The Courage to bePaul Tillich and Asian ReligionsThomism and the Ontological Theology of Paul TillichPaul Tillich and the Possibility of Revelation Through FilmTransparency of TimeTheology and Issues of Life and DeathMy Search for AbsolutesTheology at the End of CulturePaul TillichTheology of CulturePaul Tillich and BonaventurePaul Tillich and Asian ReligionsRetrieving the Radical TillichSystematic Theology, Volume 2The Cambridge Companion to Paul TillichCapitalism as Religion? A Study of Paul Tillich's Interpretation of ModernityThe Legacy of KierkegaardDynamics of FaithPaul Tillich's Systematic Theology and the Possibility of a Theonomous PsychologyPaul Tillich, Carl Jung and the Recovery of ReligionThe Possibility of Contemporary Prophetic ActsThe Meaning of Religion in the Religionswissenschaft of Joachim Wach, The Theology of Paul Tillich, and the Theology of Karl RahnerThe Concept of CorrelationDialogue of Paul TillichThe Concept of CorrelationPaul Tillich and His System of Paradoxical CorrelationThe Possibility of Contemporary Prophetic ActsPaul Tillich and PsychologyThe Construction of the History of Religion in Schelling's Positive Philosophy: Its Presuppositions and PrinciplesWilliam L. Rowe on Philosophy of ReligionPaul Tillich and Asian ReligionsSocialism in Theological PerspectiveAttributes and AtonementThe New BeingThe Problem of Relativism and the Possibility of MetaphysicsRoutledge Revivals: Paul Tillich (1973)On the Possibility of Revelation Through FilmPaul TillichThe Key Ideas of Paul Tillich's Systematic TheologyPaul Tillich and the Possibility of Revelation Through FilmThis book shows the paradoxical mode by which Christians keep their faith as they relate with science. It reveals how Paul Tillich's method of correlation helps us to understand how Christians interact with science without necessarily conflicting, separating, and dialoguing, and synthesizing with each other. It rules out natural theology but provides a non-eclectic theology of nature that frees Christians to be involved in science meaningfully and without undermining their faith. John Heywood Thomas was probably the earliest twentieth-century British scholar to study Kierkegaard's texts. Here he offers, as the fruit of a lifetime's devotion to that study, what Kierkegaard would call a "fragment"--a little of what needs to be said about the legacy of this radical Danish writer, philosopher, and theologian. This book, based on lectures given at the University of Calgary, seeks to explore different aspects of Kierkegaard's work in its original context and its legacy. Chapters include studies on Kierkegaard the writer (located within the history and development of European literature and nineteenth-century aesthetic theory) and Kierkegaard the philosopher (understood within the context of the development of philosophy in the first quarter of the nineteenth century). Also, since he always described himself as a religious thinker, Kierkegaard's view of religion is explored and in particular his attitude to the possibility of Christianity without the confines of an established church. Because Kierkegaard's philosophy is never separate from his religious thinking, Heywood Thomas also offers studies on the issues of metaphysics in Kierkegaard--its relation to theology, the scope of reason, the problem of time, and the meaning of death. Finally, to appreciate Kierkegaard as a man of his time as well as a "man for all seasons," his views on education are considered. Is it possible to speak of prophets and prophetic activity in today's world? If so, who determines whether the prophetic acts are authentic? Is this role, formerly filled by faith communities, now being done within the secular community? Randall Bush explores these questions from biblical, theological, and social science analysis, and shows that the influence of Paul Tillich and the modern civil rights movement on Rosa Parks and Dr. Martin Luther King, Jr. This compelling discussion touches on issues of old as scripture and as current as today's news headlines, and the topic remains as relevant now as it ever was for those with eyes to see and ears to hear. Is it possible to speak of prophets and prophetic activity in today's world? If so, who determines whether the prophetic acts are authentic? Is this role, formerly filled by faith communities, now being done within the secular community? Randall Bush explores these questions from biblical, theological, and historical perspectives, looking at examples from the prophet Jeremiah, the writings of Paul Tillich, and the modern civil rights movement work of Rosa Parks and Dr. Martin Luther King, Jr. This compelling discussion touches on issues of old as scripture and as current as today's news headlines, and the topic remains as relevant now as it ever was for those with eyes to see and ears to hear. This volume investigates Paul Tillich's relationship to Asian religions and locates Tillich in a global religious context. It appreciates Tillich's heritage within the Western religious-cultural matrix, and explores the intersection of Tillich's thought and Asian religious-cultural contexts and religious-cultural matrix. Pomeroys gives the reader a clear view of the Systematic Theology of Paul Tillich, perhaps the greatest theologian of the 20th century. Tillich's theology addresses a wide range of theological issues beginning with the nature of God and ending with the nature of Eternal Life. Using the latest in social science analysis, Tillich identifies specific conditions confronted by individuals and nations, addressing each from a Bible-based theological standpoint. At the end of each chapter Pomeroys illustrates the issues at hand with real life stories or reflections from leading scientists, theologians and social scientists. This is then followed by discussion questions. The book is a welcome relief for theologians and lay people alike as it has depth without all those written words. For a mainline church study group it is a primer. Paul Tillich, forced into exile by the Nazis in 1933, settled in the United States. His many theological works and especially his three volume Systematic Theology have had a profound influence upon contemporary religious thought. This volume concentrates on the key texts and ideas in Tillich's thought. It presents the essential Paul Tillich for students and the general reader. Taylor's introductory essay and notes on the selected texts set Tillich in his historical context, chart the development of this thought and indicate the significance of his theology in the development of Christian thought. Notes on his major works, such as -The Courage to be-, are also provided. The collection -The Courage to be- is a comprehensive introduction to Paul Tillich's Systematic Theology. The emphasis on the key texts and ideas in Tillich's thought is clearly demonstrated in this volume. The book is a welcome relief for theologians and lay people alike as it has depth without all those written words. For a mainline church study group it is a primer.
century. Dialogues of Paul Tillich presents Tillich’s “conversations with past religious thinkers” basic to Tillich’s thought, but also carries the dialogue beyond Tillich’s own formulations into conversations with current issues regarding feminism, liberation theology, fundamentalism, world religions, and Christian realism.”—BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved.Jesus’s words in John 17 represent one of the church’s highest values May they all be one as you and I Father are one. Yet divisions occur from the highest levels of the church to street level projects often neutralizing effectiveness and undercutting the credibility of Jesus’s message. This book helps any believer turn the idea of John 17 into reality by providing solid criteria for understanding the complex issues involved in the church’s nuclear war. Does theology have any relevance to the problem of life and death? According to John Heywood Thomas the answer is an unequivocal yes. A largely personal expression of this conviction precedes the argument’s exposition, which is then stated first of all quite generally--that nothing human is alien to theology’s concern. Three main issues are considered: the unborn life, death as an event in life, and the possibility of global religious death. The issue of a life before birth is a complex problem, requiring an awareness of philosophical issues as well as the empirical. The same kind of multifaceted thinking is needed in confronting the issue of death, an inescapable topic for theology. If death is an event in life what does it reveal about the meaning of life? And what of the very human action of the funeral? After a discussion of the complex issues involved the argument returns to the global reference of theology. Two areas of concern are singled out to show that the theologian can offer guidance in debate: the environmental crisis and the threat of nuclear war.Paul Tillich, more than any other theologian of the twentieth century, maintained an energetic dialogue with psychology, and especially psychotherapy. This book explores what Tillich’s theology has to offer psychologists and others working in the field of mental health, spiritual development, and pastoral counseling. Tillich’s interaction with Carl Rogers, Erich Fromm, Rollo May, and other famous psychologists became an important part of his thinking. Tillich frequently pushed psychologists to see the underlying philosophical assumptions of their work. This investigation of the underpinnings of psychotherapy then encouraged psychotherapists to become more aware of the ultimate questions about meaning, purpose, and ethics that informed their work. Perhaps the greatest contribution this book offers is a careful narrative and analysis of the meetings of the New York Psychology Group, which involved Tillich, Jaspers, Fromm, Rogers, Freud, and others. This important dialogue which took place during the 1930’s, dealt with issues that are very much with us today, such as whether faith can be psychologically explained, the meaning of transcendence, the relationship between psychotherapy and ethics, the appropriateness of self-love, and whether human love is parallel with Divine love.Keyed to the pages in the original English ed. and the subsequent German translation. English and German. This study explores the possibility that even films lacking religious subject matter might have a religious impact upon their viewers. It begins with a reading of Paul Tillich’s theology of revelation through culture and continues with a qualitative research project assessing the experiences of filmgoers in Latin America. Paul Tillich is best known today as a theologian of mediation. Many have come to view him as an out-of-date thinker a safe exemplar of a mid-twentieth-century theological liberalism. The way he has come to be viewed contrasts sharply with the current theological landscape one dominated by the notion of radicality. In this collection, Russell Re Manning breaks with the widespread opinion of Tillich as ‘safe’ and dated. Retrieving the Radical Tillich depicts the thinker as a radical theologian, strongly marked but never fully determined by the urgent critical demands of his time. From the crisis of a German cultural and religious life after the First World War, to the new realities of religious pluralism, Tillich’s theological responses were always profoundly ambivalent, impure and disruptive, asserts Re Manning. The Tillich that is outlined and analyzed by this collection is never merely correlative. Far from the dominant image of the theologian as a liberal accommodationist, Re Manning reintroduces the troubled and troubling figure of the radical Tillich. Since the birth of cinema at the end of the nineteenth century religion and film have been entwined. The Jesus-story and other religious narratives were the subject matter of some of the earliest cinema productions and continued into the present. A recent proliferation of texts, conferences and courses bear witness to burgeoning academic interest in the relation between religion and film. This investigation of the underpinnings of psychotherapy then encouraged psychotherapists to become more aware of the ultimate questions about meaning, purpose, and ethics that informed their work. Perhaps the greatest contribution this book offers is a careful narrative and analysis of the meetings of the New York Psychology Group, which involved Tillich, Jaspers, Fromm, Rogers, Freud, and others. This important dialogue which took place during the 1930’s, dealt with issues that are very much with us today, such as whether faith can be psychologically explained, the meaning of transcendence, the relationship between psychotherapy and ethics, the appropriateness of self-love, and whether human love is parallel with Divine love.Keyed to the pages in the original English ed. and the subsequent German translation. English and German. This study explores the possibility that even films lacking religious subject matter might have a religious impact upon their viewers. It begins with a reading of Paul Tillich’s theology of revelation through culture and continues with a qualitative research project assessing the experiences of filmgoers in Latin America. Paul Tillich is best known today as a theologian of mediation. Many have come to view him as an out-of-date thinker a safe exemplar of a mid-twentieth-century theological liberalism. The way he has come to be viewed contrasts sharply with the current theological landscape one dominated by the notion of radicality. In this collection, Russell Re Manning breaks with the widespread opinion of Tillich as ‘safe’ and dated. Retrieving the Radical Tillich depicts the thinker as a radical theologian, strongly marked but never fully determined by the urgent critical demands of his time. From the crisis of a German cultural and religious life after the First World War, to the new realities of religious pluralism, Tillich’s theological responses were always profoundly ambivalent, impure and disruptive, asserts Re Manning. The Tillich that is outlined and analyzed by this collection is never merely correlative. Far from the dominant image of the theologian as a liberal accommodationist, Re Manning reintroduces the troubled and troubling figure of the radical Tillich. Since the birth of cinema at the end of the nineteenth century religion and film have been entwined. The Jesus-story and other religious narratives were the subject matter of some of the earliest cinema productions and continued into the present. A recent proliferation of texts, conferences and courses bear witness to burgeoning academic interest in the relation between religion and film. This study, Jonathan Brant explores the possibility that even films lacking religious subject matter might have a religious impact upon their viewers, the possibilities of revelation through film. The book begins with a reading of Paul Tillich’s theology of revelation through culture and continues with a qualitative research project which grounds this theoretical account in the experiences of a group of filmgoers. The empirical research takes place in Latin America where the intellectual puzzle and central research questions that drive the thesis arose and developed. Brant combines theoretical and empirical research in order to provide fresh insights into the way in which film functions and impacts its viewers and also offers an unusual perspective on the strengths and weaknesses of Tillich’s theology of revelation, which is seen to focus on the saving and healing power of revelation rather than its communicative content. The grounding of the theory by the empirical data results in an increased appreciation of the sensitivity of Tillich’s theology to the uniqueness of each film-to-viewer encounter and the data also suggests a new construal of the revelatory potential of film that is related to the community rather than the individual and to sustained life-practice rather than momentary experience. Brant reasons that Tillich’s account is sensitive and compelling precisely because of its phenomenological attentiveness to real life experience, notably Tillich’s own experience, of the power of art. However, Brant also suggests that it might be helpful to identify a stronger link than Tillich allows between the subject matter of the artwork, the content of revelation and the effect of revelation. This volume investigates Paul Tillich’s relationship to Asian religions and locates Tillich in a global religious context. It appreciates Tillich’s heritage within the western and eastern religious-cultural contexts and explores the possibility of global religious-cultural understanding through the
dialogue of Tillich’s thought and East-West religious-cultural matrix. William Rowe is one of the leading thinkers in contemporary philosophy of religion. Although he is best known for his contributions to the problem of evil, he has produced innovative and influential work across a wide array of subjects at the interface between philosophy and religion. He has, for example, written extensively on the existentialist theologian, Paul Tillich, on the challenging problem of divine freedom, and on the traditional arguments in support of the existence of God. His work in these areas is distinguished by its clarity, rigour, originality, and sensitivity towards the claims of his theistic opponents. Indeed, Rowe’s work has played a pivotal role in the remarkable revival of analytic philosophy of religion since the 1970s. The present collection brings together for the first time Rowe’s most significant contributions to the philosophy of religion. This diverse but representative selection of Rowe’s writings will provide students, professional scholars as well as general readers with stimulating and accessible discussions on such topics as the philosophical theology of Paul Tillich, the problem of evil, divine freedom, arguments for the existence of God, religious experience, life after death, and religious pluralism. First published in 1973, this is the first book on Paul Tillich in which a sustained attempt is made to sort out and evaluate the questions to which Tillich addresses himself in the crucial philosophical parts of his theological system. It is argued that despite the apparent simplicity in his interest in the ‘question of being’, Tillich in fact conceives of the ontological enterprise in a number of radically different ways in different contexts. Much of the author’s work is devoted to the careful separation of these strands in his philosophical thought and to an exploration and assessment of the assumptions associated with them. This book will be of interest to readers of Tillich and philosophers who specialise in ontology and linguistics. This book is a reconsideration of Paul Tillich’s (1886-1965) project of a theology of culture and art. Concentrating on Tillich’s widely neglected pre-emigration writings (1910-1933), Re Manning reconstructs and defends Tillich’s proposals for theology of culture as a philosophically sophisticated programme of theological engagement with culture and art. ‘On the boundary’ between the extremes of liberal Christian humanism and neo-orthodox isolationism, Tillich’s project is shown to be a powerful continuation of the mediatory intentions of the ‘Schleiermacher-Troeltsch line’ of modern Protestant theology to overcome the ‘intolerable gap’ between religion and culture. Drawing heavily on Tillich’s incorporation of Schelling’s positive philosophy into the deep structure of this theology, Re Manning argues that Tillich’s ‘Idealistic/Romantic theology of mediation’ provides a way through the entrenched oppositions of the ‘divided mind’ of twentieth century theology to a constructive theology of cultural engagement. Further, this book offers an assessment of the continued relevance of Tillich’s project in the situation of contemporary philosophical theology. Beyond the dominant antithetical types of postmodern theology - Mark C. Taylor’s a/theology and the ‘radical orthodoxy’ of John Milbank - Re Manning argues for the possibility of a ‘Tillichian postmodern theology of culture’ able to engage with the spiritual situation ‘at the end of culture’. The complex philosophical theology of Paul Tillich (1886-1965), increasingly studied today, was influenced by thinkers as diverse as the Romantics and Existentialists, Hegel and Heidegger. A Lutheran pastor who served as a military chaplain in World War I, he was dismissed from his university post at Frankfurt when the Nazis came to power in 1933, and emigrated to the United States, where he continued his distinguished career. This authoritative Companion provides accessible accounts of the major themes of Tillich’s diverse theological writings and draws upon the very best of contemporary Tillich scholarship. Each chapter introduces and evaluates its topic and includes suggestions for further reading. The authors assess Tillich’s place in the history of twentieth-century Christian thought as well as his significance for current constructive theology. Of interest to both students and researchers, this Companion reaffirms Tillich as a major figure in today’s theological landscape.