

SANTA CLARA UNIVERSITY

TESP (Theology, Ethics, and Spirituality) 138

RTC (Religion, Theology, and Culture) 3

The Theology of Paul Tillich

Spring 2016

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SYLLABUS

“The world is a beautiful and terrible place. Deeds of horror are committed every minute and in the end those we love die. If the screams of all the earth’s living creatures were one scream of pain, surely it would shake the stars. But we have love. It may seem a frail defence against the horrors of the world, but we must hold fast and believe in it, for it is all we have.”

—P.D. James

“Language... has created the word ‘loneliness’ to express the pain of being alone. And it has created the word ‘solitude’ to express the glory of being alone.

—Paul Tillich

PREREQUISITE: One first (1–19) and one second level (20–99) course in Religious Studies.

THE THIRD COURSE IN THE RELIGION, THEOLOGY, AND CULTURE CURRICULUM

The third course in Religious Studies aims to apply insights from the study of religion to difficult, open-ended questions, particularly those of vital interest to contemporary societies. Drawing on sources from past and/or present, the course encourages students to imagine how critical reflection on religion in society or faith in practice might become a regular part of their adult lives. This is an appropriate course for advanced theological reflection or theoretical treatment of religion and ethical traditions. Human relationships, commitment, and marriage require critical and ethical reflection, ethical reasoning, religious reflection, and a mature perspective on the self, family, career, and the culture in which one lives.

RELIGION, THEOLOGY AND CULTURE 3

Goals: Critical Thinking, Ethical Reasoning, Religious Reflection, Perspective

- (1) Critical Thinking: The ability to identify, reflect upon, evaluate, integrate, and apply different types of information and knowledge to form independent judgments.
- (2) Religious Reflection: Questioning and clarifying beliefs through critical inquiry into faith and the religious dimensions of human existence.
- (3) Ethical Reasoning: Drawing on ethical traditions to assess the consequences of individual and institutional decisions.
- (4) Engagement with the World—Perspective: Seeking out the experience of different cultures and people, striving to view the world through their eyes.

As the last substantive core curriculum course for most undergraduates, the third course should serve as a “capstone,” giving students the opportunity to bring together their core and disciplinary knowledge, their acquired analytic skills, the intellectual challenge of current issues, and the “meta-questions” that will invoke ethical and ontological concerns.

OBJECTIVES

Students will:

3.1 Identify diverse perspectives and evaluate ethical positions on contemporary questions. (Critical Thinking, Ethical Reasoning; Perspective)

3.2 Evaluate and apply insights from the study of religion to open-ended questions facing contemporary society. (Critical Thinking; Religious Reflection)

- At the center of the student’s responsibility is a careful reading of texts and a thoughtful, creative analysis of these texts in papers on themes selected by the student. The ability to express one’s ideas in a clear and coherent form, both spoken and written, is essential to the learning process.

COURSE DESCRIPTION

This course will explore the principal ideas in Paul Tillich’s philosophical theology, including his method of correlation; his understanding of God as the answer to the question of being; Jesus the Christ as the answer to the question of existence; the Holy Spirit as the answer to the question of life; and the Kingdom of God as the answer to the question of history. It will also examine the meaning of religion, faith, and love; the application of his ideas in the creation of a theology of culture, an ethical system, and his foundation for interreligious dialogue. Finally, it will evaluate Tillich’s effort to interpret the teachings of Christianity into terms that make sense to post-modern individuals living in a pluralistic and multicultural world.

REQUIRED READINGS

Tillich, Paul. *On the Boundary. Autobiographical Reflections*. New York: Charles Scribner’s Sons, 1966. Reprint: Eugene, Oregon: Wipf and Stock, 2012.

Tillich, Paul. *The Irrelevance and Relevance of the Christian Message*. Edited with an Introduction by A. Durwood Foster. Cleveland: Pilgrim Press, 1996. The Earl Lectures of 1963.

Tillich, Paul. *The Dynamics of Faith*. New York: Harper and Brothers, 1956. Reprint, with a new introduction to the Perennial Classics Edition by Marion Pauck. New York: HarperCollins, 2001.

Tillich, Paul. “Two Types of a Philosophy of Religion.” In *Theology of Culture*, edited by Robert Kimball, 10-30. New York: Oxford University Press, 1959. (In course packet).

Tillich, Paul. *Love, Power, and Justice. Ontological Analysis and Ethical Applications*. New York: Oxford University Press, 1954. The Firth Lectures (Nottingham, England) and the Sprunt Lectures (Richmond, Virginia).

Tillich, Paul. “Symbols of Eternal Life.” The Ingersol Lecture, 1962. *Harvard Divinity Bulletin* 26, 3 (1962): 1-10. (In course packet).

Tillich, Paul. *The Courage To Be*. New Haven: Yale University Press, 1952. The Terry Lectures delivered at Yale in 1950; new edition, with an introduction by Peter Gomes, New Haven: Yale University Press, 2001.

Gounelle, André. “Paul Tillich: A Vision of Protestantism for Today.” In Frederick J. Parrella, ed., *Spirit and Community: The Legacy of Paul Tillich’s Thought*, 158–166. Berlin and New York: Walter de Gruyter, 1995.

Parrella, Frederick J. *An Introduction to Paul Tillich's Ontological Thought*. Unpublished manuscript, Santa Clara University, 1999-2014.

One of the following is suggested for those interested in the multicultural applications of Tillich's thought (see Bibliography)

Richard, Jean. "The Socialist Tillich and Liberation Theology." In Raymond F. Bulman and Frederick J. Parrella, eds., *Paul Tillich: A New Catholic Perspective*, 148–173. Collegeville, Minn: The Liturgical Press, 1994.

Akinwale, Anthony. "Tillich's Method of Correlation and the Concerns of African Theologians." In Bulman and Parrella, eds., *Paul Tillich: A New Catholic Perspective*, 189–217.

Painadath, Sebastian. "Paul Tillich's Theology of Prayer: An Indian Perspective." In Bulman and Parrella, eds., *Paul Tillich: A New Catholic Perspective*, 218–240.

More suggestions on the bibliography.

ASSIGNMENTS

"Good writing is clear thinking made visible" (Bill Wheeler).

Three academic papers are required for the course, plus an introductory essay. No exams are given but classroom discussion is essential. **Please follow the instructions on the *Writing Guides* very carefully.**

• Introductory Essay—Not graded

No more than two pages double-spaced, that answers this question: What is my *ultimate concern*? What is of unconditional meaning and value in my life?

Do not use any sources, but answer from your own point of view, keeping in mind Tillich's idea that religion is ultimate concern, faith is the state of ultimate concern, and love is examining oneself and others from the standpoint of the ultimate.

Objectives Fulfilled: 3.1. *Identify diverse perspectives and evaluate ethical positions on contemporary questions.*

In examining their ultimate concern, students will think critically, be compelled to see their human actions in light of the ultimate they confront, and gain perspective on the importance of their ultimate concern and the diversity of expression of concern in their culture and other cultures. (Critical Thinking; Ethical Reasoning; Perspective). **3.2.** Confronting ultimate concern is the very essence, in Tillich view, to authentic religious reflection; everything else is idolatrous. (Critical Thinking; Religious Reflection).

• **Due:** Tuesday, Week 2.

• **(1) Paper One:** 6 pages minimum, based on a topic of your choice from these early readings:

- "Autobiographical Reflections." In *The Interpretation of History*.
 - *The Shaking of the Foundations*. New York: Charles Scribner's Sons, 1948.
 - *The Eternal Now*. New York: Charles Scribner's Sons, 1963.
 - "Two Types of a Philosophy of Religion."
 - *Dynamics of Faith*
 - Parrella, Frederick J. "Paul Tillich's Life and Spirituality: Some Reflections."
 - Frederick Parrella, *An Introduction to Paul Tillich's Ontological Thought*.
- Any other sources that may be helpful.*

The paper may examine one or more of the following: Tillich's idea of religion, God, faith, a theology of culture, the relevance of Christianity, et al. In choosing your topic, select an idea that you

might want to explore more fully in the final paper. You may want to choose an interdisciplinary topic connected to your major.

Objectives Fulfilled

3.1. A theology of culture or the irrelevance of Christianity compels the student into critical thinking about different cultural expressions of ultimate concern or religion, including the ethical implications of the mythic-symbolic expression of the ultimate in the multiplicity of Christian Churches and other religious traditions. Exploring “God,” “religion,” or “faith” would yield the same reflections and enable the student to draw the same conclusions

3.2. Any topic of those suggested would encourage the student to examine her/his insights in light of the questions society faces.

• **Due:** Tuesday, Week 6.

(2) Paper Two: minimum 12 pages, due Tuesday, exam week, Week 11. All the readings may be used, but the paper must cite *The Courage to Be*.

Outline due: Tuesday, Week 9.

Final paper due: Thursday, Week 11.

Oral Reports on these papers will be presented during the 9th and the 10th week. They are to be 10 minutes minimum in length followed by comments and questions from the class.

The paper should explore in depth a theme from Tillich’s theology. At least three of Tillich’s writings must also be used as a source, as well as secondary sources assigned and others available on the supplementary bibliography. The paper should reveal both breadth and depth in developing a topic of your choice. Such scholarship involves ample citations of the texts you use to examine and develop your thesis. Topics should be discussed in class and in personal consultation. The basic ideas of your paper will be presented in class in the ninth and tenth weeks. Two helpful suggestions for developing a topic for the final paper:

(1) Develop an idea you found interesting in your first paper and develop it further in the light of more primary and secondary readings.

(2) Select a topic that correlates with your major or minor, and write your paper from an interdisciplinary perspective—e.g., history, psychology, English, sociology, political science, philosophy, art history (Tillich spoke at the opening of MOMA in New York in 1954), religious studies, the natural sciences (e.g., Tillich’s *System of the Sciences* and scholarly papers on Tillich and Heisenberg, et al.). (One of the papers in this course in 2006 was published in the scientific journal, *Zygon*, along with professors’ and graduate students’ papers on scientific questions.)

Objectives Fulfilled

Tillich’s famous dictum was “Religion is the depth of culture; culture is the form of religion.” Anyone familiar with Tillich’s thought knows that any topic a student selects would *de facto* fulfill the following goals: **3.1.** *Identify diverse perspectives and evaluate ethical positions on contemporary questions.* (Critical Thinking, Ethical Reasoning; Perspective). **3.2.** *Evaluate and apply insights from the study of religion to open-ended questions facing contemporary society.* (Critical Thinking; Religious Reflection).

Dissertations have been written about Tillich in many disciplines: Religious Studies and Theology (there is a debate among scholars about his faithfulness to Christianity—some called him an atheist, especially after his study of Zen Buddhism for a year); philosophy; education (Martin Luther King, for example), history; psychology (he was a member of the New York School of Psychology with

Fromm and Horney, et al. in the 1940s); the sciences (see above); the arts (he loved Expressionism); politics (he was a religious socialist during WWI and on J. Edgar Hoover's dangerous list in the 1950s and 1960s; his *The Socialist Decision* of 1932 made him one of the first gentile members to be fired from the German university system [Frankfurt] by the National Socialists.) In the last 25 years, his thought has been applied to areas he could not have imagined in his lifetime: Latin American liberation theology, African theology, Indian mystical theology, et al. Masao Abe, the Kyoto Buddhist, was in dialogue with Tillich both in his lifetime and attended meeting on Tillich for many years after Tillich's death in 1965.

WRITING SUPPORT

For the papers, the form to be used is the University of Chicago method, found in *The Chicago Manual of Style*, 14th ed. (Chicago: The University of Chicago Press, 1994). This approach has been made popular in Kate L. Turabian, *A Manual for Writers*, 6th ed. Chicago: University of Chicago Press, 1987. The most recent edition is this: *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers* by Kate L. Turabian, Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams. Chicago: University of Chicago Press, 2007. This contains all the information on the mechanics of a term paper: capitalization, footnotes or endnotes, spelling, punctuation, bibliographies, typing, etc. This small book, first published in 1937, contains all the information on the mechanics of a term paper: capitalization, footnotes or endnotes, spelling, punctuation, bibliographies, typing, etc. Also recommended for style and good writing is William Strunk and E. B. White, *The Elements of Style*, 3rd ed., New York: Macmillan, 1979. This classic work, first written in 1935, contains chapters on elementary rules of word usage, principles of composition, formation of style, matters of form, and words and expressions commonly misused in writing.

GRADES AND NUMERICAL EQUIVALENTS

The numerical equivalents are based on the University's 4.0 grading system is as follows: A = 4.00; A- = 3.7; B+/A = 3.5; B+ = 3.3; B/B+ = 3.15; B = 3; B- = 2.7; C+/B = 2.5; C+ = 2.3; C/C+ = 2.15; C = 2.00; C- = 1.7, et al. *No number grades—100%, 90%, et al.—are given in this course.*

PROFESSIONAL CONDUCT

Please observe the following rules of professional conduct in a class:

- Students should make every effort to arrive at the classroom on time.
- Students should be suitably dressed for an academic forum.
- No one is permitted to leave the class without permission of the professor until the class has been dismissed except for a *serious* medical emergency. Restroom facilities are available before and after the class, *not* during the class.
- Electronics: cell/smart phones, iPhones, iPods, iPads, electronic tablets, et al. may *never* be used during class time **unless they are used for the subject matter of the course**. Please be sure your cell phone is turned off. You would NEVER want your phone to ring in my class. Do not leave cell phones on your desk or on your lap. *If the professor sees you texting, you will be asked to withdraw from the course immediately.*
- You may use your computer to take notes. Again, if the professor sees you using your laptop for any other purpose than the work of this class, *you will be asked to withdraw from the course immediately.*

Thank you for observing these simple and necessary rules.

GRADING POLICY

(1) Grades will be based on two factors: (1) papers required for the course; (2) class attendance and participation, including the oral report. The papers will be evaluated on the basis of students' ability:

- (1) to reveal to the reader their command of the assigned readings in both depth and breadth;
- (2) to develop a clear argument of the student's choosing, based upon the required readings and supplementary bibliography and to develop this argument in a coherent, scholarly, and creative fashion.

Note well: References to the texts—either citations or direct quotations—are essential to a successful grade.

In this course: 30% first paper, 60% second paper, 10% participation and oral presentation. The introductory paper will be returned with comments, but will not be graded.

(2) The grade of Incomplete will be given out only under special and unusual circumstances. For students who receive a grade of *Incomplete*: All work required for the course must be submitted no later than the beginning of the fourth week of the next term. Failure to do so means that the grade will automatically be turned over to an "F" by the Office of Student Records at the beginning of the fifth week. This is the grade you will receive for the course.

(3) Students who do not attend class on a consistent basis—so that they are known by the professor and other students to be a member of the course in good standing—and who fail to contact the professor with the reason for missing class: if you do not withdraw before the end of the 9th week, you may **not** receive a passing grade, whether or not you submit any work at the end of the term.

ATTENDANCE

A student is expected to attend **all** classes and the material covered and announcements are the student's responsibility. Reasons exist why a student *cannot* or *does* not attend class. Failure to attend class means that the student will be unfamiliar with the assigned reading material as well as ideas presented and discussed in class for the required papers. This cannot but help have a negative impact upon the student's final grade. Classes are given only once: if you miss class, it is your responsibility to keep up to date with the course.

ACADEMIC INTEGRITY

Cheating can take many forms. Please be aware that if you are caught in a situation of academic dishonesty, you will receive an F in the assignment or the exam. The most common form of cheating is plagiarism. Note carefully: *whenever you use the precise words or even the ideas of another, you must give a complete reference* (author, title, city, publisher, date, page number) *to your source text either in a footnote or end-note*. You may also *not* plagiarize another student's ideas or words.

At the same time, it is perfectly legitimate, even desirable, for students to talk over their topics, exchange ideas, and edit each other's papers. This is an important part of the process of learning: sharing your creative ideas with your peers. This presumes that all students collaborating with others both give and receive from such fruitful collaboration.

Santa Clara University is implementing an Academic Integrity pledge designed to deepen the understanding of and commitment to honesty and academic integrity.

The Academic Integrity Pledge states:

“I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code.”

I ask that you affirm this pledge and apply these principles to your work in this class.

DISABILITIES RESOURCES

If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, www.scu.edu/disabilities as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with me during my office hours. Students who have medical needs related to pregnancy or parenting may be eligible for accommodations.

While I am happy to assist you, I am unable to provide accommodations until I have received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (Students with approved accommodations of time-and-a-half should talk with me as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information, you may contact Disabilities Resources at [408-554-4109](tel:408-554-4109).

SEXUAL HARASSMENT AND DISCRIMINATION (TITLE IX)

Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic and dating violence or stalking, we encourage you to tell someone promptly. For more information, please go to www.scu.edu/studentlife/about/osl.cfm and click on the link for the University's [Gender-Based Discrimination and Sexual Misconduct Policy](#) or contact the University's EEO and Title IX Coordinator, Belinda Guthrie, at [408-554-3043](tel:408-554-3043) or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com or <http://stage-www.scu.edu/hr/quick-links/ethics-point/>

Extended Statement on Title IX and Reporting Practices (adapted, with permission, from Scott Lewis, J.D.)

While I want you to feel comfortable coming to me with issues you may be struggling with or concerns you may be having, please be aware that there are some reporting requirements that are part of my job at Santa Clara University.

For example, if you inform me of an issue involving harassment, sexual violence, or discrimination, I will keep the information as private as I can, but I am required to bring it to the attention of the institution's EEO and Title IX Coordinator. If you inform me that you are struggling with an issue that may be resulting in, or caused by, traumatic or unusual stress, I will likely inform the Office of Student Life.

If you would like to reach out directly to the Office of Student Life for assistance, you can contact them at www.scu.edu/osl/report. If you would like to talk to the Office of EEO and Title IX directly, they can be reached at 408-554-3043 or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com. Additionally, you can report incidents or complaints to the Office of Student Life (OSL), Campus Safety Services, and local law enforcement. For confidential support, contact the Counseling and Psychological Services office (CAPS), the Wellness Center, the YWCA, or a member of the clergy (for example, a priest or minister).

Finally, please be aware that if, for some reason, our interaction involves disruptive behavior, a concern about your safety or the safety of others, or potential violation of University policy, I will inform the Office of Student Life. The purpose of this is to keep OSL apprised of incidents of concern, and to ensure that students can receive or stay connected to the academic support and student wellness services they need.

SCHEDULE

Please follow the schedule as faithfully as you are able. Only if you do the readings in advance will the classes be valuable; but do NOT miss class if you have *not* done the readings.

Week 1	Tillich, <i>On the Boundary: An Autobiographical Sketch</i> .
Week 2	Tillich, <i>The Irrelevance...</i>
Week 3	Tillich, "Two Types of a Philosophy of Religion." Tillich, <i>The Irrelevance...</i>
Week 4	Tillich, <i>The Irrelevance...</i> Tillich, <i>The Dynamics of Faith</i> , chapters 1, 2.
Week 5	Tillich, <i>The Dynamics of Faith</i> , chapters 3, 4, 5, and 6 Gounelle, "The Vision..."
Week 6	Tillich. <i>Love, Power, and Justice. Ontological Analysis and Ethical Applications</i> . Tillich. "The Idea and the Ideal of Personality." <i>First paper due</i>
Week 7	Tillich. <i>Love, Power, and Justice. Ontological Analysis and Ethical Applications</i> . Paul Tillich. "Symbols of Eternal Life."
Week 8	Paul Tillich. <i>The Courage To Be</i>
Week 9	Paul Tillich. <i>The Courage To Be</i> <i>Oral presentations</i> <i>Drafts of major paper due</i>
Week 10	Paul Tillich. <i>The Courage To Be</i> <i>Oral presentations</i> Concluding remarks and questions
Week 11	Final paper due absolutely no later than Wednesday, of exam week.

Throughout the course: Parrella, *An Introduction to Paul Tillich's Ontological Thought*, may be read throughout the term as forming a framework and guide to the primary readings.

CONSULTATION

My office is in Kenna Hall, Suite 300, Room H. If you wish to consult with me at any time about your papers or any other issue related to the course, please make an appointment after class or by telephone for a mutually convenient time. You may call me at home on any day of the week at a reasonable hour with questions you may have. You may also Email me. Be sure to leave your telephone number on any voice mail or Email message you leave.

Office phone: 408.554.4714

Home phone: 408.259.8225

Cell phone: 408.674.3108

Email: fparrella@scu.edu

A final word: A quarter goes very quickly. You will find this course valuable only in so far as you apply yourself to the readings, attend class faithfully, participate in the discussion, and submit your papers in a timely manner. Since it is a seminar and a smaller class, discussion and questions are essential. Be prepared each week, as best as you are able, to discuss the assigned text(s).

*“When I shall be dead, tell the kingdom of the earth that I have loved it
much more than I ever dared to say.”*