leave to science the description of the whole of objects and their interdependence in nature and history, in man and his world. And beyond this, theology must leave to philosophy the description of the structures and categories of being... Any interference of theology with these tasks of philosophy and science is destructive for theology itself.

TC 130: The concept of a "Personal God," interfering with natural events, or being "an independent cause of natural events," makes God a natural object beside others, ...a being among beings... This, indeed, is the destruction, not only of the physical system, but even more the destruction of any meaningful idea of God. … [Quoting Einstein] the true scientist "attains that humble attitude of mind towards the grandeur of reason incarnate in existence, which, in its profoundest depths, is inaccessible to man." If we interpret these words rightly, they point to a common ground of the whole of the physical world and of suprapersonal values; a ground which ... is manifest in the structure of being...and meaning...and which ... is hidden in its inexhaustible depth.

TC 130-131: The manifestation of this ground and abyss of being and meaning creates what modern theology calls "the experience of the numinous." … In such experiences religion lives and tries to maintain the presence of, and community with, the divine depth of our existence. But since it is "inaccessible" to any objectifying concept it must be expressed in symbols. …   [God can be described as "personal"] only symbolically or by analogy. [But] in the daily life of religion [this] symbolic character of the idea of the Personal God is not always realized. … [Tillich questions why] the symbol of personal [must] be used at all? ... [His response is that] the depth of being cannot be

symbolized by objects taken from a realm which is lower than the personal, from the realm of things or sub-personal living beings. The supra-personal is not an "It," ...it is a "he" as much as it is an "It," and it is above both of them. But if the "He" element is left out, the "It" element transforms the alleged supra-personal into a sub-personal... And such a neutral sub-personal cannot grasp the center of our personality; ...it cannot convert our will, it cannot overcome our loneliness, anxiety and despair.

TC 132: [Quoting Schelling] "Only a person can heal a person." This is the reason that the symbol of the Personal God is indispensable for living religion. It is a symbol, not an object, and it never should be interpreted as an object. And it is a symbol...indicating that our personal center is grasped by the manifestation of the inaccessible ground and abyss of being.

Chapter X. Moralisms and Morality: Theonomous Ethics

TC 133: [The word] "moralism" designates an attitude toward life, an attitude which is widespread in this country. It is the distortion of the moral imperative into an oppressive law. …   "Moralisms" (in plural)...point to systems of moral imperatives as they have developed in special cultures and are dependent upon the relativities and limitations of these cultures.

TC 134: Morality...is the experience of the moral imperative. It is a function of man as man... A being without the consciousness of a moral demand is not human. …   Morality can also mean "moral behavior," the attempt to be obedient to a system of moral rules.

I.   MORALISMS CONDITIONED, MORALITY UNCONDITIONAL

TC 135: People today are afraid of the term "unconditional." This is understandable if one considers the way in which many rather conditioned ideas and methods have been imposed on individuals and groups in the name of an unconditional truth, authoritatively and through suppression.

TC 136: [A moral imperative is unconditional in that] it puts our essential being as a demand against us... In the moral imperative we ourselves, in our essential being, are put against ourselves, in our actual being.... Morality is the self-affirmation of our essential being.

II.   MORALISMS OF AUTHORITY AND MORALITY OF RISK

TC 138: Systems of ethical rules, that is moralisms, are imposed on the masses by authorities... [However] only a system which is internalized...will be obeyed in extreme situations. … Conscience has been interpreted in different ways... [But in Tillich's view] It is neither the infallible voice of God, nor the infallible awareness of the natural law. It is...the call, often the silent call, of man to be himself. But the self to which the conscience calls is the essential, not as Heidegger believes, the existential self.

TC 140: Since the ethical authorities are not absolute (in spite of the absolute character of the moral imperative), every moral act includes a risk.

TC 141: True morality is a morality of risk. It is a morality which is based on the "courage to be," the dynamic self-affirmation of man as man. This self-affirmation must take the threat of non-being, death, guilt, and meaninglessness into itself. It risks itself, and through the courage of risking itself, it wins itself. Moralisms give safety, [in contrast] morality lives in the unsafety of risk and courage.

III.   MORALISMS OF LAW AND MORALITY OF GRACE

TC 141: Because the moral imperative puts our essential against our actual being, it appears to us as law.

TC 142: Grace unites two elements: the overcoming of guilt and the overcoming of estrangement. The first element appears in theology as the "forgiveness of sins" or...as "accepting acceptance though being unacceptable." The

second element appears in theology as "regeneration" or...as the "entering into the new being" which is above the split between what we are and what we ought to be.

IV.   MORALISMS OF JUSTICE AND MORALITY OF LOVE

TC 143: The moral imperative expresses itself in laws which are supposed to be just.

TC 144: The moralisms of justice drive toward the morality of love. Love, in the sense of this statement, is not an emotion but a principle of life... Love...is the ground, the power, and the aim of justice.

TC 145: Love is the answer to the problem of moralisms and morality... It enters every concrete situation and works for the reunion of the separated in a unique way. … Love is the source of grace. Love accepts that which is unacceptable and love renews the old being so that it becomes a new being. … The justice of love includes that no partner in this relation is asked to annihilate himself... Love includes justice to others and to oneself.

Chapter XI.   A Theology of Education

I.   EDUCATIONAL AIMS AND THEIR RELATIONS

TC 146: [Tillich identifies and discusses three aims of education] – the technical education, the humanistic education, [and] the inducting education. Modern liberal education combines elements of technical with elements of humanistic education. In the Middle Ages, up to the century of the Reformation, technical education was combined with inducting education. ... the humanistic ideal...can be described as the ideal of the development [or actualization] of all human potentialities, individually and socially.

TC 147: [The aim of inducting education] is not development of the potentialities of the individual, but induction into the actuality of a group, the life and spirit of community, family, tribe, town, nation, church.

TC 148: ... each of the three ideas tried more or less successfully to subject the others to itself. In the beginning of the modern period, inducting education was in almost uncontested power. The reality into which generation after generation were inducted was the Christian Church, or... the "body Christine," which embraced religion, politics and culture. … When the humanistic ideal of education revolted against the power of the inducting education, a development started which still largely determines our own spiritual destiny.

TC 149: [Then] During the 19th century...the technical aim of education became predominant. Adjustment to the demands of the industrial society became the main educational purpose... Yet the industrial society is divided into national units. Therefore, the adjustment to the demands of industrial society became the demand to adjust oneself to a national group...

TC 150-151: The questions, however, must be [asked] whether the induction into a national section of the industrial society fulfills the ideal of induction, and whether the mediation of cultural good fulfills the ideal of humanistic development. Both questions provoke a negative answer. The ideal of induction as actualized in the medieval society, transcended social and national boundaries. They were not absent, but the ultimate aim of education went beyond them to something ultimate, unconditional, universal. The induction of the Middle Ages was induction into a community with symbols in which the answers to the questions of human existence and its meaning were embodied. One can say that *induction was initiation into the mystery of human existence.*

TC 151: This was still the situation long after the Middle Ages in countries or sections of countries in which the churches...determined the spirit of education. ..   [But] In this country, the public school has ceased to give an education which in any sense could be called initiation into the mystery of existence...

TC 151-152: [In addition] Cultural goods have become [mere] trimmings, means for having a good time, but nothing ultimately serious, nothing through which the mystery of being grasps us.

II.   THE INDUCTING AND THE HUMANIST ELEMENT IN THE CHURCH SCHOOL

TC 153-154: [Tillich addresses problems faced by the contemporary Church School – it is] dependent on a small section of the religious life, a special denomination or a special confessional group. It does not represent the spirit of our society as a whole... Therefore, its life...can fall into a state of isolation, or concentration on itself, its tradition and symbols. … [And later] the pupil who is inducted into the reality and the symbols of a special denomination or confession through the community of the school...comes to a point at which he doubts, or turns away from, or attacks the reality and the symbols into which he has been inducted. Living in a world hardly touched by the traditions which have come to him, he inescapably becomes skeptical, both from a religious and from a cultural point of view.

TC 157: [Tillich concludes] The problem of the Church School is...the problem of the relation of Christianity and culture generally and Christianity and education especially.

PART THREE – CULTURAL COMPARISONS

Chapter XII. The Conquest of Intellectual Provincialism: Europe and America

TC 159: [Tillich describes his feelings when he left Germany to come to the U.S.] I did not write: "I can continue everywhere my theological and philosophical work" because unconsciously I doubted whether one could do this anywhere but Germany. This is what I mean by the term "provincialism"... [After having lived and taught in the U.S for a few years] the provincial outlook began to recede.

Part I

TC 160: If one studied theology in the first decade of this century at famous theological faculties within Germany...one identified the history of theology in the last four centuries with the history of German theology.

TC 161: It was our feeling that only in Germany [emphasis added] was the problem of how to unite Christianity and the modern mind taken seriously. This was a mixture of limitation, arrogance, and some elements of truth.

TC 162: It is symptomatic of the situation that we had the feeling – and here I speak autobiographically – that even Shakespeare, through the German translation by the Romanticist Wilhelm von Schlegel, had become German property.

TC 163: ... the feeling arose that the philosophical movement, at least after the year 1800, was centered in Germany, as once it was centered in Greece.

TC 163-164:   And then it happened that at the end of the road of German philosophy and theology, the figure of Hitler appeared. At the time of our emigration it was not so much his tyranny and brutality which shocked us, but the unimaginably low level of his cultural expressions. We suddenly realized that if Hitler can be produced by German culture, something must be wrong with this culture.

Part II

[Tillich goes on to discuss his discoveries about American theology.] Perhaps most important was the acquaintance with a quite different understanding of the relation between theory and practice. The independence of theory from any kind of practical application, as we were used to it in Germany, became questionable under the pragmatic-experiential approach of American theology. It was a partly disturbing, partly exciting experience when, after having read a most theoretical paper to an educated group, one was asked: What shall we do?

TC 165-166: The strong Calvinistic influence on the early periods of American history has contributed to the pragmatic approach by emphasizing the realization of the Kingdom of God in history over against the emphasis on

pure doctrine... Theology is not dismissed, but it is reduced to a secondary role in American Protestantism – a lesson we had to learn.

TC 165: The glory of American theology lies neither in the historical nor in the dogmatic field, but in the sphere of social ethics.

TC 167-168: The whole history of America has turned the American mind in a horizontal direction. The conquest of a vast country ..., the progressive actualization of the infinite possibilities in man's dealing with nature and himself, ... the freedom from a binding tradition and from the curses of European history – all this has produced a type of thinking which is quite different from the predominantly vertical thinking in Europe. The feudal system, which gives a predetermined place to everybody, admits only rare possibilities of horizontal progress. Life is a fight in the vertical line between divine and demonic forces. It is not a struggle for the progressive actualization of human possibilities.

TC 168: The European danger is a lack of horizontal actualization; the American danger is a lack of vertical depth. This is, for example, manifest in the way the Church is used and theology is understood. In Europe...the Church is above all the institution for the salvation of souls, and theology [is] the elaboration of ultimate truth about the way of salvation. … In American Christianity the Church is a social agent... Making man better...and making the social conditions better, helping them to become actualizations of the Kingdom of God on earth – this is the function of the Church.

TC 172: Courage is another important element in American philosophical thought. Perhaps one could say that the emphasis on becoming, process, growth, progress, etc., in American philosophy is the expression of a courage which takes upon itself risks, failures, regressions, disappointments in a way which one can hardly find in the groups which are mostly responsible for Continental philosophy. ... It is a moving and transforming experience to observe examples of this American "courage to be" – individually and nationally.

Part III

TC 175: [Tillich discusses some of the European qualities which he brought to America.] Historical consciousness generally was something we brought from historically minded Europe to unhistorically minded America. It is not a matter of historical knowledge, but a matter of a feeling which every European instinctively has, namely, that ideas are in their very nature historical. The development of an idea is an essential element in the idea itself.

TC 176: *Geistesgeschichte*... is the attempt to make visible the implications and consequences of an idea in the light of its history... It was one of our most important tasks to balance the American emphasis on new beginning with the European emphasis on tradition. And it was equally important to balance the American emphasis on facts with the European emphasis on interpretation. … The question we ask ourselves...is: Will America remain what it has been to us, a country in which people from every country can overcome their spiritual provincialism? [or] will the emphasis on the "American way of life" [produce an American provincialism?] There is a serious danger that it will. The America to which we came was wide open. It liberated us without restricting us to new spiritual limitations. For this America we shall fight...and we shall work for an America in which every provincialism, including theological and philosophical provincialism, is resisted and conquered.

Chapter XIII. Religion in Two Societies: America and Russia

TC 177: An analysis of the function of religion in a society must include both public religion (religion in the narrow sense) and religion of the heart (religion in the larger sense) in an inseparable interdependence. … ...religion in the larger sense of the word, is the state of being ultimately concerned. Such an ultimate concern is real in the individual; it is also embodied in the institutions of a society and effective in the actions of social groups.

CHURCH AND STATE IN RUSSIA AND AMERICA

TC 178-179: According to information received by the World Council of Churches...the religious life in the Russian Orthodox Church is by no means at an end, but is greatly restricted in range and influence. Education, public

discussion, and propaganda of every kind by the Church are prohibited [and] the Soviet authorities are interested in using the Church as a way of satisfying psychological needs which otherwise could become dangerous to the political structure. The Orthodox clergy have been criticized for accepting this role. .. There is a tradition in Eastern Christianity which is called Cesaro-Papism, the identification of the highest ecclesiastical authority with the authority of the emperor or the king.

TC 180: The Eastern Church is a Church of sacramental mysticism. It is not a Church with social and political ideals. [Thus] The points of possible conflict [between the Church and the state] are limited. … We in this country accept the separation of Church and State, the final outcome of the struggle of the evangelistic Dissenters of the Reformation against both the Roman and the Protestant churches.

TC 181: In contrast to the mystical, sacramental, self-restriction of Eastern Orthodoxy, [organized Protestantism in the U.S.] is a social power of the highest degree. Through the democratic processes it influences political decisions, social ideals, ways of life, international actions. And this is equally true of the Roman Church.

MARXISM, RELIGION, AND EASTERN SOCIETY

TC 182: Eastern Christianity early became a religion of mysticism and sacraments. It represents the one type of religion which we find everywhere in history, the type which emphasizes the presence of the Holy, the sacramental and mystical union with the Divine, the intuition of the Divine as it is here and there manifest as the spiritual depth of all things in nature and history. It is a religion of visual beauty, of liturgical perfection, of theological speculation, of mystical elevation. It is not a religion of social and political action and transformation. It transforms the given state of things without trying to change it. … But the Holy is not only that which is; the Holy is also that which ought to be, that which demands justice above all. If, therefore, a religion neglects its social and political implications, a reaction of the neglected side occurs and may be not only victorious over but also destructive of the whole sacramental system. This happened when the Islamic invasion overwhelmed vast sections of the Byzantine Empire, especially those where sacramentalism had deteriorated into magic superstition, as for instance, in Egypt. In comparison with this type of deteriorated Christianity, Islamic puritanism and legalism were superior. Its main interest was the organization an education of societies...

TC 183: [The Byzantine empire was] conquered by another social movement of puritan character and fanatical faith, namely Marxism. Marxism [was] a movement of social justice against a conservative system of political and ecclesiastical hierarchies, which were identical at the top and worked together on every level... It was a conquest from within, not by an irreligious system but by a religion of social justice in secular terms.

MARXISM, RELIGION, AND WESTERN SOCIETY

TC 185: We have referred to the conformity of the Anglo-Saxon society. It consists in present-day America of a combination of the spirit of Protestantism and of scientific humanism.

TC 186: Although originating in the West, Marxism could not conquer the West. … The religious autonomy which is implied in the Protestant principle, and the cultural autonomy which is implied in the humanist principle, are continually threatened by the self-estrangement of human nature. This is the great theme of the Existentialists... It is the old religious question of the human predicament, man's finitude and self-estrangement, his anxiety and despair. They revolt against the increasing transformation of man into a thing, a cog in the universal system of organized production and organized consumption.

TC 287: This question in its radical form can no longer be silenced in the Western world...Will there be a way to avoid a totalitarian reaction against the disintegration of which the Existentialist question is both a symptom and a possible remedy? To suppress this question is not a way out; to join the Eastern solution, even less. But the very nature of the Holy points the way out. It has two sides: the holiness of what ought to be, the sacramental and the personal, the mystical and the social side, the mystery and the reasonableness of being. Will we be able to find a new union of these elements in a creative synthesis in which we take the spiritual substance of the East into the personal and social forms of the West? This is our question.

Chapter XIV.   An Evaluation of Martin Buber: Protestant and Jewish Thought

TC 188: The purpose of this chapter is... to show what Protestant theology has received and should receive from [Buber's] religious message and theological ideas [and to share Tillich's] valuation of Buber's significance for Protestantism. … I see this significance in three main directions: Buber's existential interpretation of prophetic religion, his rediscovery of mysticism as an element within prophetic religion, and his understanding of the relation between prophetic religion and culture, especially in the social and political realms.

Part I

TC 189: Buber's interpretation of religion can be called "existential" [in that] it emphasizes the two-way character of every genuine religious experience: the involvement of the whole man in the religious situation, and the impossibility of having God outside the situation. … Buber distinguishes the "I-Thou" relationship from the "I-It" relationship. This distinction contains the main problem of Existentialism, namely, how to be or to become an "I" and not an "It," how to be or to become a person and not a thing... [According to Buber] there is no other way of becoming an "I" than by meeting a "Thou" and by accepting it as such, and there is no other way of meeting and accepting a "Thou" than by meeting and accepting the "eternal Thou" in the finite "Thou."

TC 190: Protestant theologians have been deeply impressed by these ideas of a religious Existentialism – which are perhaps less original and less powerful than those of Kierkegaard, but which are also less paradoxical and less forced. … But the weight of both the orthodox and the liberal tradition in Protestantism was too great to admit Buber's ideas to the full influence they deserve. …   Liberal Protestant theology, since the rise of Deism, has tried to mediate between the world interpreted by modern science and the biblical idea of God... But the question is: how to mediate? [And the] answer must be: liberal Protestantism has adapted the God of the Bible to the It-world of modern technical civilization. ...

TC 191: [Various efforts by liberal Protestantism are] in Buber's terms, within the realm of the "I-It" relation. They try to transcend the It-world, but they do not succeed because they have accepted it at the beginning... Buber's existential "I-Thou" philosophy reaches the very depths of the situation and should be a powerful help in reversing the victory of the "It" over the "Thou" *and* the "I" in present civilization.

TC 191-192: [Buber] tries to show that orthodoxy...does ultimately what liberal theology does: it transforms the "I-Thou" relation into an "I-It" relation. Wherever the "eternal Thou" can be manipulated, whether by rational or by irrational methods, whether by morals or by dogmas or by cults, the divine "Thou" has become an "It" and has lost its divinity.

TC 192: The "I-Thou" philosophy of Martin Buber, challenging both orthodox and liberal theology, points to a way beyond their alternatives.

Part II

TC 192: Buber was deeply influenced by mystical traditions outside and inside Judaism, and he himself has in many ways contributed to the interpretation of mystical ideas and movements... While Catholicism...is able to include the mystical tradition within itself ..., Protestantism, like Judaism, has a naturally ambiguous relation to mysticism. Both belong to the prophetic personalistic type of religion, and both had to fight during the whole history against magic, sacramentalism, and depersonalizing ecstasy.

TC 193: In the Kant-Ritschlian school of Protestant theology, which dominated the second half of the 19th century...mysticism was considered the arch-enemy of genuine Protestantism... … It was this anti-mystical bias which...has been taken over by the so-called neo-Orthodox leaders of present-day Protestant theology.

TC 194: [In reinterpreting Hasidic Judaism, Buber] shows the possibility of a mysticism which does not contradict but which intensifies prophetic religion. … Religion, for Hasidism as well as for Buber, is consecration of the world...seeing the divine in everything. This attitude removes the dualism of a holy and a secular sphere.

Part III

TC 197: [Buber was a religious socialist] which emphasized that socialism is the demand of the concrete situation of late industrial society, if seen in the light of the principles of love and justice.

TC 199: [Tillich argues that] even the state has potentialities for an "I-Thou" relationship. It can be considered as one of those spiritual forms which for Buber belong to the third type of "I-Thou" relation. An there is no reason why this should not be so, if everything created is included in the divine and can be consecrated. … [Tillich concludes that] the interrelation and conversation, the "I-Thou" encounter of Judaism and Christianity, has not yet, and never should, come to an end.

PART IV -- CONCLUSION

Chapter XV. Communicating the Christian Message: A Question to Christian Ministers and Teachers

TC 201: To communicate the Gospel means putting it before the people so they are able to decide for or against it. The Christian Gospel is a matter of decision... All that we who communicate this Gospel can do is to make possible a genuine decision.

TC 208: The Christian message is the message of a new Reality in which we can participate and which gives us the power to take anxiety and despair upon ourselves.

TC 208: In former centuries of Christian history, the authorities formulated as the biblical message, often unconsciously, those points which gave answers to the temporal and spatial situation of their people, including themselves. They formulated as the biblical message that which could be communicated to themselves as well as to the masses.

TC 210: [Tillich addresses several important doctrines in view of the above.] Today the meaning of original sin...can be emphasized in a way that it could not [in the past]... For we are able today to use a concept which everybody understands, the concept of estrangement: estrangement from oneself, from the other man, from the ground out of which we come and to which we go. A profound insight has been developed in modern literature namely, that one of the fundamental expressions of sin is to make the other person into an object, into a thing. This is perhaps the greatest temptation in an industrial society in which everybody is brought into the process of mechanical production and consumption...

TC 211-212: [In addressing Christology] we do not have to go into matters which involved the early church following its Greek philosophical need. Rightly for that period, but wrongly for us, there was need of a kind of divine-human-nature chemistry. What is understandable for people in our time [is that]... Christ is the place where the New Reality is completely manifest because in him in every moment, the anxiety of finitude and the existential conflicts are overcome. … The Church is the Community of the New Being... It is the place where the power of the New Reality which is Christ...moves into us and is continued by us.

TC 213: And the New Being which is behind all this is the Divine Being. But the Divine Being is not a being beside others. *It is the power of being conquering non-being.* It is eternity conquering temporality. It is grace conquering sin. It is ultimate reality conquering doubt. From the point of view of the New Being it is the ground of being, and therefore the creator of the New Being. And out of this ground we can get the courage to affirm being, even in a state of doubt, even in anxiety and despair.

4

Chapter Four
Tillich's Ethics as Defined in "Love, Power, and Justice"

Love, Power, and Justice

Edition of Book: Oxford: Oxford University Press, 1960

Preface: The difficult task

The difficulty connected with this task surpassed almost everything I have experienced within my academic career. The only way out was to limit my scope to a basic ontological analysis of the three concepts and to some applications of the concepts, elaborated through this procedure. The last three chapters give such applications, while the preceding three attempt an ontological analysis of each of the three concepts, showing their common root in the nature of being itself. The first chapter is a critical introduction to the problem raised by the confused state of the dissension concerning love, power, and justice.

I. PROBLEMS, CONFUSIONS, METHOD

Intrinsic problems of love, power, and justice

1 LPJ: One cannot work constructively in theology or philosophy without encountering at every step the concepts… love, power, and justice. They appear in decisive places in the doctrine of man…Each of the three concepts in itself and all three in their relation to each other are universally significant. 1 LPJ: It is necessary… Yet it is almost impossible because nobody is an expert in all the realms in which the three concepts plan an outstanding role. Therefore one must ask whether there is a root meaning in each of these concepts, determining their use in the different situations to which they are apply. 2 LPJ: …the search for the basic meaning of love, power, and justice individually…must be carried out as a part of the search for the basic meaning of all those concepts which are universally present in man's cognitive encounter with his world. Traditionally they are called principles, structural elements, and categories of being. Their elaboration is the work of ontology. 2 LPJ: Ontology is the way in which the root meaning of all principles and also of the three concepts of our subject can be found… Ontologically we shall ask for the root meaning of love and of power and of justice. 2 LPJ: …we may discover not only their particular meanings, but also their structural relation to each other and to being as such. 3 LPJ: The confusions are partly intrinsic and partly rational.

[LOVE]

3 LPJ: In spite of all the misuses to which the word love is subjected…it has not lost its emotional power… Its root meaning…seems to be an emotional state which like all emotions cannot be defined, but which must be described in its qualities and expressions and is not a matter of intention or demand but of happening or gift. If this were so, love could be kept within the sphere of affections. 4 LPJ: And it is well known that from Empedocles and Plato to Augustine and Pico, to Hegel and Schelling, to Existentialism and depth psychology, love has played a central ontological role. 4 LPJ: There is another interpretation of love…ethical… the word love is combined with the imperative 'thou shalt'. 4: If love is emotion, how can it be demanded? Emotions cannot be demanded. 4-5 LPJ: …love as an emotion cannot be commanded. Either love is something other than emotion or the Great Commandment is meaningless. There must be something at the basis of love as emotion which justifies both its

ethical and its ontological interpretation. 5 LPJ: …it may well be that the ethical nature of love is dependent on its ontological nature, and that the ontological nature of love gets its qualifications by its ethical character. If true: another question. 5 LPJ: How these interpretations of love are related to the fact that love appears in the shape of the most passionate emotions.

Leads to another set of problems, the qualities of love

5 LPJ: In the public discussion which centers around the distinction between *eros* and *agape*…the qualities of love are called types of love…but I have learned…that there not types but qualifications of love, since the different qualities are present, by efficiency or deficiency, in every act of love. 5-6 LPJ: If… one has to distinguish the *libido*, the *philia*, the *eros*, the *agape* qualities of love one must ask: how are they related to each other? What is meant if one speaks of love without qualification? Which quality of love is adequate to the Great Commandment? Which to its emotional quality?

[Self Love]

6 LPJ: How is self-love related to the qualities of love, to its ontological and to its ethical character?… I am very doubtful about using the term 'self-love', and if it is used, about using it in any except a metaphorical sense. 6 LPJ: Besides this terminological question, one must ask how the different qualities of love are related to what is metaphorically called self-love, and how it is related to the ethical and to the ontological nature of love. NOTE: In Theology of Culture, Tillich suggests the term self-acceptance to replace self-love.

[POWER]

7 LPJ: We must ask, how is it possible that both physics and social science use the same word, 'power'? There must be a point of identity between the structure of the social and the structure of the physical world. 7 LPJ: There is… only one way of discovering the root meaning of power, namely to ask about its ontological foundation. 7 LPJ: Within the social realm the meaning of power is burdened by another ambiguity, the relation of power and force. 8 LPJ: Politics and power politics point to the same reality… Unfortunately, however, the term 'power politics' is used for a special type of politics, namely that in which power is separated from justice and love, and is identified with compulsion… if power is reduced to it and loses the form of justice and the substance of love, it destroys itself and the politics based on it.

[JUSTICE]

9 LPJ: …its legal meaning seems to be contradicted by its ethical one, and both the legal and the ethical meaning seem to be in conflict with its religious meaning. 9-10 LPJ: Aristotle speaks of justice as proportion, both in distribution and retribution… The term 'proportional justice' implies degrees of justified claims. It presupposes a hierarchy of claims for a just distribution. On the other hand, the word 'justice' implies an element of equality. How is the hierarchical element in proportional justice related to the equalitarian element in it? The question becomes even more difficult… The dynamic character of life seems to exclude the concept of a just claim; it seems to undercut even the idea of proportional justice.

[THEREFORE:]

10-11 LPJ: None of the three concepts, love, power, and justice can be defined, described and understood in their varied meanings without an ontological analysis of their root meanings…How are love, power, and justice rooted in the nature of being as such?

Relational problems of love, power, and justice

[LOVE AND POWER]

11 LPJ: Love and power are often contrasted in such a way that love is identified with a resignation of power and power with a denial of love… This, of course is unavoidable if love is understood from its emotional side and power from its compulsory side…this misinterpretation which induced the philosopher of the 'will-to-power (i.e.

Nietzsche) to reject radically the Christian idea of love. And it is the same misinterpretation which induces Christian theologians to reject Nietzsche's philosophy of the 'will-to-power' in the name of the Christian idea of love. In both cases the ontology of love is missing… When power disappears and God becomes identified with love in its ethical meaning: 12 LPJ: Nature was excluded because power was excluded. And power was excluded because the question of being was excluded. 12 LPJ: Constructive social ethics are impossible as long as power is looked at with distrust and love is reduced to its emotional or ethical quality. 12-13 LPJ: Constructive social ethics presuppose that one is aware of the element of love in structures of power and of the element of power without which love becomes chaotic surrender. It is the ontological analysis of love and power with must produce this awareness.

[LOVE AND JUSTICE]

13 LPJ: …it is commonly accepted that love adds something to justice that justice cannot do by itself. 13 LPJ: The relation of love to justice cannot be understood in terms of an addition to justice which does not change its character. Only an ontology of justice can describe the true relations of the root concepts. 14 LPJ: In classical theology the tension between love and justice is symbolized in the doctrine of atonement as developed by Anselm of Canterbury… It implies the ontological insight, which it explicitly contradicts, that ultimately love must satisfy justice in order to be real love, and that justice must be elevated into unity with love in order to avoid the injustice of eternal destruction. But this is not manifest in the legal form in which the doctrine is developed. 14-15 LPJ: Another point in which the impossibility of the 'theory of addition' of love and justice becomes visible is the relation of love and justice to the concrete situation… Justice can be reached only if both the demand of the universal law and the demand of the particular situation are accepted and made effective for the concrete situation. But it is love which creates participation in the concrete situation.

[POWER AND JUSTICE]

16 LPJ: The Marxist theory of the State… The more cynical representatives of this theory interpret justice exclusively as a function of power and in no way as its judge. They accept the Marxist analysis without the Marxist expectation, and reduce justice completely to a function of power. 16 LPJ: In reaction… a theory has been developed which tries to separate justice from power completely and to establish it as a self-contained system of valid judgments. THE WAY OUT 17 LPJ: the ontological analysis of love, power, and justice.

II. BEING AND LOVE

The ontological question

18 LPJ: The confusions cannot be cleared up, nor can the problems be solved without an answer to the question: In what way is each of these concepts rooted in being-itself? And the question of being-itself is the ontological question. 18 LPJ: We are all nominalists by birth. And as nominalists we are inclined to dissolve our world into things. 19 LPJ: I want you to turn to something older than both nominalism and realism: to the philosophy which asks the question of being before the split into universal essences and particular contents. 19 LPJ: What does it mean that something is? What are the characteristics of everything that participates in being? And this is the question of ontology. 19 LPJ: …ontology asks the simple and infinitely difficult question: What does it mean *to be*? What are the structures, common to everything that is, to everything that participates in being? 19-20 LPJ: One cannot deny that being is one and that the qualities and elements of being constitute a texture of connected and conflicting forces. This texture is one, in so far as it is and gives the power of being to each of its qualities and elements. It is one but it is neither a dead identity nor a repetitious sameness. Ontology is the attempt to describe this texture, to reveal its hidden nature through the word which belongs to being and in which being comes to itself. 20LPJ: Ontology characterizes the texture of being itself, which is effective in everything that is, in all beings, living and dead, subhuman and human. 20LPJ: The best method for discovering it to-day is a careful analysis of the writing of leading anti-ontological philosophers or anti-philosophical scientists and historians. One will easily discover that on almost every page of the writings of these men a certain number of basic ontological concepts are used, but surreptitiously and therefore often wrongly. One cannot escape ontology if one wants to know! 21LPJ: Our triad of terms points to a trinity of structures in being itself. Love, power, and justice are metaphysically speaking as old as being itself. They precede everything that is, and they cannot be derived from anything that is. They have ontological dignity. 23LPJ: Ontology is descriptive, not speculative. It tries to find out which the basic structures of

being are…Ontology, in this sense, is analytical. It analyses the encountered reality, trying to find the structural elements which enable a being to participate in being.

An ontology of love

24LPJ: All problems concerning the relation of love to power and justice… become insoluble if love is basically understood as emotion. 24LPJ: … if love is understood in its ontological nature, its relation to justice and power is seen in a light which reveals the basic unity of the three concepts and the conditioned character of its conflicts. 25 LPJ: Life is being in actuality and love is the moving power of life. In these two sentences the ontological nature of love is expressed. They say that being is not actual without the love which drives everything that is towards everything else that is. 25 LPJ: Love is the drive toward the unity of the separated. Reunion presupposes separation of that which belongs essentially together. 25 LPJ: It would, however, be wrong to give to the separation the same ontological ultimacy as to reunion. For separation presupposes an original unity. 25 LPJ: It is impossible to unite that which is essentially separated. 25 LPJ: In the loving joy about the 'other one' the joy about one's own self-fulfillment by the other is also present. 25 LPJ: … love cannot be described as the union of the strange but as the reunion of the estranged. 26 LPJ: And the greatest separation is the separation of self from self. Every self is self-related and a complete self is completely self-related. 26 LPJ: The separation of a completely individualized being from any other completely individualized being is itself complete… Love reunites that which is self-centered and individual… It is the fulfillment and the triumph of love that it is able to reunite the most radically separated beings, namely individual persons.

[FROM LECTURE CD ON BEING AND LOVE (about 35:00)]

During his lecture Tillich states: Love reunites that which is self-centered and individual. Then he stops and interjects this which is not in the book at this point: May I make a note here about the word self-centered? I have experienced that theologians he hears the word self, sees a devil. But the self is the greatest creation of God. And selfhood means self-centeredness. This is a structural concept. And only if there are self-centered beings, there can also be selfish beings which is a negative moral valuation. But don't devaluate self-centeredness which means the image of God. Because there is a distortion of self-centeredness into selfishness. That's a very important thing because every word in which the term self or ego appears after a certain time becomes abused in terms of moral devaluating judgments. And this means that from an ontological description of what man really is nothing is left. But we cannot do it without the word self-centered. Man is a completely self-centered being which is expressed in the fact that he has a self-consciousness. Then he goes back, but adds a couple of clarifying words that are not in the book: Love reunites that which is self-centered and for that very reason individual—that means unable to be divided.]

26 LPJ: We have rejected the attempt to restrict love to its emotional element. But there is no love without the emotional element. 26 LPJ: One can say that love as an emotion is the anticipation of the reunion which takes place in every love-relation. Love, like all emotions, is an expression of the total participation of the being which is in an emotional stated. 27 LPJ: Love is passion: this assertion implies that there is a passive element in love, namely the state of being driven towards reunion. 27 LPJ: Infinite passion for God as described by Kierkegaard is, no less than the sexual passion… 27 LPJ: Fulfilled love is, at the same time, extreme happiness and the end of happiness. The separation is overcome. But without the separation there is no love and no life. 27-28LPJ: The ontology of love leads to the basic assertion that love is one. This contradicts the main trend in the recent discussions of the nature of love. They were useful in so far s they directed the attention to the different qualities of love. But they were and are misleading in so far as they consider the differences of qualities as differences of types. The error was not that one distinguished the qualities of love—on the contrary, *more* distinctions should have been made in what was often comprehended under the name *eros*. The error was that one did not start with an understanding of love as one. 28LPJ: If love in all its forms is the drive towards the reunion of the separated, the different qualities of the one nature of love become understandable. 29 LPJ: the fulfillment of these desires is accompanied by pleasure. But it is not the pleasure as such which is desired, but the union with that which fulfills the desire. 29 LPJ: Only a perverted life follows the pain-pleasure principle. Unperverted life strives for that of which it is in want, it strives for union with that which is separated from it, though it belongs to it. 30 LPJ: the attempts to establish an absolute contrast between *agape* and *eros* usually presuppose an identification of *eros* and *epithymia*. Certainly there is *epithymia* in every *eros*. But *eros* transcends *epithymia*. It strives for a union with that which is a bearer of values because of the value it embodies. 30 LPJ: Love as *eros* is depreciated by those theologians who depreciate culture and by those

who deny a mystical element in man's relation to God. 31 LPJ: Without *eros* towards truth, theology would not exist, and without the eros towards the beautiful no ritual expressions would exist. Even more serious is the rejection of the eros quality of love with respect to God. The consequence of this rejection is that love towards God becomes an impossible concept to be replaced by obedience to God. But obedience is not love. 31 LPJ: the *eros* quality of love is in a polar way related to what could be called the *philia* quality of love. While *eros* represents the transpersonal pole, *philia* represents the personal pole… They are in a polar way interdependent. 31 LPJ: He who cannot relate himself as an 'I' to a 'thou' cannot relate himself to the true and the good and to the ground of being in which they are rooted. 32 LPJ: Concepts like participation and communion point to the eros quality in every philia relation. It is the desire to unite with a power of being, which is both most separated and most understandable and which radiates possibilities and realities of the good and the true in the manifestation of its incomparable individuality. 33 LPJ: There is an element of libido even in the most spiritualized friendship and in the most ascetic mysticism. A saint without libido would cease to be a creature. But there is no such saint.

[NOTE: TILLICH DISCUSSES THE HEALTHY MEANING OF LIBIDO AS "THE NORMAL DRIVE TOWARDS VITAL SELF-FULFILMENT." FREUD'S DEFINITIONTHE DESIRE OF THE INDIVIDUAL TO GET RID OF HIS TENSIONS IS A PERVERTED FORM OF LIBIDO.]

[AGAPE IN ALL QUALITIES OF LOVE]

33 LPJ: Agape enters from another dimension into the whole of life and into all qualities of love. One could call agape the depth of love or love in relation to the ground of life. One could say that in agape ultimate reality manifests itself and transforms life and love. Agape is love cutting into love, just as revelation is reason cutting into reason…

[SELF-LOVE]

33 LPJ: Self-love is a metaphor, and it should not be treated as a concept. 33 LPJ: … the term is used in three different and partly contradictory senses. 33 LPJ: It is used in the sense of natural self-affirmation (e.g. loving one's neighbour as oneself). [self-affirmation] 33 LPJ: It is used in the sense of selfishness (e.g. the desire to draw all things into one-self) [selfishness] 33 LPJ: It is used in the sense of self-acceptance (e.g. the affirmation of oneself in the way in which one is affirmed by God). [self-acceptance]

[FROM LECTURE CD ON BEING AND LOVE (about 59:32)]

Tillich ends his lecture with the description of how being and love could be diagramed. A diagram representing our discussion of the ontological of love would have to express the ontological root meaning of love as a drive toward the reunion of the separated. And the *epithymi*a or *libido* quality of every form of love which follows from it. The diagram further would have to express a bifurcation of the qualities of love into the *eros* and the *philia* quality. Finally the diagram has to show the transcendent, judging and transforming power of the *agape* quality of love which in spite of the vertical dimension out of which it comes always enters into a reunion with the other qualities— for love is one.

III. BEING AND POWER

Being as the power of being

35 LPJ: The question arises whether one cannot say something more fundamental about being than to elaborate the categories and polarities which constitute its structure… The answer is No, because being cannot be defined…The answer is Yes, because being can be characterized by concepts which depend on it, but which point to it in a metaphorical way. 35 LPJ: The concept I suggest for a fundamental description of being as being is one within our triad of concepts, namely the concept of power. 36 LPJ: Most conspicuous in this respect is Nietzsche's philosophy of life as will to power. In an ontological discussion of power… it is necessary to give a short interpretation of his concept of will to power. 36-37 LPJ: … basically the will to power in Nietzsche is… a designation of the dynamic of self-affirmation of life. It is, like all concepts describing ultimate reality, both literal and metaphorical. The same is true of the meaning of power in the concept of 'will to power'. It is not the sociological function of power which

is meant… The will to power is not the will of men to attain power over men, but it is the self-affirmation of life in its self-transcending dynamics, overcoming internal and external resistance.

[POWER AND NON-BEING]

37 LPJ: We spoke of the dynamic self-affirmation of life overcoming internal and external resistance. But, we must ask, what can resist the power of being, if everything that is participates in it? 37 LPJ: There is only one answer possible: That which is conquered by the power of being is non-being. 38 LPJ: … the basic mystery of existence… that one has no chance to explain the riddle of non-being in terms which do not bear in themselves the scars of non-being, namely the language of the paradox. 38 LPJ: Nobody can fail to ask the question: How can non-being have the power to resist being? 38 LPJ: The answer to the question how non-being can resist the power of being, can only be that non-being is not foreign to being, but that it is that quality of being by which everything that participates in being is negated. Non-being is the negation of being within being itself. 38-39 LPJ: Being which includes non-being is finite being. 'Finite' means carrying within one's being the destiny not to be. It designates a limited power of being… 39 LPJ: But these answers… do not satisfy the question of the prevalence of being over non-being… To this only an existential answer is possible. It is what one has called the answer of faith or courage.

[THE ROOTS OF THE CONCEPT OF POWER]

39-40 LPJ: Every being affirms its own being. Its life is its self-affirmation—even if its self-affirmation has the form of self-surrender. Every being resists the negation against itself… The self-affirmation of a being in spite of non-being is the expression of its power of being. 40 LPJ: Here we are at the roots of the concept of power. Power is the possibility of self-affirmation in spite of internal and external negation. It is the possibility of overcoming non-being. Human power is the possibility of man to overcome non-being infinitely.

A phenomenology of power

40-41 LPJ: There are no degrees in existing, but an either-or [on the lecture CD, Tillich says, "Either you exist or do not exist."] If, however, being is described as the power of being, the idea of degrees of being loses its difficulty. There are, certainly, degrees in the power of being, namely in the power of taking non-being into one's own self-affirmation… the question arises: 'Where does the power of being become manifest and how can it be measured? 41 LPJ: The answer is that the power of being becomes manifest only in the process in which it actualizes its power. In this process its power appears and can be measured. 41 LPJ: Power is real only in its actualization, in the encounter with other bearers of power and in the ever-changing balance which is the result of these encounters. Life is the dynamic actualization of being. It is not a system of solutions which could be deduced from a basic vision of life. Nothing can be deduced from a life process. Nothing is determined in the format a priori, nothing is final except those structures which make the dynamics of life possible. Life includes continuous decisions, not necessarily conscious decisions, but in the decisions that occur in the encounter between power and power. 41 LPJ: Every encounter of somebody who represents a power of being with somebody else who represents another power of being leads to a decision about the amount of power embodied in each of them. These decisions cannot be reproduced *a priori.* Everybody and everything has chances. Everybody and everything must take risks, because his and its power of being remains hidden if actual encounters do not reveal it. 42 LPJ: … life, e.g. in a human individual, transcends itself. It pushes forward, it runs ahead, and it encounters life in another human individual which also pushes forward, or which withdraws or which stands and resists. In each case another constellation of powers is the result.

[on the lecture CD, Tillich introduces this by saying, "Look at yourselves."]

42 LPJ: In each case, another constellation of powers results. One draws another power into ones self and is either strengthened or weakened by it. One draws the foreign [on the lecture CD, Tillich uses the word "strange" instead of foreign] power of being out or assimilates it completely. One transforms the resisting powers or one adapts oneself to them. One is absorbed by them and loses ones own power of being, one works together with them and increases their and ones own power of being. These processes are going on in every moment of life, in all relations of all beings. They go on between those powers of being which we call nature, between man and nature, between man and man, between individuals and groups, between groups and groups. 43 LPJ: Toynbee's example leads to an analysis of the relation of the relation of the power of being in an individual to the power of being in a group. According to the polarity of individualization and participation which characterizes being itself, everything real is an individual

power of being within an embracing whole. Within the role of power the individual can gain or lose his power of being. Whether the one happens or the other is never decided beforehand, the matter of continuous complete decisions. 44 LPJ: The more centred a being is the more power of being is embodied in it. The completely centred, self-related and self-aware being, man, has the greatest power of being… his centeredness makes him the master of his world. But where there is centredness there is a hierarchical structure of power. The nearer to the center an element is, the more it participates in the power of the whole. 45 LPJ: The center of power is only the center of the whole as long as it does not degrade its own centrality by using it for particular purposes.

Power and compulsion

45-46 LPJ: This leads to the all-decisive question of the relation of power to force and compulsion…the confusion of these concepts has prevented a meaningful doctrine of power, especially in the social and political field. Our understanding of power as the power of being is the first step in removing this inhibition.

[IS THERE POWER WITHOUT FORCE AND COMPULSION?]

47 LPJ: Power actualizes itself through force and compulsion. But power is neither the one nor the other. It is being, actualizing itself over against the threat of non-being. It uses and abuses compulsion in order to overcome this threat. It uses and abuses force in order to actualize itself. But it is neither the one nor the other. 47-48 LPJ: Power needs compulsion. But its use of compulsion is only effective if it is an expression of the actual power relation. If compulsion trespasses this limit it becomes self-defying and undercuts the power which it is supposed to preserve. It is not compulsion which is bad, but a compulsion which does not express the power of being in the name of which it is applied.

The ontological unity of love and power

48 LPJ: If power needs force and compulsion for its actualization, does it exclude love? 48-49 LPJ: The ontological answer… The power of being is its possibility to affirm itself against the non-being within it and against it. The power of a being is the greater the more non-being is taken into its self-affirmation… The more conquered separation there is the more power there is. The process in which the separated is reunited is love. The more reuniting love there is, the more conquered non-being there is, the more power of being there is. 49 LPJ: The basic formula of power and the basic formula of love are identical: Separation and Reunion of Being taking Non-Being into itself.

[IN TERMS OF THE COMPLULAORY ELEMENT OF POWER AS IT UNITES WITH LOVE, TILLICH BELIEVES THAT LUTHER PROVIDED AN ANWSWER WITH THE IDEA THAT COMPULSION IS THE STRANGE WORK OF LOVE. ACCORDING TO LUTHER:]

49-50 LPJ: How can the compulsory element of power be united with love?… Luther answered with the statement that compulsion is the strange work of love. Sweetness, self-surrender and mercy are, according to him, the proper work of love, bitterness, killing, and condemnation are its strange works, but both are works of love. What he meant could be expressed in the statement that it is the strange work of love to destroy what is against love. This, however, presupposes the unity of love and power. Love, in order to exercise its proper works, namely charity and forgiveness, must provide for a place on which this can be done, through its strange work of judging and punishing. In order to destroy what is against love, love must be united with power, and not only with power, but also with compulsory power. 50 LPJ:… where are the limits of this union?… It conflicts with love when it prevents the aim of love, namely the reunion of the separated. Love, through compulsory power, must destroy what is against love. But love cannot destroy him who acts against love. Even when destroying his work it does not destroy him. It tries to save and fulfil him by destroying in him what is against love. 50 LPJ: Perhaps there is one point which Luther has not seen clearly enough, namely that love's strange work, the compulsory element of power, is not only the strange but also the tragic aspect of love. It represents a price which must be paid for the reunion of the separated. And beyond this, Luther certainly has not emphasized sufficiently that love's strange work can be used by those in power as a means, not for reuniting the estranged, but for keeping themselves in power. 51 LPJ: The question is: If love and power are united and if compulsion is inescapable in every actualization of power, how can love be united with power? The answer is the subject of the chapter on the ontology of justice.

[NOTE: ON THE LECTURE CD, THIS IS WHERE TILLICH ACTUALLY STOPS THIS LECTURE.]

51 LPJ: We have discussed the term 'self-love' and have suggested its complete removal. One does not speak of self-power, but one uses the term 'self-control' in the sense of power over oneself… Does the structure of self-relatedness admit something like power of the self over the self? **51 LPJ:** The term is metaphorical. [Same as with self-love] **52 LPJ:** The power of the self is its self-centeredness. Self-control is the preservation of this centredness against disruptive tendencies, which constitute the center: One could say that a struggle is going on between these elements, each of them trying to determine the center. **52-53 LPJ:** In this balance some elements prevail, others are subordinated but not ineffective. Self-control is the activity of the centred self in preserving and strengthening the established balance against disruptive tendencies… self-centredness implies the power which the self exercises through a stable balance of its constituent elements over each of these elements.

IV. BEING AND JUSTICE

Justice as the form of being

55-56 LPJ: Whenever the ontological foundation of justice was removed, and a positivistic interpretation of law was tried, no criteria against arbitrary tyranny or utilitarian relativism were left. 56 LPJ: It can by won only by a new foundation of natural law and justice. 56 LPJ: if justice is the form in which the power of being actualizes itself, justice must be adequate to the dynamics of power… it must be able to give form to the encounters of being with being… 56-57 LPJ: There are no principles which could be applied mechanically and which would guarantee that justice is done. Nevertheless there are principles of justice expressing the form of being in its universal and unchanging character.

Principles of justice

57 LPJ: On the basis of an ontology of love it is obvious that love is the principle of justice. If life as the actuality of being is essentially the drive towards the reunion of the separated, it follows that the justice of being is the form which is adequate to this movement. The further principles to be derived from the basic principle mediate between it and the concrete situation in which the risk of justice is demanded.

[THE FOUR PRINCIPLES THAT MEDIATE BETWEEN JUSTICE AND THE CONCRETE SITUATION IN WHICH THE RISK OF JUSTICE IS DEMANDED:]

57 –58 LPJ: … The first principle… adequacy of form to content… The possibility for such discrepancies between law and actual encounter is based on the fact that the forms which once expressed the power of being, have a tendency towards self-continuation beyond the point of their adequacy. [Inadequacy leads to injustice] 58-59 LPJ: The second principle of justice is that of equality… There is ultimate equality between all men in the view of God and His justice is equally offered to all of them. Hierarchy and aristocracy are irrelevant for the ultimate relation. But they are very relevant for the inner human relations. 59 LPJ: Actually there is no egalitarian structure in any society. 60 LPJ: Therefore one had probably better speak of the principle of personality as a principle of justice. The content of this principle is the demand to treat every person as a person. Justice is always violated if men are dealt with as if they were things. 60 LPJ: This claim includes and circumscribes the relation of freedom to justice. Freedom can mean the inner superiority of the person over enslaving conditions in the external world… an enslavement of the personal centre is not implied in one's social destiny. Spiritual freedom is possible even 'in chains'.

[FROM CD ON BEING AND JUSTICE (28:53)]

Tillich elaborates on this with a more detailed example in his lecture: There is a transition from the one attitude, let us say spiritual freedom even in chains to and the political freedom, mainly the idea that there are social conditions which prevent spiritual freedom either generally or at least for the great majority of people. The exceptions of those who are free even in chains cannot give the criteria—this was the argument—to deal with the masses of people who are not able to elevate themselves over their social bondage to spiritual freedom. This was the argument of the revolutionary Anabaptists in the Reformation period. They didn't fight—read Thomas Münzer …Then you find that

he doesn't say, "My proletarians in the small Saxonian towns must have more to eat. Of course, he says that too. But he says, "We must have, first of all, more time, because otherwise they are not able to hear and even less to read the Bible." This means that they are excluded… from any ability to elevate over the social situation into a spiritual freedom. And for this reason, he and his followers fought the revolutionary war in which they perished. It was the argument of many social reformers in all periods of Christianity that there are some social conditions which make spiritual freedom impossible. And it was the argument of humanist—like Marx—and religious socialists—like the movement I belonged to in Germany before the Hitler came…We didn't argue that the workers needed more wages, but we argued that the whole structure of society has to be changed and that those who are under conditions which make spiritual life impossible must be brought into conditions which make it possible.

61 LPJ: 'Liberty' is considered to be an essential principle of justice because the freedom of political and cultural self-determination is seen as an essential element of personal existence. 62 LPJ: Does our ontological analysis give an answer to the question of freedom in liberalism? And is there an answer to the previous question of the aristocratic and the democratic idea of equality in connection with it? 62 LPJ: The ontology of love gives the answer. If justice is the form of the reunion of the separated, it must include both the separation without which there is no love and the reunion in which love is actualized. This is the reason why frequently the principle of fraternity or solidarity or comradeship or, more adequately, community has been added to the principle of equality and liberty. This addition has, however, been rejected in the name of formal concept of justice, and under the assumption that community is an emotional principle adding nothing essential to the rational concept of justice…

[FROM BEING AND POWER LECTURE ON CD [not in book] (35:11)]

But this certainly not true. True is that only if these four principles work together that it is possible to have justice in any special individual case.

Levels of justice

[NOTE: FROM BEING AND POWER LECTURE ON CD [different from book] (36:00)

Instead of levels of justice, Tillich calls them qualities of justice. And now let me go back to a consideration which comes nearer to the ontological side. I call it qualities of justice, not principles but qualities…Take it at three levels. The basic quality or level of justice…

[INTRINSIC JUSTICE]

63 LPJ: The basis of justice is the intrinsic claim for justice of everything that has being. 63 LPJ: Justice is first of all a claim raised silently or vocally by a being on the basis of its power of being. It is an intrinsic claim, expressing the form in which a thing or a person is actualized… Whether oneself or others give voice to one's intrinsic claim for justice, the voice can be just and it can be unjust.

[FROM BEING AND POWER LECTURE ON CD [an example that is not in the book] (36:47)]

It is the form in which a power of being actualizes itself and it is the basis for the claim for justice a thing has by its very nature. For instance the intrinsic justice of a tree is different from the intrinsic of a person. The claims for justice based on the different forms in which the power of being actualizes itself are different. But they are just claims because they are adequate to the power of being on which they are based. When I first thought about these problems I was living in an old castle in Windsor Park in England. And I was shown the five-hundred-year-old trees each of which has a history in the fires of this castle. And I saw their justice of being with my eyes everyday when I walked. And this is a great experience in context of what I want to say here. They grew in two directions, upwards and sidewards, in a tremendous development of power. Real power of being, visible in these trees… And then I saw that every justice of being has a limit. These old trees all had some large branches at the top which were dry. This means here the limit was reached. The power of being couldn't be formed in a way that transcended this limit of the intrinsic justice of this tree. Now, we can apply this for many human relations. (39:22) In any case, I wanted to say this because it is unusual to speak of a justice of being in spite of what philosophers have said about the ontological character of justice. Ordinarily the term justice is either restricted to human relations or to judgment that expresses what ought to be and not what is. And here I use justice for something what is and not for what ought to be.

[PROPORTIONAL JUSTICE]

63 LPJ: The second form of justice is the tributive or proportional justice. It appears as distributive, attributive, retributive justice, giving to everything proportionally to what it deserves, positively or negatively… I have called this form of justice tributive because it decides about the tributive thing a person ought to receive according to his special powers of being. Tribute is given by conquered nations to the rulers of the victorious nations … Attributive justice attributes to beings what they are and can claim to be. Distributive justice gives to any being the proportion of goods which is due to him; retributive justice does the same, but in negative terms, in terms of deprivation of goods or active punishment.

[CREATIVE JUSTICE]

64 LPJ: I suggest that the third form be called transforming or creative justice. It is based on the fact… that the intrinsic justice is dynamic. And as such cannot be defined in definite terms, and therefore the tributive justice is never adequate to it because it calculates in fixed proportions. One never knows a priori what the outcome of an encounter of power with power will be. 65 LPJ: What is the criterion of creative justice?… The answer is: Fulfilment within the unity of universal fulfilment. The religious symbol for this is the kingdom of God. 66 LPJ: As in its application to man, so in its application to God justice means more than proportional justice. It means creative justice and is expressed in the divine grace which forgives in order to reunite. God is not bound to the given proportion between merit and tribute. He can creatively change the proportion, and does it in order to fulfil those who according to proportional justice would be excluded from fulfilment. 66 LPJ: And creative justice is the form of reuniting love.

The ontological unity of justice, power, and love

67 LPJ: Justice was defined as the form in which power of being actualizes itself in the encounter of power with power. Justice is immanent in power, since there is no power of being without its adequate form.
67 LPJ: What is the relation of justice to the compulsory element of power? The must be: it is not compulsion which is unjust, but a compulsion which destroys the object of compulsion instead of working toward fulfilment.
67 LPJ: It is not compulsion which violates justice, but a compulsion which disregards the intrinsic claim of a being to be acknowledged as what it is within the context of all beings. 67 LPJ: it may well be that a compulsion which prevents the punishment of a law-breaker destroys his power of being and violates his claim to be this is the truth in Hegel's formula that the criminal has a right to punishment. 68 LPJ: As in power, justice in immanent in love. A love of any type, and love as a whole if it does not include justice, is chaotic self-surrender, destroying him who loves as well as him who accepts such love. 69 LPJ: Sometimes the love of complete self-surrender has been praised and called the fulfilment of love… If a self whose power of being is weakened or vanishing surrenders, his surrender is worth nothing. He is a self which has not received from himself the justice to which he is entitled, according to his intrinsic claim for justice. The surrender of such an emaciated self is not genuine love because it extinguishes and does not unite what is estranged. 69 LPJ: The love of this kind is the desire to annihilate one's responsible and creative self for the sake of the participation in another self which by the assumed act of love is made responsible for himself and oneself. 69 LPJ: The chaotic self-surrender does not give justice to the other one, because he who surrenders did not give justice to himself… without this justice there is no reuniting love, because there is nothing to unite. 69 LPJ: This leads to the question of justice towards oneself, a question which is analogous to the questions of self-love and self-control. In both causes we spoke of a metaphorical use of the term. We must do so also in the case of justice towards oneself. 70 LPJ: But there is a definite sense in which one can speak of justice towards oneself, namely in the sense that the deciding center is just towards the elements of which it is the center. 70 LPJ: To be just towards oneself means to actualize as many potentialities as possible without losing oneself in disruption and chaos. 70 LPJ: This is a warning not to be unjust towards oneself in the relation of love. For this is always also an injustice towards him who accepts the injustice which we exercise towards ourselves. He is prevented from being just because he is forced to abuse by being abused.

V. THE UNITY OF JUSTICE, LOVE, AND POWER IN PERSONAL RELATIONS

Ontology and ethics

72 LPJ: There is no real separation between substructure and superstructure: One cannot discuss the ontological foundation of love, power, and justice without presupposing their ethical functions, and one cannot discuss their ethical functions without referring constantly to their ontological foundations. 72 LPJ: Ethics is the science of man's moral existence, asking for the roots of moral imperative, the criteria of its validity, the sources of its contents, the forces of its realization. 72 LPJ: There is no answer in ethics without an explicit or implicit assertion about the nature of being.

[PHILOSOPHY OF VALUES]

73 LPJ: The good, the beautiful, the true are beyond being. They have the character of 'ought to be' but not of 'is'. This was an ingenious way to say the validity of ethical norms, without interfering with reality as seen by reductionist naturalism. 74 LPJ: From the side of science the allied forces… tried to prove that biological, psychological, and sociological laws are sufficient to explain the establishment of values, individually as well as socially. 74-75 LPJ: Values demand to be actualized in existence and through existence… How can commandments coming from beyond existence possess obligation for existing being with whose being they have no essential relationship. Again the value theory was unable to answer.

[PRAGMATISM]

75 LPJ: Ethical norms, pragmatism argues, are the objectivation of human experiences. They establish rules describing the pragmatically most adequate behavior. But one asks immediately: Adequate to what?

[THEOLOGICAL]

75-76 LPJ: Ethical norms are given by God…This solution seems to account for that quality of ethical experience… But does the theological alternative avoid ontology? 76 LPJ: There are two possibilities of interpreting it… heteronomous…. theonomous. 76 LPJ: The first [heteronomous] understands the moral commandments as expressions of a divine will, which is sovereign and without criteria. It cannot be measured in terms of adequacy to human nature. It must be obeyed as it is given through revelation. 76-77 LPJ: The other [theonomous]… avoids the destructiveness of the heteronomous way. But just for this reason it becomes ontological. It asserts… that the law given by God is man's essential nature, put against him as law. If man were not estranged from himself, if his essential nature were not distorted in his actual existence, no law would stand against him… It is natural law. It represents his true nature from which he is estranged. 77 LPJ: Every valid ethical commandment is an expression of man's essential relation to himself, to others, and to the universe. This alone makes it obligatory and its denial self-destructive. This alone accounts for the unconditional form of the moral imperative…

[THE THEONOMOUS SOLUTION]

77 LPJ: Theonomous ethics include ontology. And they also verify the ontological foundations on which they rest. The ontological statements about the nature of love, power, and justice are verified if they are able to solve the otherwise insoluble problems of the ethics of love, power, and justice. To show that this is the case we must consider the ethical functions of love, power, and justice in the spheres of personal relations, of social institutions and of the holy. In the first sphere, justice is leading, in the second sphere, power, and in the third sphere, love. But all three principles are effective in each sphere. And the sphere of the holy is a quality in the other spheres, and only in some respects a sphere of its own.

Justice in personal encounters

78 LPJ: Man becomes man in personal encounters. Only by meeting a 'thou' does man realize that he is an 'ego'… The 'thou' demands by his very existence to be acknowledged as a 'thou' for an 'ego' and as an 'ego' for himself. 78 LPJ: Injustice against the other one is always injustice against oneself. 79 LPJ: This leads to the question whether the 'Golden Rule' can be considered as the principle of justice in personal encounters… it is certainly an expression of practical wisdom… But it is not the criterion of justice in personal encounters. For it may well be that one wants to receive benefits which contradict the justice towards oneself and which would contradict equally the justice towards the other one, if he received them. 80 LPJ: We have discovered the absolutely valid formal principle… Are there other ways to discover such contents?

[FOLLOWING DISCUSSION OF CULTURAL PROCESS AND NATURAL LAW]
82 LPJ: … it is possible to show that this question cannot be answered at all in terms of justice alone. The question of the content of justice drives to the principles of love and power.

The unity of justice and love in personal encounters

82 LPJ: Justice as proportional justice cannot fulfill the quest implied in a concrete situation, but love can… For love shows what is just in the concrete situation. 82 LPJ: Nothing is more false than to say to somebody: since I love you and you love me, I don't need to get justice from you or you from me, for love eliminates the need for justice. Such language is used by people who want to avoid the obligations which are connected with justice. 82 LPJ: Often, the love which supposedly transcends justice is nothing more than an emotional outburst of self-surrender, alternating with emotional outbursts of hostility.

[LOVE, REVELATION, AND REASON]

83 LPJ: … revelation and love. both of them transcend the rational norm without destroying it. Both of them have an 'ecstatic element'. Love in some of its expressions… can be called justice in ecstasy as revelation can be called reason in ecstasy. 83 LPJ: And as revelation does not give additional information in the realm where cognitive reason decides, so love does not drive to additional acts in the realm where practical reason decides. Both give another dimension to reason, revelation to cognitive reason, love to practical reason.

[CREATIVE JUSTICE]

84 LPJ: The relation of justice to love in personal encounters can adequately be described through three functions of creative justice, namely, listening, giving, forgiving. In none of them does love do more than justice demands, but in each of them love recognizes what justice demands.

[Listening]

84-85 LPJ: In order to know what is just in a person-to-person encounter, love listens… And it has also a function in encounters with living nature and nature generally…

[Giving]

85-86 LPJ: … minimum of giving drives toward a maximum—including possible self-sacrifice if the occasion demands it. Giving is an expression of creative justice if it serves the purpose of reuniting love. It is obvious that under this criterion it may mean the demand to resist and to restrain and to deprive… Creative justice includes the possibility of sacrificing the other one in his existence, though not in his being as a person.

[Forgiving]

86 LPJ: The third and most paradoxical form in which justice is united with love is forgiving. Their unity is indicated…justification by grace… making just. 86 LPJ: In accepting him into the unity of forgiveness, love exposes both the acknowledged break with justice on his side with all its implicit consequences and the claim inherent in him to be *declared* just and to be *made* just by reunion.

The unity of justice and power in personal encounters

87 LPJ: In any encounter of man with man, power is active… Every encounter, whether friendly or hostile, whether benevolent or indifferent, is in some way, unconsciously or consciously, a struggle of power with power. 87 LPJ: Creative justice does not deny these encounters and the conflicts implicit in them. 87 LPJ: Justice is the form in which these struggles lead to ever-changing decisions about the power of being in each of the struggling beings. 87-88 LPJ: In The impression given… can hardly be denied… the complete dependence of justice in personal encounters on the power relation between person and person… But this impression is false because it does not take into consideration that every being which enters the struggle of power with power has already a definite power of being. This of course is also the source of all injustice. If the new decisions destroy the essential claim of being, they are unjust. 88 LPJ: … and it is this undefined element in the power of a being about which new decisions are always made.

[AUTHORITY]

89 LPJ: Authority can, besides its external compulsory power, exercise a psychological compulsion which conflicts with the justice of person-to-person encounters. 89 LPJ: … there is 'authority in principle' and there is 'authority in fact'. 89-90 LPJ: Authority in principle means that a person has authority by the place he occupies and that he is beyond criticism because of this place… All this 'authority in principle' is unjust authority. It disregards the intrinsic claim of human beings to become responsible for ultimate decisions. 90 LPJ: Quite different is the 'authority in fact' which is exercised as well as accepted by each of us in every moment. It is an expression of the mutual dependence of all of us on each other; it is an expression of the finite and fragmentary character of our being, of the limits of our power to stand by ourselves. For this reason it is a just authority.

VI. THE UNITY OF POWER, JUSTICE, AND LOVE IN GROUP RELATIONS

Structures of power in nature and society

91 LPJ: Structures of power are always centred in inorganic beings like crystals, molecules, atoms, as well as in organic beings. In the latter ones the centredness increases and reaches in man the state of self-consciousness. 91 LPJ: An organism is the more developed and has a greater power of being, the more different elements are united around an acting center… 91 LPJ: But the individuals who constitute this organism are each independent centers for themselves, and so they can resist the unity of the social organism to which they belong. [This is social organism and does not apply to biological organism] 92 LPJ: This decides also against the widespread method of personifying a group… the social organism does not have an organic center, in which the whole being is united so that central deliberations and decision are possible. The center of a social group is those who represent it… 94 LPJ: Those who represent the power of a social group are a representative but not an actual center. A group is not a person. Nevertheless it has a structure of power. It is centred. 94 LPJ: … Social power is hierarchical power, power in degrees. 94 LPJ: The ruling group shares the tensions of power, especially the tension between power by acknowledgement and power by enforcement. Both are always present, and no power structure can stand if one of them is lacking. 95 LPJ: Danger for the system appears if the acknowledgement becomes conscious and doubt must be suppressed. Then the moment may come when the suppression no longer works and a revolutionary situation develops. 96 LPJ: The ruling minority in a social group are both objects of the silent acknowledgement by the majority and the agents of the enforcement of the law against the wilfulness of any member of the group. 97 LPJ: … those who are in power always do two things: they express the power and justice of being of the whole group; and, at the same time, they express the power and the claim for justice of themselves as the ruling group. 97 LPJ: … being without a power structure means being without a center of action… A State-like organization cannot be avoided. 98 LPJ: The silent acknowledgement received by a ruling group from the whole group cannot be understood without an element which is derived neither from justice nor from power but from love, namely from love under guidance of its *eros* and *philia* qualities. 98 LPJ: Every social group is a community, potentially and actually; and the ruling minority not only expresses the power and justice of being of the group, it also expresses the communal spirit of the group, its ideas and valuations. 98 LPJ: Every organism, natural as well as social, is a power of being and a bearer of an intrinsic claim for justice because it is based on some form of reuniting love. It removes as organism the separatedness of some parts of the world. 99 LPJ: Every member of the group sees in the members of the ruling minority the incarnation of those ideals which he affirms when he affirms the group to which he

belongs… Therefore every ruling minority preserves and presents and propagates those symbols in which the spirit of the group is expressed… In this way, the power and justice of being in a social group is dependent on the spirit of the community, and this means on the uniting love which creates and sustains the community.

Power, justice, and love in the encounter of social groups

100 LPJ: … every power group experiences growth and disintegration. It tries to transcend itself and to preserve itself at the same time. 100 LPJ: The basis of all power of a social group is the space it must provide for itself. Being means having space, or more exactly, providing space for oneself. This is the reason for the tremendous importance of geographical space and the fight for its possession by all power groups. 101 LPJ: It is, however, not only geographical space which gives power and being to a social organism. It is also the radiation of power into the larger space of mankind. [e.g. economic expansion, technical expansion, the spread of science and civilization] 101 LPJ: The power of being of each political power group is measured by its encounter with the power of being of other power groups. 101 LPJ: … power is never only physical force, but it is also the power of symbols and ideas in which the life of a social group expresses itself.

[VOCATIONAL CONSCIOUSNESS]

101-103 LPJ: The consciousness of such a spiritual substance *can* become, and in the most important cases of history *does* become, the feeling of a special vocation.[Examples are given of tremendous historical consequences: Roman law, the spread of Christianity, Hitler, Russia and America] 104 LPJ: Vocational consciousness expresses itself in laws. In these laws both justice and love are actual… those whoa re subjected acknowledge silently that they have become participants of a superior power of being and meaning. If this acknowledgement vanishes because the uniting power of the empire, its strength, and its vocational idea vanish, the empire comes to an end. Its power of being disintegrates and external attacks only execute what is already decided.

[THE PROBLEM OF A UNITED MANKIND]

105 LPJ: What can be derived from our analysis of power, justice, and love for this question? 105 LPJ: There are three answers…The first… expects a return to a number of relatively independent power centers… The second answer seeks for the solution in a world state… The third answer expects that one of the great powers will develop into a world center, ruling the other nations through liberal methods and in democratic forms! 106 LPJ: Then the power struggle starts again and the period of the fulfilled world empire will be as limited as the Augustan period of peace was. 106 LPJ: Can uniting love never unite mankind? Can mankind never become as a whole a structure of power and a source of universal justice? With this question we have left the realm of history and approach the question of love, power, and justice in their relation to that which is ultimate.

VII. THE UNITY OF LOVE, POWER, AND JUSTICE IN THE ULTIMATE RELATION

108 LPJ: … no discussion of concepts like love, power, and justice, is possible without touching the dimension of ultimate concern, the dimension of the holy. 108 LPJ: How can their essential unity be re-established" the answer is obvious: Through the manifestation of the ground in which they are united. Love, power, and justice are one in the divine ground, they shall become one in human existence. The holy in which they are united shall become holy reality in time and space. How and in which sense is this possible?

God as the source of love, power, and justice

109 LPJ: … God is being itself. For being itself, according to our ontological analysis, implies love as well as power and justice. 109 LPJ: … God is the basic and universal symbol for what concerns us ultimately. As being-itself He is ultimate reality, the really real, the ground and abyss of everything that is real. 109-110 LPJ: If we speak of God as loving or, more emphatically, of God as being love, we use our experience of love and our analysis of life as the material which alone we can use. But we also know that if we apply it to God we throw it into the mystery of the divine depth, where it is transformed without being lost. It is still love, but it is now divine love… it does mean that

our love is rooted in the divine life, i.e. in something which transcends our life infinitely in being and meaning. 110 LPJ: The same we must say of the divine power. It is applied to God symbolically… The real meaning of almightiness is that God is the power of being in everything that is, transcending every special power infinitely but acting at the same time as its creative ground. 111 LPJ: Justice is applied to God equally in an ultimate and therefore symbolic sense. God is symbolized as the righteous judge who judges according to the law He has given. This is the material taken out of our experience. It has become a true symbol of the relation of the ground of being to that which is grounded in it, especially to man. The divine law is beyond the alternative of natural and positive law. It is the structure of reality and of everything in it, including the structure of the human mind.

[THE TENSION BETWEEN LOVE AND POWER: HOW CAN AN ALL-POWERFUL LOVE WHO IS, AT THE SAME TIME THE GOD OF LOVE, ALLOW SUCH MISERY?]

112-113 LPJ: The power of God is that He overcomes estrangement, not that He prevents it; that He takes it, symbolically speaking, upon Himself, not that He remains in a dead identity with Himself. 113 LPJ: This is the unity of love and power in the depth of reality itself, power not only in its creative element but also in its compulsory element and the destruction and suffering connected with it.

[THE TENSION BETWEEN LOVE AND JUSTICE]

113 LPJ: While the tension between love and power refers basically to creation, the tension between love and justice refers basically to salvation. 113-114 LPJ: Love destroys, as its strange work, what is against love. It does so according to the justice without which it would be chaotic surrender of the power of being. 114 LPJ: Love, at the same time, as its own work, saves through forgiveness that which is against love. 114 LPJ: How can these two works of love be one? They are one because love does not enforce salvation If it did it would commit a double injustice. It would disregard the claim of every person to be treated not as a thing but as a centred, deciding, free, and responsible self. Since God is love and His love is one with His power, He has not the power to force somebody into His salvation. He would contradict Himself. And this God Cannot do. At the same time such an act would disregard the strange work of love, namely the destruction of what destroys love. It would violate the unconditioned character of love and with it the divine majesty. 114 LPJ: Love must destroy what is against love, but not him who is the bearer of that which is against love.

Love, power, and justice in the holy community

115 LPJ: Love, power, and justice are united in God and they are united in the new creation of God in the world. 115 LPJ: Man is estranged from the ground of his being, from himself and from his world. But he is still man. He cannot completely cut the tie with his creative ground, he is still a centred person and in this sense united with himself. He still participates in his world. The reuniting love, the power of resisting non-being, and the creative justice are still active in him.

[THE HOLY COMMUNITY]

116 LPJ: … in the holy community the agape quality of love cuts into the libido, *eros*, and *philia* qualities of lover and elevates them beyond the ambiguities of their self-centredness. 116 LPJ: In the holy community the spiritual power, by surrendering compulsion, elevates power beyond the ambiguities of its dynamic realization. 116 LPJ: In the holy community justification by grace elevates justice beyond the ambiguities of its abstract and calculating nature. 116 LPJ: This means that in the holy community love, power, and justice in their ontological structure are affirmed but that their estranged and ambiguous reality is transformed into a manifestation of their unity within the divine life.

[AMBIGUITIES OF LOVE AND AGAPE]

116-117 LPJ: Libido is good in itself!… Libido has become unlimited and has fallen under the tyranny of the pleasure principle…sexual desire and sexual autonomy are evil if they bypass the center of the other person… if they are not united with the two other qualities of love, and if they are not under the ultimate criterion of the *agape* quality of love… *Agape* elevates libido into the divine unity of love, power, and justice. 117-118 LPJ: The same is true of *eros*… *Agape* cuts into the detached safety of a merely aesthetic *eros*… *Agape* makes the cultural *eros*

responsible and the mystical *eros* personal. 119 LPJ: Not everyone is a friend, but everybody is affirmed as a person. *Agape* cuts through the separation of equals and unequals, of sympathy and antipathy, of friendship and indifference, of desire and disgust. It needs no sympathy in order to love; it loves what it has to reject in terms of *philia*. *Agape* loves in everybody and through everybody love itself.

[AMBIGUITIES OF NATURAL POWER AND SPIRITUAL POWER]

119-120 LPJ: What agape does to the ambiguities of love, Spiritual power does to the ambiguities of natural power. 120 LPJ: Spiritual power is not the conquest of these ambiguities by resignation of power, because this would mean resignation of being. 120 LPJ: The Spiritual power works neither through bodily nor through psychological compulsion. It works through man's total personality and, this means, through his finite freedom. It does not remove his freedom, but it makes his freedom free from the compulsory elements which limit it. 120 LPJ: The Spiritual power gives a center to the whole personality, a center which transcends the whole personality and, consequently, is independent of any of its elements. And this is ultimately the only way of uniting the personality and, consequently, is independent of any of its elements. And this is ultimately the only way of uniting the personality with itself. 120-121 LPJ: Spiritual power works through them or it works through the surrender of them. He may exercise Spiritual power through words or thought, through what he is and what he does, or through the surrender of them or through the sacrifice of himself. In all these forms he can change reality by attaining levels of being which are ordinarily hidden. This is the power which elevates the holy community above the ambiguities of power.

[GRACE AND JUSTICE]

121 LPJ: Mutual forgiveness is the fulfilment of creative justice. But mutual forgiveness is justice only if it is based on reuniting love, in justification by grace. Only God can forgive, because in Him alone love and justice are completely united. The ethics of forgiveness are rooted in the message of divine forgiveness. Otherwise they are delivered to the ambiguities of justice, oscillating between legalism and sentimentality. In the holy community this ambiguity is conquered.

[AGAPE, SPIRITUAL POWER, AND GRACE]

121 LPJ: *Agape* conquers the ambiguities of love, Spiritual power conquers the ambiguities of power, grace conquers the ambiguities of justice. 121-122 LPJ: This is true not only of the encounters of man with man, but also in the encounter of man with himself. Man can love himself in terms of self-acceptance only if he is certain that he is accepted… Only in the light and in the power of 'love from above' can he love himself. 122 LPJ: He can be just towards himself only in so far as ultimate justice is done to him, namely the condemning, forgiving, and giving judgment of 'justification'. 122 LPJ: Justice, power, and love towards oneself is rooted in the justice, power, and love which we receive from that which transcends us and affirms us. The relation to ourselves is a function of our relation to God.

[THE QUESTION OF REUNION OF MANKIND IN TERMS OF LOVE, POWER, AND JUSTICE]

122 LPJ: No answer could be given on the level of political organization. Is there an answer out of the relation to the ultimate?

[SUB QUESTIONS:]

123 LPJ: Does the union of mankind mean that not only national but also revolutionary wars are excluded? And if so, has the dynamics of life come to an end; and does this mean that life itself has come to an end? 123 LPJ: Should the economic dynamics be stopped and a static world system of production and consumption be introduced? 123-124 LPJ: Let us assume for a moment that this were possible. Under an unchangeable central authority all encounters of power with power are regulated. Nothing is risked, everything decided. Life has ceased to transcend itself. Creativity has come to an end. The history of man would be finished, post-history would have started. Mankind would be a flock of blessed animals without dissatisfaction, without drive into the future… This image will show that a world without the dynamics of power and the tragedy of life and history is not the Kingdom of God, is not the fulfilment of man and his world. 124 LPJ: Fulfilment is bound to eternity and no imagination can reach the eternal. But fragmentary anticipations are possible.

5

Chapter Five
Tillich's Ethics as Defined in "Morality and Beyond"

Morality and Beyond
Harper & Row, New York, 1963

Overview:

In Morality and Beyond, Tillich looks at the questions that bring morality, religion, and ethics together in a Christian understanding where religion and morality can never be separated. Tillich uses illustrations that point to everyday life, as well as, biblical and Reformation stories. He provides a basis to discuss the moral imperative as it applies to life where love and grace abound as answers to whether there is a religious dimension to the morality.

Introduction

MB 13 "The problem to be discussed in the following five chapters is the age-old question of how the moral is related to the religious." MB 14-15 In this introduction Tillich points out how "the message of grace has been lost. Grace as the power of accepting the person who is unacceptable, and of healing the person who is mortally sick, has disappeared behind the preaching of the religious and moral law." He points to the answer as "Being precedes action in everything that is, including man, although in man as the bearer of freedom, previous action also determines present being…It affirms morality and points beyond it to its religious foundation."

1. The Religious Dimension of the Moral Imperative

[Tillich reinforces that the whole person is included in the moral imperative and that the goal is the centered person.]

MB 17 "To understand the meaning of the phrase 'moral imperative,' we must distinguish the three basic functions of the human spirit: morality, culture, and religion. When we call them functions of man's 'spirit,' we point to the *dynamic* unity of body and mind, of *vitality* and rationality, of the conscious and the unconscious, of the emotional and the intellectual." MB 17-18 Tillich defines the terms in this way, "morality is the constitution of the bearer of the spirit, the centered person; culture points to the creativity of the spirit and also to the totality of its creations; and religion is the self-transcendence of the spirit toward what is ultimate and unconditioned in being and meaning." MB 18 "The moral act establishes man as a person, and as a bearer of the spirit." The "unconditional character of the moral imperative" "gives ultimate seriousness both to culture and to religion." MB 19 The moral imperative commands a person to be "a person with in a community of persons." Tillich defines *a person* to be a *self-centered person*. This relationship allows a person to belong to and yet also confront the world (cosmos). MB 20 Tillich discusses language as freedom, which lives in universals. "The moral imperative" "is the power of man's being, given to him by nature, which he shall actualize in time and space." Tillich states that a moral act is actualized, while and antimoral act "contradicts the self-realization of the person as a person and drives toward disintegration."

MB 21 Tillich describes states of disintegration and links it to psychosomatic phenomenon of disease as well as cancer. "For the ethical problem this means that the moral act is always a victory over disintegrating forces and that is its aim is the actualization of man as a centered and therefore free person." (Key argument) MB 22 Tillich

reviews the use of ethics and morals and provides definitions of how he means to use them as follows: ethical=the theory of morals, moral and its derivatives = the moral act itself in its fundamental significance and not all the baggage that has been placed upon it by history. religious dimension of the moral imperative = unconditional character. MB 23 Unconditional character refers to the form of the moral decision and not the content…"if it be a moral decision it is dependent only on the pure 'ought to be' of the moral imperative." MB 24 "The 'Will of God' for us is precisely our essential being with all its potentialities, our created nature declared as 'very good' by God…For us the 'Will of God' is manifest in our essential being." MB 25 the unconditional character is "its religious quality" leads into the discussion on values.

MB 25-26 Values rooted in reality lead to the ontological foundation. Being precedes value, but value fulfills being. MB 26 discusses the denial of unconditional character. MB 27 "The meaning of the unconditional in being and in what ought-to-be appears within the psychological and sociological processes which make its appearance possible. But its validity is not dependent on the structure in which it appears." MB 27-28 the moral aim question = "becoming a person within a community of persons…The moral imperative demands the actualization of man's created potentiality" leads to the question of the unconditional. MB 28-29 Tillich looks at the telos of man as described by Plato, Epicurius, and Aristotle, which leads into the discussion on happiness and *eudaimonia*. *Eudaimonia* means "fulfillment with divine help, and consequent happiness." MB 30 "Happiness or blessedness as the emotional awareness of fulfillment is not in conflict with the unconditional, and therefore religious, character of the moral imperative." MB 30 Tillich summarizes the chapter by stating, "the fundamental concept of religion is the state of being grasped by the ultimate concern, by the infinite interest, by something one takes unconditionally seriously…there is a religious dimension to the moral imperative itself. Derived from the fundamental concept of religion is the traditional concept that religion is a particular expression, in symbols of thought and action, of such ultimate concern within a social group as, for example, a church. If the moral imperative were derived from religion in the traditional sense of the word, secular ethics would have to sever any ties with religion, for it rejects direct dependence on any particular religion. If, however, the religious element is intrinsic to the moral imperative, no conflict is necessary."

2. The Religious Source of the Moral Demands

MB 31 "we must become what we essentially are, persons." MB 31-32 the key question of ethical relativism is discussed where Tillich calls anthropologist the "champions of ethical relativism". Tillich's critique is that we have learned that one cannot separate culture parts out of culture and compare, but evaluate the parts in terms of the whole. "Then we may discover that the contrast of ethical demands in separated cultures is not a contradiction, but a different expression of a common fundamental principle." MB 33 The doctrine of natural moral law works as "positive and constructive criticism of relativistic theories. Natural law = Kant's "practical reason". Man understands that a gap between "what he essentially is, and therefore ought to be, and what he actually is, a consciousness of estrangement from and contradiction of his essential being." "The revelation through man's created nature is veiled by his separation from God." MB 34 "Man's essential nature cannot be lost as long as man is man." "The very statement that man is estranged from his created nature presupposes an experience of the abyss between what he *essentially is* and what he *existentially is*." Though the social situation conditions morality and ethics, "some basic norms appear." Those basic norms are in the being itself. MB 34-35 Tillich holds the absolute element (universally valid) and the relative element (adaptable to concrete situations) in tension to create the basic ethical norms. He uses the Catholic and Protestant attitudes towards the theory of natural law as examples of this. Catholic humans can reason with the supranatural sanction of the church while the Protestants have not developed the theory (Protestant reformers distrusted reason—Calvin). MB 36-38 Tillich asks the question of what defines "within a community of persons". In this discussion, he uses examples of the question of who is considered a person and who is considered an object using slaves, women, and children as examples. The viewing of another person as an object causes the actualized person to depersonalize and disintegrate.

MB 38-39 Justice in terms of equality and liberty means every human is seen as a person, which leads to "the moral idea of justice." The problem is that it can be legislated, but the actual relationship may not occur. "The desire for union of the separated (which is ultimately re-union) is love." Justice => love = ultimate moral principle. MB 39 love enhances justice. Tillich points out how Christianity has set "off love against justice" and makes "performing works of love in the sense of 'charity' instead of battling for the removal of social injustice." (This section is very similar to what Tillich says in Love, Power, and Justice) MB 40 Agape (a quality of love) "expresses

the self-transcendence of the religious element in love. If love is the ultimate norm of all moral demands, its agape quality points to the transcendent source of the content of the moral imperative." MB 40-42 Pretty much echo what Tillich said in Love, Power, and Justice about agape and how all forms of love must be together as one with agape as decisive.

MB 42 Love is "the second answer to the question of religion and morality" as "love under agape" is "the transcendent character of the ultimate source of moral demands." (Key) MB 43 "The Spirit, on the contrary, opens the mind to these potentialities and determines the decisions of love in a particular situation." "Love, as the ultimate principle of morality, is always the same. Love entering the unique situation, in the power of the Spirit, is always different." Love liberates. MB 44 "Wisdom, in this sense, is the source of the tables of laws in many religions and cultures." Revelations mediated by Wisdom "guide the conscience in concrete situations."
MB 45 "the tables of laws, which are commandments of the divine-human wisdom of all generations, are gifts of grace, although they can become destructive when elevated to absolute validity and substituted for agape and its power to listen to the voice of the 'now'." MB 45 Love is also "the ultimate principle for social ethics" "because the encounter of social groups is an encounter in which reunion of the separated is the telos, just as it is in the person-to-person encounter." The decisive difference is that "social groups are power groups with now personal center." MB 46 Tillich summarizes the chapter, "the religious source of the moral demands is love under the domination of its agape quality, in unity with the imperative of justice to acknowledge every being with personal potential as a person, being guided by the divine-human wisdom embodied in the moral laws of the past, listening to the concrete situation, and action courageously on the basis of these principles."

2. The Religious Element in Moral Motivation

MB 47 Tillich addresses the question of is there a religion element in the process of moral motivation. He addresses how this leads to the "concept of law." "The moral imperative has the form of a commandment and, if generalized, a law." MB 48 "The moral law is experienced as law only because man is estranged from the structural law of his essential being, namely, to become a centered person." MB 48-49 Tillich illustrates his point by using biblical stories of the temptation of Adam, where the law was "a summoning back to original innocence" and the temptation of Jesus as "expressions of his true humanity" where the law (Jesus quoting OT Scripture) is used to repel Satan. Both are commanding law, the first pulling back into relationship, the other reinforcing relationship. MB 50-51 Tillich uses the illustration of a psychotherapist and his patient in terms of the use of the law as Don't or "Thou Shalts" versus the acceptance of the person before becoming acceptable. Thus, "the law cannot break compulsions" or liberate. The issue is how motivating power is used. MB 51-52 Tillich further illustrates the issue of motivating power through education. How a child is taught about rebellion influences how that child will develop into either a centered person, a subservient person, or a shattered person. This leads to the law as viewed by Paul and the Reformers. "Paul—that 'the law is good,' for it expresses the created goodness of man, which man must face because he is estranged from it."

MB 53 One of Paul's evaluation of the law is "the law is the expression of what man essentially is and therefore ought to be, but what he actually is not, as the law shows to him." The law points to what is sin. MB 54 "All Reformers fought the idea that man's 'good works,' his fulfillment of the law, could be a contributing factor in salvation, or the acceptance of man by God. Not the fulfillment of commandments (…), but the acceptance of the message that we are accepted, is the motive of moral action." Luther still felt the weight of the law, but still like Paul sees the law as pointing towards right relationship to God (we are to fear and love God in order that). That is the expression of the law provides moral motivation. MB 55 systems of law = systems of compromise, "In this way the commanding law has the power to produce moral action in an institutionalized form…its power to produce 'civil justice." MB 56 "The law provides moral motivation if morality becomes a thread within a texture of premoral forces and motives. Tillich points to humility and honest self-evaluations as the proper place for law to take place, when this abused morality takes on a force of division between people as seen when some believe they are more moral than others. Grace is the answer.

MB 57-59 Tillich defines terms that lead to defining grace. He uses Socrates' knowing the good, which could be called insight where the idea of a wise man is one "who unites knowledge with personal involvement in the universal logos." (57) Wisdom combines cognition and morality. He uses the Gospel of John where Jesus says, "I am the truth" as an example of where "the gap between the cognitive and the moral is conquered." In both

examples, the problem is that neither are moral acts alone as they both are caused by moral acts and are partly moral acts in and of themselves. MB 59 Tillich uses Plato's Eros ("a mediating power, elevating the human mind out of existential bondage into the realm of pure essences, and finally to the essence of all essences—the idea of the good that is, at the same time, the idea of the beautiful and the true.") as the second part of defining terms that lead to grace. "Eros is the transmoral motivation for moral action." Love!

MB 60-61 Tillich once again shows how love is integrated—Eros, libidos, agape--heading towards the good. Thus, "eros is a divine-human power…It has the character of charis, gratia, 'grace'." "Graces are divine gifts, independent of human merit, but dependent on the human readiness to receive them." "What common and special grace accomplish is to create a state of reunion in which the cleavage between our true and our actual being is fragmentarily overcome, and the rule of the commanding law is broken." MB 62 Grace fulfills moral command."The Christian message is above all a message of grace. MB 63 Grace, for Christians, includes forgiveness (accepting that which is unacceptable) and fulfillment (the gift of the Spirit as infusion of agape love). MB 64 Tillich summarizes "the relation of religion and morality is not an external one, but that the religious dimensions, source, and motivation are implicit in all morality, acknowledged or not. Morality does not depend on any concrete religion; it is religious in its very essence. The unconditional character of the moral imperative, love as the ultimate source of the moral commands, and grace as the power of moral motivation are the concepts through which the question of the relation of religions and morality is fundamentally answered. "

4. The Transmoral Conscience

MB 65 Tillich argues that the word "conscience" should be used since it "points to a definite reality." He gives various definitions of conscience that spill over to page 66. "Conscience is an ethical concept, but it has a basic significance for religion." MB 66 conscience comes from the Greek syneidenai (knowing with). Roman language united it with theoretical and practical conscientia. MB 67 conscience comes in with the understanding of personal responsibly toward God. Guilt associated with bad conscience. MB 68 OT describes conscience but never uses the word; NT through Paul uses the word and reality of conscience as an ethical meaning. MB 69 Conscience must be obeyed or else loss of salvation. Thus, conscience thought to have come from a natural universal. Aquinas and Luther follow Paul's doctrine of conscience as the "unconditional moral responsibility of the individual person. They kept the authority of conscience in ethical sphere, but not from Scriptural authority. MB 70 salvation = moral status=> good conscience

MB 71-73 Tillich develops how the concept of conscience has developed through the church, monastic orders, the priest as the judge of conscience for the laity, education, and the conscience viewed as the light of God inside one (Could this be Imago Dei?) to modern philosophical thought with the power of conscience with its three main interpretations of conscience: an emotional-aesthetic, an abstract-formalistic, and a rational idealistic line as described in MB 73-76. MB 77-78 "A conscience may be called 'transmoral' if it judges not in obedience with moral law, but according to its participation in a reality that transcends the sphere of moral commands." Luther's concept of conscience comes from his understanding of justification through faith. "God defends us against ourselves." "Participation in the creativity of the life universal liberates the moral conscience, the bad as well as the good." MB 79 Tillich discusses Nietzsche's "The bad conscience is a sickness, but it is a sickness as pregnancy is one." Conscience is what motivates man to the overman in the moral sense to be beyond good and evil. MB 80 The danger of transmorality—re-establishment of morality from a point above morality OR the destruction of morality from a point below morality. MB 81 shows how the danger is real and how Nietzsche, Luther, and others were used by Nazism. MB 81 "it is impossible not to transcend the moral conscience because it is impossible to unite a sensitive and a good conscience. Those who have a sensitive conscience cannot escape the question of the transmoral conscience. The moral conscience drives beyond the sphere in which it is valid to the sphere from which it must receive its conditional validity."

5. Ethics in a Changing World

This chapter seems to summarize the first three chapters in a succinct manner. MB 82 Changing World "points to the fact that we are living in a historical period, characterized by a radical and revolutionary transformation of one historical era into another." MB 83 Three great types of life and through are 1) static supranaturalistic solution, 2) dynamic-naturalistic solution, and 3) rationalistic-progressive solution. MB 83-84 Church as example of

supranaturalistic solution—loss of influence over the last centuries. Anglo-American positivism and pragmatism = Continental vitalistic philosophy yield to Nietzsche's critique MB 85 of group conscience where the experience life is the process of personal experience. MB 86 weak against fascist ideologies. MB 86-87 rationalistic-progressive is what the future civilization is based. Bill of Rights as example where it shows "the direction in which mankind must go." These solutions are "adaptable to every human situation." MB 87 "There must be something immovable I the ethical principle, the criterion and standard of all ethical change. There must be a power of change within the ethical principle itself. And both must be united…Ethics in a changing world changes only quantitatively, that is, as far as progress or regression with respect to their realization is concerned.

MB 88 Agape is the answer for Christian ethics. "Love, agape, offers a principle of ethics that maintains an eternal, unchangeable element, but makes its realization dependent on continuous acts of a creative intuition. Love is above law, and also above the natural law in Stoicism and the supranatural law in Catholicism." MB 89 Love adapts to every situation. Tillich introduces the concept of kairos, "right time" into the conversation at this point. "ethics in a changing world must be understood as ethics of the kairos." "only love is able to appear in every kairos." MB 90 "Love, realizing itself from kairos to kairos, creates an ethics that is beyond the alternatives of absolute and relative ethics. MB 91 Christian message, "love becomes manifest in its universality, and, at the same time, in its concreteness: the 'neighbor' is the immediate object of love, and everyone can become 'neighbor'." MB 91-92 Tillich discusses ways this kairos and love has worked, and that "love is eternal, although it creates something new in each kairos." He also shows how love can be skewed and then points to the human nature or the wrong kairos as reasoning. MB 93 Tillich uses Psychoanalysis as example. He brings in the classical meaning of eros and finally answers the question "if love is the principle of ethics, and if kairos is the manner of its embodiment in concrete contents, how can a permanent uncertainty, a continuous criticism which destroys the seriousness of the ethical demand be avoided? MB 94 He answers "Love demands laws and institutions, but love is always able to break through them in a new kairos, and to create new laws and new systems of ethics." On this page, he briefly brings up justice. "It follows, then, that justice is the secondary and derived principle, while love, actualized from kairos to kairos, is the creative and basic principle." MB 95 "And this is the meaning of ethics: The expression of the ways in which love embodies itself, and life is maintained and saved."

6

Chapter Six
Theological Perspectives on Society and Political Life
as Defined in "The Interpretation of History"

The Interpretation of History
Edition of Book: Charles Scribner's Sons, New York, 1936

Part One: On The Boundary, an autobiographical sketch
(Published for the first time, 1936.)

Note: I have not chosen passages from all thirteen sections of Part One, since many of the sections recapitulate (in 1936) ideas which are expressed in the essays (written from 1924 through 1933) which make up the bulk of *The Interpretation of History* - however they are often helpful recapitulations. Moreover in Part One Tillich places both his ideas and his published works into the context of his life experiences. The few excerpts which follow are intended to illustrate both of these advantages.

(On the tendencies of personality inherited from his parents) IH 4: I have never doubted...the union of a father from the Mark and a mother from the Rhineland implanted in me the tension between eastern and western Germany: in the East a meditative bent tinged with melancholy, a heightened consciousness of duty and personal sin, a strong sense for authority, and feudal traditions are still alive; while the West is characterized by zest of living, sensuous concreteness, mobility, rationality, and democracy...

(On his personality's influence on his philosophy) IH 4f: In its development the preponderance of my father's influence, in part due to the early death of my mother, resulted in a situation in which the elements that I ascribe to the maternal side could carry through only in constant and tense contest with the paternal elements. Again and again an eruption would be necessary to give these elements room, and often the eruptions would lead to extremes. Classical composure and harmony were not part of my heritage. This is probably one of the reasons why...I found Greek antiquity more accessible in its pre- and post-classical periods. Here also are certain psychic premises for my interpretation of history: advocacy of the line forging ahead and making for a point, as against the classical circle that is closed in itself; the positing of two principles wrestling with each other, whose struggle composes the content of history; the theory of dynamic truth, according to which truth itself dwells in the midst of struggle and fate, not in an immobile beyond... [M]y essays "The Demonic: A contribution to the Interpretation of History," and my essay "Kairos And Logos," develop this as my fundamental attitude perhaps most adequately.

(On the influence of his experience of the sea) IH 7f: [F]rom my eighth year onward annually I spent some weeks, later even months, by the seaside. The experience of the infinite bordering upon the finite, as one has it by the sea, responded to my tendency toward the border and supplied my imagination with a symbol from which feeling could win substance and thinking productivity... [B]ut there is also another element in the contemplation of the sea: the dynamic, the aggression upon the land in its tranquil finiteness, the ecstatic quality of gales and waves. Thus the theory of the "Dynamic Mass"...was conceived under the immediate impression of the agitated sea. Also for the doctrine of the Absolute as both ground and abyss of dynamic truth, and of the religious essence as the eruption of the eternal into finiteness, the sea supplied the imaginative element needed for these thoughts.

(On the influence of his experience of art) IH 16: It was above all expressionism, developed in German painting in the first decade of the twentieth century...that opened by eyes to the form-destroying content and the creative ecstasy which is the necessary result. The concept of the "break-through," dominant in my theory of revelation, was one in connection with it. Later when a turn from the initial expressionism to a new realism set in, I obtained from the contemplation of the thus originated style the conception of the "beliefful realism," the central conception of my book *The Religious Situation* which accordingly is dedicated to an artist friend.

(Definitions of theonomy and heteronomy) IH 23f: My trust in the creative power of autonomous thought was slight. Thus I delivered a series of university lectures that dealt explicitly with the inwardly necessitated catastrophe of purely autonomous thought... [I]n lectures on medieval philosophy...I applied this leading idea to the development in the Occident, and derived from it the demand for a theonomy, that is, an autonomy filled with religion. The critique of pure autonomy was not meant to smooth the way to a new heteronomy. Submission to divine and secular authorities, *i.e.,* heteronomy, was precisely what I...had rejected...

(On demonry within religion) IH 25f: The dogmatism of religions...is established in the fact, that a portion of human-religions reality is garbed in the unconditioned validity of the divine. Such a reality, like a book, person, a community, an institution, or doctrine, claims absolute authority and lays claim to submission of every other kind of reality, life, and doctrine; for no other claim can exist beside the unconditioned claim of the divine. But that this claim is established by a finite, historical reality, is the root of all heteronomy and of all demonry. For the demonic is something finite, something limited, which puts on infinite unlimited dignity.

(On theology's relation to other fields of inquiry) IH 38f: I tried to win for theology a legitimate place in the totality of knowledge in the following way: division of all methodical knowledge into sciences of thinking, being, and culture; further, by the development of a philosophy of meaning as a foundation of the whole system; then, by the definition of metaphysics as an attempt of the human mind to express the unconditioned in terms of rational symbols; and finally, by the definition of theology as theonomous metaphysics. The presupposition of the success of this attempt is, of course, that the theonomous character of knowing be acknowledged: that is to say, that all thinking is rooted in the absolute as the foundation and abyss of meaning. Theology makes its subject expressly that which is the assumption of all knowledge, even though the assumption be unexpressed.

(On the relation between Religions Socialism and the Church) IH 44f: [The] apologetic element in Religions Socialism has often been obscured by its political element, so that the Church has never understood the indirect importance of Religious Socialism for the Church... [T]he task was to show that in the peculiar forms of Christian Humanism, as represented by the Workers' Movement, the same substance is implied as in the entirely different sacramental forms of the Church.

(On the religious experience of being impressed by great art) IH 49: It is cultural because it is not attached to a specific ritual-activity; and religious, because it evokes questioning as to the Absolute or the limits of human existence... [W]herever human existence in thought or action becomes a subject of doubts and questions, wherever unconditioned meaning becomes visible in works which only have conditioned meaning in themselves, there culture is religious.

(On the relation of culture and religion) IH 50: As the substance of culture is religion, so the form of religion is culture. There is only this difference, that in religion the substance which is the unconditioned source and abyss of meaning is designated, and the cultural forms serve as symbols for it; whereas in culture the form, which is the conditioned meaning is designated, and the substance, which is the unconditioned meaning becomes perceptible only indirectly throughout the autonomous form. The highest stage of culture is attained where human existence, in complete and autonomous form, is comprehended in its finitude and in its quest after the Infinite. And conversely, religion in its highest form must include the autonomous form within itself, the "Logos," as the Ancient Church termed it.

(On the notion of Kairos) IH 57f: The term is meant to express the fact that the struggle for a new social order cannot lead to a fulfillment such as is meant by the Kingdom of God, but that at a special time special tasks are demanded, and one special aspect of the Kingdom of God appears as a demand and expectation. The Kingdom of God will always remain as transcendent; but it appears as a judgment to a given form of society and as a norm to a

coming one. Thus, the decision for Socialism during a definite period may be the decision for the Kingdom of God, even though the Socialist ideal remains infinitely distant from the Kingdom of God.

(On the notion of the Demonic) IH 58: [The Demonic] describes a power in personal and social life that is creative and destructive at the same time... [T]he Ancient Church called the Roman Imperial Government demonic, because it made itself equal to God, and yet prayed for the Emperor and gave thanks for civic peace, which he assured. In a similar way religious Socialism attempted to show that Capitalism and Nationalism were demonic powers, insofar as they were at the same time sustaining and destructive, attributing divinity to their highest values.

(On the relations between the forces of history) IH 59f: The content of demand and expectation, the principle that gives history meaning and goal, I called the "Center of History," which from the Christian viewpoint is one with the appearance of Christ. The powers which struggle with one another in history may be termed according to the different points of view, as either the demonic, the divine, or the human; or as the sacramental, the prophetic, and the profane; or as heteronomy, theonomy, and autonomy. In so doing, the given middle term is the synthesis of the other [two,] that one toward which history is moving in ever new beginnings successfully or disastrously; never perfected, but always driven by the transcendent power of perfection. Socialism is to be understood as one such beginning toward a new theonomy... [I]t is the form of theonomy demanded and expected in the present Kairos.

(On Marxism, psychoanalysis and the gospel) IH 65f: The passionate denial of Marxism and psychoanalysis, which I have frequently encountered, is the attempt of social groups and individual personalities to escape the unveiling which under certain circumstances would mean annihilation for them. But without such unveiling the ultimate meaning of the Christian gospel cannot be perceived. Therefore, the theologian most particularly should use these means in order to unveil human existence instead of upholding a harmonizing idealism.

Part Two: Philosophical Categories of the Interpretation of History

I. THE DEMONIC. A Contribution to the Interpretation of History (Published in German, 1926.)

1. The Reality and Nature of the Demonic

A. *The picture of the demonic*

IH 77ff: The art of primitive peoples and Asiatics, embodied in statues of their Gods and fetishes, in their crafts, and dance masks, has been brought closer to us in the last decade... [I]n them are expressed depths of reality which had, to be sure, escaped our consciousness, but in subconscious strata had never ceased to determine our existence... [H]uman art reveals to us the actuality of that which is positively contrary to form, the demonic. IH 79f: Holy demonries...[exist] in the blood sacrifice to the god of earth who devours life in order to create life – the original model of the man-destroying demonry of economics..[and] in the cult of the war gods, who consume strength in order to give strength – the original model of the demonry of war. An outstanding symbol of holy demonry is Moloch, who for the sake of saving Polis devours their first-born – the original of all political demonry. The symbol most impressive for our time...is the "Grand Inquisitor," as Dostoievsky visualized and placed him opposite Christ: the religion which makes itself absolute and therefore must destroy the saint in whose name it is established – the demonic will to power of the sacred institution. IH 80-82: [T]he Satanic has no actual existence, unlike the demonic. [T]he Satanic is the negative, destructive principle, inimical to meaning, which is effective in the demonic, in connection with the positive, creative meaningful principle... [The demonic is] the unity of form-creating and form-destroying strength.

B. *The depth of the demonic*

IH 82ff: When we look at the strata of the relation which joins every thing with every other...a depth in the thing may be disclosed to us, which we can designate as the pure existentiality of things, their being supported by the basis of existence, their sharing in the abundance of existence. [T]he depth of things, their basis of existence, is at the same time their abyss; or in other words...the depth of things is inexhaustible. IH 84f: Form of being and inexhaustibility of being belong together. Their unity in the depth of essential nature is the divine, their separation

in existence, the relatively independent eruption of the "abyss" in things, is the demonic. Demonry is the form-destroying eruption of the creative basis of things.

C. The existence of the demonic

IH 86f: The demonic comes to fulfillment in personality...for personality is the bearer of form in its totality and unconditioned character. Therefore...the cleavage of personality, is the highest and most destructive contradiction... [The personality] is grasped by another power and is thereby divided... [T]he demonic is visible only when the cleavage of the ego has an ecstatic character, so that with all its destructiveness, it is still creative. IH 87f: The possessed state and the state of grace correspond... [I]n both phenomena it is the creative original forces which, bursting the form, break into the consciousness... [G]race has a fulfilling and form-creating effect on the bearer of the form, while demonry has the consequence of destroying the personality through robbing if of being and emptying it of meaning... [I]t reveals the divine, but as a reality which it fears, which it cannot love, with which it cannot unite. IH 91: It is the character of abyss, the overpowerful, the possessed state, which also characterizes social demonry... [T]he "abyss" also gives power to the acts of mind and fields of meaning, in which not the abyss is immediately at stake but the norms and forms of culture which grow out of it. IH 92: The object of demonic destruction is the personality standing in social connection and the social structure itself, which is built up by the former...[T]he demonry of the state, church, and economics is visible when the holiness of these social forms, their right to sacrifices, is misused destructively...

D. Demonry and sin

IH 93f: The demonic is the perversion of the creative, and as such belongs to the phenomena that are contrary to essential nature, or sin... [However] sin does not always appear in demonic form... IH 94f: According to theological tradition, the root of sin is distrust of God... [T]his definition also gives us the deepest insight into the nature of the demonic: For distrust of God is demonization of God in human consciousness. Man does not dare surrender to the unconditioned, because he sees the unconditioned as that which judges him, destroys, breaks him... [O]utside of grace, God is a law, a judgment which drives one to despair. He becomes God – in contrast to the demon – through grace. That is the deepest relation of sin and demonry.

2. The Demonic and History

A. Myth and history

IH 96: Mythical thinking realizes that ultimate importance can be claimed only by that event in which the absolute is supposed to appear in time... [A]ll historical writing which is to be taken seriously must have in it this mythical element by means of which it is raised above a mere description of successive stages of finiteness. IH 98: The real observation of history has to do with phenomena which are perceptible but in which the depth can manifest: the battle of the divine against the demonic, the powerful coming of "salvation." IH 98f: The certainty that this conflict is decided in eternity does not relieve us of the duty of working toward a concrete solution in finite time, in which the eternal decision appears. Every one is bound to those solutions at every moment... [N]o individual consciousness of salvation can relieve one of the responsibility for history and its concrete decisions.

B. The battle against the demonic in the history of religion

IH 102f: The oldest form in which consciousness tried to free itself fundamentally from the demonic, is ascetic mysticism... [I]t is clear that in such a conception, existence is perceived as essentially demonic... [A]scetic mysticism knows an overcoming of demonry; but only through overcoming existence. IH 103ff: In contrast to the mystical way...is the exclusive way, which excludes all forms in favor of one single one that is freed of demonic quality. Here the form of personality is affirmed as divine... [I]n the development of Jewish prophecy all the essential anti-demonic battle positions are worked out...[A]nd yet this line of development also tends to a peculiar return of genuinely demonic motives. The exclusive god is the god of a special nation with special cultural character. Now insofar as he makes an exclusive claim he must oppose himself...[I]f his particularity is maintained, as for example in Jewish nationalism, then the god loses the inner right to absoluteness... IH 105: A third way...is taken on the ground of the sacramental religion itself... [T]he myth of the suffering and dying, of the lowly and incarnated god is the expression of this way...[H]is very suffering and death safeguard his divine character insofar as

they deny the claim of an individual as an individual to be unconditioned even in the instance that he is the incarnation of God Himself. IH 106: The three ways of overcoming the demonic...have an inner limitation which can only be overcome by an original act in history, by a self-manifestation of the unconditioned. Such a manifestation...is accessible only to an equally original act, a manifestation of God in the soul. IH 107: Christian dogmatics...must work with the consciousness of being engaged in the battle between the divine and the demonic and therefore of serving the one or the other with every decision which it makes.

C. Profanization and overcoming the demonic

IH 107: Profanization stands opposite all inner-religious forms of overcoming the demonic...by tearing itself free from the divine at the same time... [I]t takes place with the weapons of rational form. IH 108f: Thinking is reduced to the two dimensions of form and matter... [T]he third dimension upward and downward, the divine-demonic, breaking through form, bestowing grace and destruction, is not seen. IH 111: Insofar as the profane...must recognize the resistance to the realization of rational form, it falls back into the demonic...[K]ant, the purest representative of rational form, was forced to recognize a principle in the "radical evil," which falls completely outside the rational world view...[R]eality lives between the poles; between them proceeds the mythical battle of the divine and demonic.

3. Demonries of the Present

IH 116: The perception of the demonic dialectics leads...to the recognition of something...which is to be overcome, neither through progress, nor through mere revolution, but through creation and grace... [T]he battle against the demonries of a time becomes an unavoidable, religious-political duty. IH 119: In the practical sphere two demonries...surpass all the others...and shape the face of our times. They are the demonries of autonomous economics: capitalism, and the demonry of the sovereign people: nationalism. IH 119f: There can be no doubt that the capitalist form of economics has to the highest degree the supporting, creative, and transforming character of the truly demonic, but it is just as true that this creative force is combined with a destructive one of horrible strength. IH 120f: [Nationalism] preserves the consciousness from complete meaninglessness by filling it with concrete symbols. National things receive sacral untouchability. But just there demonization begins...the lie with which the self-righteousness of one nation distorts the true picture of its own and foreign reality; the violation, which makes other nations an object whose own essence and independent might is despised and downtrodden; the murder, which in the name of the god pledged to the nation is consecrated to holy war. Beyond this, it is the peculiarity of the national demonry of our time that it has subjected itself to capitalism. IH 122 [I]t is necessary and absolutely demanded to unveil the demon and to seek and use all the weapons of resistance; but there is no certainty of success... [T]here is only one certainty, that the demonic is overcome in eternity, that in eternity the demonic is the depth of the divine and in unity with divine clarity.

II. KAIROS AND LOGOS. A Study in the Metaphysics of Knowledge (Published in German, 1926.)

1. Introduction

IH 123: When one considers the development of philosophy from the Renaissance to the present...two directions in spiritual history become clear...[T]he main stream...is characteristically methodical. The *Discours de la methode* of Descartes is its classical formulation; Kant's *Critiques* its mightiest expression. IH 124: Beside this main line and its variations runs a side-line whose symbol is the name of Jakob Bohme. It goes back to the mysticism and nature-philosophy of the late Middle Ages and the Renaissance, and has received no small impulses from Duns Scotus and Luther. IH 124f: It is easy to understand that the consideration of Occidental philosophy has turned almost exclusively to the first, methodical movement. Here was the clear, unequivocal line, here the overwhelming success, here the power creating reality in technical science and society. IH 125f: Quite different was the development of the second approach. It was not methodically connected with rational science. It was metaphysical in its innermost nature. As a result it created no scientific method and could be subjected to no experiment. Its development was erratic... Its breadth was small. IH 128f: While time remains insignificant in that static [Kant] type of thinking...and even history presents only the unfolding of the possibilities and laws of the Gestalt "Man," in this dynamic [Bohme] thinking in terms of creation, time is all-decisive...qualitatively fulfilled time, the moment that is creation and fate. We call this fulfilled moment, the moment of time approaching us as fate and decision,

Kairos...[This] is opposed to the thinking in the timeless Logos, which belongs to the methodical main line...[and] cannot do justice to the passing fate and decision of immediate existence.

2. Kairos and Logos as a Problem of Knowledge

A. *The absolute subject and history*

IH 130: For the philosophy of method with all its assumptions, the emptying of the subject is an unavoidable demand...[T]hat is the attitude of pure theory; asceticism toward the Kairos, eros toward the Logos; thereon rests the possibility of regarding the world as a system of eternal forms. IH 132: Only one assumption is conceivable according to which an asceticism toward the Kairos would be essentially possible, namely, that the perceiving subject were to become timeless...in the sense that it could be without qualitative time, "akairos..." [O]ne believes that one is standing in a holy tradition, the unfolding and exposition of which has to be accomplished by the recognizing subject. IH 135f: But there can be no asceticism toward the Kairos.. [I]dealism and supernaturalism, inner-worldly and super-worldly establishment of an absolute position of the subject, are flights from decision. Asceticism is a flight from the decisions which continually have to be made in this distorted existence...[T]his attitude is the consciousness of standing in separation from the Unconditioned, and in the sphere of cleavage and decision, without being able to evade this situation even in knowledge.

B. *History and decision*

IH 137f: The abstract assertion that in a cleft world there cannot be a final decision for God means practically that every human decision with respect to God is equivocal. Indeed, this ambiguity is the actual mark of concrete existence... [B]eing concrete and human, it is subject to divine judgment, but...not entirely annihilated. IH 138f: History exists where there is decision, namely a decision which is concrete, on the one hand, and which is rooted in the depth of the Unconditioned on the other hand.

C. *Knowledge and decision*

IH 141: Thus far the question of the historical character of knowledge has never been put or answered with entire clarity. For even in Schelling, Hegel, Nietzsche, and others, the fateful character of their own decision is obscure because they place themselves...in the absolute era, in the last state of history... IH 141: The presupposition of all our thoughts was that truth is realized in a decision regarding the Unconditioned...in religious terms, that all knowledge of the truth in a certain stratum is knowledge of God. IH 145f: Whoever wants to understand knowledge through analyzing the single act, must necessarily divide it into a technical side (which can be expressed in scientific genius) and a moral side (which can be enhanced as far as asceticism). He cannot see the third element, the quality of freedom and fate belonging to knowledge... [T]he responsibility on both sides becomes infinite and direct: the responsibility toward the true is as great as the responsibility toward the good, or rather, it is *one* responsibility. There can be no question here of a primacy of practical reason. In this third element of knowledge its decisive character, its genuine historic quality, its position in fate and in the Kairos is rooted.

D. *Method and attitude in knowledge*

IH 147: Here lies the whole gravity of the task of knowledge, the necessary asceticism which is not an asceticism toward the Kairos but toward subjectivity. For subjectivity is always "akairos." (Footnote, probably from 1936: This warning is extremely important at the present moment, when servile philosophers in dictatorial countries abuse the philosophy of Kairos by identifying truth and power, or truth and political leadership, or truth and blood. They distort the idea of decision in knowledge by confusing decision and subjective arbitrariness. I am afraid that there is a danger of this kind in Pragmatism too.) IH 148: Insofar as interest means subjectivity, its exclusion is a prerequisite of truth. Insofar as it means connection with life, its intensity is decisive in the value of knowledge...[T]he community between the knowing and the known must be expressed in every scientific work. Such a community of fate, however, means a community before the Unconditioned.

IH 151: Every method is not only technique; it is also...decisively conditioned by the attitude... [J]ust in the method is first revealed what is timely according to fate, what paths the Kairos opens up for the Logos.

3. Kairos and Logos as a Problem of Being

A. Reality and fate

IH 153f: The solution of the problem [of fate and history] from the point of view of Hegelian thought is the doctrine of the prestabilized harmony of idea and history... [T]his, however, means historical determinism, and therefore the destruction of real history because the new, the unexpected, the "leap" belong essentially to history. IH 154: In Marx...productive society is the ultimate reality and ideas are only reflections of a special situation of society in the mirror of intellect. The totality of such ideas is the ideology of a social group. IH 156: [W]e have defined [the historical stratum] as the sphere of decision, and moreover we have seen that the decision is a decision with respect to the Unconditioned, and we had spoken of the ambiguity of every decision. In this concept of ambiguity we had found the root of individuality, the place where individuality gains metaphysical meaning. IH 158: The free decision in knowledge, at the same time, is the expression of the fate in which the thinker stands... [K]nowledge is true insofar as it is subjectively free, and objectively fate. Then and only then is it the expression of existence and thus in agreement with its object. Even customary speech knows thoughts which are the fate of a time...wherein the actual profundity of an epoch, its position before the Unconditioned is given creative, *i.e.,* free expression.

B. Idea and fate

IH 158f: We are led to the question how far knowledge that is the true interpretation of reality is possible, when reality itself is dynamic; while truth is usually considered the static element in every change. How is it possible to grasp the nature of that which is changing, if the nature itself is not withdrawn from the change? IH 161f: While the Platonic idea offers eternal rest, the idea of Bohme is a unity of rest and unrest, a movable, in itself questionable, being, pregnant with infinite tensions... [T]herefore whoever regards the idea can never come to rest in it... [A]ll interpretations of the idea can be only ambiguous, just as every factor of the idea is finite and therefore ambiguous. This means, however, that there can be no comprehension of the essential nature of things except in decision, because the nature of things itself stands in fate and ambiguity. IH 164: Recognizing reality is recognizing reality as it stands in the historical fate, not beyond it. Therefore the knowledge of ideas is never complete, as phenomenology thought...[T]he Logos becomes flesh; it enters into time and reveals its inner infinity.

C. Dialectics and fate

IH 165f: We...reject the definition of the relationship of essence and existence, which makes the essence unhistorical, without fate, and degrades existence in the scale of being and value in comparison with essence. Dialectics is observation of the essence, insofar as essence is in the hands of fate; not of the essence, insofar as it remains without fate. IH 166f: [In] Hegel's dialectics...[the] idea becomes concrete; it becomes individualized; it enters into history; it experiences a fate... [Hegel] knows the meaning of historic fate; and yet his solution is inadequate. In the last moment essence triumphs over existence, completion over infinity, and the static over the dynamic... [T]herefore the Logos rules over the Kairos. In the emphasis on the necessity of dialectical progress, the ambiguity of every realization is overlooked. The possibility that the whole process gets a new meaning by a new realization of the infinite idea is denied. IH 168: Dialectics is the attempt to comprehend the fate of the ideas from our Kairos, from the fate of our period. Because this attempt recognizes itself as fate, it does not transcend fate but remains within it. It knows itself to be an expression of the essentially infinite being.

4. Kairos and the Absolute Position

IH 172f: [T]he basic principle of Protestantism, the principle of justification through faith is applied to the question of truth – namely, that in the context of existence a visible realization of the holy is not possible, that all existence remains ambiguous with respect to the Unconditioned... [T]he Protestant idea of truth is the concept of truth which is actually living, full of tension, disturbing reality and the spirit. IH 173f: A moment of time, an event, deserves the name of Kairos, fullness of time in the precise sense, if it can be regarded in its relation to the Unconditioned, if it speaks of the Unconditioned, and if to speak of it is at the same time to speak of the Unconditioned. To look at a time thus, means to look at it in its truth... [K]nowledge born in the situation of the Kairos then is not knowledge growing out of accidental arbitrary events of a period but out of the period's basic significance. IH 175: The Kairos, the fateful moment of knowledge is absolute, insofar as it places one at this moment before the absolute decision for

or against the truth, and it is relative, insofar as it knows that this decision is possible only as a concrete decision, as the fate of the time. Thus the Kairos serves to reveal...the Logos.

Part Three: Political Categories of the Interpretation of History

I. The Problem of Power. Attempt at a Philosophical Interpretation. (Published in German, 1931.)

IH 179ff: Every analysis of socialistic ideology must ask: What elements of bourgeois ideology has Socialism taken over?...[T]he problem of power has aspects which make it especially suited to such an examination... [I]t is as much concerned with the conception of society as with that of man and nature. The attitude toward it reveals with great clarity the horizon of a world-view as well as the political status of any one group.

A. Might and power

IH 182: Everything living, in an encounter, appears as a union of remaining within itself and advancing beyond itself, for this is the very basis on which rests the possibility of any encounter. The greater the strength – to advance beyond itself without losing itself, the greater is the might with which a living thing encounters; the greater is its spatial, temporal, and inner tension. IH 183: If all being is indeed a balance of tensions of might, then social being is a balance of tensions of power. For power is might on the level of social existence. IH 184: The power, in which the group wins its might – and this means its existence as a group – is always simultaneously the power of the group and power over the group... [I]f it were not power over the group, then it would attain no unified combination of individual will [and] no social existence. If it were not power of the group, then the group would not have created the position of power which is the prerequisite of all social power.

B. The structure of society

IH 185: In one and the same process a group comes to a definite existence and a sub-group within it grasps the position of power. On this rests the ambiguity of every concrete power; it can be understood as the expression of the collective will of a group, or as the production of this will through the ruling group. IH 186: [T]he dual attitude of society to the power which holds it together...is the interrelation of consent and demand... [U]sually consent is expressed by simply allowing the group in power to rule because of a predominant feeling that this group represents the power of the whole group. IH 187: The loyal opposition represents the demand of society...that the position of power of the leading group shall express the meaning of life and might of existence of the total group, that therefore the law and politics of a state shall correspond with the meaningful identity of total existence and group existence.

C. Power, law and interest

IH 189: Only through being the expression of an existence, therefore of a power, is culture concrete, real culture and not an abstraction, an impotent utopia... [A] social power becomes distorted only at the moment when the position of power created by a society is in the possession of a group whose interests have come into exclusive conflict with the interests of other groups and thereby with the interest of the total society. At this moment the revolutionary situation occurs...

D. Power and spirit

IH 190: [T]o the power of the spirit belongs the quality that it acts without force; it is neither possible nor necessary for it to accomplish its will forcibly. Spiritual effect is effect through freedom. IH 191f: Power is given to thought...when through it binding forms of human-social existence are created. Spiritual might is dependent on the strength of expression which a spiritual creation has for the perhaps deeply hidden life-tendency of a group in society... [I]ndeed truth is the final, the actual power; not as an abstract norm that forces its way into reality and changes it, but rather as the concrete expression of the final tendencies of reality. Truth has power only as concrete truth, *i.e.,* as the truth of a life-tendency...

E. Power and force

IH 192: In the creation of a position of power, a society realizes its intrinsic might, for only through the position of power does the society attain the unity of a concrete law and the possibility of social action. IH 193f: Force becomes distorted when the presupposition of meaningful power, the implicit acceptance of the structure of power, has disappeared, and power tries to maintain itself by means of the apparatus of power... [T]he true power, resting on implicit consent, triumphs forcibly over a power that continues to exist only through the possession of the apparatus of power: that is the meaning of revolution.

F. Power and humanity

IH 194f: At present national states are the most inclusive groups which create a position of power for the sake of the realization of their social existence... [T]he encounter of sovereign [national] powers occurs without the balance of a universal position of power created by them. The encounter takes place in an unbalanced state, whose structure constantly changes. IH 196: This condition...can be overcome only by the rise of powerful groups, such as capital, the intellectuals, the churches, the proletariat which cut across national boundaries. Since capital at present confines itself nationally through protectionism, since the churches and intellectuals lack the strength to form groups provided by real interests, there remains for the formation of an international group of power only the proletariat.

G. The renunciation of power

IH 197: The unequivocal positive renunciation of power would have to arise from abundance, not from exhaustion. It would then be the expression, not of impotence but of the highest might. IH 198: [T]he holiness of power is the critical norm to which it is always subject. This norm is identical with the respective symbols of transcendence beyond the sphere of the structure of power. Such symbols are justice (not in the legal, but in the prophetic sense); love (which in Christianity is more an expectation than an experience); society without classes (whose pathos is the suspension of the order of force); the identity of all existence (in which the Indian world-consciousness advances beyond the order of power. These norms, of course...must always be proclaimed anew to the powers. IH 199: It is a question whether renunciation of power is possible for human groups... [S]uch a group is the "church" in the essential meaning of the word, *i.e.,* a community which is determined explicitly and representatively by those transcendental norms, in which the renunciation of power is expressed. A church which really was what it essentially should be, would be the institution in which the structure of power in society and being would be transcended. IH 199f: Finally we must ask, whether a people or a group which originally is not the church, could renounce power by a common decision and thus become the church... [A] people can become the "church" only if in an unexpected historical moment it is seized...by the transcendental idea and for its sake renounces power. Such an event would be one of the great turning points of human history; it would perhaps create "mankind."

H. Conclusions

IH 200f: [National Socialism] sees that historical existence is not to be separated from might and power, but it overlooks the decisive fact that power without the consent accorded it, and without the demand that is made on it, is not power but only robbery and violation. IH 201f: Socialism must learn from National Socialism to take the problem of power more seriously than heretofore, to free itself from the confusion of historical and super-historical renunciation of power...to see the human and thus the social possibilities free from Utopianism... [I]n the conviction that its battle is the battle for the coming, just social order, it should...remain conscious that...the victory is won only when Socialism has attained the inner might, maturity, and development which in spite of all loud contradiction have gained for it the silent, even if unwilling acknowledgement of the total group.

II. The Two Roots of Political Thinking (Published in German as part of <u>The Socialist Decision</u>, 1933.)

(This will be covered as part of the English-language version of <u>The Socialist Decision</u>.)

Part Four: Theological Categories of the Interpretation of History

I. Church and Culture (Published in German, 1924.)

IH 219f: If Church is that sociological group in which religion is meant, then correspondingly, we should seek a sociological group that is the bearer of culture...[F]or our considerations, it is "society," not ...sociological reality as a whole, but in the sense of a group beside the Church, which feels responsible for culture.

1. The Relationship of the Profane and Holy

IH 221: In our every act of meaning, theoretical as well as practical, a definite concrete meaning is before us, and at the same time, as the object of a silent belief, there is the absolute...meaningfulness of the whole. IH 222: We call this object of the silent belief in the ultimate meaningfulness, this basis and abyss of all meaning which surpasses all that is conceivable, *God.* And we call the direction of the spirit which turns toward Him, *religion.* IH 224f: There is the possibility of so directing one's mind to single meanings, that the act of faith, although implicitly concurring, is excluded from one's consciousness. That is the profane, unbelieving, worldly attitude; just so it is possible, while excluding the single forms of meaning and their relationships, to direct oneself to the absolute meaning. That is the holy, believing, religious attitude. IH 226f: Both must be redeemed, the profane and the holy, society and the Church. The contrast itself is that from which both sides are to be saved; for it is the distortion of both. But the contrast is real, for existence does not accord with essence. That the Church exists and that society exists, and that both must come closer to desperation, the more seriously they take themselves; that is the great revelation of the cleavage of the world...[A]nd so it comes about, that the Church is the perpetual guilty conscience of society and society the perpetual guilty conscience of the Church. IH 228: Now if [the Church] claims absolute validity for the assumed forms in which it must live as earthly society, if it calls itself Kingdom of God, then it succumbs to arrogance and violates culture and society in demonic heteronomy.

2. Cultural History and the Present Situation

IH 234: The decisive manifestation of the divine...can only occur where this contrast of revelation to culture and religion becomes manifest. The decisive manifestation, therefore, cannot be a new religion or a new unity of culture and religion, but only a protest against the claim of every finite form to be absolute, *i.e.,*, the Word of the Cross. [It too] became religion in the moment it was uttered, and it became culture the moment it was perceived. But its greatness and the proof of its absoluteness is that it denies again and again the religion and culture that proclaim it. IH 235: Church and society are one in their essential nature; for the substance of culture is religion and the form of religion is culture. In historical reality, however, church and society exist beside and against one another... [B]ut beyond all these tensions and battles and, shattering them, stands the act of God, which turns alike against church and society and creates the invisible congregation. His action is the creative element in cultural and religious history. IH 235f: [This] means that we are...in principle free from the Church, but not through the antithesis of society, but rather through the revelation of God. And it further means that we are...in principle free from society, and society is the more oppressive mistress in our times. We are free from it, but not through the antithesis of the Church, but rather through the revelation of God. And because we are free from both, we are therefore also free...for service to both...in that we try to reconcile their conflict and that we struggle for the theonomous unity, in which they cannot, to be sure, be the Kingdom of God, but a more perfect symbol of the Kingdom of God. IH 238: *Verbum,* word of revelation can be in everything in which the spirit expresses itself, even in the silent symbols of art, even in the works of the community and law. And therefore a church must be able to speak in all these forms. They must all become symbols for the word of revelation. And that means nothing other than that the whole life of society in every direction is destined to be strongly symbolical of God. IH 238f: But the symbols of the Church have become strengthless. The "word" no longer sounds through its speech. Society no longer understands it. And *vice versa* the work of society has become empty, and into its vacuum powers of the anti-divine, of the untrue and unjust, have forced their way.. [I]ts powers are demonic rather than divine. IH 240f: The Church can prepare the way [for a new awakening of revelation] by placing itself and its forms under the judgment of the old word of revelation and freeing itself of all forms that have lost their symbolic strength... [A]nd culture can prepare the way by realizing the emptiness of the mere form...in all its own functions, in natural and technical science, in art and philosophy, in law and economics, in the social and the personal, in society and state; and thus becoming capable of listening to the word of revelation and filling itself with the living content of grace, which breaks through the law... [W]e are all

responsible for both: for the Church, that it may become free from itself and open to the word of revelation; for society, that it fill itself with a living substance and be able to create symbols in the service of the word of revelation – neither, however, for itself but for that which is more than culture and religion and to which both bear witness.

II. The Interpretation of History and the Idea of Christ (Published in German, 1929.)

IH 243: To develop Christology means to describe the concrete point at which something absolute appears in history and provides it with meaning and purpose; and this indeed is the central problem in the philosophy of history... [H]istory becomes history only through its relation to such a concrete point by which it gains meaning.

1. Being and Happening

IH 243f: Where reality is viewed as Nature, it is governed by the symbol of a circle that returns in itself. This contains a double idea: first of the inner dynamics, the tension of existence, which strives for development; then, of the boundary of development...the urge to return into itself and to join the end to the beginning... [O]n this basis, true historical thinking is impossible... [C]onsequently in Greek thought there is no view of the world as history, even though there is no lack of historiography as a report of the confusion of human movements and as an example of politics. IH 244f: The circular line is disrupted in the historical view of being. Time tears reality out of its limitation in space to create a line that does not return into itself but nevertheless does not weaken but strengthens the power of being. The happening...proceeds toward a goal; it has a direction in which something is to be realized that comes into the whole of being, not as a thing recurrent but as something new. IH 246: In having only one direction, in producing things only once without repetition, time tears itself away from space, history from nature. In this separation, however, the internal meaning of time is fulfilled. IH 247: Moral attitude implies the consciousness of a definite line of life proceeding toward a definite goal of life. Every experience that has gained moral importance belongs in this line; and whatever does not belong there is meaningless from the point of view of our history as individuals. IH 248: We are demanding a decision against the sense-defying retraction of time into space, a decision for meaning against the ultimate meaninglessness of reality.

2. The Center of History

IH 249f: History cannot be understood from the physical beginning and end of certain developments in time and space. History can be understood only from the meaning of history. Therefore not beginning and end, but the point in which history reveals its meaning is decisive. If we call this point the "center of history" we can say, that not beginning and end determine the center...but that the center of history determines its beginning and end from the meaning of an historical process. IH 250: [I]f there be thinking in historical categories, if a center of history is definitely assumed, a universal claim is set up. Every center is understood as the only center; in every center the meaning of history itself is supposed to become manifest, not only the meaning of a special series of events... [F]or Christian thoughts Christ is the center of history in which beginning and end, meaning and purpose of history are constituted.

3. The Bearer of History

IH 252: Only such things can become bearers of history, in and through which something new can appear, meaning can be realized, future can be anticipated. The quality presupposed in these faculties...is freedom. IH 253: [T]he new is not entirely new; it remains related to the old, by which it has been produced... [T]his is the basis for historical tradition. On the other hand, this relation between producer and product has not the character of natural development. There is a leap between producer and product in history, an energy which we call freedom and which enables us to establish the new. IH 253: [T]he freedom of a being from the necessity of its nature is its power of elevating itself to meaning... [T]he new that is produced by freedom is meaningful reality... [C]onsequently the bearer of history is that being in which and through which meaning is realized by freedom... [T]hat man can have history is suggested by his power to realize in his mind what meaning means. But...it is possible that his capacity of having history is never actualized; and perhaps we can rightfully assume that the majority of men lived without history.

4. The Meaning of History

IH 255f: History has meaning only insofar as the threat of meaninglessness is overcome in concrete decision. Since, however, no one knows the outcome of these decisions they imply an element of belief, of hope and daring which cannot be replaced by rational conclusions. There is no concrete interpretation of history without faith... [T]he content of a concrete and believing interpretation of history is the victory of meaning over meaninglessness, or – in Christian terminology – salvation. IH 256: The center of history is acknowledged as a center in an attitude in which there is decision as well as fate, grasping it as well as being grasped by it. Thus it follows, that the center for human consciousness always lies in the past. IH 257: Wherever a distinct consciousness of history has appeared in humanity, it displays the marks pointed out here: relationship to a past, a concrete principle, which, as the center of history, gives it a beginning and end, and in relation to which the belief in meaningful history overcomes the might of meaninglessness.

5. Universal and Christian Interpretation of History

IH 259f: Christianity, in calling Christ the center of history, considers a personal life which is completely determined by its relation to God, the principle of meaning in history. That implies first, that salvation occurs in that sphere which we call religion and which can be defined as the human answer to the manifestation of a transcendent, unconditioned meaning. Only where such a manifestation occurs for a group of believers, can history be constituted in consciousness and reality. IH 260: The fate in which we are grasped by a center of history...is named "predestination" in religious terminology; the decision in which we grasp that which grasps us, is named "faith." Only for faith, Christ is the center of history, and only through this center is faith possible. IH 260: Humanism, Utopianism and Imperialism are denied by this means to be satisfying interpretations of history. They seek to understand the development of human capabilities as the purpose of history and the first appearance of the...as the center of history. Thus they remain within the ambiguity of time. IH 261: Only through the appearance of a super-historical unconditioned meaning can history gain an ultimate foundation. Therefore Christian theology is right in resisting the humanistic attempts to draw Christ into the realm of universal or highest humanity; that is, to make him a representative of human possibilities. If these attempts would succeed, Christ no longer could be considered the center of history, he would become a wave... in the stream of time, subjected to its arbitrariness and ambiguity... [S]ymbols like "divinity of Christ" can be understood only if they are interpreted from the point of view of the question of the center of history. IH 262f: Christ is a sacramental reality, a reality in which the holy is grace and present, not only demand and future.. [H]is prophecy and proclamation is the expression of His existence. That gives Him the power and authority, which can never be derived either from His theoretical knowledge or from His prophetic inspiration, but can be proved only through a faculty of making people participate in His powerful existence.
IH 263: A center of history which justifies and sanctions the actual powers instead of giving the ultimate criterion for challenging and changing them, would be the basis for an unhistorical sacramentalism... [F]inally it makes way for a pagan sacramentalism, as we find it in nationalism, and in the new – at the same time very archaic – sacraments of blood, soil, state, and leadership. In all these forms of a sacramental interpretation of history, time is overcome by space, monotheism by polytheism, the divine by the demonic. IH 264f: The Christological question is the question of Christ as the center of our history. This question, moreover, is entirely independent of the problems of historical inquiry into the facts behind the rise of the Biblical picture of Christ... [T]o practice Christology does not mean to turn backward to an unknown historical past or to exert oneself about the applicability of questionable mythical categories to an unknown historical personality. It mans to look at the center of history that is our center, the principle that gives meaning to our historical activities, that makes history a history of salvation for us, that gives us an expectation of an eternal future in which meaninglessness is conquered. To look at this center, to interpret it, to relate it through negations and affirmations to the whole of history, to make its claim comprehensible...that is Christology today.

III. Eschatology and History (Published in German, 1929.)

1. A Phenomenological Approach to Religion

IH 267f: [P]henomenological intuition...is the attempt to isolate and clarify in rational terms the content present in the religious act, through an immediate approach to it. We turn for this purpose neither to the authorities nor to

religious consciousness, but immediately to the whole of reality... [T]he religious act...opens up the depth of reality and gives phenomenological intuition access to the character of the depth of reality and enables us to express it in definite terms. IH 270: [I]t is the consequence of the multiplicity of possible approaches from reality to the Unconditioned which transcends reality and multiplicity, but which can be grasped by the human mind only in a variety of symbols... One of these basic qualities shall occupy us: reality insofar as it is historical and a symbol based on this quality: The "ultimate," in Greek "ta eschata," the doctrine of which is called eschatology...For the ultimate is the transcendent meaning implied in history; this is our assertion...

2. Theological Ontology

IH 271f: To see things in [their] transcendent quality is the presupposition of religious ontology; or, in dogmatic terminology of the doctrine of creation... [B]ut a doctrine of creation which really fulfills its task has to deal with the qualities of being a creature, with melancholy and courage, of productive power and finiteness of things. It has to deal with the degrees of power of being, with the estrangement and community of things, with the original contrast of might in things, with the tension between spirit and vitality, and with the transcendent basis of this tension: the unity of depth and clarity within the Unconditioned itself.

3. Theological Eschatology

IH 273f: [H]istory, like being, has the dual character of seriousness and insecurity. History has in it the inexhaustibility of meaning as well as the threat of plunging into the abyss of meaninglessness and nothingness... [H]istory transcends itself, as being transcends itself, for a believing intuition. It points to a transcendent meaning of history in which the threat of meaninglessness is warded off... [T]herefore this transcendence is implied in history – for belief, of course – with the same certainty as the other transcendence is implied in being. The ultimate is the transcendent meaning of history. IH 174f: These considerations force us to reject Utopianism and the belief in a general progress, since they attempt to locate the meaning of history in history itself... [I]n the idea of infinite progress, realization of meaning is never attained, and in Utopianism the inescapable disillusionment makes us despair of the meaning of history. IH 275f: The conservative conception, to be sure, assumes an ultimate transcendent meaning of history. But the ultimate stands outside of concrete history at its mythological end and without essential relation to it... [H]istory, however, breaks through the circle of being; therefore it contains a revolutionary, transforming element in individual as well as in social life. That is the reason religious socialism believes that the socialistic movement has made the meaning of the ultimate more manifest than has Christian conservatism. IH 277: Only he who experiences in the impotence of being the transcendent power which supports being, only he who in the ambiguity of historical meaning experiences the transcendent meaning toward which history is directed, has the certainty of transcendence; in religious terminology, of eternal life.

4. Fulfillment and Decision

IH 278: Eschatology is the theoretical expression of the Christian belief that in every historical event in past and future there is a relationship to an ultimate fulfillment, which lends meaning to relative and conditioned fulfillment. IH 279: History, since it depends on freedom, implies decision... [T]he ultimate is the unconditioned decision intended in every ambiguous decision in history and the unconditioned fulfillment intended in every ambiguous fulfillment in history. And both qualities of the ultimate belong together: no fulfillment without decision, since freedom is the presupposition of history; and no decision in which fulfillment is not affirmed or denied, since meaning is the content of free decisions. IH 280: The Last Judgment is the transcendental meaning of every historical decision. Therefore the Gospel of John emphasizes that the judgment is going on in history, wherever the "light" becomes visible and is accepted or rejected.

IH 281: Outside of genuine eschatology stands the question of the individual after death... [N]either the doctrine of other realms of existence beyond our known world nor the will to merge in the ocean of life, directly touches upon the question of the ultimate... [I]t belongs to development and perhaps to history, but not to the fulfillment of history, to the ultimate.

5. History and Salvation

IH 282f: The struggle of pure powers in history is more meaning-defying than meaning-fulfilling; and the question always is, whether history is more than a series of such struggles. The answer to this question can be given by belief only by a belief which acknowledges the victory of meaning in history, or by a belief in salvation. Everyone who recognizes a meaning of history, recognizes salvation through history, for without salvation history would fall into the abyss of a demonic meaninglessness. IH 283f: All eschatological concepts become meaningless when they are deprived of their relationship to history... [T]he method of phenomenological intuition makes it impossible to lose the real basis of theological thought, human existence itself. IH 284: This method, which we have tried in order to find the meaning of those symbols through believing intuition of reality, is unusual. It uses neither the traditional theological terminology nor the concepts of empirical sciences such as, empirical psychology and history; it attempts to discover things directly without terminological prejudices.. [T]he present theological status demands that such attempts be made, although there be no guarantee of success. But without daring, even frustrated daring, the impasse of present theology cannot be resolved.

7

Chapter Seven

Theological Perspectives on Society and Political Life as Defined in "The Socialist Decision, and Political Expectations"

The Socialist Decision, and Political Expectations
Edition of Book:

Outline not available.

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Chapter Eight
Theological Interpretation of Technology as Defined in "The Spiritual Situation in Our Technical Society"

The Spiritual Situation in Our Technical Society
Edition of Book: Edited and Introduced by J. Mark Thomas, Mercer University Press, 1988

Part I: The Situation in Technical Society

Chapter 1: The World Situation

The Meaning of "World Situation"

SSOTS 3: To speak of a "world situation" is no longer… a matter of daring anticipation or utopian vision. Two world wars within a quarter century reveal that "world" as an historical reality has come into being. SSOTS 3: "World" in the historical sense connotes such an interrelation of all political groups constituting mankind that events occurring in one section have direct repercussions upon all other sections. [NOTE: Today, the term we use for that is the global society—a factor recognized by Tillich]

The Historical Development of the World Situation

SSOTS 4: The present world situation is the outcome—directly in the West and indirectly elsewhere—of the rise, the triumph, and the crisis of what we may term "bourgeois society."

THREE PHASES

SSOTS 4: In the first, the new society struggled to establish itself over the remnants of a disintegrating feudal society—the period of bourgeois revolutions. SSOTS 4: In the second, mainly through the creation of a world mechanism of production and exchange, the new society came to triumphant power—the period of victorious bourgeoisie. SSOTS 4: In the third, mankind struggles to regain control over the self-destructive forces loosed by a regnant industrial society—the present crisis in civilization. SSOTS 4: The disintegration and transformation of bourgeois society is the dynamic center of the present world situation.

The Period of Bourgeois Revolutions

SSOTS 4: The first period was marked by great political, economic, and cultural revolutions in Western Europe and America…The guiding principle of this revolutionary period was *belief in reason*. Reason did not mean the process of reasoning, but the power of truth and justice embodied in man as man. Man controlling nature and society was the ideal born in the humanistic theory of the Renaissance, ripened under the patronage of enlightened authoritarianism, and brought to fulfillment through the bourgeois revolutions. Reason was the very principle of humanity that gives man dignity and liberates him from the slaveries of religious and political absolutisms. SSOTS 4-5: …one presupposition was always present… It was the belief that the liberation of reason in every person would lead to the realization of a universal humanity and to a system of harmony between individuals and society… In the economic realm, it was believed that the welfare of all would be best served by the unrestrained pursuit by each individual of

his own economic interests… In the political realm, it was supposed that the political judgment of each citizen would lead automatically to right political decisions by the majority of citizens…In the international realm, the play of interest among the nations would result in a comparatively stable a balance of power between sovereign states. In the sphere of education, the essential rationality of human nature would produce, through free self-expression by each individual a harmonious community. In religion, personal interpretation of the Bible and individual religious experience would follow a sufficiently uniform course… Finally, this all-controlling idea found philosophic expression in various doctrines of preestablished harmony… SSOTS 5: The individual monad is a microcosm of the world. Ripening according to its own inner laws of logic, it develops in preestablished harmony with the whole being.

The Period of the Victorious Bourgeoisie

6 SSOTS: Men became units of working power. The profit of the few and the poverty of the many were driving forces of the system. 6-7 SSOTS: The movements of the mechanism of production and consumption were irrational and incalculable. So it became for the masses a dark and incomprehensible fate, determining their destiny, lifting them today to a higher standard of life than they had ever known, throwing them down tomorrow into utter misery and the abyss of chronic unemployment. The decisive feature of the period of victorious bourgeoisie *is the loss of control by human reason over man's historical existence.*

The Present Crisis in Civilization

7-8 SSOTS: Today the world stands in the third phase of modern history, though in varying degrees in different countries and continents… In the third period that determines our world situation, the foundation of bourgeois society has broken down: namely, the conviction of automatic harmony between individual interest and the general interest. It has become obvious that the principle was true only to a limited degree and under especially favorable circumstances. Its validity was dependent upon certain conditions—the continuing power of traditional values and institutions strong enough to counteract the disruptive consequences of the principle: the increasing strength of a liberal economy powerful enough to counteract the inner contradictions of the system through intensive and extensive expansion; the vestigial hold of feudal and absolutistic remnants powerful enough to allay the transmutation of all social life into a market-system. When these retarding and disguising factors disappeared, the principle of automatic harmony was revealed in all its patent insufficiency. Attempts to replace it by a planned economy began. "Rationalization" was invoked as a method of control over the "second nature." 8 SSOTS: Totalitarianism was the first step in this direction. One expression is the Fascist systems. They could achieve partial success because they understood the breakdown of the principle of automatic harmony and satisfied the demand for a planned organization of the life of the masses. In certain important respects, the Fascist systems mark an advance beyond bourgeois society… But the Fascist systems could not succeed ultimately because their basis was national, and thus they increased the disruption of mankind instead of uniting it according to the principle of reason…Absolutism returned, but without the social, cultural, and religious traditions that furnished solid foundations for the earlier absolute systems. DESTINY
8 SSOTS: The other radical expression of the trend toward a planned society is the Soviet system… And it achieved an even greater security for the masses. 8 SSOTS: Both seek to elevate technical reason to "planning reason"—the characteristic feature of the third period and the determining principle of our present world situation.

PLANNING REASON

SSOTS 9: The political and social conditions for reestablishing the status quo have been destroyed by the present world catastrophe. And faith in automatic harmony cannot be reestablished among the masses for whom it has meant oscillation between war, boom, depression, and war renewed through thirty years. We must go forward under the direction of planning reason toward an organization of society that avoids both totalitarian absolutism and liberal individualism.

THE THREE FACES OF LEVIATHAN

SSOTS 9: A biblical symbol may aid us in this attempt… Struggle against the Leviathan of late-medieval authoritarianism was the genius of the bourgeois revolutions. But the revolutionaries did not foresee that Leviathan was able to assume another face, no less formidable though disguised behind the mask of liberalism: the all-

embracing mechanism of capitalist economy… Since the First World War, the demonic face of this Leviathan has been unveiled. The battle against the destructive consequences of this mechanism has led to the totalitarian organization of national life, and the Leviathan appears again with a third face combining features of the first and second faces.

The World Situation Reflected in Cultural Life

SSOTS 10: The general character of the present world situation determines every aspect of mankind's existence. In each sphere of life, the underlying structure can be recognized as directly or indirectly controlling.
Changes in Personality Reflected in Portraiture SSOTS 10: Personality and community in their interdependence are the very substance and basis of all social structures. SSOTS 10: But in no realm did the disintegrative influence of bourgeois society become more obvious than in that of personality and community. The "rational" individual is separated from every other individual. Society replaces community; cooperation replaces unity in a common reality. SSOTS 10: We may take an illustration from art. The aesthetic realm always furnishes the most sensitive barometer of a spiritual climate. SSOTS 12: The principle of harmony between reason and nature had promised the harmonious development of personal life if only ecclesiastical and political restrictions were removed. It was supposed that each man's personal center would organize all bodily and mental functions in a meaningful unity. The ideal of personality as the actualization by each educated individual of all human possibilities displaced the ideal of participation by every man, whether educated or not, in a common spiritual reality that transcends him and yet at the same time gives him a personal center. In this fashion, the majority of human beings, since they could not share in the realization of the individualist goal, were excluded from significant participation in the ideal. There were consigned to remnants of religious tradition, or to education in technical reason and conventional morals. But even the privileged strata of society, the situation was not greatly different. Technical intelligence replaced humanistic reason. SSOTS 12: But man is fully rational only on the foundation of, and in interdependence with, nonrational factors. Therefore the predominance of technical reason evoked a reaction by the vital forces in man… They revolt against control by merely utilitarian reason. The conventional veil concealing the dynamic center of living man has been torn aside. *Elan vital* displaced the rational center of early humanism.

Changes in Structure of Communities

SSOTS 13: The development of the modern idea of personality ion its main stages has had its parallels in the structure of all communities, natural communities such as the family and historical communities such as the state.

STAGES

SSOTS 13: In the *first stage*, represented by the pictures of Giotto, every individual participates in a communal movement created by loyalty to a transcendent reality. It is an all-embracing community in which every individual, both peasant and prince, is borne forward by the same spiritual reality. SSOTS 13-14: In the *second period* of bourgeois society, not only a common spiritual ground but a common spiritual purpose was lost. In consequence, the different forms of community disintegrated. The family disintegrated into individuals, each of whom lives for himself in the service of the mechanism of society… The service of the mechanism of mass production is not a possible spiritual center for community. It separates individuals from one another in spiritual loneliness and competition. SSOTS 14: The dissolution of the family, of neighborhood, of personal cooperation is rapidly progressing.

EUROPEAN YOUTH MOVEMENTS

SSOTS 14: To be sure, individuals in these groups no longer felt isolated and lonely… These groups that now embrace the whole younger generation in Fascist and communist countries are "commanded" communities, logically a contradiction in terms, but in practice a very effective method for overcoming the feeling of solitude that was so prevalent in the second period, more effective than the invocation of solidarity in the labor movements of the nineteenth century. The new type of personality produced in these communities has its spiritual center completely beyond itself in the collectivity to which it belongs. SSOTS 15: Thus, in the third stage of the bourgeois development, the attempt has been made to reestablish community on the basis of antibourgeois doctrines through fighting groups fired by a fanatical will to a new order of life forged into the unity that always characterizes the fighting period of any revolutionary movement.

SSOTS 15: On the one hand, a great effort has been made to overcome the loneliness of the individual within an absolutely devoted community. On the other hand, the method employed in this attempt represents the most radical employment of mechanization in the service of the new idea.

Changes in Education

SSOTS 15: Prior to the modern period, a principle aim of education had been the induction of persons into the living community and tradition of the church… SSOTS 15: Humanistic education aimed to actualize humanity in each individual. World citizenship was the social goal and classical humanism the shaping tradition. Religion was recognized as one element in the development of the humanistic personality, but not its grouped or center. This idea had great power all through the *first period* of bourgeois society. SSOTS 16: But this humanistic ideal for education could not touch the masses. It requires favorable circumstances that society provides for only a few… SSOTS 16: In the second period… Vocational education for particular purposes increasingly replaced humanistic education for a perfect humanity. In subservience to the demands of a technical reason, so-called realistic education based on the natural and technical sciences step by step supplanted education through the humanities. SSOTS 16: For many, the main purpose of education became that degree of adjustment that prevents serious disturbance of the existing order by uncontrolled individual initiative or revolutionary group action. To be sure, this was often hidden to the educators as well as to those educated. SSOTS 17: Vacillation in educational method between the ideal of autonomy and adjustment has been brought to an end in the third period… In the totalitarian schemes, education became an introduction to a fighting, and eventually ruling group. Rational criticism is excluded. Knowledge for its own sake is discounted. Everything is related to the ultimate purpose of the groups. SSOTS 17-18: Vacillation Education for death, the demonic symbol created by National Socialism, expresses this final form of education in the service of Leviathan. Although there may be little danger that controlled education of this extreme type will prevail widely after the overthrow of Fascism, it must be recognized that standardized communication through radio, movies, press, and fashions tends to create standardized men who are all too susceptible to propaganda for old or new totalitarian purposes. SSOTS 18: The Christian answer to the education problem must be given in unity with the answer to the problems of personality and community… we must recognize not only the manifest church but also a "latent" or "potential" church existing everywhere and at all times.
SSOTS 18: Ideally, education should be introduction into this church, the interpretation of its meaning and the communication of its power. Such education would embrace humanistic, scientific, and technical elements. But it would provide meaning and cohesion for them all. SSOTS 18: The Christian answer to the present educational system must point men toward such a community as is sufficiently concrete and commanding to claim the hearts of individuals and masses and yet also sufficiently transcendent and universal to embrace all human ideals and possibilities.

The World Situation Reflected in the Economic, Political, and International Spheres

The Economic Realm

SSOTS 19: Chronic unemployment with its attendant misery and despair for large sections of the population, intolerable insecurity and fear for others, the dehumanizing effects of life bereft of meaning and hope for many—all these revealed the fundamental illness of the capitalist economy… A revolutionary situation emerged. SSOTS 19: The present phase of economic development is determined primarily by state interference with the self-destructive mechanisms of the capitalist economy. SSOTS 19: But state intervention was in most cases an ambiguous device: on the one hand, it saved the monopolistic system from complete collapse; on the other hand, it produced resentment in those who were saved by it because it limited their free use of economic power. State interference was a halfway measure that, in the long run, could not survive. SSOTS 20: The basic question for the present situation is: Shall mankind return to the monopolistic economy from which our present economic, political, and psychological disintegration has resulted? Or shall mankind go forward to a unified economy that is neither totalitarian nor a war expedient? If the former rulers are able to effect the firsts course against the demands of the masses for security, a reenactment of the history of recent decades leading to a final catastrophe can be forecast. On the other hand, if the masses are powerful enough to force their way forward against the vested strength of the traditional rulers, the question will arise as to how a rational organization of world economy can be developed without the creation of a mechanism as oppressive as the "second nature" created by capitalism. SSOTS 20: In summary, how can security and a decent standard of life for all be attained according to the infinite productive power of mankind, without the

complete mechanization and dehumanization of man? This is the question to which Christianity must seek to bring an answer.

CHRISTIANITY AS THE ANSWER

SSOTS 20-21: Christianity can insist that the virtually infinite productive capacities of mankind shall be used for the advantage of everyone, instead of being restricted and wasted by the profit interests of a controlling class and the struggle for power between different groups within that class. Christianity should reveal and destroy the vicious circle of production of means as ends, which in turn become means without any ultimate end. SSOTS 21: Christianity must support plans for economic reorganization that promise to overcome the antithesis of absolutism and individualism, even if such plans imply a revolutionary transformation of the present social structure and the liquidation of large vested interests.

Politics

SSOTS 21: Politics and economics cannot be separated. They are interdependent. Democracy was the weapon with which the fighting bourgeoisie conquered absolutism. It was, however, a limited democracy. SSOTS 21: Alongside these limitations on democratic procedure, there were important outlets for the rising pressure of the masses—in America, the frontier and the inexhaustible resources of a continent; in France, the dominance of the petty-bourgeoisie and an incomplete industrialization; in Germany, a rapidly rising standard of life; in Britain, the colonial empire and shrewd adjustment by the ruling classes to the needs of the hour. SSOTS 21-22: Today, the situation has changed, partly through dislocation in the factors that made effective democracy possible, partly under rising pressure from the masses who have become restive under the impact of recent political and economic catastrophes and demand full participation in democratic processes.

THREE MAIN EXPRESSION OF THE TREND TOWARD NEW FORMS OF POLITICAL LIFE

SSOTS 22: In one, a single party attempts to gain totalitarian control over the entire nation, abolishing any democratic check upon its use of power—the Fascist type. SSOTS 22: In the second, aristocratic and monopolistic elements seek to strengthen their control by undermining democratic methods and a democratic faith—the reactionary type. SSOTS 22: In the third, a democratically established bureaucracy achieve more and more independence and creates the tools for a planned reorganization of society; the New Deal is representative of this type. SSOTS 22: All these varied developments prove that the theory of liberalism has as limited possibilities in politics as in economics. It can work only under comparatively favorable conditions.

THE GREAT POLITICAL QUESTION

SSOTS 22-23: The great political question that emerges in the present situation is: Can we return to democratic institutions that have been partly abolished, by the development of democracy itself? Can we turn backward while facing the gigantic task of reconstructing a world in ruin with millions of human beings at the limit of a tolerable human existence? If it is not possible to go back, must we go forward to a centralized world bureaucracy? Would that not mean the end of democratic procedures everywhere? And would that, in turn, not involve the exclusion of the common people from the establishment of a world that is supposed to be their world?

DEMOCRACY

SSOTS 23: In seeking answers to these questions, a first requisite is to recognize the ambiguity of the term *democracy. Democracy as a constitutional procedure* for the establishment of government is a political form that embraces a great variety of methods. SSOTS 23: It must be considered as a means to an end but not as an end in itself. It can be employed as long as it works successfully and no longer. SSOTS 23: Democracy as a way of life that does justice to the dignity of every human being is the basic principle of political ethics. But it may be that democracy in the latter sense can be realized only by a limitation or transformation of democracy in the first sense. SSOTS 23: New methods are demanded in order to save "the democratic way of life" in the ethical and religious sense. Such methods must effect a planned organization of society that is neither Fascist or reactionary.

CHRISTIANITY

SSOTS 23: Christianity must not identify itself with any particular political form, whether feudalism or bureaucratic patriarchalism or democracy. SSOTS 23: Christianity must declare that, in the next period of history, those political forms are right that are able to produce and maintain a community in which chronic fear of a miserable and meaningless life for the masses is abolished, and in which every man participates creatively in the self-realization of the community, whether local, national, regional, or international.

International Relations

SSOTS 23-24: The present international situation, not less than the economic and political situations, is the definitive refutation of that principle. SSOTS 24: Today, world is a reality. This conflict between absolute national sovereignty and automatic harmony expressed through the balance of power has become manifest. The more internal and external extension by individual nations was blocked by world competition and the industrial development of backward and subject peoples, the sharper and more sanguine became international politics. SSOTS 25: Hate of the conquerors by the subjugated peoples is already leading to an increase of national fanaticism and self-reliance.

A THIRD WAY: FEDERATION

SSOTS 25: In still other quarters, there are efforts to find a "third way" in terms of "federation." To the latter Christianity may lend its support as it must support the third way in economics and domestic politics. But Christianity must raise the question: What is the realistic basis of federation? Without a common ground in the substance of social life, federation cannot survive. Such a unifying basis may be found in the first instance in the obvious economic interdependence of all the nations. Indeed, the problem of international relations is much more likely to be solved by this emphasis than by a direct attack upon national prejudices and loyalties, which may well be aggravated rather than allayed by the war. SSOTS 25: But beyond the undermining of absolute sovereignty through stressing the economic unity of mankind, Christianity must stress the necessity of a common spirit within each federation of nations.

The World Situation in the Intellectual Realm

From Philosophy to Natural Sciences

SSOTS 25: In the first period of modern history, the realm of knowledge and philosophy was the most important for discerning the deeper character of the age. Here belief in autonomous reason declared and justified itself to the mind of man. Reason was conceived as the organ of truth, in philosophy as well in psychology and sociology.

18th CENTURY

SSOTS 26: Thus reason in the eighteenth century was revolutionary reason. It was not interested in describing what is merely because it is, but because it supplies materials for the reconstruction of society in conformity to what is natural and reasonable.

19th CENTURY

SSOTS 26: The gargantuan mechanism of an industrial civilization was swelling to the height its power and bringing every aspect of thought as well as life under its sway, thus radically transforming the guiding principles of the human mind as well as the actual conditions of human existence. Reacting against the revolutionary rationalism of the eighteenth century, the spirit of the times became skeptical, positivistic, and conservative in every respect with the single exception of technical science. The natural sciences furnished the pattern for all knowledge, and also for practical life and religion. SSOTS 26: Statistics replaced norms. Material replaced nature. SSOTS 26: Rational truth was replaced by instincts and pragmatic beliefs. SSOTS 26-27: The general trend in the first two periods of the modern development is clearly reflected in men's attempts to interpret themselves. It is the story of man's estrangement from himself and of his efforts to return to himself. SSOTS 27: After he had divided human nature into two distinct realities after the manner of Descartes—the "thinking self" and the "extended self"—he detached

his thought from each of these realities and made each of them objects alongside other objects to be analyzed and subjected to general laws as he might analyze and classify a stone or an amoeba. SSOTS 27: Man had become a part of the abstract mechanism he himself had created for purposes of control. He had become a part of the machine into which he had transformed himself and his world in both theory and practice. In order to establish control of reality for mechanical ends, man had lost himself. This self-estrangement was the price he had to pay to modern science and economy. SSOTS 27: The tremendous success of natural and technical sciences doomed every theoretical protests against their universal applicability to futility.

The Aesthetic Realm

SSOTS 27: … it was in the field of the arts that the reaction from the dominance of a technical civilization and its consequences for personality first became evident. SSOTS 27-28: Aesthetic naturalism, like scientific naturalism, stared with the realm of objective reality. *Realism* was the depiction in word and color of a world under the domination of mechanism, the "second nature." But it revealed both the creation and the gulf between man and man in the prevailing society.

SSOTS 28: Thus naturalism retreated into the realm of the subjective, trying to describe the impression reality makes upon the sensual subject. Impressionism is subjective naturalism that uses objective reality, with all its distortions and horrors, as material for aesthetic intuition. It is a method of escape. SSOTS 28: Naturalism in its two forms was the great creative style of nineteenth-century art and literature. SSOTS 28: Idealism in art and philosophy was cultivated by the middle-class creators of the "second nature" as a veil over the naturalistic face of Leviathan. SSOTS 28: The development from the second the third period is revealed in the realm of art by expressionism and surrealism. It is worthy to note that the artists and writers of the early twentieth century showed an almost prophetic sensitivity to the catastrophes soon to come. They turned away from naturalism in both its forms, either in the more mystical manner of *expressionism* or in the more demonic-fantastic fashion of *surrealism*. *Expressionism* has been well characterized as the warning of the earthquake that was approaching. In surrealism, the mechanisms of bourgeois society are used and cut into fragments at the same time…

The Rise of Existentialism

SSOTS 29: Since the close of the nineteenth century, the breakdown of mechanistic naturalism in all fields of knowledge has become apparent. History, psychology, biology, physics, and even mathematics entered a period of crisis with respect to their true foundations, their interrelations, and their meaning of life. A unifying truth was sought, a truth not merely theoretical but also practical. Philosophy itself helped to prepare the new situation. SSOTS 29: Against the imperious reign of technical reason yielding the detached impersonal knowledge of mechanistic naturalism, there arose the demand for knowledge concerned with life in which the very existence of the knower himself is involved. "Existential truth" was the goal. A truth that concerns us as living, deciding men has a character quite different from the truth that reason, whether humanistic reason or technical reason, was supposed to provide. It is not general truth to be accepted by everyone on the basis of his rational nature. It cannot be gained by detached analysis and verifiable hypothesis. SSOTS 29: It is particular truth claiming universal validity on the basis of its adequacy to the concrete situation. SSOTS 29: Existential truth in its many forms has one common trait: it has no criterion beyond fruitfulness of life. The dismissal of reason as guide to truth is the surrender of any objective standard of truth. Consequently the only basis of decision between contradictory claims to represent concrete truth is a pragmatic test: the power of an "existential truth" to make itself universal, if need be by force. Thus political power could become the standard of possession of truth.

WHOSE LIFE?

SSOTS 29: Truth that concerns life, it was claimed, must originate in life. but, whose life? The "philosophies of existence" are as different from each other as the experiences out of which the various philosophers of existence interpret reality. SSOTS 29: It can be the ethical existence of the anxious and lonely individual concerned about eternity, as with Kierkegaard. It can be the revolutionary existence of the disinherited proletariat concerned about its future, as with Marx… SSOTS 29-30: In each of these definitions of existence, truth has a different content; but in each of them truth is a matter of fate and decision, not of detached observation or of ultimate rational principles. SSOTS 30: The issue of existential truth has arisen and cannot be silenced. But it is ambiguous. On the one hand, it represents a protest against the mechanism of production to which reason as a principle of truth has been surrendered. On the other hand, through existential truth the mechanism, the "second nature," is greatly

strengthened. For existential truth also surrenders reason and uses only technical rationality for its nonrational purposes. It dissolves the criterion of truth and with it the safeguard against irrational force. SSOTS 30: It is the issue of the right relation between empirical and existential knowledge. SSOTS 30: thus, in the third period of modern society, technical reason is employed to execute the commands of an existential decision above which there is no rational criterion. SSOTS 30-31: … the idea of truth is grounded in a particular type of human existence that claims to have discovered an existential truth that is at the same time universal.

ABUSES OF EXISTENTIAL THINKING

SSOTS 31: The abuses of existential thinking and the self-estranged position of reason demand an answer in which existential truth and ultimate truth are united. SSOTS 31: … early Christianity united, at least in principle, existential and rational truth. SSOTS 31: The present world situation puts an essentially parallel problem before Christianity. It must give essentially the same answer, though in different terms and with different intellectual tools. Above all, Christianity must seek to develop the church toward an inclusive reality that unites different existential interpretations s far as they are compatible with each other and with Christian principles.

Christianity and the World Situation

SSOTS 31-32: By the very nature of its message, it must seek to transcend every particular historical situation, and history demonstrates that the church has in fact succeeded always in maintaining some measure of in dependence.. Therefore, the role of Christianity today can be seen as one of both adaptation to, and transcendence over, the present world situation.

Destructive Effects of Modernity

SSOTS 32: Christianity, as it has been drawn into the destructive contradictions of the present stage of history, is itself a part of the problem. SSOTS 32: Through the pre-Reformation and Reformation attacks upon Catholic authoritarianism, religion paved the way for the autonomous national state and the independence of science, economics, and the arts. Religion liberated personality and community from hierarchical control. Above all, religion freed itself from ecclesiastical bondage. SSOTS 32: But in so doing, religion helped to create alongside itself a secular sphere that step by step invaded and mastered the religious sphere. Thus religion itself became secularized… SSOTS 32: Indeed from a religious perspective, expressionism may be interpreted as an attempt toward a new religious style and a new fusion of religion and art. SSOTS 32: Christianity cannot change this situation merely by ritual reforms, however useful they may be. A new unity of cult and art is necessary, and this can be effected only if the present separation of the secular realm from the religious realm is overcome. SSOTS 33: With the supremacy of autonomous reason, the transcendent center of personal life was destroyed and personality was broken into divergent elements, the unity of which was partially maintained by the continuing hold of traditional beliefs or by conventional and technical demands. With the religious sphere, personality fought a desperate struggle against dissolution.

FROM PASCAL…TO KIERKEGAARD… DOSTOEVSKI…

SSOTS 33: But, for the most part, theology did not follow these prophets because its effect was mainly one of negative resistance. In this attempt some present-day theology has returned to antiquated forms of orthodoxy and produced a fighting type of religious personality great its negations but weak in its affirmations. SSOTS 33: Religious community, prepared by the lay movements of the latter Middle Ages and carried to fulfillment by the Reformation and sectarianism, was another victim of the development.

NO RELIGIOUS COMMUNITY

SSOTS 33: And, since the rise of autonomous reason, there was not universally potent objectivity except the mechanical objectivity of a technical process. Therefore religious community was largely destroyed, as was religious personality, because a determining spiritual center was lacking. There was, and still is, a religiously colored society, but there is not true religious community. SSOTS 34: Oscillating between a doubtful objectivity and an unsubstantiated subjectivity, religious knowledge loses its authority. No longer does it express the presence in

every reality of the transcendent source of being and meaning; rather it deals with particular realities, the existence and nature of which are matters either of argument or of irrational belief.

SSOTS 34-35: Inasmuch as the influence of Western civilization has penetrated most sections of the world, religious faith has lost its power, and the danger of a naturalistic quasi-theology threatens all nations. The absence of a Christian theology able to express an ultimate reality and spiritual center in terms of religious belief has produced skepticism and cynicism regarding all questions of ultimate concern. SSOTS 35: Totalitarianism has sensed this situation and has formulated doctrines and symbols supposed to express an ultimate reality. It has tried to indoctrinate its followers with an "existential truth." But this ultimate is not truly ultimate because it does not transcend relative interests and concerns. It tries to invest a particular loyalty with unconditional validity. SSOTS 35: On the one hand, the totalitarian "theologies" reveal the final result of the discredit of genuine religious truth by technical rationality. On the other hand, they disclose the powerful desire to break through this situation to new ultimate beliefs and loyalties.

FATE OF THE CHURCHES

SSOTS 35: The fate of religious knowledge is symptomatic of the fate of the churches… the churches largely lack that power because they themselves have become instruments of state, nation, and economy… the churches largely surrendered their critical freedom. They tended to become agencies of either state or the ruling classes. Therefore they were unable to conquer the Leviathan of modern industry, or the liberal dissolution of community, or the nationalistic disruption of the world. SSOTS 35: Only prophetic individuals and revolutionary groups attacked the system as such, the official churches did not follow. SSOTS 35: Inevitably, the totalitarian movements put themselves in the place of the church…

Christian Acceptance and Transcendence of Reason

SSOTS 36: In many respects and to varying degrees, Christianity has transcended modern culture. It has attempted to preserve its authentic message despite all ecclesiastical and secular distortions. Christianity is not only a part of the contemporary world; it is also a protest against it and an effort to transform it by the power of Christian faith. SSOTS 36: First of all, it must be emphasized that Christianity has accepted the reign of reason not only as a factor in the secular world to which it must seek adjustment, but also as an agency for its own regeneration.

NEED FOR SELF CRITICISM

SSOTS 36: Thus reason has enabled Christian theology to face fresh questions and seek new answers in the light of contemporary insights and problems. Historical criticism of the Bible has liberated Christian truth from legendary, superstitious, and mythical elements in the historic tradition… The honest radicalism of this work of Christian self-criticism is something new in church history and brought values never before recognized or accepted.

THE ALTERNATIVES FOR CHRISTIANITY

SSOTS 37: The Christian message itself had to be borne through the high tide of technical rationality. This has been done in three principal alternative ways… SSOTS 37: The first is represented by *traditional theology* in either strictly orthodox and fundamentalist form or in the form of moderate adaptation to the new influences, adaptation of structure but not of matter. It is due to this type of Christian interpretation that the treasures of the past have been preserved… SSOTS 37: The second type is represented by the so-called school of mediation from Schleiermacher, Hegel, and Ritschl though liberal theology to certain current formulations of ecumenical theology… It is due to this type of Christian reinterpretation that theology has continued a living power in the church and the world. SSOTS 37: the third type is represented by Kierkegaard and his followers who, though themselves shaped by the modern world, are aware of the dangers of adaptation and mediation. The *dialectical approach* rejects otherworldliness through which the first type seeks to preserve the Christian tradition. It breaks the protecting shell to reveal the relevance of its content to our time. But it does not intercept this content through the ideas of our period; this it differs from the second type. Rather, it relates them to each other in radical criticism. In this sense, it is dialectical. SSOTS 38: Christian faith had to maintain true Christian life over against the demonic powers of the modern world…. *Pietism* in all its varieties has preserved the warmth, intensity, and creative power of personal relation to God…The *ethical* type, corresponding to the mediating school in theology, is the most influential in contemporary Christianity… In it personal religion and ethical concern are so joined that religion is measured by ethical fruits and the ethical life

receives its impulse from religion… The *paradoxical*…type transcends both the ethical and the pietistic types. It makes religion the measure of ethics, rather than the reverse, stressing the paradoxical character of all individual Christian existence, denied and affirmed by God at the same time. SSOTS 39: Through this resistance of Christianity, both theoretical and practical, against the complete domination of technical reason and technical economy over human life, the church has succeeded in maintaining an authentic spirituality and transcendence.

Guideposts for the Christian Answer

1. SSOTS 39: One thing is certain: The Christian message to the contemporary world will be a true, convincing, and transforming message only insofar as it is born out of the depths of our present world situation… The more a Christian group embraces elements from all these different aspects of the present world, the more adequately will it comprehend the true questions and formulate right answers. This means that the Christian church can speak authoritatively and effectively to our world today only as it is truly "ecumenical," that is, universal.

2. SSOTS 40: Next, the Christian answer must accept the modern development as an historic fact that cannot be evaded or reversed, and that, like every historic destiny, is ambiguous in its meaning and value… The Christian answer must be framed with full recognition that the gains of the bourgeois period must not be lost from the future of mankind.

3. SSOTS 40: Furthermore, the Christian message must be illumined by the insight that the tragic self-destruction of our present world is the result not simply of the particular contradictions bred by that world but also of the contradictions that characterize human life always. History shows that, over and over again, the achievements of man, as though by a logic of tragedy, turn against man himself… The authentic Christian message is never utopian, whether through belief in progress or through faith in revolution.

4. SSOTS 40: Again, Christianity does not give its answer in terms of religious escapism. Rather it affirms that the influences of divine grace are never absent from each historical situation.

5. SSOTS 40: Lastly, the Christian answer must be a the same time both theoretical and practical. It will have reality only if it is the answer in action as well as in interpretation…

Chapter 2: The Lost Dimension in Religion

SSOTS 41: [in America] Everywhere he finds symptoms of what one has called religious revival, or more modestly, the revival of interest in religion… the facts cannot be denied, but how should they be interpreted? It is my intention to show that these facts must be seen as expressions of the predicament of Western man in the second half of the twentieth century.

LOSS OF THE DIMENSION OF DEPTH

SSOTS 41-42: The decisive element in the predicament of Western man in our period is his loss of the dimension of depth… It means that man has lost an answer to the question: What is the meaning of life? Where do we come from, where do we go? What shall we do, what should we become in the short stretch between birth and death. SSOTS 42: Such questions are not answered or even asked if the "dimension of depth" is lost. And this is precisely what has happened to man in our period of history. He has lost the courage to ask questions with an infinite seriousness—as former generations did—and he has lost the courage to receive answers to questions, wherever they may come from.

Religion as Ultimate Concern

SSOTS 42: I suggest that we call the dimension of depth the religious dimension in man's nature. Being religious means asking passionately the question of the meaning of our existence and being willing to receive answers, even if the answers hurt… If we now turn to the concrete analysis of the religious situation of our time, it is obvious that our key must be the basic meaning of religion and not any particular religion, not even Christianity. What does this key disclose abut the predicament of man in our period?

The Loss of Ultimate Concern in Industrial Society

SSOTS 42: If we define religion as the state of being grasped by an infinite concern we must say: Man in our time has lost such infinite concern. And the resurgence of religion is nothing but a desperate and mostly futile attempt to regain what has been lost. SSOTS 43: The loss of the dimension of depth is caused by the relation of man to his world and to himself in our period, the period in which nature is being subjected scientifically and technically to control of man. SSOTS 43: A most expressive symbol of this attitude of going ahead in the horizontal dimension is the breaking through of the space that is controlled by the gravitational power of the earth into the world-space… In any case, the predominance of the horizontal dimension over the dimension of depth has been immensely increased by the opening up of the space beyond the space of the earth. SSOTS 43-44: Indeed our daily life… It runs ahead; every moment is filled with something that must be done or seen or said or planned. But no one can experience depth without stopping and becoming aware of himself. Only if he has moments in which he does not care about what come next can experience the meaning of this moment here and now and ask himself about the meaning of his life. As long as the preliminary, transitory concerns are not silenced, no matter how interesting and valuable and important they may be, the voice of the ultimate concern cannot be heard.

The Loss of Religious Symbols

SSOTS 44: If the dimension of depth is lost, the symbols in which life in this dimension has expressed itself must also disappear. SSOTS 44: The reason that the religious symbols become lost is not primarily scientific criticism, but it is a complete misunderstanding of their meaning; and only because of this misunderstanding was scientific critique able—and even justified—in attacking them. SSOTS 44: If the symbol of creation that points to the divine ground of everything is transferred to the horizontal plane, it becomes a story SSOTS 44-45: If the idea of god (and the symbols applied to him) that expresses man's ultimate concern is transferred to the horizontal plane, God becomes a being among others whose existence or nonexistence is a matter of inquiry.

The Loss of Self

SSOTS 45: When in this way man has deprived himself of the dimension of depth and the symbols expressing it, he then becomes a part of the horizontal plane. He loses his self and becomes a thing among things. SSOTS 45: But man has not ceased to be man. He resists this fate anxiously, desperately, courageously. He asks the question, for what? And he realizes that there is no answer. He becomes aware of the emptiness that is covered by the continuous movement ahead and the production of means for ends that become means again without an ultimate end. Without knowing what has happened to him, he feels that he has lost the meaning of life, the dimension of depth.

Expressions of the Loss of Depth in Art, Literature, and Philosophy

SSOTS 46: These places are the great art, literature, and, partly at least, the philosophy of our time. It is both the subject matter and the style of these creations that show the passionate and often tragic struggle abut the meaning of life in a period in which man has lost the dimension of depth. This art, literature, and philosophy is not religious in the narrower sense of the word; but it asks the religious question more radically and more profoundly than most directly religious expressions of our time. SSOTS 47: In contrast to this school, the existentialist philosophers have much to say about the problems of human existence. They bring into rational concepts what the writers and poets, the pointers and architects, are expressing in their particular material… Is it possible for our time to receive answers that are born out of our time?

Religious Answers That Confirm and Deny the Present Situation

SSOTS 48: In many cases the increase of church membership and interest in religious activities does not mean much more than the religious consecration of a state of things in which the religious dimension has been lost. It is the desire to participate in activities that are socially strongly approved and give a certain amount of internal external security. SSOTS 48: Is there an answer? There is always an answer, but the answer may not be available to us. We may be too deeply steeped in the predicament out of which the question arises to be able to answer it. SSOTS 48: The real answer to the question of how to regain the dimension of depth is not given by church attendance, nor by conversion or healing experiences. But it is given by the awareness that we have lost the decisive dimension of life, the dimension of depth, and that there is no easy way of getting it back. Such awareness is in itself a state of being

grasped by that which is symbolized in the term, dimension of depth. SSOTS 48: He who realizes that he is separated from the ultimate source of meaning shows by this realization that he is separated from separated but is also reunited. And this is just our situation. What we need without trying to cover it up by secular or religious ideologies.

Part II: The Structure and Meaning of Science and Technology

Chapter 3: The Logos and Mythos of Technology

SSOTS 51: Questioning the meaning of technology opens up perspectives on the world that in turn require interpretation. But the interpretation of meaning is only possible on the basis of a view of being. To comprehend the logos of technology, its essence, its characteristic forms of being, its relation to other forms of being, that is thus our first and most important task. It shall be taken up in two steps: first, through an analysis of the essence of the technical structure; second, through the systematic location of technology within other realms of meaning.

The Logos of Technology

SSOTS 52: And no area of reality can be named where there would be nothing technical to find. SSOTS 52: Nature cannot bring any new gestalt into existence without the use of new kinds of cunning, new kinds of technical forms. The riches of nature are not possible without the technical element. SSOTS 52: And nature acts cunningly, acts technically, when it allows all the highly developed organisms to become stunted in their growth in order to bring to completion one organ in one being.
SSOTS 52: That which is means is also end insofar as it belongs to a life form; and that which is end is also means, insofar as the whole carries the individual. SSOTS 52: … no other meaning than that of the purpose for which they were created; it creates the technical gestalt and therewith technology in the narrowest sense.

Developmental Technology

SSOTS 53: There is a kind of technology in which the spirit joins itself to a living gestalt—biological, spiritual, and social—not in order to destroy it and put it in the service of an alien purpose, but on the contrary, to protect if from destruction, to preserve it, and above all to develop it. We call this enormous domain of technical action "developmental technology." For a plant, for an animal, and for the human body it is cultivation, nourishment, healing, and it encompasses all areas from agriculture to medical science. Considering the spiritual gestalt, it is healing and unbringing, from psychotherapy to pedagogy.

Actualizing Technology

SSOTS 53: There is, however, a second grouping that we want to designate as "actualizing technology," which is small and yet of highest significance. It gives the spirit the possibility of coming into existence. In music it is the instrument, in the graphic arts the material, and in science and poetry the book, insofar as it is not only a means of communication but also an objectification of spirit that itself becomes transformed through this objectification. Here technology is directly interdependent with the spirit and gives it new forms of existence, as at present movies, with the help of a new technical practicality, area bout to create new art form.

Transforming Technology

SSOTS 54: It is transforming. It creates systems determined only by the purpose they are to serve and uses material that is completely foreign to this purpose. It does not develop, rather it destroys living nexuses…Transforming technology creates the technical structure. The following are the distinguishing characteristics of the logical structure: fundamental is the fact that it is a purposive structure and only as such does it have a technical existence

Technological Rationality

SSOTS 54-55: This unconditional purposiveness results in the unconditional rationality of the technological structure. And this rationality expresses itself on three sides, first and fundamentally toward the truly technical side: the complete purposiveness of the whole and of the parts as they relate to one another; the exclusion of everything superfluous…In the technical structure nature is raised beyond itself through the spirit, but nature is the means… the third side of the rationality is economic… whatever does not correspond to the law of the economics of consumption has no technological consummation.

Systematics of Technology

SSOTS 55: In any case, we need a systematics of technology. Science and life demand it in the same way.

TOOL AND MACHINE

SSOTS 55-56: Conceived completely from a technical perspective, technology could be built up out of the simplest technical structures such a wheel, a lever, a screw, a prop., et cetera. Between technology and the human being stands a third principle of construction that bases itself on the relation of the two and is therefore especially to be understood sociologically. On the one side are the fixed structures for integration with the earth's surface, thereby altering its image: a house, a garden, a pathway. On the other side are the structures for fashioning the earth's surface that fall into two groups according to the relationship to human beings: the tool and the machine. SSOTS 56: The tool, which has grown organically together with human beings, gives all the production with tools the character of a vital expression, a personal signature that gave to handicraft, while it was still a reality, its greatness, now long disappeared. SSOTS 56: And then there is the machine, the most characteristic and greatest creation of technology. The mechanical sets in where a tool can no longer be used by hand but attended and operated. Therein lies on the one side the detachment from the vital process that takes place in machines and on the other side a last remnant of connection. SSOTS 56: Through the machine's having an individual existence, technical production is independent of the vital productive power of human beings. In that way the machine becomes a symbol of unbounded possibility…. Limited only by the limits of raw materials and naturally stored up energies.

Technology and Science

SSOTS 57: Technology is the great, constantly convincing experiment for the truth of science on which it rests. And it is thereby at the same time a continuation of science… But the West since the Renaissance, since Leonardo, wants to shape existence, at first magically, then technically, and this is the pathos and its knowledge.

Technology and Art

SSOTS 57: The reflection of technology and art will be carried out in three steps. The inner beauty of the thoroughly engineered technical structure has already been discussed… The second step is the joining of technology and art. The most significant examples are architecture and clothing. SSOTS 58: And third: pure art. Is it purposeless? Certainly it is purposeless in the technical sense… let it be pointed out that instead of the irresponsible arts, free from purpose, we long for an art that is integrated into the context of life…

MACHINE IS NEUTRAL; TECHNOLOGY IS NEUTRAL

SSOTS 58: Within the machine sleeps neutral possibility. The economy awakens it to bad actuality. The possibility of the machine could also be awakened to good actuality. The machine is neutral. With this observation, almost everything with which technology has been reproached in terms of ravaging the spirit and society falls aside. Technology is neutral. It offers the means. SSOTS 59: Temptation is always present where possibilities arise. And our temptation is technical possibility. That we have fallen into temptation is expressed in the fact that we tolerate this economy that misuses technology.

The Mythos of Technology

SSOTS 59: We no longer have a mythos that expresses itself in symbols as past times had. We cannot determine a place for technology as they did. We can only contemplate the matter itself and interpret it and hope that in the interpretation something resonates from the hidden, symbol-less mythos that sustains our time and gives it meaning. SSOTS 59: All technology is not merely composition but also a domination of gestalts and through them a domination of nature. The words of the ancient myth, "subdue the earth," are fulfilled by technology, more fulfilled than magicians and fairy tale tellers ever dreamt. SSOTS 59-60: Through the domination of nature, human being is liberated from the mechanical function unworthy of every living being. The machine can take over what is purely mechanical, and nowadays it has already taken endless burdens from human shoulders. SSOTS 60: And technology can free one from the unrelenting stress of bodily pain… And technology can liberate from the bounds that space and time set to the human community…. And technology liberates from the sinister, the demonic in things, from their sancrosanctity, from the fear that hinders and oppresses the lives of the primitives… SSOTS 60: Whatever is technically formed is de-demonized. SSOTS 60: But of course, it is also emptied; it has lost something of its fullness of life. It is dominated, and therewith power has taken the place of the eros that binds being with being… SSOTS 60: Technology has transformed the world, and this transformed the world is our world, and no other. Upon it we must build; and more than hitherto we must incorporate technology into the ultimate meaning of life, knowing well that if technology is godlike, if it is creative, if it is liberating, it is still also demonic, enslaving, and destructive. It is ambiguous, as is everything that is; not more ambiguous than pure spirit, not more ambiguous than nature, but as ambiguous as they are. SSOTS 60: It also—liberating technology—must be liberated. Its mythos must also flow into the great mythos of the groaning of all living creatures and the yearning for new being in which spirit and nature are reconciled.

Chapter 4: The Freedom of Science

The Concept of Free Science

SSOTS 61: "Free science" says no more than scientific science. Science is free or it is not at all. The freedom of science does not mean actual presuppositionlessness; there is no such thing. SSOTS 61: Rather the freedom of science means fundamental presuppositionalessnes, the right to call into question every presupposition that has come to be seen as unquestioned. The great advances of sciences are accomplished in this way. SSOTS 61: If this way is barred to science, if presuppositions are forced upon it that it may no longer call into question, then it ceases to be science. Because of this, a confessionally bound theology or a politically bound political science can certainly have scientific form, but they are not science. For them, science is a tool, not a principle… SSOTS 61: Science is liberal, or it isn't science. Illiberal science is "wooden iron"… Science, liberality, and humanity not only belong together, but are basically one and the same.

Science and Orthodoxy: Religious, Political, Intellectual

SSOTS 62: The question that is of pressing importance… To what extent can the great communities of religious and political nature allow for science? SSOTS 62: The official obeisance they all give to science does not prove that they really allow for it or that they all give to science does not prove they really allow for it or that they intend to allow for it as soon as they have achieved power. One cannot, on the one hand, hurl every thinkable invective at liberalism and, on the other hand, kowtow to science. SSOTS 62: The conflict begins with the choice of those who are supposed to do and teach science on behalf of the state. And this conflict does not first appear in dictatorships…all inquiry that are operative in science itself are making themselves felt in growing measure and are determining the selection, namely, of the candidates of the younger generation…
SSOTS 62: Even in the most ideal case this cannot be avoided… SSOTS 62-63: In the nineteenth century, amidst liberalism and idolization of science, bourgeois class interests succeeded in bringing about a very strictly political selection—mostly without the consciousness that the allegedly purely scientific evaluation was also determined by the ideology of classes and confessional instincts. SSOTS 63: The freedom of scientific research is only possible under the simultaneous condition of the freedom of scientific expression… A restriction of the freedom of scientific expression therefore also puts an end to science as such; of course, only then when the expression itself is science.

Science and Heteronomy

SSOTS 64: If one no longer believes in the value of the scientific perspective and scientific education for building society, then one would turn the universities into technical schools with prescribed, censored, and controlled presentation of material. There are very strong tendencies from the confessional as well as and particularly form the political side that are going in this direction.

Chapter 5: Participation and Knowledge Problems of an Ontology of Cognition

Basic Considerations

The Polarity of Individualization and Participation

SSOTS 64: … we must answer this question: How is it possible to ask about being at all? What is the structure of being that makes asking possible? The first, though incomplete, answer is: Being, insofar as it is an object of asking presupposes the subject-object structure of reality. Being, when we view it in the light of the question of being, of reality. Being, when we view it in the light of the question of being, exhibits the structural polarity of subject and object. But his polarity is the cognitive side of an all-embracing polarity—that of self and world. Asking is an activity of an ego-self; it is a process of going on in a world to which the ego-self belongs and to which it is related as "its world." This highly dialectical polarity includes other polar elements, of which individualization and participation are one pair. SSOTS 64-65: Individualization points to that which is self-centered, which, in other words, is particular. As self-centered it resists being merged into the universal. The degree to which something is self-centered determines its capacity to maintain its own identity in an infinite variety of relations. One of these relations is cognition. SSOTS 65: Participation literally means "taking part," but there is an ambiguity in the meaning of the word. It can mean "sharing," as in having shares in the meaning of the word. It can mean "sharing," as in having shares in the exercise, or it can mean "having in common," in the sense of the Platonic [Greek word] of the individual in the universal, or it can mean "becoming a part," as of a political movement. In all three cases participation points to an element of identity t=in that which is different or of a togetherness of that which is separated. SSOTS 65: … it is an identity that is in polar correlation with the most radical separation—that of self-relatedness. Knowledge, in common with all other kinds of participation, has the polar interdependence of identity and difference and this on the level of the most complete kind of separation, the separation of the self-centered ego-self from everything else.

The Tension between Separation and Participation in the Cognitive Act

SSOTS 65: … encounter has the connotation of coming from both sides, of meeting in a common situation, of participation in this situation by becoming a part of it. Cognition is such an encounter and such a participation in a common situation. Subject and object meet in the situation of knowledge Both are parts of the situation.

IMPORTANCE OF OPENNESS

SSOTS 66: But to be able to encounter cognitively, subject and object must be open for each other. The knower and the known must receive each other… Its presupposition is the potentiality of taking something into one's totality or of being taken into some other's totality. SSOTS 67: But knowledge is not only dependent on openness to encounter and participation. It also depends on separation, self-containment, and detachment. If this were not the case, the structure of that which is known would be invaded and destroyed by the dynamics of the knower. SSOTS 67: There is no knowledge where there is no separation. SSOTS 67: Man can have knowledge because he has a world and is, in this respect, separated from his environment. Environmental theories of man do not take into account that in order to have a theory, namely something that claims to be universally valid, man must have transcended his environment and have a world. A being that is environmentally determined cannot fulfill the conditions of knowledge that we have called self-containment and detachment. A being that is determined by its environment is not a complete self, and therefore it is incapable of free self-containment. Nor is it capable of complete detachment, for it is essentially a part of its environment. SSOTS 67-68: It is important to note that the scientific type of thought favors the side of separation, which the metaphysical side favors the side of participation. This leads to the question of whether the

different levels of the real in the cognitive encounter favor different relations between the element of participation and the element of separation… If subject and object are participants in the cognitive situation, the situation as a whole changes with the different forms of cognitive encounter. SSOTS 68: … If subject and object are participants in the cognitive situation, the situation as a whole changes with the different forms of cognitive encounter.

Cognitive Attitudes and Levels of Being

Participation, Detachment, and the Phenomenological Intuition
SSOTS 68: But there is an irreducible though indefinite minimum of structural presuppositions of every cognitive encounter that is a genuine subject matter of phenomenological research. The evidence of their presence is apparent in the necessity of applying them even in the act attacking their validity. I believe that the logical, categorical, and ontological principles, in short, everything that constitutes the structure of a cognitive encounter or, as previously formulated, the structure of asking questions, belong to his kind of being. SSOTS 68: In this respect, participation seems to be absolutely predominant over separation. The subject is a part of the process in which it is not only encounters the object, but also encounters its own encountering. The seeming lack of detachment has made the phenomenological intuition suspect.

Participation, Detachment, and Controlling Knowledge

SSOTS 69: Controlling knowledge is represented by the mathematical sciences and all other scientific endeavors insofar as they follow their method. The term controlling points to the ultimate connection between scientific discovery and technical application, a connection that reaches into the depths of the method itself, into analysis, experiment, and hypothesis… SSOTS 69: The question therefore is whether there is not [participation as well as separation in controlling knowledge. I find it at two points: The first,, already discussed, is the categorical structure that is present in every subject-object encounter. But there is another point of participation in scientific knowledge indicated by such terms as the *given*, *perception*, *information*, *vernehmen*, and its derivative *Vernuft*. In all of these the metaphor of "give and take" is used in order to describe the cognitive act. Knowing means taking in what is given through the senses; but it is taken in thoroughly, as what it really is.,. SSOTS 69: The phenomenon of scientific curiosity is profounder that the word curiosity seems to admit. It is the desire to participate in that which is real and which, by its reality, exerts an infinite attraction on the being who is able to encounter reality as reality. Participation in that which has the power of being the really Real gives fulfillment to him who participates. SSOTS 70: Scientific curiosity, the desire to know for the sake of knowing… points to the fact that there is an element of participation even at the scientific pole.

Participation and Understanding

SSOTS 70: The words used for the phenomena of understanding also demonstrate an awareness of the element of participation. Understanding itself uses the metaphor of "standing under" the object. SSOTS 70: Understanding is usually used to denote the physical and linguistic grasp of the meaning of a word or a sentence, or of a nonverbal expression.
SSOTS 70: but beyond this, two cognitive problems of understanding arise… first is the problem of empathy, the second the problem of interpretation. SSOTS 70: One of the consequences of the predominance of the principle of separation in modern theories of knowledge has been that man has tried to describe his understanding of others as an inference from his understanding of himself.

THE PRIMARY PHENOMENON OF UNDERSTANDING

SSOTS 70: Actually both the understanding of oneself and the understanding of others are secondary phenomena. The primary phenomenon is the understanding of the situation of encounter in which both oneself and others participate, but not as separated subject and object. SSOTS 70: Participation precedes objectification. If the state of objectification is reached, the other person may become an object of controlling knowledge… The communion of existential understanding, of understanding by participation, has been broken.

INSIGHT

SSOTS 70-71: In modern psychological terminology, empathetic participation in one's own being is often called "insight."
SSOTS 71: Insight is healing knowledge because it is the conscious participation in situations, processes, and strivings of present and past that have been covered, repressed, forgotten. Self-knowledge participates and becomes insight not in an externally remembered past, but an internally reactivated one. SSOTS 71: Insight can become a word for fanatical self-assurance, and understanding of the other person can become a matter of wishful thinking or romantic idealization. … SSOTS 71: This difficulty can be solved only by a description of the "right" participation. Here the cognitive criterion coincides with the ethical criterion: true knowledge of the other person is possible only to the degree in which the relation to him is neither blinding passion nor beautifying wish nor distorting hate but rather a criticizing and accepting [Greek word] that is detached and involved at the same time.

KNOWLEDGE AS VIRTUE

SSOTS 71: These statements about insight and participation may help to overcome a rather old misunderstanding of the Socratic doctrine that knowledge creates knowledge. If knowledge had to be understood in terms of controlling knowledge, the Socratic assertion would be absurd. But since knowledge means existential knowledge, namely one's cognitive participation in that which is essentially human, the Socratic assertion is true. For the act that produces such a participation is virtue itself and includes all other virtues.

INTERPRETIVE KNOWLEDGE

SSOTS 71: The syllable inter in interpretation points to the fact that one must be "between" in order to understand. One must participate in the spiritual process process that is expressed in a text. SSOTS 71: One can distinguish between philological and existential interpretations, but not by representing them as two different methods. They are the two poles in every genuine interpretation. SSOTS 72: Philological interpretation must follow the strictest hermeneutic rules. But it must always remember that it is meaningful only to the degree in which the creation of the past is taken to the present creativity of the interpreter or speaks more generally to the interpretative potentialities of the present. Again the polarity of separation and participation is effective. SSOTS 72: But the text is understood only if an encounter with the past has taken has taken place, if the past has become an integral part of the present in the interpreting mind, be it in terms of rejection or of acceptance..
SSOTS 72: Creative understanding transforms the past insofar as potential meanings implied in a text of the pasts become actual meanings in its present interpretation. Then the past with respect to its meaning has been changed.

Knowledge and Commitment

SSOTS 73: The last type of cognitive encounter to be considered is characterized by a definitive predominance of participation, namely, by a total, person-centered participation that one might call cognitive commitment. SSOTS 73: Symbolic for this kind of knowledge is the Greek word [Greek word] in its later development. In the New Testament period, it had three meanings mystical union, sexual intercourse, and a knowledge that is not [Greek word]. SSOTS 73: The cognitive commitment is… analogous to erotic and mystical surrender… SSOTS 73: However, the problem of cognitive commitment is much larger. It refers to everything that is called religious knowledge and to the methodological explanation of it that is called theology. SSOTS 73: The concept of participation is a necessary and effective tool for the understanding of the cognitive element in religion and its relation to the cognitive act generally. SSOTS 73: Participation within cognitive commitment means being grasped on a level of one's own reality and of reality generally that is not determined by the subject-object structure of finitude, but that underlies this structure. Commitment in this dimension does not mean the surrender of oneself s subject to an object, even the highest object, as popular theism demands. It means rather the participation of the whole personality in that which transcends objectivity as well as subjectivity. SSOTS 73-74: Religion has expressed this in innumerable symbols, all of which have in common the fact that they must be interpreted in negative as well as positive terms: they imply the negation of what they affirm and the affirmation of what they negate. This is a necessary consequence of the act of transcending the subject-object scheme in religious knowledge. SSOTS 74: But now the question must be answered: How is knowledge possible if its presupposition, the subject-object structure of reality, is transcended? What is left of the element of separation, objectivity, verification in this kind off encounter? SSOTS 74: The answer is that knowledge is an ontic relation and that, therefore, it is subject to the categories of

being, above all to time. It is the time difference between the moment of uniting participation and separating objectification that makes religious, and—in some degree—all knowledge possible. SSOTS 74: But it does mean that the moment is present in the cognitive moment and vice versa. SSOTS 74: Participation still includes moments of predominant participation, which I have called the perceptive moments, as well as moments of predominant separation, which I have called the cognitive moments. They alternate and establish in their totality a cognitive encounter. SSOTS 74: This is the situation in all realms, and it is the structure that makes religious knowledge possible. SSOTS 74: The point I want to make is this: the concept of cognitive participation removes the barrier between the different forms of cognitive encounter and, above all, it rolls up the iron curtain that now separates religious and controlling knowledge.

Part III: Science, Technology, Human Self-Interpretation

Chapter 6: How Has Science in the Last Century Changed Man's View of Himself?

77 TS: Referring first to the word *science*, I take to mean every cognitive approach to reality that is methodologically disciplined. This implies not only the natural and much of the social sciences, but also elements of history and philosophy. 77 TS: One asks, which man's view? I suggest all those who have been influenced directly in their view of man by the sciences themselves and all those who have been influenced indirectly in their view of man by the technical application of the sciences. This includes people in all social classes, nations and cultures; but it does not include all men, not even a majority. 78 TS: Classical Telos – Man's inner aim is the actualization of his potentialities and the conquest of those distortions of his nature that are caused by his bondage to error and passions. 78 TS: Transcendental Religious Telos – Man's inner aim is the elevation from the universe of finitude and guilt to the reunion with ultimate reality, the transcendent ground and abyss of everything that is. 79 TS: Scientific-Technical Telos – Man's inner aim is the active subjection and transformation of nature and man.

79 & 80 TS: Consequences of Scientific-Technical Telos – Subordination of all other functions of man's mind to calculating reason. All means are by definition means for an end. The production of tool's serves man's happiness; but happiness may accompany the fulfillment of a telos, but does not constitute it. The subjection of nature and man by man is a telos that negates a telos. 80 TS: If we look at the first hundred years, one could point to three important scientific events: the *theory of evolution*, the *rediscovery of the unconscious*, and *reductive behaviorism*. 80 TS: It [Darwin's theory of evolution] seemed to transform man into a meaningless product of a meaningless universe depriving him of the greatness and dignity that was presupposed in the religious as well as the humanistic view of man. The shock vanished when it became understood that the genesis of a being does not determine its character and that the evolutionary process is more adequate to the symbol of creation than casual interferences of a highest being in the process of life. 81 TS: The second change in the view of man happened in the last half century under the impact of the scientific rediscovery of the old philosophical concept of the unconscious [facilitated by Freud]…it was the discovery of the "ideological" character of conscious actions that made for the change in man's view of himself… 81-82 TS: It [reductionist behaviorism] is the temptation of science to transform everything encountered, including man, into an object that is nothing other than an object. And the more deprived a being is of subjectivity, namely, spontaneous reactions, the more precisely can it be analyzed. 82 TS: Novels such as *Brave New World* and *Big Brother* explore this problem and …shows that there is at least one point in which subjectivity cannot be annihilated, namely, in those who annihilate. Science cannot reduce into mere objects the bearers of science and its application. And this exception undercuts any view of man that is based on reductive behaviorism.

Chapter 7: The Decline and the Validity of the Idea of Progress

83 TS: The *idea of progress* (different from the *concept of progress*) is an interpretation of existence as a whole, which means first of all our own experience. Thus, it is a matter of decision. The *concept of progress* is an abstraction, and has become a symbol.

84 TS: The idea of this country (U.S.A.) is that it represents a new beginning in the history of mankind…Europe is endangered by its past and by all the curses coming from the past. America, on the other hand, is endangered by going ahead without looking back at the creative forces that have determined the whole of Western culture. 85 TS:

It [the idea of progress] involves the idea that God has elected a nation and, later on in Christianity, people from all over the world, that he had promised something related to the future, and that in spite of all resistance on the part of the people, he will fulfill his promise. The belief of the prophets that Yahweh, the God of Israel, will establish his heavenly rule of his kingdom over all the world is the primary basis of an interpretation of history as the place where the divine reveals itself in progress toward an end. 85 TS: Joachim de Fiore, a 12th century Italian abbot, stressed that there were 3 stages of history, the stage of the Father in the Old Testament, the stage of the Son (the last thousand years of church history), and the coming of a third stage of the Divine Spirit in which there will be no more church since everyone will be taught by the Spirit…there will be equality….no more marriage: history will have come to an end. 85 TS: The idea of the third stage was taken on by radical evangelicals in the time of the Reformation, which underlies most of this country's religion, and is seen in the idea of a revolutionary or progressivistic realization of the kingdom of God in Calvinism. It became the religious basis deep-rooted in every Western man [Whereas the religions of the east are of the past].

86 TS: [The transformed Stoicism of the Renaissance believed that] destiny gives the winds, but nevertheless, man directs destiny…It is a secularized idea of the third stage…But it was…also the social reality, the activities of bourgeois society at this time, such as the colonial extension of Europe in all directions…which has remained an element in the idea of progress up to the space exploration we are doing today; and technical extension—continuous progress in controlling nature and putting it into the service of man. 87 TS: Progress became in the nineteenth century not only a conscious doctrine but also an unconscious dogma. 88 TS: Today we need a new inquiry into the validity and the limits of the idea of progress. 88 TS: [General principle for the nonprogressive elements in reality and culture] …where there is freedom (the moral act) to contradict fulfillment, there the rule of progress is broken… 89 TS: There is no progress with respect to the moral act because there is no morality without free decisions, without the awareness of the power to turn one's centered self in the one or the other direction…Every newborn infant has, when it comes to a certain point of self-awareness, the possibility of stopping progress by contradicting fulfillment in man's essential nature. 92 TS: [After analyzing the idea of progress--linear vs. qualitative--in nature, in art, in philosophy, and in humanity.] On the one hand, Christianity claims that there is no possible progress beyond what is given in Jesus the Christ; on the other hand, there is great progress in world history in many respects—in knowledge as well as other areas. How shall we deal with this problem? 92. TS: I would say that we must replace the idea of progress by two other concepts: the concept of maturing, and the concept of "the decisive moment" (kairos)…in history we have two processes, not progress as a universal event, but the maturing of possibilities, the maturing of style…or the maturing in education of a human being: the maturing of potentialities and the kairoi, in history in which something new happens. 93 TS: Endless progress may be symbolized by running ahead indefinitely into an empty space. We will do that, but it is not the meaning of life; nor are better and better gadgets the meaning of life. 94 TS: There is in…great moments not total fulfillment but there is victory over a particular power of destruction, a victory over a demonic power that was creative and now has become destructive. This is a possibility, but don't expect that it *must* happen. 95-95 TS: If there is a new beginning, let us mature in it; if there is a new beginning in world history as we have it now in this country and beyond…let us follow it an develop to its maturity. But let us now look at history in the sense of progress that will be going on and finally come to an end that is wonderful and fulfilling. There is no such history.

Chapter 8: Expressions of Man's Self-Understanding in Philosophy and the Sciences

97 TS: The style of modern art and modern literature reveals something about the way in which man understands himself. 97 TS: On the one hand we observe that man disappears; the humanity of man is more and more extinguished, is cut into pieces, and finally he disappears completely. But at the same time we found in these artistic expressions that there is a protest against this disappearance of man, a protest that goes very deep in our time and tries to save man from becoming a piece of nature, or a thing, or a mere object, or from disappearing completely. 98 TS: A great artistic creation, the subject matter of which is the negativity of man's predicament, is both in it and above it. It is not only negative; it is also positive. 100 TS: Estrangement in knowledge: Every act of knowing has something in it that you all will see immediately if you think about it namely, the separation of the thinking subject from the object that the subject wants to know, the detachment of the knower from the known…All life processes have both detachment and participation. In all love—and the innermost part of life is love—there is both detachment and participation. 100-101 TS: …since one believes that science has transformed our whole world into a mass of moving objects that one can calculate and manage, something happened to man himself: man himself

became an object amongst the other objects…having lost himself in the world created by him because he has forgotten that this world *was* created by him. 101 TS: The second consequence of this loss of man in this world of objects was that the unity of man was lost. If he now asks the question "What is man?" then one answers: "He is a combination of atoms," or "He is a combination of processes of chemical kind," or "He is a biological phenomenon," or "He is a process of psychological movements," or "He is a product of the sociological environment"…But all these realms are discovered and objectified by man himself.

101-102 TS: And what above all is lost is the centered self that makes it possible for us to have language, to make tools, to make decisions, to deliberate, and even to come in conflict with ourselves—which no other being can. 102 TS: In the semantic and analytic philosophy of today, the whole of language is reduced to mathematical science that can be calculated. Man, in this way, in his knowing function, is made into something that equals a mechanical brain. But no mechanical brain ever has made another mechanical brain. 103 TS: But every language has not only logical meaning, it also has power expressing something of the person who speaks, of the encounter of the culture with the world, and this power is lost. Man is deprived of his language. 103 TS: Let me quote a word of Heidegger against it. For him language is the "house of being," as he says, being habitat, so to speak, in the human language. When it makes itself manifest it makes itself manifest through the word. And here one hears strains of both the oldest Greek thinkers and the Christian doctrine of the word…So the protest is expressed… 105 TS: What is developing today has been called "mass man," the man who wants security, who does not dare anymore, who does not want to be outstanding, who has no ambition to go the top, but who wants a twenty-five year contract in which his old age pension is guaranteed by the corporation for which he works. 106 TS: What existentialism tried to do was to fight against the faceless man, against the man without a countenance, without a face, without that which makes him man. In fighting, existentialism has to undergo all the same problems, al the same relapse that I have described in the sciences, and there is no safe way out.

Part IV: Dehumanization in Technical Society

Chapter 9: Thing and Self

113 TS: All the finite world has the character that it is a totality of objects at which subjects are looking. This is the universal character of everything. Therefore, everything can become an object for somebody, perhaps for something. In this moment, I am an object for you (you look at me), and you for me (I look at you). But there is a difference. This fact does not mean that I transform you into mere objects. 113 TS: But now let me make a statement that is the innermost center of my whole philosophy of the universe and of life: although everything in the world can become a logical object, nothing in nature, not even an atom, is only or merely an existential object. Everything in nature shows resistance against becoming a mere object. But there is a power that maybe able to transform it into an object that is only an object, into an existential object [a thing]. This power is man. 113 TS: There are not things in nature that are merely things. Man alone can make things that are nothing else. He can make them out of what is given in nature: inorganic, organic structures, and even man…in nature itself there is nothing without centeredness…[therefore] there is not only thinghood. 114 TS: Everything in nature resists the fate of losing its centeredness. It wants to maintain its centeredness. And in man's forces are needs to destroy the centeredness of the microcosmic realities. But man is able to do so. 115 TS: …the word *spiritual*…must be written with a small *s* and means the creative functions of man's spiritual character. If you prefer to use the words *mind* or *mental*, as many in English-speaking countries do, then do so. I prefer the classical word *spiritual*, which we have in all old languages…Only in English is it written always with a capital *S,* and means something religious and therefore cannot be used anymore for the description of man. 115 TS: I believe all doctrines of man that do not take into consideration the reality of nature as a whole, of the universe as a whole, are not able to say something meaningful about man in his unique form of centeredness. Only on the basis of the universal character of reality—to be centered—will centeredness be understood. 115 TS: In the moment in which we use the metaphor of "dimension" and not the metaphor of "level," or "stratum," we can say that all dimensions are present in man. In the organic, the spiritual is present. In the spiritual, the inorganic is present, and both in the organic. I could say with most of the progressive biologists and neurologists that man's spiritual dimension is present in every cell of his body.

116 TS: Language alone makes man a completely centered self, and language alone gives man the possibility to transform parts of the nature that he encounters into things…The first function of language is the *connotative*, pointing to something universal. 117 TS: The other side of language is the communicative function and here again

language creates the self, the subjectivity, the centered self. No self would exist at all if we were not continuously encountering other selves. 118 TS: Only man is able to have tools as tools…Making tools is like language, an act of freedom from the immediately given, and therefore tool and language, language power and technical power, belong together. 119-120 TS: A mass society is a unity of human individuals kept together by some forms of social cohesion, driven by laws of movement whereby the individual character of the particles is irrelevant for the movement itself...[such as] the call "fire" in the theatre…or the gang reaction in a school class, or hate reactions in the outbreak of war, or fear reactions against nonconformism or against the real or imagined enemy. 120 TS: The movements of the individuals in our society, insofar as it is a mass society, determine the behavior of the individual more than his spontaneous reaction. He is being pressed into a particle of the whole. 121 TS: Without an ultimate center of meaning and being, no finite center can resist the destructive power that comes from that which self itself has created, namely, the world of things in theory and practice. If you call this "religion" all right. But the reality itself is that towards which all religion aims, namely, to have symbols in which the individual self in its finitude, in its greatness, and in its situation of being tremendously in danger is rooted ultimately, even if it is not rooted in space and time any longer.

Chapter 10: The Person in a Technical Society

123 TS: …Existentialism…rebels in the name of personality against the depersonalizing forces of technical society…This history, going on since the middle of the nineteenth century, has determined the fate of the twentieth century in all spheres of human existence. 123-124 TS: …Kierkegaard…the instigator of Existentialism: …to resist a world in which everything was transformed into a thing, a means, an object of scientific calculation, psychological and political management. Kierkegaard saw that, in spite of many romantic elements in Hegel and in spite of his attempt to subject all reality to a system of logical forms; the existing individual was swallowed; the deciding personality was eliminated. Kierkegaard's metaphor of the "leap"…is the mirror of the realities of the modern world. 124 TS: The leap liberates, but does it not enslave again? 124-125 TS: The power of technical society is manifest in this conflict between rational necessity and the leap of freedom. The person is lost if rational necessity prevails. He tried to save himself by the leap that, however, leads to new forms of servitude, natural or supranatural ones. 125-126 TS: While Hegel provided the idealistic mirror of technical society, Marx gave it realistic description…Marx saw much more clearly than Kierkegaard that it is not a system of thought but the reality of modern society that is responsible for the reduction of the person to a commodity…Marx did not think it is the technical method of production as such that destroys personal freedom, but that the social structure of the class society is responsible for it…He did not believe that the "person" in the proletariat was extinguished to such a degree that political appeals would be meaningless…but how can one break away from it (this society)?

126 TS: Two reactions to attempts at freedom: … "the free world," namely, the attempt to save the person within the frame of the bourgeois-capitalistic society by methods of reforms. The other is the reaction by what is called today Communism, namely, the attempt to save the person in a future state of history by removing in the present those personal elements that might endanger the future. 127 TS: It was in the name of life that Nietzsche fought against the "nihilism" of the technical culture. He…saw more sharply than Kierkegaard and Marx the deepest roots of the dehumanizing and depersonalizing implications of modern society…Man becomes, according to Nietzsche, a cog in the al embracing machine of production and consumption. This self, whose center is the will to realize it has nothing to will any more, and, therefore, it wills the "nothing." …Only a new beginning of the will that wills itself can save life from a complete disintegration…Only a small group of people are the bearers of this new beginning, persons acting in the sense of heroic self-affirmation. They are the saviors of personal existence, through whom the power of life will reappear. 129 TS: By surrendering all norms they deliver the person to the contingencies of the situation; they depersonalize him. 129 TS: Much more successful in saving the person from the dehumanizing power of technical society seems to be the third ally in the fight for genuine life, the depth psychology, especially in its latest development in which all emphasis is put on the analysis and synthesis of the personal life. "Personality" has become the central concept of the post-Freudian psycho-therapeutic development. The analytic attempt to liberate the unconscious from the repressions forced upon it by the society, to liberate the ego from the authoritarian representatives of the superego, to liberate the person from the compulsive drives that subdue the personal center and eliminate its power of making personal decisions—all this seems to be the way to the salvation of the person in the technical society. 130 TS: The one would say that psychotherapy is indeed a technique and works like every technique through adequate means toward a definite end. The end is the healing of pathological states of mind; the means are determined by their methodological adequacy to their end. If this answer is accepted, the psychoanalyst

no more saves the person than does the internist in bodily medicine. 130 TS: The opposite answer would say that within the psychotherapeutic method elements are present that transcend the mere technical sphere, above all a person-to-person relationship that may be saving for the patient as person. If this answer is accepted it means that the analyst implicitedly and indirectly exercises priestly functions…But then it is not psychotherapy as psychotherapy that saves the person, but the spiritual substances in which both the analyst and the patient participate…[Therefore] What is this saving power?

131 TS: The reason that the church and her message are unable to resist the progressive annihilation of the person within industrial society…is the unintended participation of the church in the essential structure of industrial society. Step by step, the church, including the way she has shaped and communicated her message, has been determined by the categories of life and thought that characterize the industrial society. 132 TS: One must transcend not only society but also that section in the society that is taken by churches, in order to see the situation in its threatening power. Only from "beyond" can industrial society and its dehumanizing forces be resisted and finally overcome. 134 TS: If one looks around at the methods that produce conformity one is astonished that still enough individual creativity is left even to produce these refined methods. One discovers that man's spiritual life has a tremendous power of resistance against a reduction to prescribed patterns of behavior. But one also sees that this resistance is in great danger of being worn down by the ways in which adjustment is forced upon them in the industrial society [Education, News, Advertisements]. 135 TS: To struggle for the right of the person under the conditions of technical society should not become a fight against the technical side of mass communications; it should not even become a fight against their adjusting power. The technical development is irreversible and adjustment is necessary in every society, especially in a mass society. The person as person can preserve himself only by a *partial nonparticipation* in the objectifying structures of technical society. 136 TS: Christian action must be as daring as that of the Existentialists in their analysis of the human situation generally and the present cultural and religious situation especially. It must be as conscious of the infinite complexity of the human soul as that of the depth psychologists, fully aware of the fact that religion is responsible as much for the complexities and conflicts of the mind as it can contribute to the solution of the conflicts. Christian action today must, like the philosophers of life, have the courage to join the rebellion of life against internal repression and external suppression—in spite of the risk of chaos. But in joining these allies, Christian action must show that it comes from a place of withdrawal where it has received a criterion and a power able to overcome the danger of losing the person while attempting to save him.

136-137 TS: Christian action today must preserve, in spite of political and social odds against it, the tradition of social criticism that runs from the enthusiasts of the Reformation period through the bourgeois revolutionaries of the eighteenth century to the social critics of the nineteenth century, of whom Marx was the most passionate, the most profound and the most dangerous. 137 TS: Christian action must point to the ultimate roots of personal being. It must show that man can maintain his nature and dignity as a person only by a personal encounter with the ground of everything personal. In this encounter, which is the living center of religion and which, against rational as well as mystical criticism has been defended by Christianity, the person is established. In showing this, Christian action shows also the place to which it withdraws from the technical society in order to attack this society…Only those who withdraw from action can receive the power to act…Christian action must find a way to save the person in technical society.

Chapter 11: Environment and the Individual

Text not available.

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Chapter Nine
Theological Perspectives on Illness, Health, and Healing as Defined in "The Meaning of Health"

The Meaning of Health: Essays in Existentialism, Psychoanalysis, and Religion

Edition of Book: Edited by Perry LeFevre for Exploration Press, Chicago, 1984

Overview:

The edited work *The Meaning of Health* is a collection of several essay from several original sources by Paul Tillich on the subjects listed in the subtitle of the book that also deal with Tillich's general insights on the topic of health and on the relationship between religion and health. These were collected by Dr. LeFevre in order to make them available in a more readily accessible format. This summary outlines Tillich's thoughts on the subject of health, religion, psychotherapy, and how these relate to existentialism as discussed in *The Meaning of Health* (TMH).

Consistent with Tillich's theological system, his ideas on health are based in his ontology. Man (humanity) is "finite freedom." Tillich defines freedom as the human ability to respond as a centered self to a stimulus with the whole self determining the response. But there are limits to the expression of human freedom. A person's destiny, such as the time, place, and economic conditions under which he or she is born limits freedom, thus making human freedom finite. The most significant aspect of our finite freedom is that as creatures we all must die. In our essential state, what Tillich calls "dreaming innocence," we potentially have total freedom. In actual existence, our freedom is finite, including the necessity of death. The awareness of our finitude, especially of the unavoidable eventuality of death, produces anxiety. The separation from our essential nature Tillich calls estrangement. The awareness of separation leads to feelings of self-alienation, or self-estrangement. To overcome our existential anxiety, the pain of self-estrangement, humans seek reconciliation—reconciliation with ourselves, with the world, and, religiously speaking, reunion with the source or ground of our essential being, God. Reconciliation is intimately related to healing, to making whole, to salvation. Ultimate healing is equated with salvation. In reality, healing is ambiguous, fragmentary, and anticipatory. Ultimate healing—salvation—connects one to the ground of being by being grasped by ultimate concern—faith. Humans are a "multi-dimensional unity" with each dimension affecting the health of the others. Fragmentary healing implies the possibility of being healthy in some dimensions but not healthy in others. The three traditional ways of healing are religious (spiritual) healing, magic (psychic) healing, and bodily (natural) healing. Each of these ways is distinct, but related to the others. "Faith-healing" is not religious healing, but a form of "magical" suggestion to influence a person through the subconscious. Spiritual healing is an act of grace, of being accepted "in spite of" being unacceptable by having "fallen" away from the essential goodness of being. The basic nature of humanity is 1) essential goodness, 2) existential estrangement, 3) the desire and possibility of reconciliation which is the aim (*telos*) of humanity. The power of reconciliation-salvation-healing-wholeness is through being grasped by ultimate concern (faith) and participating in life in the New Being.

1. Estrangement and Reconciliation in Modern Thought
(1944, published in *Review of Religion*, 1948)

TMH 1: Modern man wants to be reconciled with himself, with humanity, with life as a whole. Modern man has a profound feeling of estrangement as self-alienation from his genuine and true being, of enmity within himself and

within his world, of separation from the ultimate source of being and meaning. Driven by the pain of such self-estrangement, he asks the question of reconciliation . . .

I: Estrangement and Self-Alienation

TMH 2:   Estrangement, in contrast to reconciliation, describes the disruption of an essential unity and consequently a destructive situation . . . [If the] subject and object of estrangement are identical, an intolerable situation arises; estrangement then becomes self-alienation . . . [S]elf-estrangement is the absolute threat, and reconciliation is the absolute demand, for a living unity. TMH 2-3: Man is estranged from himself if he is estranged from God, and God is estranged from himself if he is estranged from man.

II: Estrangement and Reconciliation in Life Universal—The Early Hegel

TMH 4: The principle of Hegel's philosophy is here from the very beginning "life estranged and reconciled."   The doors for him personally were religion and politics. Political absolutism and religious transcendentalism were the great expressions of the self-estranged life against which he was fighting. TMH 5-6: The young Hegel . . . writes on the reconciliation of life through love. He describes how life duplicates itself in love creating the other and reuniting him with itself. Transition from original unity through self-estrangement to reconciliation is the way of love . . . Love in this sense constitutes being. Being is synthesis, namely the synthesis of love . . . [W]e should not forget that even in the late Hegel the original vision is still alive, that thesis means life, antithesis law, tyranny, estrangement, and synthesis [is] love, community, reconciliation. TMH 6: The fear of the law is the fear of something strange, excluding and condemning oneself. Reconciliation is possible only if the law is understood as my fate, as the reaction of my own life against my violation of it. TMH 6-7: The eternal unity of the ground of life is the basis of all actual estrangement and reconciliation . . . Referring to the doctrine of atonement, Hegel writes: "God is dead, says a Lutheran hymn. This expresses the certainty that the human, finite, weak and negative is an element of the divine itself, that the negative is not outside God and does not prevent unity with God." TMH 7: (Contrary to the Hegelian view Tillich writes:) [This] is reconciliation without justification . . . For man, reconciliation is always a paradox. A matter of soaring between uncertainty and certainty, of venturing faith and unexpected grace. Estrangement as an existential state does not *imply* reconciliation. Reconciliation is, as Ritschl has expressed it, the result of the synthetic judgment of justification.

III: Estrangement and reconciliation in Knowledge—James

TMH 7: Hegel wrote: "Only through love is the power of the objective broken." "Object" is the cognitive expression of the self-estrangement of life . . . As long as this cognitive estrangement is not reconciled, there is no truth . . . knowledge is the event in which subject and object are reconciled. Truth is the fruit of reconciliation. TMH 8-9: (For William James, as a example of modern pragmatism, there is an "elevation and sometimes deification of experience, such that in experience,) [There is a] unity of subject and object [that is] the only concept of the Absolute [James] accepts. The Absolute is a 'pure' experience on an enormous scale, undifferentiated and undifferentiable into thought and thing . . . For James, the actual reconciliation of life, the unity of experience, lies in the future . . . Reconciliation is a matter of expectation, and of action on the basis of such expectation. Truth as the whole of experience is an anticipation. TMH 9-10: Theological criticism of the pragmatic idea of reconciliation in experience must point to the small emphasis given therein to the idea of estrangement, and to the lack of a description of *self*-estrangement . . . The rationally acting pragmatist feels himself reconciled, not in a universal sense, but in every moment of productive activity . . . He has little use for the symbol of the Cross, but much use for the Kingdom of God growing on earth. But in spite of this, like Hegel, he has recognized that truth presupposes reconciliation and that experience is reconciled reality and knowledge at the same time.

IV: Estrangement and Reconciliation in Society—The Early Marx

TMH 10: In [Marx] the experience of estrangement reached explosive power, and the demand for reconciliation reached revolutionary strength . . . Religion, according to Marx, is the sacred form of man's self-estrangement. But this sacred form is only a projection of the secular forms of his self-estrangement; religion is an expression of man who is not actually what he is essentially, what he ought to be. It is the *phantastic* realization of man's true nature, because man's true nature has not *actual* realization. TMH 10-11:   The principle of our industrial society is immanent struggle. The capitalist form of private property is the perfect example of man's self-estrangement . . . All

relations between man and man, also between man and nature, become relations in terms of commodities. Man himself becomes a commodity, a quantity of labor power, to be bought and sold. Everything becomes an object . . . In this society, reconciliation is demanded most effectively where estrangement and dehumanization are manifest without veil or ideological coverings—in the proletariat. The hope for this victory over self-estrangement, the faith in this reconciliation and the fight for it, have reconciled the masses within industrial society and re-established their humanity. In this way the social revolution has become one of the great symbols of reconciliation in modern thought. TMH 11-12: [In theological criticism of Marx, the] assumption of Marx that the point of complete dehumanization is the turning-point towards reconciliation cannot be verified . . . Only the human in man can react contrary to the unhuman. Those who fight successfully for reconciliation against estrangement must have experienced reconciliation with their estranged situation, as had the Jewish prophets and the revolutionary movements in Christianity. With respect to the Marxian idea of reconciliation, Christian theology must endorse Hegel's statement that life cannot be reconciled if it is not reconciled within itself. This insight created the Religious Socialist movement.

V: Estrangement and Reconciliation in Personality—Jung

TMH 12: Psychotherapeutic psychology is a result of radical experience . . . It is a method of dealing with self-estranged personality; it is a half medical, half priestly help, given to self-estranged individuals to liberate them from the mechanisms of self-hate and self-destruction, and to guide them towards genuine self-love and creative freedom in their relation to the world. TMH 14: Theological criticism of the doctrine of reconciliation through creative freedom must ask the question: What is the content of this freedom, what is the direction of this creativity? Is freedom only freedom *from* something? And if not, *for* what *is* freedom? *Is* reconciled creativity without criteria, and if not, where is there a definite criteria which does not establish a new law?

VI: Christian Theology and Ideas of Estrangement and Reconciliation

TMH 14-15: In all the ideas of reconciliation in modern thought some fundamental Christian ideas are presupposed. In all of them the essential unity of life is consciously or unconsciously assumed, even in pragmatic pluralism. Without this assumption of essential unity—a consequence of Hebrew-Christian belief in creation—no conception of reconciliation is possible . . . In all these conceptions a hidden Christology can be discovered, namely, the idea of reconciliation by some participating suffering which takes the estrangement of life, or society or personality upon itself. In all of them is visible a genuinely Christian fight against every kind of law as absolute and an acceptance of he power of grace in life, nature, and man . . . In all of them love is the reality of reconciliation. It is, in all cases, the kind of love which elevates both the loving and the loved, the knowing and the known, beyond themselves. It is the *agape* type of love. TMH 15: Christian theology must not appear as an intellectual, moral, or emotional law to the modern mind with its ideas of reconciliation. She must not come to them as a stranger who makes demands by divine authority, thus deepening the estrangement between them and herself. But she must come as one finding herself in the other, in re-uniting love . . . There are questions left in each of the ideas of estrangement and reconciliation, questions for which the Christian message is the ultimate answer. But again, this answer must not be superimposed on those who ask the questions. They must be won by it as the answer for which they are longing, the reconciling answer which is autonomous and theonomous together.

2. The Relation of Religion and Health: Historical Considerations and Theoretical Questions
(*Review of Religion*, 1946)

I: The Unity of Salvation and Healing as Presented in Religious Myth

TMH 16: The word "Religion" is not a religious word, but a term designating a special realm of human behavior, as seen from the point of the observer . . . Religion itself, however, does not talk about religion, but about God, the world, and the soul . . . [In discussing the relationship of religion and health], we must leave the outside view and identify ourselves with the inside view. We must replace "religion" by "salvation," and must ask: What is the place of health in the frame of the idea of salvation? In asking this question, we don not turn to the modern theological doctrines of salvation for the answer. They have mostly lost the original power of the idea of salvation, its cosmic meaning which includes nature, man as a whole, and society . . . But for biblical and early Christian thinking,

salvation is basically a cosmic event: the *world* is saved. TMH 17: When salvation has cosmic significance, healing is not only included in it, but *salvation can be described as the act of "cosmic healing*." The root word of "salvation" in many languages indicates this . . . *Saos, salvus, heil,* mean whole, not yet split, not disrupted, not disintegrated, and therefore healthy and sane . . . Salvation is basically and essentially healing, the re-establishment of a whole that was broken, disrupted, disintegrated . . . A symptom of the cosmic disorder is the enmity between different parts of nature and between man and nature. TMH 18: Not much citation is needed to prove that the idea of salvation, in the sense of making whole or healing, is applied to the social disruption of mankind as much as to the cosmic disintegration. The patriarchal power of men over woman, the division of languages, the cleavage between nomadic and agricultural forms of existence, the rise of world powers and tyrants, the national wars which become more and more destructive: all this is the state of society which needs the healer and the universally saving event. TMH 18: But most interesting and important for the relation—more exactly the identity—between healing and salvation is the mythological interpretation of the psychic disruptions in man . . . These disruptions are the effect of "demonic powers" which take "possession" of the soul . . .But this possession by forces of evil is not a natural event. It is the result of a divine curse which itself is the result of "sin," i.e., of an act of separation, of rebellion in which the responsible ego particiapates, and which involves guilt. *The cosmic disease is cosmic guilt.* No one is exempt from this guilt. A universal feeling is justified, and so is the feeling of guilt in connection with natural, social, bodily, and mental diseases. On the other hand, the universal character of disease and evil makes it impossible to derive them in a special case from a special act. All higher religions have fought against such calculating moralism with respect to disease and guilt: most significantly the Book of Job and the Fourth Gospel. TMH 18-20: The myths of salvation correspond strictly to the myths of cosmic disease . . . the disintegration of nature is overcome in salvation, the act of cosmic healing. A new earth, an everlasting spring . . . a renewal of paradise is envisioned . . . Bodily health is re-established . . . In the Gospel of Mark, Jesus is first of all, the healer, because the coming of the Kingdom of God implies the appearance of an irresistible healing power . . . This is the new aeon: bodily and social diseases are overcome, and death is conquered . . . To announce salvation is at hand and to heal is one and the same act . . . In the social realm the healers of the body-politic are called *soteres*, saviors. TMH 20: Salvation or cosmic healing is dependent upon victory over the demonic forces . . . Grace (another word for the Spirit of God) conquers "possession." Thus the healing of mental illness is the most crucial proof of salvation, although mental diseases are not separated off from bodily and social disease in the accounts. Healing in the sense of salvation includes the conquest of death . . . Salvation is the presence of Eternal Life, which is a state into which one "enters," or which one "inherits" and "takes in possession." TMH 20-21: Cosmic disease is cosmic guilt. Salvation, therefore, is the conquest of guilt and its cause, willful separation or sin. The decisive sign of the aspect of salvation is reconciliation, the re-establishment of a unity which was lost and transformed into enmity . . . [I]n Christianity, not god but man is won over, reconciled. The god offers himself as a sacrifice. He takes the negative upon himself, and asks men to accept his sacrifice. This acceptance is faith, which means an ecstatic self-transcending act in which man is reconciled with god and with himself. TMH 21: The guilt consequence of the unreconciled stage is conquered . . . At the same time the anxiety of death in the sense of unnatural exclusion of eternity is overcome. In this way the deepest implications of the cosmic disease in which man participates healed: guilt, anxiety, the fear of death. This is the function of reconciliation, to make whole the man who struggles against himself . . . Reconciliation in the center of the personality results in a reconciliation in all directions, and he who is reconciled is able to love. Salvation is the healing of the cosmic disease which prevents love. TMH 21-22: The savior is the healer. Jesus calls himself a physician. The power of saviors is based on their cosmic significance, that is, on the fact that they represent the whole which they are suppose to bring back to its lost wholeness. This implies that they are divine and cosmic figures . . . Yet saviors are also human, because in man the cosmos is untied and healed . . . Man is able to mediate between the different strata of reality, because they are all in him . . . At first the psychic realm is decisive, then body and mind became separated from the psychic ground and isolated over each other. When this separation takes place, myth is replaced by science, and the identity of salvation and healing is broken. Both of them lose their cosmic character, salvation becomes concerned with the individual soul, healing with the individual body. TMH 23: [A]s long as the idea of cosmic salvation or healing is accepted , bodily, mental, and spiritual healing are not separated. Secondly . . . healing in this mythological atmosphere, has not the character of a miracle in the rationalistic sense of the term, even though a god or messiah is the healer. [T]he presence of the cosmic power of salvation in special persons and acts, which are "signs" of its universal presence, is not the suspension of natural laws . . . Thirdly, how is the relation to be understood that myth declares between individual acts of salvation or healing and the cosmic act? I suggest that this relation be designated as a fragmentary, ambiguous, anticipatory realization of the cosmic wholeness. TMH 24: Healing as well as salvation are temporal and, at the same time, are eternal. Healing acquires the significance of the eternal, and salvation the actuality of the temporal. From this point of view, it becomes impossible for the physician to relegate salvation to the fantastic

realm of the eternal, and likewise impossible for the minister to deprive the physician's work, even when religion is not explicitly used in it, of its absolute seriousness.

II: Religious, Magic, and Natural Healing Distinguished

1. Their distinction and confusion in ancient and modern sources.

TMH 24: From earliest times to the present, three ways of healing are recognized in the source literature: religious or spiritual healing, magic or psychic healing, and bodily or natural healing. TMH 26-7: It cannot be denied that religious healing, in the strict sense of the word, was united with magical and natural healing everywhere in the ancient world . . . The physicians were the priests, or rather the priests were physicians, for the religious aspect did not preclude the use of drugs, medicinal springs, diet, and even surgery. But more important was the magical side, and this in pagan and Christian temple-resorts alike . . . But this is just the question, whether such magical healing can be called "faith-healing," instead of healing by suggestion, and whether it should not be sharply distinguished from religious healing as healing in a genuine state of faith. TMH 27-28: Empirical medicine slowly became independent and cut off from religion, while for a time the psychic realm was taken over by religion. At last after its very late liberation from religion, it was taken over by its liberator, empirical medicine, so that now a second liberation has become necessary.

2. The distinction between magic and religion, suggestion, and faith.

TMH 28-29: We make a sharp distinction between magic and religion. Magic is "a universal attitude toward the universe." It was primitive man's philosophy . . . Magic healing is in itself no more religious than physical healing; it is an art, a technique, presupposing a theory about the causes of illness. The essence of this theory of magic can be described as the *belief in a sympathetic interdependence of all parts of the universe* . . . The hidden qualities of things are their special powers in the whole of sympathetic interrelations . . . He who exercises magical power is able to impose his will on spirits, and especially upon unclean or evil spirits. Spirits are not egos, nor are they things in terms of physical reality. They are forces of a psychic character. TMH 30-31: Religion is not magic and magic is not religion. *Religion is he relation to something ultimate, unconditioned, transcendent* . . . It concerns the whole man, is person-centered and ethical. Stated in this way, the distinction between religion and magic is a clear and simple one. Magic is a special kind of interrelation between finite powers; religion is the human relation to the infinite power and value. Magic can be creative and destructive, while religion stands essentially against the destructive powers. Magic is the exercise of immanent power, religion is the subjection to the transcendent power. TMH 31: [This] distinction is permanently endangered from two sides. First, there is the necessity that the transcendent manifest itself concretely, and there upon, these concrete manifestations become for the religious imagination magic powers. And secondly, there is the natural desire of man to gain power over the divine, thus making it an object of magical practices. TMH 32: Examples of the second danger [include] the magical distortion of prayer, from a form of union with the Ultimate symbolized as divine will or divine ground, into a form of using higher powers for personal purposes. TMH 32: [W]hile the distinction between religion and magic is logically unambiguous, in reality there is always a certain ambiguity to be overcome . . . The tension between a religion of the word and a religion of the sacrament indicates a polarity in the nature of religion itself. TMH 33-34: A widespread interpretation of magic holds it to be true in principle in so far as it is based on "suggestion," perhaps including telepathy . . . A suggested idea is accepted with the help of the suggestive power of somebody. [T]he action of suggestion in any form of medical treatment can never be excluded . . . But beyond both of these forms of suggestion, the highest healing power is that of faith, because this involves the spiritual center of man . . . Faith is the state of being grasped by the Ultimate. Then we can say that healing in the spiritual or genuine religious sense is mediated by faith. And this act of being made whole in relation to the ultimate ground of being and meaning of our existence influences all sides of our personality in the direction of wholeness, psyche, mind, and body. But the term "faith-healing" becomes inappropriate for such an event.

3. A note on ecstasy.

TMH 34-35: The ancient physicians and medical philosophers took a keen interest in excessive emotions and their ambiguous character . . . There was and still is a fear today that psychoanalysis may make a man normal and insignificant. The problem is very important from the point of view of the relation between religion and health, because experience of the Ultimate essentially and necessarily has some ecstatic character. Thus the question arises

in what way is religion healthy and in what way not, and again what is the relation between creative and destructive ecstasy.

4. Concepts of nature and their implications.

TMH 36: Today the theory of *Gestalt* and the rediscovery of the psychic realm has deprived the quantitative-mechanistic definition of nature of its seemingly uncontested victory, [and] shows that nature has two faces, the one turned toward matter, the other toward the soul.

5. A note on psychotherapy and freedom.

TMH 37: In how far is the conscious center of the personality the resultant of unconscious factors, individual and collective, and in how far are these factors directed towards the unity of the personal center? . . . On the answer to this problem depends the attitude of the healer toward the amount of freedom he can presuppose and use in working for a new balance in the patient, and the further evaluation of moral and religious means as influencing neurotics.

III. Divergent Historical Trends Leading to a Basic Question

TMH 37: There is a trend, which appears in religion as well as healing, toward an idea and ideal of purity, and there is a different trend in both toward another idea and ideal of harmony . . . [The] conflict between these divergent trends will be discussed leading to the central problem of their theory of man, namely, whether [the human being] is a dynamic unity or a static composite.

1. The trend toward the idea of purity.

TMH 37-38: The demand to purity is effective on different levels . . . [but] in all these cases, the simple physical image of a foreign body intruding into the realm of the "whole" is presupposed: filth, infection, contagion, demonic influences, black magic, forbidden food, sexual or idolatrous pollution, and finally, "sin" as an objective, half-demonic reality. On the basis of this symbolism, healing and salvation take on the character of purification. All the various levels on which the idea of cleanliness appears can be found in the Persian-Jewish-Christian development . . . But the different levels may become independent, and when they do, distortions of the idea of cleanliness occur, some of them fateful. TMH 39: Although the relationship between the different levels of cleanliness is by no means that of simple interdependence, still less is it that of simple indifference. Healing and salvation, as well, are "states of cleanliness."

2. The trend toward harmony in religion and healing.

TMH 39: The implication of "uncleanliness" is that a disturbing factor has penetrated into the "whole" from outside, but equally plausible, and even more important, is the idea of disturbances in the "whole" itself. This presupposes that the "whole" is a harmony of contrasting forces. [Under the idea of harmony, the] task of medicine was to discover the types of deviation from the normal, harmonious structure, which is analogous to the harmony in music, sculpture, and personal ethos. This led to the identification of health and beauty . . . Paracelsus accepts the idea of "dynamic harmony" in his medical-religious world view . . . he saw the harmony of the body within the frame of the larger harmony of the cosmos, for the "Macrocosmos is often ill like the microcosmos." The physician must, therefore, know all the forces of life, in stones and metals, in plants and animals, in man individual and social, up to God and Satan. TMH 40: Shelling, the leading philosopher of [the Romantic] period, tried to describe the struggling forces in terms which have at the same time ontological, biological, and psychological character, following and rationalizing Paracelsus and Boehme, and uniting again the natural, the psychic, and the religious. The present day dynamic psychology of the unconscious belongs clearly to this line of thought, from which it borrows much conceptual material, especially the basic idea of illness as the disturbance of a dynamic balance by conflicting drives . . . [Zilbboorg] praises Freud as the discoverer of the *dynamic* power of the unconscious . . . [and] stresses the point that it is the *integration* of the drives, and not the abolishment of any of them, that brings about health. In Jung's system, the lack of balance between the unconscious and the conscious (or between the "id" and the "ego," to use Freudian terms) is enlarged to cosmic dimensions. TMH 41: Paracelsus was interested in the diseases of special social groups; so, too, the latest supporters of the principle of dynamic balance, especially in psychiatry, have seen this problem, and have emphasized the interdependence of the individual and the social

element in disease and healing. [Zilboorg stresses the need for outlets within society for repressed, forbidden drives, fearing that any society without such outlets would crumble under the weight of the power of undischarged drives.] TMH 41: In the religious sphere, the classical expression for wholeness is "the peace of God" which, according to St. Paul, exceeds all *nous* (rational understanding), and which is able to safeguard the heart (the center of personality) and the *noemata* (acts of rational understanding). The "peace of God" (or "peace of Christ") is the exact opposite of "man against himself." It is "man *reconciled*" and thereby re-established in his essential and created harmony. TMH 42: If we compare the idea of harmony with the idea of purity in its function for religion and medicine, we find that the trend toward divergence of the various realms in which cleanness is demanded has no analogy in the functioning of the idea of harmony. On the contrary, wherever the latter idea [harmony] is predominant, religious and medical healing are convergent . . . What was and is decisive is the question of whether man must be considered as a dynamic unity of diverse elements, or as a static composite of different parts. If the first alternative be accepted, religion, psychiatry, and medicine are united, though not identified; if the second be accepted, religion and medicine are separated, and psychiatry is swallowed up by one or the other.

3. Is man a dynamic unity or a static composite?

TMH 42-43: A few of Stefan Zwieg's sweeping statements may serve to pose the question: "The physician puts himself beside the priest, and very soon against him . . . Disease is no longer something which concerns the whole man, but something which hits one of his organs . . . The laboratory keeps the doctor from a practical insight into the personality of the patient; the hospital keeps him from a personal contact with the patient. The family doctor, who knew the human being is the sick person, and in whom a kind of union of priest and healer had survived, is speedily disappearing . . . The expert in every section of body and soul replaces him. But the more technical, scientific, and departmental medicine becomes, the more the people react against it. They mind it that the healer has become a scientist, they feel instinctively that disease is not localized but concerns the whole constitution, the body as well as psyche and spirit." [Stefan Zweig, *Die Heiling durch den Geist* (Leipzig, 1931), pp. 12ff.]

TMH 43-44: For the Greeks, healing was basically an *art* . . . [Citing Henry Sigerst, Tillich comments on how the medical art is less dependent on science than is often thought, even though today science is trying to squeeze the art out of medicine.] But even more, healing is not dependent on the physician (only a small proportion of the sick go to a physician); there is self-healing, medical folk-lore, and religious healing, all of which trespass upon the domain of medical science and art . . . In contradistinction to the lack of anatomy in Greek medicine, modern medicine is completely tied to anatomy . . . The victory of the anatomic ideal was decided by Descartes, with his elimination of the realm of the psychic for the sake of pure consciousness on the one hand, and pure extension on the other. The body, belonging to the realm of extension, became a machine of which the parts could be amended without affecting the whole. The mind, on the other hand, was the object of a psychology of consciousness, while the whole realm between was eliminated by an act of extreme philosophical radicalism. TMH 44: This indicates that the basic problem in the relation of religion and health is the "intermediate area," the psychic, including the unconscious, the "drives,"—that which is open to magic or psychotherapy. The whole doctrine of man is centered in this problem, and so is medical anthropology. It is especially the understanding of mental illness which demands an understanding of the middle area, and of the totality of the human personality. Mental illness has been considered either as a symptom of bodily illness, or of religious and moral depravity. In the first case, it was in the hands of the physicians; in the second, in the hands of priests, educators, and judges. The two solutions exhausted the possibilities: since the "soul" was not distinguished from the psyche, it could not become ill; if there was illness, it was bodily; if not, mental derangement must be regarded as the fall of the immortal soul. In no case could a *mental* illness be imagined.

TMH 44-46: But the situation was not really as simple as that. In spite of the moral character of mental illness (still effective in the popular attitude toward psychotics and neurotics), it is different from other forms of immorality: it has the character of "possession." This does not make it less but *more* punishable, but the method of dealing with it is different . . . The magic realm was occupied by religion, and exorcism became a main way of healing [mental illness] . . . The battle against mental disease had become an inner religious battle; the psychic and the spiritual were united, but both were separated from medicine. If the physician could not find a physical cause for mental disturbances, the patient was turned over to the clergy. TMH 46-47: Against both extremes, however, the principle of unity through a middle sphere was maintained and supported by a good deal of empirical evidence . . . It would be interesting to show how, in the beginning of the twentieth century, a general attack was made on Cartesian dualism, and largely succeeded . . . Since Freud's description of the role of the unconscious in mental diseases and neuroses,

the rediscovery of the intermediate sphere has proceeded with irresistible power . . . The generally acknowledged term designating the unity of man's being is "personality," and neurosis is a disturbance of the development of personality. [According to Jung, the] purpose of all healing is the "integration of personality." [According to Hiltner, recognizing "personality illness" and "personality disorders"] includes the demand that physicians and psychiatrists take an interest in "positive health" as well as in "absence of illness." . . . [According to Tillich,] The principle of unity has conquered the principle of division, but now we must ask: What is the structure of this unity, and what are its consequences for the relation of religion and health?

IV. The Basic Problem

TMH 47: What is the structural relation of the "middle sphere" of human nature, the "psychic" reality, to the spiritual and bodily realities? If this is answered (provisionally, of course, as in any scientific answer), the relations of the various ways of healing to each other can be derived from it. TMH 48: It may be said in a mythological symbol, that, psyche turns one face toward mind and another toward body, and that, in the same way, body turns one face toward psyche and another toward *physis*, while the mind turns one face toward psyche and another toward reason. This indicates that in body, as well as in mind, there is something intimately united with the psychic sphere, and something alien to it and only indirectly united with it. TMH 48: First . . . we must ask the question: What, in light of our model, is the nature of the bodily or the biological sphere—life in the sense of living beings? Is the life process merely a complex physico-chemical mechanism whose perfection and duration can be enhanced by physical and chemical repairs? Or are the physical and chemical structures used by a "plan" an "entelechy,' a "life principle?" . . . In the first case, bodily medicine alone would suffice; neither from the psychic nor from the mental side could healing influences be expected. In the second case, influencing and strengthening the living organism as a whole would direct the course of physico-chemical causality, and might produce healing effects . . . But the question is, what is this totality of causal chains which is "centered" or "directed" without the aid of an additional causality? . . . But however we describe this structure, the center is not omnipotent, and the body is turned with one face toward *physis*, the physico-chemical realm, open to its influences, in disorder, disintegration, and healing. This is the justification for the relative independence of purely medical methods and the "anatomic pattern" despite criticism from all kinds of "natural healing."

TMH 48-49: The second question refers to the relationship of the psychic element to the rational element in the nature of the mind. Reason, in the classical sense, is the system of categories, structures, and universals, which have practical and theoretical validity . . . In each of its acts the mind is related to the reasonable structure of reality, but in such a way that it drives beyond any special element, and even beyond the universe itself, toward the ultimate ground and meaning of the whole and the special form within it. This "driving beyond" in asking and receiving is what we mean by religion. TMH 50: There is something in the structure of the mind and reality which transcends itself, not toward another, higher realm, but toward a special qualification of both the prerational and rational elements, i.e., the spiritual. The spiritual is not a sphere outside the mind . . . The spiritual is a qualification of the mind, the Unconditioned is a dimension of the conditioned, and the Ultimate is the point of reference for every thing preliminary. All creations of the mind have such a spiritual element, in so far as they have an ultimate meaning and significance . . Spiritual healing is the depth-dimension of mental healing; it is potentially, if not actually present, whether it expresses itself in the seriousness and profundity of the psycho-therapeutic situation, or in explicit religious manifestations. However, it is also true that mental healing—and through it bodily haling—is a potential, though not always actual, consequence of spiritual healing, whether an intentional one, as in religious counseling, or unintentionally produced by preaching and liturgy.

TMH 50-51: And now we must introduce a great simplification of our model. We must say that the face of the psyche turns toward the body, and the face the body turns toward the psyche, constitute a common sphere; and that the face the psyche turns toward the mind, and the face the mind turns toward the psyche, also constitute a common sphere. The vital and the unconscious drives are the same, seen from two sides; and the prerational process of the mind and the conscious process of the psyche are the same . . . The unconscious becomes actually what it potentially is, and for which it strives, by reaching the state of consciousness, and the consciousness includes the potentialities driving within the unconscious as its vital reservoir. Potentiality is not actuality, but neither is it nothing; it is *potential*, power: the most destructive power, if it conquers the mental unity of consciousness after having been repressed; the most creative power, if it enters and widens the consciousness through union with the objective structures of reality. The success of this union determines the integration (or disintegration) of the personality; it decides between disease and health, and between destruction and salvation.

3. Psychotherapy and the Christian Interpretation of Human Nature
(*Review of Religion*, 1949)

TMH 53: Man must be considered under three aspects: first, under the aspect of his created goodness or original innocence; second, under the aspect of the distorted existential situation in which he finds himself actually; third, under the aspect of his rehabilitation through healing or saving power which he experiences in life or history.

I: TMH 53: The first aspect in which the Jewish-Christian tradition differs markedly from most non-Christian traditions is the idea that man and nature and "being as being" are good in their essential structure. The state of man from this aspect can be described as a state of "dreaming innocence." It is a state of untested and undecided goodness . . . and, therefore, a state which can be lost. It is . . . a state of mere potentiality and, therefore, not a state at all in terms of a period of the past. But it is something which everybody at every time experiences, the transition from innocence to guilt in his actual existence.   TMH 53-54: Man, like all creatures, is finite. But man is different from all creatures (as far as we know them) because he had the quality of freedom. We can define man in his most essential and most central structure as "finite freedom." . . . Man is anxious to use his freedom, to actualize his potentialities. He is afraid of losing their realization. On the other hand, he is inhibited against using his freedom by the dread of losing himself in this use. Everyone is driven, by the dread of remaining unfulfilled, towards transcending his dreaming innocence; but every is, at the same time, afraid of losing his innocence when he imagines the unknown realm of actuality and the dangers connected with it. Created goodness is not perfection, but possibility . . . This also refers to disease and death. Both are inescapably connect with finitude. The necessity of dying can be called the germ of disease in man which is dependent on his finitude . . . [T]hey can only be accepted on the basis of an undisrupted unity between man and the infinite ground and *telos* of his being—religiously speaking, God. This unity is given potentially in his dreaming innocence, actually (though only fragmentarily) in his state of healing and salvation.

II: TMH 54-56: Man actualizes his freedom. Everyone continuously loses his dreaming innocence . . . [H]e separates himself from his original and immediate unity with the infinite. He tries to become himself like God in magic knowledge and magic power . . . He ceases to accept his finitude, contingency, transitoriness, and with them his anxiety, solitude, and morality. Thus the dreaming innocence is lost, man contradicts his own created goodness, he falls under compulsions, self-destructive trends, and despair. This is what in symbolic language is called "the Fall" or original sin . . . The "Fall" is not an historical event; it is the permanent and universal transition form innocence to guilt in every human being. The fact that this transition is universal makes it tragic . . . In this situation the natural anxiety of finitude is transformed into the desperate anxiety of guilt . . . Disease splits natural and bodily wholeness, and the horror of death cannot be conquered by courage . . . [There is a] difference between tragic guilt and moral failure. Sin is the former, and only on the basis of "separation" do moral consequences appear. Sin in the moral sense is a consequence and not the basis of sin in the religious sense. Religious as well as psychiatric healing is dependent on the insight.

III: TMH 56: All religions pronounce a message that there is a healing power in reality. Healing or saving does not mean the removal of our finitude, on the contrary, it means its acceptance. We are healed as finite beings, not from finitude. But we are healed by being reunited with the infinite . . . [T]he first act in the process of reunion must come from the infinite towards the finite and not vice versa. The separation cannot be overcome from the side of the finite in its tragic separatedness . . . In Christianity, it takes an especially personalistic form: while in the state of innocence we accept ourselves as we are, including the marks of our finitude; in the state of guilt we can accept ourselves only in terms of an "in spite of." We can accept ourselves only as being accepted in spite of being unacceptable.TMH 56: The first step of healing is always that we realize our situation; the second, that, in spite of this situation, we accept ourselves as being accepted; and the third step, that on the basis of this reunion the splits and compulsions of our separated existence are dissolved. This is the description of the religious idea of justification by faith . . . But it must be emphasized that neither for religion nor for psychotherapy is self-acceptance an easy-going process of "forgiving and forgetting." . . . The function of all the doctrines of atonement is to overcome the justified guilt-feeling by a self-acceptance which, as the psychotherapist knows, is possible only by going through the depth of suffering (descent into Hell).

4. Anxiety Reducing Agencies in our Culture 1950

MH 62 "All its (religion) mythical and ritual symbols, all its devotional and ethical implications are concrete expressions of an ultimate concern…Negatively, it is the realization of the threat of nonbeing in finitude, guile and meaninglessness; positively it is the acceptance of the word which has an ultimate, unconditional, infinite power of resistance against nonbeing." MH 63 Once reason loses its godlike quality it no longer is of ultimate concern. MH 63-64 Existentialist philosophy = "an anthology of anxiety" MH 64 Psychotherapy's two limits are deals with individuals without changing cultural and social structures and cannot give the word which gives courage to face nonbeing. MH 64-65 Society tries to deal with anxiety through educational structures to give form to the formless. Economic and Political agencies try to reduce anxiety by they imply "a double threat, that of unemployment (lack of meaningfulness) and enforced labor. Thus, causes much of today's anxiety. (perhaps appropriate read for discussion the day after elections). Modern art as a way of reducing anxiety also produces it either by rejection of it or by being grasped so deeply by it that the vision of nonbeing overwhelms. MH 66-67 Christian symbols should reduce anxiety "Especially the symbols of providence, forgiveness and eternal life" but in the end when "the God who had become reason was more and more balance by the God who remains mystery" religion ceases to have the "right word" and thus another double anxiety is produced—those on the outside of the church (guilt about being outside) and those inside (often times ends in condemnation of those outside the group)—"Only religion as the substance and the ultimate basis of culture can create the courage which is capable of meeting man's fundamental anxiety." Tillich provides steps towards find the right word over nonbeing and anxiety 1) acknowledgment that human agencies do not have that power to ban chaos, 2) the agencies would understand that their attempts to reduce anxiety actually cause more anxiety, and 3) "the rediscovery of the right word which is able to ban chaos and anxiety" may be found just be asking the question.

5. David Roberts' Psychotherapy and a Christian View of Man, 1950

MH 69 Tillich looks at how Roberts' defines the static view of salvation (pattern without regard to individual needs=conflict, despair, cynicism, etc.) and contrasts that to a dynamic view of salvation, which "fights against the attempts to impose one method of salvation on everybody, although **salvation means always a union of divine and human love**." Tillich critiques that Roberts' argument on the relation between psychology and theology breaks down in practicality. Tillich raises the issue of a true theory being one that cannot breakdown, so what is a right theory? Tillich leaves the answer up in the air and uses Roberts' own answer that it will happen when theologians take a more active role in the healing ministry of the church. (70).

6. E. Fromm's Psychoanalysis and Religion 1951

MH 71 Fromm leans closer to Freud's theory of projection and away from Jung's theory of assumed identification of the religious with the unconscious. Tillich points out the confusing aspects of Freud's theory and brings out the importance of interpreting the symbolic expressions of purification in religion. Tillich argues the question for Jung is ontological "that which transcends the soul," in terms of "being itself" MH 72 Tillich takes Fromm's discussion of humanism and Christianity and points out that Fromm is critical of Calvin because it is about how man projects man's power into God and man is inaccessible to himself without God. "Humanistic religion liberates man from all of them and enables him to have genuine love" without relying on a being outside of the human self. Tillich asks the question "Is the distinction between authoritarian and humanistic religion valid?" He answers that Fromm accepts the rational and rejects the irrational authority, seeing heteronomy as bad. Thus, pointing out that much of theology is humanism. Fromm focuses on elements of the religious experience being focused on the "ultimate concern" and the oneness with the universe. Tillich validates Fromm's argument against "an heteronomous, supernaturalistic theism". The fight against idolatry makes theology and psychotherapy allies. MH 73 "Sin is separation from one's own essential being and its divine ground. Salvation is the healing of this split in the healing power of that which transcends man and gives him the courage to accept himself."

7. Human Nature Can Change 1952

This discourse is on the "problem of 'man changeable and unchangeable'." MH 73 The key questions that Tillich raises are "how deep do such changes go, how can a transitory and a permanent change be distinguished and how

can such changes be brought about?" MH 74 Tillich points out that human nature can only change if there is some part that is unchangeable since the unchangeable part is the measuring stick of change. So the question becomes "Which are the changeable and which are the unchangeable elements in that which makes man, man?" He goes on and discusses the issue of history and fallacy of the presupposition that history is unchangeable. He states that human nature "is that unity of freedom and destiny, of which we are aware in every moment in which we act as men…the unchangeable element in man is his freedom to change himself and his world." MH 76 Tillich concludes that healing does not mean changing the nature and depriving from freedom. It is taking the risk that finite freedom offers and addressing the "basic anxiety" over the finite end that gives a person the courage to say yes to life and that is being healed and saved.

8. Karen Horney: A Funeral Address-- 1953

MH 78 He lifts up the life Horney lead through listing "to the voices through which the eternal speaks." MH 79 He raises up who she was as "she herself, her being, her power to be, the well-founded balance of an abundance of striving and creative possibility." He echoes his themes of vitality, passion, and living in the eternal hope that is grounded in being. Tillich uses light imagery to show Horney's impact on those left behind and how she was a light to individuals and to the world. He refers to her light as that "passion and love." For him the healing power of love and insight works in the power of eternity. Tillich addresses the pain of loss and the courage to live in this touching sermon.

9. The Theological Significance of Existentialism and Psychoanalysis

MH 82 "A basic assertion to be made about the relationship of theology and psychoanalysis is that psychoanalysis belongs fundamentally to the whole existentialist movement of the 20th century, and that as a part of this movement it must be understood in its relationship to theology in the same way in which the relationship of existentialism generally must be understood." MH 83 Psychoanalysis and existentialism exist in "a relationship of mutual interpenetration." "The common toot of existentialism and psychoanalysis is the protest against the increasing power of the philosophy of consciousness in modern industrial society." Tillich provides the historical background of how the thoughts moved or progressed to where we are now. He briefly mentions the progression throughout the centuries and how each influences the other from Pascal to Descartes to Hegel, Schelling, Kierkegaard, Nietzsche, etc until the 20th century. He highlights Freud's rediscovery of the unconscious. MH 86 "The basic point is that both existentialism and depth psychology are interested in the description of man's existential predicament—in time and space, in finitude and estrangement—in contrast to man's essential nature, for if you speak of man's existential predicament as opposite to his essential nature, you must in some way presuppose and idea of his essential nature." The focus on estrangement and existence in time and space remains key for both. MH 87-88 The main difference is that existentialism speaks to the universal situation and depth psychology to the individual escaping the universal. Three Christian concepts that come to play in this discussion are God created everything as good (being as good), the universal fall, and the possibility of salvation. MH 89 Tillich connects these concepts to love—eros or agape or libido. MH 90 Heidegger falls into the same problems as Sartre in the way that there are no norms and yet there is a difference between authentic and unauthentic existence. MH 91 The teleological element or the question of healing enters the discussion at this point. The difference between acute illness and healing and psychosomatic illness and healing is discussed. MH 92-93 Theology addresses this issue by rediscovering the depth psychological material found in religious literature, the meaning of the word sin as being the "tragic estrangement, based on freedom and destiny in all human beings," never to be used in the plural, depth psychology helped theology to "rediscover the demonic structures that determine consciousness, to conquer moralism which is self-estrangement from the whole being. MH 93-94 Tillich criticizes the loss of confession and counseling in Protestantism. Systematic theology provides understanding that "religious symbols are answers to man's predicament in existence. Tillich concludes that the gifts that existentialists and analyst have given to theology are great. Theologians need to be aware that the other fields have provided ways of looking at the questions of existence and being.

10. E. Fromm's The Sane Society 1955

Tillich reviews Fromm's book where Fromm develops "an image of a future society in which the health of the whole supports the health of every individual." Fromm critiques western society as being unhealthy as "we are alienated from the true human nature." (96) Tillich finds Fromm's arguments interesting and agrees with Fromm's

doctrine of man. Tillich finds Fromm's only weakness to be that of creating a communitarian humanistic utopia. Tillich embraces the arguments and the questions raised about alienation in the 20th century.

11. Moralisms and Morality 1955

MH 102 "Ethics is a science, morals a reality." Tillich asks and discusses for central questions. MH 103 Moralisms Conditioned, Morality Unconditioned The word unconditional has become demonic in the sense of resistance. The unconditional often works towards an absolute. Kant argued that the unconditional character of the 'ought-to-be' as the moral commandment. Tillich criticizes Kant for "establishing a system of ethical forms without ethical contents." He argues that we need to resist falling into absolute skepticism and absolutism in respect to moralisms. MH 104-105 "The reason for the unconditional character of the moral imperative is that it puts our essential being as a demand against us. The moral imperative is not a strange law, imposed on us, but it is the law of our own being." Points to Nietzsche's ugliest man killing god…"Morality as the self-affirmation of one's essential being is unconditional." Tillich goes on to show that the contents of the moral "self-affirmation are conditioned, relative, dependent on the social and psychological constellation." Morality is absolute, but moralisms are relative. MH 106 He goes on to discuss the difference between the Protestant and the Catholic doctrine of the natural law—natural law as unchangeable (stagnant) where authority lies in the church and natural law as defined by ethical traditions and conventions (dynamic).

MH 106-110 Moralisms of Authority and Morality of Risk.

The issue here is authority which "has double meaning and a double function in the context of (moralisms and morality)."In a moral universe everyone "contributes in a unique way to the life of the whole." (108) This allows everyone to have some authority. Factual authority, established authority, absolute authority all come into play in this section. "The first and basic step is the assertion that man, as man, experiences something unconditional in terms of the unconditional character of the moral imperative, then recognizes the dependence goes on to another figure, until the identification of the media is demonic or neurotic. "Education and psychotherapy can, and must dissolve this kind of father image, but they cannot dissolve the element of the unconditional itself, for this essentially human. In this section Tillich uses the example of God as father and the way that this is propagated until it becomes an issue of placing a name on something that is unnamable (unconditional). MH 109 "True morality is a morality of risk. It is a morality which is based on the 'courage to be', the dynamic self-affirmation of man as man.

MH 110-112 Moralisms of Law and Morality of Grace.

Moral imperative places essential being against actual being, thus, it is not the true human situation since "man is estranged from his essential being and, therefore, the moral imperative appears as law to him: Moralism is legalism!" Tillich uses examples of "natural law" then moves on to law as punishment and reward where "law is not able to create its own fulfillment." The moral imperative is not always law but reality. "only if being precedes that which ought-to-be, can the ought to be be fulfilled. Thus, "Moralism necessarily ends up in the quest for grace" as grace unites overcoming guilt and overcoming estrangement. "forgiveness of sins" "entering into new being" Tillich argues that psychotherapy works on the same problems. "Psychotherapy can liberate from a special difficulty, religion shows to him who liberated and has to decide about the meaning and aim of his existence a final way." (112)

MH 112-115 Moralism of Just and Morality of Love

Moral commandments = basis for system of laws. "Justice is fulfilled in love. The moralisms of justice drive toward the morality of love. Then Tillich enters into the discussion on love being "the ground, the power and the aim of justice." Love once again is the answer as it transforms, participates, and becomes the source of grace. "Love is the solution of the problem: moralisms and morality."

12. Theology and Counseling
(*Journal of Pastoral Care*, 1956)

TMH 116: Theology and counseling are functions of the Church. Theology, in its doctrine of the Church, tries to give the theoretical foundations both of theology itself and of counseling. Counseling receives its theoretical foundation from theology, and sometimes it is not only in the receiving position but also the giving: The theologian needs counseling—personally and for his theological work.

The Implications of the Church's Theology

TMH 116-117: The Church can be described as the community of the New Being . . . Where there is *New* Being there must be *Old* Being, and the New Being must *do* something to the *Old* Being—not abolish it, but transform it, for the Old Being is the being of estrangement from what we are and life generally, essentially are. And what has to be done with this Old Being is reconciliation and transformation.

TMH 117: All functions of the Church have one side to which they belong to the Old Being, and they have another side according to which they proclaim and actualize the *New* Being. The church belongs to the state of universal estrangement, but the Church knows about the state, even its own involvement in it, and the Church embodies the *New* Being, Reconciled Being, *Re*united Being. We find this ambiguous situation, which characterizes the Church, in all its functions . . . But at the same time, we are supposed to bring something which has *judged and transformed* our own religious culture.

13. Is Psychotherapy a Religious Process?
(*Pastoral Psychology*, 1956)

TMH 124: [I]n reality the physician often is and always should be more than a mere physician. In the same way, the minister often is and always should be more than a mere minister. But this personal union does not mean a unity of functions . . . Existential anxiety is not always conscious but it is always present and produces the restlessness of the heart which can only, in special moments, be overcome, and is never without the power which Luther called "demonic attacks." Healing does not mean making perfect, but healing means a continually interrupted inner process of reunion with oneself.

14. Theology of Pastoral Care
from *Proceedings of the 5th National Conference on Clinical Pastoral Education*, 1958)

I. The Nature of Pastoral Care

TMH 125: When I hear the term pastoral care, I sometimes imagine myself to be in the situation of receiving pastoral care, and imagining this, I somehow feel humiliated. Someone else makes me an object of his care, but no one wants to become an object and, therefore, he resists such situations like pastoral care. *(Two things to remember to help remove this resistance to pastoral care.)* The first is the fact that care, including pastoral care, is universally human . . . The second more important reason is that care is essentially mutual: he who gives care also receives care.

II. The Aim of Pastoral Care

TMH 126: The aim of every care is the fulfillment of human potentialities. Helping means giving strength to overcome inhibitions and negatives which threaten to prevent fulfillment . . . Pastoral care is directed toward fulfillment in the dimension of the ultimate or eternal. The first aim, and in some sense the total aim, toward which we have to work in pastoral care is "acceptance": man must accept himself in all his negativities, but he can do this only if he acknowledges that he is accepted in spite of these negativities.

III. The Resources of Pastoral Care

TMH 128: The power which makes acceptance possible is the resource in all pastoral care. It must be effective in him who helps, and it must become effective in him who is helped. It can be real in everyone who is grasped by it, whether he is a church member or not, whether he is a physician or a minister, a psychotherapist or a counselor.

This presupposes that he who helps in pastoral care is being helped himself . . . This means the both the pastor and he counselee, the psychotherapist and the patient, are under the power of something which transcends both of them. One can call this power the new creature or the New Being . . . The power of the New Being of the divine Spirit, which alone makes successful pastoral care possible, transcends the personal existence of the counselor.

IV. The Attitude of Pastoral Care

TMH 129: The basic principle for the attitude of pastoral counseling is mutuality. The counselor must participate in the situation of the person needing care. This participation expresses itself not only in words of acceptance, but also in ways of communicating to the counselee the fact that the counselor was and is in the same situation. TMH 129: There are three levels of healing: The medical, the psychotherapeutic, and the religious. The three are distinguished, but not separated . . . Helping through pastoral care is not "faith-healing." Faith-healing has become a word for magic concentration on oneself or on others, or on God in order to produce healing effects . . . Pastoral care goes through the center of consciousness and not through magic influences on the unconscious . . . The divine Spirit works also through the unconscious, but it never leaves out the center of consciousness in which the act of faith happens. TMH 130: One of the things in pastoral care which is very important is the correct use of the religious language. We must be careful that people whom we want to help by pastoral care are not repelled, from the very beginning, by the words and symbols we use and which perhaps have lost any meaning for them.

15. Psychoanalysis, Existentialism, and Theology
(*Pastoral Psychology*, 1958)

TMH 132-133: It is a fact that psychoanalysis and existentialism have been connected with each other from the very beginning; they have mutually influenced each other in the most radical and profound ways . . . The relationship is not one of existing alongside each other; it is a relationship of mutual interpenetration . . . One can say that the common root is the protest against the increasing power of the philosophy of consciousness in modern industrial society . . . The history of industrial society, the end of which we are experiencing, represents the history of the victory of the philosophy of consciousness over the philosophy of the unconscious, irrational will. TMH 134: The basic point is that both existentialism and depth psychology are interested in the description of man's existential predicament—in time and space, in finitude and estrangement—in contrast to man's essential nature; for if you speak of man's existential predicament as opposite to his essential nature, you must in some way presuppose an idea of his essential nature . . . Existentialism as philosophy speaks of the universal human situation, which refers to everybody, healthy or sick. Depth psychology points to the ways in which people try to escape the situation by fleeing into neurosis and falling into psychosis. TMH 135-137: Let me say a few words about a few theological judgments concerning these two forms, depth psychology and existentialism, which are in reality one thing . . . In the Christian tradition there are three fundamental concepts. First . . . "Being as being is good." . . . The second statement is the universal fall—fall meaning the transition from this essential goodness into existential estrangement from oneself, which happens in every living being and in every time. Then the third, the possibility of salvation . . . which means "healed" or "whole," as opposed to disruptiveness. These three considerations of human nature are present in all genuine theological thinking . . . Freud in this respect has an unclearly ambiguous attitude, namely, he was not willing to distinguish between man's essential and existential nature . . . [Freud's] dismay about culture shows that he is very consistent in his negative judgments about man as existentially distorted. If you see man only form the point of view of existence and not from the point of view of essence, only from the point of view of estrangement and not from the point of view of essential goodness, then this consequence is unavoidable . . . Freud, like most great men, was not consistent. With respect to the healing process, he knew something about the healed man in the third form . . . and insofar as he was thus convinced of the possibility of healing, this contradicted profoundly his fundamental restriction to existential man . . . [E]ven the most radical existentialist, if he wants to say something, necessarily falls back to some essentialist statements, because without them he cannot even speak up. TMH 137: Now I come to the third element, namely, the teleological, the element of fulfillment, the question of healing. Here we have the difference between the healing of an acute illness and the healing of the existential presupposition of every disease and of every healthy existence . . . The existential structures cannot be healed by the most refined techniques. They are objects of salvation. The analyst can be an instrument of salvation as every friend, every parent, every child can be an instrument of salvation. But as analyst he cannot bring salvation by means of his medical methods, for this requires the healing of the center of the personality. TMH 138: [D]epth psychology has helped theology to re-discover the demonic structures that determine our consciousness and our

decisions . . . Existentialism and especially psychoanalysis and the whole philosophy of the unconscious have rediscovered the totality of the personality in which not only the conscious element are decisive. TMH 138: Moralism can be conquered to a great extent in Christian theology. The call for moralism was one of the great forms of self-estrangement of theology form its whole being. And it is indeed important to know that theology had to learn from the psychoanalytic method.

16. The Significance of Kurt Goldstein for Philosophy of Religion
(*Journal of Individual Psychology,* vol. 15, No. 1, May 1959)

TMH 140-143: Goldstein's concern is everything he has written is the nature of man . . . Goldstein's intensive dealing with the *nature of language*, both in its pathological and its normal manifestations, is a consequence of his doctrine of man and of his understanding of human freedom. Only he who can transcend the concrete situation can have universals; or more precisely, having universals is the way of being free from the concrete situation. And having universals is having language . . . According to him it is the "word" which creates the world . . . Goldstein approaches human nature as a biologist. But he is interested in *man in his totality*, and he defends the "total" character of the organism and its reactions against the attempts to explain it in terms of isolated parts and processes. Organism in his view, not only comprises those functions which normally are called biological or vital, but also those which usually are called mental or spiritual . . . Goldstein rejects the philosophical tradition which sees a gap between these two groups of functions, and which establishes them as independent parts of man, conflicting with each other . . . This "monastic" view of human nature and of the nature of life generally is extremely important for an understanding of religion . . . In the religious act every element and every function of the whole organism participates . . . But this monism does not exclude an acknowledgement of the powers of conflict and destruction in life processes . . . The source of these conflicts is not a duality of mind and body, or of spirituality and vitality, but it is the process of individualization . . . A consequence of the individualization of life is the *state of anxiety* in every individual . . . As an individual he must come to term with the world which threatens him. This can be done in two ways, either in the neurotic way of retiring from reality as a whole and anxiously defending a limited part of it, or in the creative way of "answering affirmatively the shock of existence." This, however, does not remove anxiety. On the contrary, the more original a human being is, the deeper is his anxiety; but if he can stand it, he has preserved his freedom and reached highest self-actualization . . . Philosophy of religion describes the symbols in which religion points to the ultimate source of the power to bear the unavoidable anxiety of life in the state of individualization.

17. The Impact of Pastoral Psychology on Theological Thought
(*Pastoral Psychology*, 1960)

TMH 144: [T]he most direct influence of pastoral psychology on systematic theology concerns the doctrine of man . . . And pastoral psychology, even using the insights of general psychology, deal with man both in his *essential* potentialities and his *existential* actualities. TMH 145: Present-day Protestantism has combined a basically Pelagian doctrine of man [emphasizing partial freedom of man in relation to God] . . . with a serious emphasis on morals, individual as well as social. The most conspicuous symbolic expression of this attitude is the idea of a progressive actualization of the Kingdom of God on earth by the "men of good will" (with the secret and sometimes open claim that the men of good will are "we" and those who belong to us). All these forms of open and hidden Pelagianism are undercut by contemporary psychology and the experience of everyone who does pastoral counseling . . . The only thing the helper can do is to mobilize the healing powers, the forces of grace which are still working in the counselee and which may be strengthened by the way the counselor accepts him without moral demands . . . Protestant theology had to rediscover its own tradition [from the early Reformation] about what man is and about what healing powers are through the impact of the psychology of the unconscious . . . The question now had to be: How can unconscious motivations be changed? And the answer was: By forces which enter the unconscious even if the entering door is consciousness. TMH 145-146: A presupposition for any answer to the question of healing in the sense of salvation is a reformulation of the idea of God . . . [N]o statement about God can be made which is not rooted in the correlation between man's self-awareness and the experience of the divine presence . . . One can say that psychotherapy has replaced the emphasis on the demanding yet remote God by an emphasis on his self-giving nearness. It is the modification of the image of the threatening father—which was so important in Freud's attack on religion—by elements of the image of the embracing and supporting mother . . . I would say that psychotherapy and the experiences of pastoral counseling have helped to reintroduce the female element, so conspicuously lacking in most Protestantism, into the idea of God. TMH 146-147: The impact of psychotherapy and the experiences of

pastoral counseling . . . have consequences for an understanding of the relation between God and man . . . The doctrine of acceptance, traditionally called the doctrine of "justification by grace through faith," is the central doctrine of Protestantism. The tremendous growth in mental disturbances on Protestant soil is at least partly caused by the legalistic [moralistic] distortion of the Protestant message . . . This awareness expressed itself in theological attempts to understand in a new way the good news of the Christian message, the doctrine of acceptance. The psychoanalytic pattern of a non-judging and non-directing acceptance of the mentally disturbed became the model for Christian counseling, and through counseling, for teaching, and through teaching, for theological inquiry. Present theology can say again that acceptance by God of him who is not able to accept himself is the center of the Christian message and the theological foundation of preaching and pastoral counseling. TMH 147: The other way in which theology reacted to the psychology of the unconscious was a new valuation of the religious symbol . . . The impact of symbols on the totality of the personal life gives them revealing as well as healing power . . . The Protestant emphasis on preaching, united with the humanist emphasis on teaching (*functions of reason*), emptied and reduced the realm of symbolic expressions. Liturgical and sacramental symbols lost their significance. The situation today is different: Sacramental thinking has gained strength, the great liturgical traditions are being rediscovered and introduced into the life of the churches, artistic and religious symbols are seen in convergence. [This is being done] as a "means of grace" in alliance with, not in subordination to, the word. The impact of the world of symbols on the unconscious is being recognized. TMH 148-149: The decisive test of the influence of psychotherapy on theological thought is the theological interpretation of salvation. Salvation of men—groups and individuals—is the ultimate aim of all divine activities in time and space . . . In this image of salvation the root of the word, *salvus* (being "healed and whole") is completely neglected. The tremendous importance which the healing stories have in the New Testament records is understandable only if one knows that the Kingdom of God was supposed to come as healing power on earth . . . But if we now say that the divine Spirit grasps the human spirit, raising it beyond itself and healing it through the creation of faith and love, the psychotherapist rightly asks: How is this event related to the facts I know about the psychosomatic disturbances of me patients? Answering this, the theologian must show how the creation of a centered self by the experience of the ultimate concern spreads healing forces over a personality in all dimensions of his healing. TMH 150: The question [arises] of healing in the different dimensions in which man lives and through which he participates in all of life . . . these elements represent different dimensions of a unity. One can speak of the multi-dimensional unity of life as it appears in man. On this basis all functions of healing belong together: The helper must heal the whole person. There is no partial salvation. But there is fragmentary salvation under each dimension . . . All healing is fragmentary and preliminary. Therefore specialized helpers and healer are necessary. But there is one question which transcends all others, the question of the participation of the whole being in unambiguous or eternal life. Psychotherapy has not abolished the question, but it has related it to all other questions of the human predicament. This is one of its gifts to theology.

18. Existentialism and Psychology
(*Pastoral Psychology*, 1960)

I. Existentialism and Essentialism

TMH 152: Instead of giving an abstract definition of essentialism and existentialism, I will point to an example par excellence, the nature of man. One can describe man's essential nature and one can describe mean's existential predicament . . . If man's estranged predicament is so much emphasized that his creative goodness appears completely destroyed, an impressive but untenable theological existentialism arises. TMH 154: Existentialism is an element within a larger frame of essentialism and it exists only as such an element, even in its most radical anti-essentialist statements. In order to describe the negative in being and life, one must see its impact on the positive.

II. The Philosophical Matrix of Psychoanalysis

TMH 156: "Psychological processes" is a name for processes in the living *Gestalt* which we call "man." No understanding or even description of them is possible without an image of this *Gestalt*, without a doctrine of man in the several dimensions of his being . . . The psychoanalytic practice is not only dependent on the doctrines of man and life and being, but these doctrines are also dependent on the practice of psychoanalysis. Every practical dealing with reality provides experiences which have theoretical impact. TMH 157: In order to understand sin, the theologian must understand creative goodness. In order to understand estrangement, the philosopher must

understand the from which we are estranged, namely, our own essential nature. This means psychotherapy must remain aware of its dependence on the doctrine of man, on the doctrine of life, on the doctrine of being.

III. Philosophical Problems of Psychoanalytic Procedures

TMH 158-159: Naturalism, the philosophy from which Freud came, is together with idealism the main expression of an essentialist philosophy. Freud's determinism was his naturalist heritage, his moralism was his idealistic heritage . . . But with the empirical rediscovery of the old philosophical concept of the unconscious, [Freud] broke through his own moralism and with the concept of sublimation, he broke through his determinism . . . Freud showed the ambiguity of goodness as well as of evil, and in doing so, helped to undercut Protestant moralism. This was perhaps the most important existentialist contribution of psychoanalysis to the doctrine of man. Man is not what he believes himself to be in his conscious decisions. TMH 161: Neurotic anxiety is misplaced compulsory anxiety, and not the basic anxiety about everything being finite. Basic anxiety is anxiety about being bound to the law of coming from nothing and going to nothing. Neurotic guilt is misplaced compulsory guilt feeling and not the existential experience of being guilty of a definite concrete act which expresses the general estrangement of our existence, an act for which responsibility cannot be denied, in spite of the element of destiny in it. Neurotic emptiness is a compulsory flight from meaning, even from that remnant of meaning which makes the experience of meaninglessness possible. TMH 162: Freud did not distinguish the essential structure of man's being, from which forms and principles are derived, and their existential distortion in the image of the superego . . . Essential norms, if obeyed, fulfill and give the joy of fulfillment because they represent our own essential being against our existential distortion. TMH 163: All functions of our spirit are based on what I call the moral self-realization of the centered self. This is what morality is—not the subjection to laws. The only way in which this can happen is the limiting encounter with another ego. Nature is open to man's controlling and transforming activity indefinitely, but man resists such control. The other person cannot be controlled like a natural object. Every human being is an absolute limit, an unpierceable wall of resistance against any attempt to make him into an object. He who breaks this resistance by external force destroys his own humanity; he never can become a mature person. TMH 164: Existentialism has discovered many characteristic of man's predicament which are able to provide a philosophical matrix for psychotherapy. But this does not mean that there should be a definitive marriage between existentialism and psychotherapy. It is an alliance which should not be exclusive. Without a powerful essentialist frame the alliance would not hold. It would fall into vagueness and irrelevance, both on the philosophical and the psychotherapeutic side. But it is the task of a philosophical matrix in all realms of man's intellectual life to help these realms towards definiteness, clarity, fundamental principles and universal validity.

19. The Meaning of Health
(*Perspectives in Biology and Medicine*, 1961)

TMH 165: The difficulty and challenge of this subject is that in order to speak of health, one must speak of all dimensions of life which are united in man. And no one can be an expert in all of them.

I. A Logical Consideration

TMH 165: Health is not a part of man or a function of man, as are blood circulation, metabolism, hearing, breathing. Health is a meaningful term only in confrontation with its opposite—disease. And disease contains a partial negation of the essential nature of man . . . [H]ealth and disease are existential concepts. They do not grasp something of man's essential nature; certainly they presuppose this nature and the knowledge of it; but they add a new element, the possibility and reality of its distortion.

II. The Basic Dialectic of Life Processes

TMH 166: Life processes include two basic elements: self-identity and self-alteration . . . Going out from one's self and returning to one's self characterizes life under all dimensions . . . The contrast between self-identity and self-alteration produces two dangers for every living being. The first is to lose one' self in going beyond one's self and not being able to return to one's self . . . In reaction to the awareness of this danger, the opposite danger appears. Afraid to lose one's identity, one is unable to go from one's self into self-alteration . . . If we ask how it can be explained that the dialectics of life processes are interrupted and how its flux is stopped, we may name three main

causes: accidents, intrusion, imbalances . . . They are rooted in . . . the ambiguity of life. TMH 167: Generally speaking, disease is a symptom of the universal ambiguity of life. Life must risk itself in order to win itself, but in the risking it may lose itself. A life which does not risk disease—even in the highest forms of the life of the spirit— is a poor life, as is shown, for instance, by the hypochondriac or the conformist.

III. Health, Disease, and Healing under the Different Dimensions of Life

TMH 167: Man should not be considered as a composite of several levels, such as body, soul, spirit, but as a multidimensional unity . . . In every dimension of life, all dimensions are potentially or actually present . . . The multidimensional unity of life in man calls for a multidimensional concept of health, of disease, and of healing, but in such a way that it becomes obvious that in each dimension all the others are present.

A. *Mechanical Dimension*

TMH 168: Under the predominance of the physical dimension, health is the adequate function of all the particular parts of man. Disease is the non-functioning of these parts because of incidents, infections, and imbalances. Healing, then, is the removal of the diseased parts or their mechanical replacement: surgery . . . A patient is healed but reduced in power of being. A conspicuous case in which bodily surgery and psychological reduction are united is lobotomy, the total being reduced to a rather low functioning, but in some respect being healed.

B. *Chemical Dimension*

TMH 169: There is no bodily surgery which does not consider the chemical processes in the body that is operated on. Health in this dimension is the balance of chemical substances and processes in a living organism . . . The question [remains]: what about the chemism of those who determine the chemical composition of other? Who decides?

C. *Biological Dimension*

TMH 169: [It is the biological dimension] in which the balance is achieved between self-alteration and self-preservation. This is done by acts in which the total organism in relation to environment and the world is the object of healing, as for instance through rest, awakening of interest, increased movement, change of food and climate, etc. The attempt to recreate life in the biological dimension demands the inclusion of the problem of health in the dimension of self-awareness—the psychological.

D. *Psychological Dimension*

TMH 169-170: The processes of psychological growth demand self-alteration in every moment, in receiving reality, in mastering it, in being united with parts of it, in changing it, etc. But in all this a risk is involved, and this accounts for the reluctance to take all these encountered pieces of reality in to one's centered self; thus the desire to withdraw into a limited reality becomes effective. Healing means helping to make somebody aware of these inhibitions of the outgoing processes and accepting the fact of limited health, because if it is accepted, its compulsory form is undercut and openness for pushing ahead become possible.

E. *Spiritual Dimension*

TMH 170-171: Again we are in the situation that we have separated the dimension of self-awareness from the dimension of spirit ("spirit," with a small *s* designating the life in meaning and values inherent in morality, culture, and religion). In order to be healed, the spirit must be grasped by something that transcends it, which is not strange to it, but within which is the fulfillment of is potentialities. It is called "Spirit" (with a capital *S*). Spirit is the presence of what concerns us ultimately, the ground of our being and meaning. [T]he healing power of the Spiritual Presence is far removed from the magic practice of "faith-healing." There *is* such a thing, a magic force from man to man. And without doubt the magic influence of the healer on the patient or of the patient upon himself is an element in most forms of healing. (Magic: The impact of one unconscious power upon another one.) But this is not the healing power of being centered in the universal, the divine center.

F. Historical Dimension

TMH 171-172: When dealing with the cultural function in the light of the idea of health, we are driven to the last of the dimensions of life, the historical. The decisive question here is: To what degree is personal health possible in a society which is not a "sane society" (Erich Fromm)? The cultural situation of a society has the same dialectics—the inhibition against pushing forward or the impossibility of returning to a guiding set of symbols. The unsolved situation in this respect is partly the result, partly the cause, of the lack of health in all the other dimensions.

IV. Healing, Separated and United

TMH 172-173: The road through the many dimensions, and the meaning of health within them, has shown, first, that the dialectics of life processes are the same under each dimension; second, that in each of them the others are presupposed; third, that there is always a fulfilling and reducing idea of health; fourth, that complete healing includes healing under all dimensions. This raises the question of the justification of limited healing. Human finitude makes particular healing necessary . . . It comes about if healing under one dimension is successful but does not take into consideration the other dimensions in which health is lacking or even imperiled by the particular healing . . . Particular healing is unavoidable, but it has the tendency to provoke diseases in another realm. Thus, it is important for healers always to cooperate in every healing situation. This requirement was embodied in the ideal of the *soter*, the saviour (precisely, "the healer") who makes healthy and whole . . . This mythological symbol, which was applied to the man Jesus, shows the unity of the religious and the medical most clearly. And if salvation is understood in the sense of healing, there is no conflict between the religious and the medical, but the most intimate relation. TMH 173: The concept of health cannot be defined without relation to its opposite—disease . . . In reality, health is not health without the essential possibility and the existential reality of disease. In this sense, health is disease conquered, as eternally the positive is positive by conquering the negative. *[Similar to the concept of non-being as a part of being.]* This is the deepest theological significance of medicine.

20. Carl Jung
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TMH 174: Many of Jung's ideas are of great help to theology and especially to Protestant theology. His criticism of Protestantism as a continuous process of "iconoclasm" (of the breaking of images and symbols) is one which our intellectually or morally impoverished Protestantism should not disregard. The same is true, partly for the same reason, of his doctrines of the self and of the polarities in the development of the personality.
TMH 176: Symbols are the infinitely variable expression of the underlying, comparatively static archetypes. They are potentialities, while the symbols are actualizations conditioned by the individual and social situations. The archetypes lie in the unconscious and break into the conscious life in experiences which show something of the ecstatic character attributed to revelatory experiences. TMH 177-178: In taking the biological and, by necessary implication, the physical realm into the genesis of archetypes, [Jung] has actually reached the ontological dimension "imprinted upon the biological continuum." For to be revelatory one must express what needs revelation, namely, he mystery of being . . . The archetypal forms behind all myths belong to the mystery of the creative ground of everything that is. TMH 178: Jung wants to understand the symbols; he cannot accept them in believing subjection; he wants to demythologize them, although he knows that this contradicts their very nature. He is in the same dilemma in which critical theology finds itself: It lives in a world of symbols, which is its concrete foundation, and tries to understand the symbols, with the risk every anti-literalistic criticism runs of losing the power of the symbols. To avoid just this was one of the main concerns of Jung's life work.

21. Philosophy of Social Work
(*Social Service Review*, 1963)

TMH 179: The basis of all social work is the deficiency of every legal organization of society. A perfectly functioning organization of the whole society, a social mechanism embracing all mankind would not leave room for social work, but such a mechanism is unimaginable. It is prevented by two factors, one which is rooted in what we call today in philosophical jargon "man's existential predicament," his insufficiency. The second factor is rooted in man's existential nature, the uniqueness of every individual and every situation. TMH 180: It is the greatness of man that his freedom implies a uniqueness which prohibits his being absorbed into a social machine so long as he

remains man. TMH 180-181: It is one of the decisive characteristics of love that it listens sensitively and reacts spontaneously . . . Social work is centered in individuals . . . [The social worker] meets the individual and he is in the understandable temptation of transforming care into control. He is in danger of imposing instead of listening, and acting mechanically instead of reacting spontaneously . . . It is the amount of love [*agape*] between the social worker and te patient which here is decisive—the listening, responding, transforming love. TMH 181: Charity is often identical with social work, but the word "charity" has the connotation of giving for good causes in order to escape the demand of love. Charity as escape from love is the caricature and distortion of social work . . . Critical love, which at the same time accepts and transforms, needs knowledge of him who is the object of love. The social worker must know his patient. But there are two different ways of knowing. We may distinguish them as our knowledge of the other one as a thing, and our knowledge of the other one as a person. The first is the cognition of external facts about somebody. The second is the participation in his inner self—as far as any human being is able to participate in another one . . . No amount of factual knowledge about each other can replace the intuition of love, which remains love even if it judges. TMH 182: The aim [of social work] has several degrees. The first degree is the conquest of the immediate need, and here the factor of speed is important . . . The second degree is the self-abrogation, the self-conquest of social help, as far as possible, by guiding the person into independence . . . Then there is the third stage . . . we mainly need to give the people of our time the feeling of being necessary. Being necessary is never absolute. Nobody is indispensable. Nevertheless, somebody who does not feel necessary at all, who feels that he is a mere burden, is on the edge of total despair. TMH 182-183: [I]n our secularized society one thing is lost, namely, that, whatever their external destiny may be, people no longer have an eternal orientation, an orientation which is independent of space and time. It is the feeling of having a necessary, incomparable, and unique place within the whole of being . . . This leads to the final aim of social work. In helping every individual to find the place where he can consider himself as necessary, you help to fulfill the ultimate aim of man and his world, namely, the universal community of all beings in which any individual aim is taken into the universal aim of being itself. That is the highest principle of social work and, of course, transcends the limits of its techniques. [T]his aim is not always conscious to those who have the burden of the daily work. On the other hand, it may give them a spiritual lift in moments when they feel grateful to hear a response from one of thousands whom we may have helped.

22. What is Basic in Human Nature
(*The American Journal of Psychoanalysis*, vol. xxii, No. 2., 1962)

TMH 185-186: Without an adequate image of the basic structure of his being, no understanding of a person is possible. But here we must give warning that neither is a *full* understanding possible in this way; the individual expresses more than his basic nature . . . The ontological question is the question: what makes man man in distinction for all other beings? . . . The existential argument [is]: man is free to create himself in any direction he chooses and thus no basic nature can be established. In Sartre's words, "Man's essence is his existence." . . . The answer [to this argument] is that a being which has the power to create itself betrays by this very fact an underlying structure: he has a quite extraordinary basic nature, namely, that of self-creation. Generally speaking, we can say: every argument against the establishment of a basic nature of man reveals, unintentionally, a badly concealed notion of man's basic nature . . . Yet in order to objectify and formulate we must do three things—observe, interpret, and construct.
TMH 186-187: Understanding implies actual participation. Man can understand all dimensions of reality because they all are present in him as the microcosm. He participates in them, although in degrees. The further removed from his own basic nature, the less participation, and consequently the less understanding (as of inorganic nature), Man attains full participation in, and therefore full understanding of, his own nature only in so far as it is experienced by him in immediate self-awareness . . . The basic nature enables universal participation, although the infinite varieties of its expressions limit the understanding to the different degrees of participation.

TMH 187-188: I want to describe that structural element in man's basic nature which unites the definiteness of a basic ontological character with the openness for an inexhaustible amount of expressions. The name of this structural element in man's basic nature is "finite freedom." . . . Freedom, I believe, should be describes as the reaction of a centered self to a stimulus in such a way that the center, and not a part of a partial process within the whole, determines the reaction. The center is the point in which all motives, derives, impressions, insights, and emotions, converge without any one of them determining the center. TMH 188: The structure of human freedom implies two elements which make for variety, namely, individuality and dynamics . . . There would be no freedom

without a centered individual self with a world opposite itself to which it nevertheless belongs. And there would be no freedom without the drive beyond one's given self and give world toward the new . . . Man transcends the necessity of his given nature . . . We could relate freedom to the unconditional character of the moral imperative which liberates from the bandage to the given trends in the individual life . . . Where there is language and where there are tools there is man with freedom as his basic nature. TMH 188: But now we must turn to the other element of the phrase finite freedom, the term finite, and its equally numerable implications. Man's freedom is limited by the destiny which has placed him at a definite place in a definite time under definite conditions . . . Man actualizes himself through freedom, but in doing so he surpasses the limits of his finitude; conscious of his freedom he aspires to infinity, and is tragically rebuked by destiny. This is the basic description of man in estrangement.
TMH 189: Individuality is the polar contrast to universality . . . Individuality in man is a cosmic quality, but individuality can separate itself from universality; the individual, in the power and consciousness of his freedom, can isolate the individual from the universal element and create a world of his own imagination . . . The actual estrangement, although universally real, does not belong to man's basic nature. It is a fact, a tragically unavoidable fact, but it is not a structural necessity. Therefore, man can be healed. He is, as the Latin word for healing denotes, an object of salvation. TMH 190: In what sense does anxiety belong to man's basic nature? It does belong to it, in so far as man, the embodiment of finite freedom, is necessarily subject to an anxiety which is basic because it is essentially connected with finite freedom. Anxiety is the awareness of that element of non-being (of the negation of what one is) which is identical with finitude, the coming from nothing and the going toward nothing . . . Psychotherapy can only remove neurotic—misplaced—anxiety and reduced it to the genuine anxiety which must be accepted and conquered by being accepted. TMH 190: In man's anxiety—in contrast to the anxiety of all other living beings—there is an intensifying element, the feeling of guilt . . . namely the feeling of standing under judgment. Here again the question . . . is whether the anxiety of guilt (including *self*-condemnation, even though expressed in images of being condemned) is neurotic or basic, whether it can be removed by therapy, or whether it must be accepted and then conquered by the acceptance of forgiveness. The suggested doctrine of man's basic nature decides for the non-neurotic character of guilt, but it admits the possibility of a neurotic misplacement of guilt-feelings in order to escape the problem of genuine guilt.

TMH 190-191: To the great problem of our century—the lack of belief in the meaning of life, the experience of emptiness, of hopelessness, of despair—the suggested description of man's basic nature gives an answer: life is accepted if meaning in the midst of meaninglessness is accepted. The experience of meaninglessness, emptiness, and despair is not neurotic but realistic . . . The experience becomes neurotic or psychotic only if the power of affirmation of life in terms of "in spite of" has vanished. The negative elements are possible consequences of man's basic nature, of finite freedom . . . They can be conquered by the presence of healing power. TMH 191: [W]hat is the meaning of disease? What is the meaning of death in view of the present description of man's basic nature? . . . [D]isease, this partial death, as well as the total death, belong to man's basic nature as finite freedom. Neither of them is unnatural, neither of them can rightly produce despair, but, on the other hand, neither of them can be desired by man in his essential nature. Therefore escape into disease is as foreign to man's essential nature as the desire for death . . . They are tragically unavoidable, as is man's existential predicament generally, but they do not belong to his basic nature . . . As far as man's basic nature prevails, man's self-affirmation accepts disease and death.

23. Forward to *The Voice of Illness*
 by Aarne Siirala, 1963.

TMH 192: If illness has a voice it tries to say something to us, and one main intention of this book is to tell us what it is saying, namely that illness itself is not only some negative but rather an indication of a profound negativity; its own message is the first step in the conquest of illness. It is above all, the distorted relation between the individual and the social group to which illness points. Therefore healing is a restitution of an integrated relationship to the social group . . . If sickness is seen in this way it ma well be that it is a healthy reaction against a sick society. TMH 193: It is theologically important that a book such as this one show the intimate relationship between healing and salvation . . . Salvation must be understood as healing in the ultimate dimension, which include directly or indirectly all other dimensions of human existence. Medical healing, including psychotherapy, in this view is a part of salvation but of course not the final salvation because in itself it does not heal the split between the temporal order in which we live and the eternal to which we belong.

Additional text outlines for TMH not available.

10

Chapter Ten
Theological Perspectives on World Spiritual Traditions
as Defined in "The Future of Religions"

The Future of Religions
Edition of Book: Edited by Jerald C. Brauer, New York: Harper & Row, Publishers, 1966.

"The Sources of Paul Tillich's Richness" – Wilhelm Pauck

FR 25: "Somehow the thinkers with whom he felt a kinship were always present in his thought—the pre-Socratics and particularly Parmenides with his question, 'Why is there not nothing?'; Plato and Plotinus and their teaching on essences, the Stoics and their doctrine of the Logos;" … FR25: "Augustine with his complex doctrine of God as infinite truth which can be immediately experienced in the depth of the soul, and as infinite will which nobody can ever fully comprehend;"

"Paul Tillich and the History of Religions" -- Mircea Eliade

FR 32: "With his powerful and systematic mind, he presented in this way what he called the two *telos*-formulas—in Christianity, the *telos* of everyone and everything united in the Kingdom of God; in Buddhism the *telos* of everything and everyone fulfilled in Nirvanna."

ESSAYS BY PAUL TILLICH

"The Effects of Space Explorations on Man's Condition and Stature"

FR 39: "The subject under discussion has two sides; the one is the effect of space exploration on man as such, and the other is its effect on man's view o himself; the first
requires more a report about man's condition, the second more a valuation of man's stature in consequence of the space exploration."

FR 40: "One may express the situation in three geometrical symbols, the circle for the fulfillment of life within the cosmos and its potentialities—as found in classic Greece; the vertical or striving of life toward what transcends the cosmos, namely the transcendent One, the ultimate in being and meaning—as found in late antiquity and in the Middle Ages; the horizontal or the trend toward the control and transformation of the cosmos in the service of God and man—as found in the period since the Renaissance, Reformation, and Enlightenment."

FR 44: "One of the results of the flight into space and the possibility of looking down at the earth is a kind of estrangement between man and earth, an 'objectification' of the earth for man. . ."

"Frontiers"

FR 53: "Existence on the frontier, in the boundary situation, is full of tension and movement."

FR 57: "Boundary is a dimension of form, and form makes everything what it is."

FR 62: "The temptation not to accept it, to lift one's self to the level of the Unconditioned, the Divine, runs through all history."

FR 63: "But something else is possible: the Eternal can, from its side, cross over the border to the finite."

"The Decline and the Validity of the Idea of Progress:"

FR 74: "So creativity in the arts admits of maturity, admits of 'great moments'—*kairoi*—
right times, decisive times, turning points, all this, but it does not admit progress from one style to another."

FR 75: "'Great moments' or, if you want to accept the term I like very much, taken from the New Testament or from the classical Greek, the term *kairos*, the right time, fulfilled time, time in which something decisive happens, is not the same as *chronos*,
chronological time, which is watch time, but it means the qualitative time in which 'something happens.'"

"The Significance of the History of Religions for the Systematic Theologian"

FR 81: "God has not left himself unwitnessed." … FR 81: "Such criticism takes three forms: the mystical, the prophetic, and the secular."

FR 83: "Both sides are reductionistic, and both are inclined to eliminate everything from
Christianity except the figure of Jesus of Nazareth."

FR 85: "There are still religious elements in this reason: God, freedom, immortality."

FR 86: "My approach is dynamic-typological." … FR 86: There is no progressive development which goes on and on, but there are elements in the experience of the Holy which are always there, if the Holy is experienced."

FR 87: "The mystical movement means that one is not satisfied with any of the concrete expressions of the Ultimate, of the Holy. One goes beyond them." … FR 87: "The Holy as the Ultimate lies beyond any of its embodiments."

FR 88: "There is ecstasy in the other creation of ecstasy is *gnosis,* and knowledge of God."

FR 90: "And here, another *telos*, the inner aim of the history of religions, appear. I call it *theonomy* from *theos—*God and *nomos—*law." … FR 90: "Theonomy appears in what I call 'the Religion of the Concrete Spirit' in fragments, never fully."

FR 92: "For instance, the experience of finitude, the experience of concern about the meaning of our being, the experience of the Holy as Holy, and so on."

11

Chapter Eleven
Theological Perspectives on World Spiritual Traditions
as Defined in "Christianity and the Encounter with the World Religions"

Christianity and the Encounter with the World Religions
Edition of Book: online and published in book form by Columbia University Press, 1963

CEWR online page/book page

Chapter 1: "A View of the Present Situation: Religions, Quasi-Religions and Their Encounters"

I

CEWR 1/2: "One can deal with such phenomena as the encounter of the world religions
Either as an outside observer who tries to draw the panorama of the present situation as factually as possible, or as a participant in the dynamics of the situation who selects facts according to his judgment of their relative importance, interprets these in the light of his own understanding, and evaluates them with reference to the *telos,* the inner aim he perceives in the movement of history generally, and in particular the history of religion."

II

CEWR 2/4: "Religion is the state of being grasped by an ultimate concern, a concern which
qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life."

CEWR 2/5: "In secular quasi-religions the ultimate concern is directed towards objects like
nation, science, a particular form or stage of society, or a highest ideal of humanity, which are then considered divine."

CEWR 2/6: "But even then it is not the nation as such, but the vocational idea (e.g., justice
or freedom) which is a matter of ultimate concern."

III

CEWR 4/13-14: "The first effect of the technological invasion of the traditional cultures and religions is secularism and religious indifference. Indifference towards the question of the meaning of one's existence is a transitory stage, however; it cannot last, and it never lasted longer than the one moment in which a sacred tradition has lost its meaning and a new answer has not yet appeared."

IV

CEWR5/15: "It is the 'love of oneself' in the sense of the words of Jesus about loving one's neighbor 'as oneself.'"

V

CEWR 7/19: "With respect to the two latter, the situation was similar to that of Russian Orthodoxy; a lack of prophetic criticism derived from the ultimate religious concern, and a lack of self-criticism with respect to their mechanization and superstitious deterioration."

CEWR 7/24: "The three religions which originated in Israel still have, despite all their secularism, nationalism, and organized injustice, the prophetic quest for justice as their essence."

Chapter 2: Christian Principles of Judging Non-Christian Religions"

Outline not available.

Chapter 3: "A Christian-Buddhist Conversation"

I

CEWR 1/54: "In order to do this it is first necessary to determine the systematic place of both Christianity and Buddhism within the whole of man's religious existence."

CEWR 2/55: "Yet types are not necessarily static; there are tensions in every type which drive it beyond itself." … CEWR 2/55: "A polar relation is a relation of interdependent elements, each of which is necessary for the other one and for the whole, although it is in tension with the opposite element."

CEWR 2/57: "While specific religions, as well as specific cultures, do grow and die, the forces, which brought them into being, the type-determining elements, belong to the nature of the holy and with it to the nature of man, and with it to the nature of the universe and the revelatory self-manifestation of the divine." … CEWR 2/57: "Under the method of dynamic typology every dialogue between religions is accompanied by a silent dialogue *within* the representatives of each of the participating religions."

CEWR 3/58: "This has happened in two directions, the mystical and the ethical, according to the two elements of the experience of the holy – the experience of the holy as being and the experience of the holy as what ought to be."

II

CEWR 3/59: "A second influx of Indian, including Buddhist, ideas occurred in the beginning of our century when Buddhist sources were published in attractive translations, and men like Rudolf Otto, the Marburg theologian and author of the classical book, *The Idea of the Holy,* began a continuous and profound personal and literary dialogue between Christianity and the Indian religions."

III

CEWR 4/63: "It is the question of the intrinsic aim of existence – in Greek, the *telos* of all, existing things."

CEWR 5/64: "Its material is taken from the experience of finitude, separation, blindness, suffering, and, in answer to all this, the image of the blessed oneness of everything, beyond finitude and error, in the ultimate Ground of Being."

CEWR 5/65: "The negative judgment, therefore, in Christianity is directed against the world in its existence not in its essence, against the fallen, not the created, world." … CEWR 5/65: "The Ultimate in Christianity is symbolized in personal categories, the Ultimate in Buddhism in transpersonal categories, for example, 'absolute non-being.'"

IV

CEWR 6/67: "The *esse ipsum,* being itself, of the classical Christian doctrine of God, is a transpersonal category and enables the Christian disputant to understand the meaning of absolute nothingness in Buddhist thought."

CEWR 6/68: "One participates, as an individual being, in the Kingdom of God."

CEWR 7/70: "One can say, in considerably condensed form, that participation leads to agape, identity to compassion . . ."

CEWR 8/74: "The leaders know that Buddhism is unable to furnish such a foundation, and they look for something which has appeared only in the context of Christianity, namely, the attitude toward every individual which sees in him a person, a being of infinite value and equal rights in view of the Ultimate."

Chapter 4: "Christianity Judging Itself in the Light of its Encounter with the World Religions"

CEWR 1/77: "Under the general title, 'Christianity and 5the Encounter of the World Religions,' we gave first a view of the present situation, distinguishing between religions proper and secular4 quasi-religions."

CEWR 1/77-78: "In the second chapter, under the title, 'Christianity Principles of Judging Non-Christian Religions,' we tried to show a long line of Christian universalism affirming revelatory experiences in non-Christian religions, a line starting in the prophets and Jesus, carried on by the Church Fathers, interrupted for centuries by the rise of Islam and of Christian anti-Judaism, and taken up again in the Renaissance and the Enlightenment."

CEWR 1/78: "In the third chapter, entitled 'A Christian-Buddhist Conversation,' we discussed, first, the problem of a typology of religions and suggested the use of a dynamic typology, based on polarities instead of antitheses, as a way of understanding the seemingly chaotic history of religions."

CEWR 1/79: "The last question leads us to the subject of this chapter, 'Christianity Judging Itself in the Light of Its Encounters with the World Religions,' meaning both religions proper and quasi-religions."

I

THE PARTICIPATION IN THE COMMUNITY SPIRITUAL POWER IS THE APPEARANCE AND RECEPTION OF JESUS OF NAZARETH AS THE CHRIST IN THE SOURCE AND AIM OF ALL BEING.

CEWR 2/79: "The point is the event on which Christianity is based, and the way is the participation in the community spiritual power of this event, which is the appearance and reception of Jesus of Nazareth as the Christ, a symbol which stands for the decisive self-manifestation in human history of the source and aim of all being. This is the point from which the criteria of judging Christianity in the name of Christianity must be taken."

PARTICIPATION IN GRASPED BY THE SPIRITUAL POWER OF THE EVENT, AND EVALUATES WITNESSES, TRADITION, AND AUTHORITY.

CEWR 2/80: "The way to this point is through participation, but how can one participate in an event of the past? Certainly not by historical knowledge . . . certainly not by acceptance of a tradition . . . certainly not by subjecting oneself to authorities . . . Participation in an event of the past is only possible if one is grasped by the spiritual power of this event and through it is enabled to evaluate the witnesses, the traditions and the authorities in which the same spiritual powers was and is effective."

CHRISTIANITY MUST JUDGE ITSELF, AND RISK IS INVOLVED THROUGH THE SPIRIT, NOT THE LETTER AND LAW.

CEWR 2/80: "It is possible, through participation, to discover in the appearance of the Christ in history the criteria by which Christianity must judge itself, but it is also possible to

miss them. I am conscious of the fact that there is a risk involved, but where there is spirit, and not letter and law, there is always risk."

TENSION OF CHRISTIANITY IS BETWEEN RELIGIONS PROPER AND THE QUASI-RELIGIONS.

CEWR 2/81: "In the second chapter, we discussed two tensions in the Christian self-interpretation, the first decisive for the relation of Christianity to the religions proper, and the second decisive for the relation of Christianity to the quasi-religions. The first is the tension between the participation and the universal character of the Christian claim; the second is the tension between Christianity as a religion and Christianity as the negation of religion."

THE CRUCIFIED CHRIST IS LIBERATED TO PARTICULAR RELIGION AND TO UNIVERSAL RELIGIOUS SPHERES .

CEWR 2/81-82: "What is particular in him is that he crucified the particular in himself for the sake of the universal. This liberates his image from bondage both to a particular religion – the religion to which he belonged has thrown him out – and to the religious sphere as such; the principle of love in him embraces the cosmos, including both the religions and the secular spheres."

II

THE DYNAMIC LIFE WAS NOURISHED BY TENSION BETWEEN JUDGING THE ENCOUNTERED RELIGIONS AND ACCEPTING JUDGMENT.

CEWR 2/82-83: "The dynamic life it showed wa [was] nourished by the tension between judging the encountered religions in the strength of its foundation, and accepting judgment from them in the freedom its foundation gives."

HEIRARCHIAL AND POLEMICAL FACTORS LIMITED CHRISTIANITY IN ACCEPTING JUDGMENT.

CEWR 2-3/83: "But there were two factors which limited more and more the freedom of
Christianity to accept judgment: the hierarchical and the polemical. With the strengthening of the hierarchical authorit5y it became increasingly difficult for it to recant or to alter decisions made by bishops, councils and, finally Popes."

THE POLEMICAL FACTOR IS THE SOLUTION TO THE PROBLEM RAISED BY CONFLICTS IN HISTORY.

CEWR 3/83: "But even more effective in this development was the polemical factor. Every important decision in the history of the church is the solution of a problem raised by conflicts in history, and a decision, once made, cuts off other possibilities."

THE SPLIT OF THE CHURCH LEFT IT LESS ABLE TO ENCOUNTER OTHER RELIGIONS OR QUASI-RELIGIONS THAN THE EARLY CHURCH. SECULARISM OPENED PROTESTANT CHURCHES TO A CREATIVE ENCOUNTER WITH OTHER RELIGIONS.

CEWR 3/83: "The worse consequence of this tendency was the split of the church in the period of the Reformation and the Counter Reformation, After that the glory of openness was lost to both sides, the church of the Counter Reformation was in comparably less able to encounter the other religions or quasi-religions than the early church had been, and in the Protestant churches, in spite of the freedom the Protestant principle gives, it was only the influence of secularism which again opened them to a creative encounter with other religions."

EARLY CHRISTIANS JUDGED POLYTHEISM AS IDOLATRY, AND A DIRECT ATTACK ON THE DIVINE.

CEWR 3/85: "Strictly in the Jewish tradition, the early Christians judged polytheism as idolatry, or the service of demonic powers. This judgment was accompanied by anxiety and horror. Polytheism was felt to be a direct attack on the divinity of the divine, an
attempt to elevate finite realities, however great and beautiful, to ultimacy in being and meaning."

ADHERENTS OF POLYTHEISTIC SYMBOLISM ACCUSED JEWS AND CHRISTIANS OF ATHEISM AND PROFANI- ZATION.

CEWR 3/85: "But there arose a counter-judgment: the cultivated adherents of polytheistic symbolism accused the Jews and Christians of atheism, because they denied the divine presence in every realm of being. They were accused of profanizing the world."

CHRISTIANITY PARTED WITH JUDAISM, AND AFFIRMED DIVINE MEDIATION BETWEEN GOD AND MAN, AND BETWEEN THE MEDIATOR AND MAN.

CEWR 3/85-86: "Further – and in this Christianity parted ways with Judaism – they affirmed a divine mediator between God and man, and through him a host of saints and martyr – mediators between the mediator and man, so to speak. In this respect Christianity has accepted influences from the polytheistic element of religion."

CHRISTIANITY JUDGES JUDAISM, AND REFRAINS FROM ACCEPTING JUDGMENT FROM IT.

CEWR 3/86: "Although it is itself based on the Old Testament, Christianity judged and still judges Judaism, but because of its dependence upon it, is most inhibited from accepting judgment from it."

CHRISTIANITY THRU LIBERAL HUMANISM RECEIVED JEWISH JUDGMENT INTO SELF-JUDGMENT.

CEWR 3/86: "For almost two hundred years Christianity, by way of liberal humanism, has received Jewish judgment indirectly and has transformed the critique into self-judgment."

MANY CHRISTIANS ACCEPT 'TOTAL DEPRAVITY' OF MAN.

CEWR 4/88: "There are also many Christians today who, with Augustine and his Protestant followers up to Karl Barth, accept the 'total depravity' of man, a dualistic concept which was judged and accepted at the same time, and is being judged and accepted in present discussions for and against the existentialist view of man's predicament."

CHRISTIAN MYSTICS ASSERTED THERE WOULD BE NO RELIGION WITHOUT A MYSTICAL ELEMENT—AN EXPERIENCE OF IMMEDIATE PRESENCE OF THE DIVINE.

CEWR 4/88: "The Christian theologians were and are right in criticizing the nonpersonal, Nonsocial, and nonhistorical attitude of the mystical religions, but they had to accept the counter-criticism of the mystical groups that their own personalism is primitive and needs interpretation in transpersonal terms. This has been at least partly accepted by Christian theologians who, in agreement with the long line of Christian mystics, have asserted that without a mystical element – namely, an experience of the immediate presence of the divine – there is no religion at all."

III

IF CHRISTIANITY FIGHTS AGAINST ITSELF AS A RELIGION, IT MUST FIGHT AGAINST MYTH AND CULT.

CEWR 4//89: "We have discussed the judgment of Christianity against itself on the basis of the judgment it received from outside. But receiving external criticism means transforming it into self-criticism. If Christianity rejects the idea that it is a religion, it must fight in itself everything by which it becomes a religion. With some justification one can say that the two essential expressions of religion in the narrower sense are myth and cult. If Christianity fights against itself as a religion it must fight against myth and cult, and this it has done. It did so in the Bible, which, one should not forget, is not only a religious but also an antireligious book."

THE GOD OF ISRAEL IS 'DEMYTHOGIZED' INTO GOD OF THE UNIVERSE, AND THE GOD OF THE NATIONS ARE 'NOTHINGS.'

CEWR 4-5/90: "The God of Israel has been 'demythogized' into the God of the universe, and the gods of the nations are 'nothings.' The God of Israel rejects even Israel in the moment when she claims Him as a national god. God denies His being a god."

THE FIGHT AGAINST CULT AND MYTH IS EVIDENT IN THE NEW TESTAMENT TOO.

CEWR 5/90: "The same fight against cult and myth is evident in the New Testament. The early records of the New Testament are full of stories in which Jesus violates natural laws in order to exercise love, and in Paul the whole ritual law is dispossessed by the appearance of the Christ. John adds demythologization to deritualization; the eternal life is here and now, the divine judgment is identical with the acceptance or rejection of the light with shines for everybody. The early church tried to demythogize the idea of God and the meaning of the Christ by concepts taken from the Platonic-Stoic tradition."

THE IDEA OF 'GOD ABOVE GOD' IS FOUND IN ALL PATRISTIC THEOLOGY. CHRISTIAN THEOLOGIANS MUST AVOID 'HENOTHEISTIC' MYTHOLOGY—THE BELIEF IN ONE GOD BOUND TO A PARTICULAR GROUP.

CEWR 5/91: "The idea of 'God above God' (the phrase I used in The courage To Be) can be found implicitly in all patristic theology. Their encounter with pagan polytheism, i.e., with gods on a finite basis, made the Church Fathers extremely sensitive to any concept which would present God as a being analogous to the gods of those against whom they were fighting. Today, this particular encounter, namely with polytheism, no longer has manifest reality; therefore the theologians have become careless in safeguarding their idea of a personal God from slipping into 'henotheistic' mythology (the belief in *one* god who, however, remains particular and bound to a particular group."

THE MAIN CONCEPT OF MYSTICISM IS IMMEDIACY-- THE IMMEDIATE PARTICIPATION IN THE DIVINE GROUND—WITH CULT AND MYTH SINKING INTO THE ABYSS OF THE ULTIMATE.

CEWR 5/91: "The main concept of mysticism is immediacy; immediate participation in the divine Ground by elevation into unity with it, transcending all finite realities and all finite symbols of the divine, leaving the sacramental activities far below and sinking cult and myth into the experienced abyss of the Ultimate."

LUTHER DIRECTED HIS ATTACK AGAINST 'VITA RELIGIOSA,' THE LIFE OF THE HOMINI RELITGIOSI.

CEWR 5/92: "One of the most cutting attacks of Luther was directed against the *vita religiosa*, the life of the *homini religiosi,* the monks. God is present in the secular realm; in this view Renaissance and Reformation agree."
THE ENLIGHTENMENT ELIMINATED MYTH AND CULT.
THE CHURCH WAS REDEFINED BY KANT AS A SOCIETY WITH MORAL PURPOSES.

CEWR 5/92: "The Enlightenment brought a radical elimination of myth and cult. What was left was a philosophical concept of God as the bearer of the moral imperative. Prayer was described by Kant as something of which a reasonable man is ashamed if surprised in it. Cult and myth disappear in the philosophy of the eighteenth century, and the Church is redefined by Kant as a society with moral purposes."

THE LOSS OF MYTH AND CULT WAS THE LOSS OF THE REVELATORY EXPERIENCE WHICH IS THE BASIS OF EVERY RELIGION.

CEW 5/93: "The main argument used in the counter attacks is the observation that the loss of cult and myth is the loss of the revelatory experience on which every religion is based.
Such experience needs self-expression to continue, and that means it needs mythical and ritual elements."

BONHOEFFER, MARTYRED BY THE NAZIS, HELD THAT CHRISITANITY MUST BECOME SECULAR, AND GOD IS PRESENT IN WHATEVER WE DO.

CEWR 6/94: "We have used the term quasi-religion to indicate that man's ultimate concern can express itself in secular terms. We find contemporary theologian (like Bonhoeffer martyred by the Nazis) maintaining that Christianity must become secular, and God is
present in what we do as citizens, as creative artists, as friends, as lovers of nature, as
workers in a profession, so that it may have eternal meaning."

CHRISTIANITY SHOULD CONSIDER DIALOGUE, NOT CONVERSATION, WHEN JUDGING OTHER RELIGIONS.

CEWR 6/95: "Not conversion, but dialogue. It would be a tremendous step forward if Christianity were to accept this! It would mean that Christianity would judge itself when it judges the others in the present encounter of the world religions."

A MIXTURE OF RELIGIONS DESTROYS CONCRETENESS WHICH GIVES THEM DYNAMIC POWER.

CEWR 6/96: "A mixture of religions destroys in each of them the concreteness which gives it its dynamic power. The victory of *one* religion would impose a particular religious answer on all other particular answers. The end of the religious age – one has already spoken of the end of the Christian or the Protestant age – is an impossible concept. The religious principle cannot come to an end."

CHRISTIANITY WILL BE A BEARER OF RELIGIOUS ANSWERS AS IT BREAKS THROUGH ITS OWN PARTICULARITY.

CEWR 6/97: "Thus Christianity will be a bearer of the religious answer as long as it breaks through its own particularity."

TO RELINQUISH ONE'S RELIGIOUS TRADITION FOR UNIVERSAL CONCEPTS IS TO PENETRATE INTO THE DEPTH OF ONE'S OWN RELIGION IN DEVOTION, THOUGHT AND ACTION.

CEWR 6/97: 'The way to achieve this is not to relinquish one's religious tradition for the sake of a universal concept which would be nothing but a concept. The way is to penetrate into the depth of one's own religion, in devotion, thought and action."