



# BULLETIN

*The North American Paul Tillich Society*

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Welcome to San Francisco, location of the annual meeting of the North American Paul Tillich Society and the meeting of the American Academy of Religion Group, Tillich: Issues in Theology, Religion, and Culture. The schedule of meetings for both groups follows. You will also find information about the annual banquet of the North American Paul Tillich Society. On Friday evening, November 18, 2011, please plan to join the Society for the annual banquet. See all the information on the menu, the guest speaker, and reservations on page 3. The officers of the Society look forward to seeing and greeting many of you at both the academic sessions and the dinner. Once again, we are honored to have as our special guest, Dr. Mutie Tillich Farris of New York City.

### **NORTH AMERICAN PAUL TILlich SOCIETY**

**HI – Hilton San Francisco Union Square**  
**CC – Moscone Convention Center**

### **Tillich and Culture**

**Friday - 9:00 am - 11:30 am**

**Room: HI- Mason**

Mary Ann Stenger, University of Louisville  
*Tillich's Theology of Culture in Relation to the American Religious- Secular Dialectic*

Rose Caraway, University of Florida  
*A New Human Being: The Religious Dimensions of Secularism in Cuban and Soviet Moralities*

Bert Daelemans, Katholieke Universiteit, Leuven  
*The Breakthrough of the Spirit in Contemporary Church Architecture*

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### **Courage and Symbol in Tillich**

**Friday - 1:00 pm - 3:30 pm**

**Room: HI- Mason**

Derek Nelson, Thiel College  
*Absolutely Relative: Teaching Dynamics of Faith, on Teaching Dynamics of Faith*

Verna Marina Ehret, Mercyhurst College  
*Doubt, Courage, and the Transformation of Redemption within Globalization*

Ryan O'Leary, University of Iowa  
*Gaia as Symbol*

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**International and Interreligious Approaches of Tillich**

**Friday - 4:00 pm - 6:30 pm**

**Room: HI - Mason**

Theo Junker, Université de Strasbourg  
*Paul Tillich's Mature Politics: Unconfined Realism and Vigilant Hope. Examples from his Enduring Legacy of Political Affirmations and Refutations*

Anne Marie Reijnen, Faculté Universitaire de Théologie Protestante de Bruxelles  
*Das Neue Denken in Franz Rosenzweig and Paul Tillich. The "Star of Redemption" as Jewish- Christian Theology of Correlation*

Responding:  
 Lon Weaver, Glen Avon Presbyterian Church

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**Annual Banquet**

**Friday 7:00 – 10:00**

**Le Central Restaurant**

**Speaker:** Owen Thomas

*Information and Reservation below*

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**Board of Directors Meeting of the NAPTS**

**Saturday, 19 November**

**7:00 – 8:45 AM**

**HI Golden Gate, Room 5**

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**Annual Business Meeting of the NAPTS**

**Saturday, 19 November**

**11:45 – 12:45**

**Location: TBA**

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**Philosophical and Mystical Aspects of Tillich's Thought**

**Saturday - 1:00 pm - 3:30 pm**

**Room: HI- Golden Gate 1**

Rob James and Durwood Foster  
*Three Pigs, Red Riding Hood, and the Wolf: Solving the Riddle of Tillich's Unsymbolic Statements about God*

Jari Ristiniemi

*Differential Thinking and the Possibility of the Faith-Knowledge: Tillich and Kierkegaard between Negative and Positive Philosophy*

Stephen Butler Murray

*The Beauty of a Union with God through Dangerous Obedience: A Christian Mysticism of Social Activism*

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**AAR: TILlich: ISSUES IN THEOLOGY, RELIGION, AND CULTURE GROUP**

**A19-120**

**Tillich: Issues in Theology, Religion, and Culture Group**

**Saturday - 9:00 am - 11:30 am**

**CC - 3018**

Theme: *Ultimate Concern after the Post- Secular Age*

Sharon Peebles Burch, Interfaith Counseling Center, Presiding

This session brings together four papers that make constructive use of Paul Tillich's notion of ultimate concern to engage with the opportunities and challenges of the religious and cultural situation after post- secularism. As the question of the relations between the religious and secular has become increasingly contested, the comfortable divide between the religious and the secular can no longer be sustained; neither, however, can the confident claims to "post-secularity." The papers in this session all draw on Tillich's reflections on ultimate concern as creative resources within this situation of religious-secular complexity.

John Robichaux, Harvard University  
*The Religiosity of the Secular and the Secularity of the Religious: Tillich, Murray, and Rawls*

Daniel Miller, Mount Allison University  
*Ultimate Concern and Postmodern Theology: Two Competing Legacies*

Adam Pryor, Graduate Theological Union  
*God as a Living: An Analysis of Paul Tillich's Concept of the Divine Life in Light of Mark Taylor's Infinitization of the Finites*

#### **Business Meeting:**

Russell Re Manning, University of Cambridge

#### **A19 - 325**

**Tillich: Issues in Theology, Religion, and Culture Group**

**Saturday - 4:00 pm - 6:30 pm**

**CC - 3020**

Theme: *Faith, Betrayal, and Disenchantment: Paul Tillich in Dialogue with Contemporary Philosophy and Theology*  
 Russell Re Manning, University of Cambridge, Presiding

This session unites four papers that bring Paul Tillich's philosophical theology into critical dialogue with movements in contemporary philosophy and theology around the themes of faith, betrayal, and disenchantment.

Hollis Phelps, Mount Olive College  
*Evental Fidelity, Ultimate Concern, and the Subject: Reading Alain Badiou with Paul Tillich*

Thomas A. James, Union Presbyterian Seminary  
*Can There be a Theology of Disenchantment: Unbinding the Nihil in Tillich*

Blake Huggins, Boston University  
*Tillich and Ontotheology: On the Fidelity of Betrayal*

Carl-Eric Gentes, Lutheran School of Theology, Chicago

*The Courage to Be(tray): An Emerging Conversation between Paul Tillich and Peter Rollins*

#### **A20- 230**

**Tillich: Issues in Theology, Religion, and Culture Group**

**Sunday - 1:00 pm - 2:30 pm**

**CC 3000**

Theme: *Tillich and Niebuhr: Conversations and Legacies*

K. Healan Gaston, Harvard University, Presiding  
 Cosponsored by the Niebuhr Society

Panelists:

- Ronald Stone, University of Pittsburgh
- Andrew Finstuen, Boise State University

Responding:

- Jonathan Rothchild, Loyola Marymount Univ.
- Kevin Carnahan, Central Methodist University

#### **THE ANNUAL NAPTS BANQUET**

The annual banquet of the North American Paul Tillich Society will be held this year at Le Central, a well-known French bistro, at 453 Bush Street (between Grant and Kearney Streets), San Francisco, California 94108. Telephone: 415.391.2233/ Website: [www.lecentralbistro.com](http://www.lecentralbistro.com). There will be a choice of three appetizers, three entrees, and three desserts, all printed on a special menu for the occasion. You will have your choice: *First course:* Butternut Squash Soup, Caesar's Salad, Crab Cake  
*Entrée:* Roast Chicken, Sea Bass, New York Steak  
*Dessert:* Crème Brulee, Tiramisu, or Mixed Berries with Crème Anglaise.

The price of the banquet is 55 USD, a remarkable bargain given the cost of San Francisco restaurants and the range of choices available. Please join us!

**For reservations:** contact Frederick J. Parrella, Secretary Treasurer, NAPTS, at:

- Phone: 408.259.8225
- Text: 408.674.3108
- Email: [fparrella@scu.edu](mailto:fparrella@scu.edu)
- Fax: 408.554.2387
- US Mail: Frederick J. Parrella  
 Religious Studies

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**Important note:** the price of \$55 includes only the dinner. Wine and cocktails are separate, but the restaurant requires *one* bill. Drinks ordered at table *must be* paid to the secretary-treasurer in cash or check. Drinks ordered at the bar can be paid to the restaurant directly, but please inform management that you are part of our party. In this way, the Society can meet the minimum amount required and still offer an outstanding dinner at a reasonable price.

**Guest Speaker:** Dr. Owen Thomas.

The title of Owen's address is: "Tillich's Alternate Interpretation of Western Cultural History." Owen C. Thomas is Professor of Theology emeritus of the Episcopal Divinity School, Cambridge, Mass., and the author of nine books in theology and the philosophy of religion. A former physicist, he has been a visiting professor at the Gregorian University and the North American College in Rome, an adjunct professor at the Graduate Theological Union in Berkeley, and president of the American Theological Society. His email address is [ot75@aol.com](mailto:ot75@aol.com).

#### PAUL TILlich LECTURES AT HARVARD

*The following information is from William Crout, Founder and Curator, Paul Tillich Lectures, Harvard University [The Memorial Church]:*

The Harvard's Spring 2011 Paul Tillich Lecture was given by the Reverend L. Serene Jones, Ph.D., President of Union Theological Seminary and Roosevelt Professor of Systematic Theology. Her topic was "The Ground of Being Global: Globalization in Everyday Life." There were numerous UTS alumni present and also for the dinner following.

#### UNITY BETWEEN THE ULTIMATE AND CONCRETE: THE SUCCESS OF TILlich'S TRINITARIAN THEOLOGY

MATTHEW AARON TENNANT

#### Introduction

Harvard's Fall 2011 Paul Tillich Lecture will be given by NAPTS president, Russell Re Manning, Ph.D., Lord Gifford Fellow in Natural Theology, School of Divinity, History and Philosophy, University of Aberdeen, Scotland. As you know, Dr. Manning is also Affiliate Lecturer at the Faculty of Divinity, University of Cambridge; he holds a Visiting Fellowship at St. Edmund's College, Cambridge, and is co-chair of the AAR Paul Tillich Group. I requested a lecture on the theology of culture, and for the 14 November 2011 lecture we agreed on the title "The Religious Meaning of Culture: Paul Tillich and Beyond."

The Spring 2012 Lecture specifically is planned to observe the 50<sup>th</sup> Anniversary of his Tillich's departure from Harvard (his final lecture was on May 5, 1962 and his Farewell Dinner was on May 24, 1962). It is given the title "Paul Tillich at Harvard: First and Future Generations," and features a panel of three "First Generation" persons, two former students, Harvey Cox and Ann Ulanov, and a former faculty colleague, Gerald Holton, Mallinckrodt Professor of Physics and the History of Science *Emeritus*. It will take place on May 1, 2012.

#### 2011 PAPERS AND UNPUBLISHED PAPERS FROM 2009-2010

All papers presented at the meeting of the North American Paul Tillich Society as well as the AAR Group, Tillich: Issues in Theology, Religion, Culture, will be published by the privately circulated Bulletin of the North American Paul Tillich Society in the coming year. If you present a paper in San Francisco, please send your paper as a word attachment to [fparrella@scu.edu](mailto:fparrella@scu.edu) as soon as you can.

Papers presented in previous years that have not been published may also be sent to the secretary treasure of the North American Paul Tillich Society for publication in volume 38, 2012. Publication of a paper in the North American Paul Tillich Society does not prevent or conflict with publication elsewhere. Thank you.

This paper attempts to address the complexity of the doctrine of the Trinity, without resorting to over simplification. Paul Tillich offers contemporary readers of Christian theology a methodology of approaching the doctrine of the Trinity, yet he refrains from using precise

language when describing something (the ultimate) that is beyond full human comprehension. Tillich writes, “What is existentially first may be systematically last and vice versa.”<sup>1</sup> By this, he means that the “logical foundation in the structure of life” is given, but the appearance of Jesus as the Christ (or the existential foundation) is necessary for understanding the doctrine of the Trinity *and* the Trinity is necessary for understanding Jesus as the Christ. While this sounds like circular logic, Tillich uses it to illustrate the inner movement within the Trinity between the ultimate and the concrete. It also serves to justify the order of his *Systematic Theology* (revelation in Volume 1, divinity of Christ in Volume 2, and trinitarian dogma in Volume 3).

The Trinity has been approached in many different ways. Some people might explain it as three names, like Fiona Susan Smith, as analogous to Father Son Spirit. Others might think of the Trinity as different members of the same sports team—manager (Father), player (Son), and coach (Spirit). However, these two explanations veer into modalism and pluralism, respectively.<sup>2</sup> Addressing the notion of three *hypostases* in one being almost requires a suspension of rational thought. Yet, Tillich offers contemporary readers of Christian theology a means by which they can approach the Trinity—he unites the ultimate and the concrete in divine inner movement. Tillich’s trinitarian theology is existential, and he avoids modalism and pluralism, while simultaneously avoiding making an assault on rational thought.

In his *Systematic Theology, Vol. 1*, Tillich writes, “The doctrine of the Trinity does not affirm the logical nonsense that three is one and one is three; it describes in dialectical terms the inner movement of the divine life as an eternal separation from itself and return to itself.”<sup>3</sup> By following a process of logical arguments, Tillich suggests that God moves within God-self, yet remains separate from God-self and returns to God-self. This follows the Christian appropriation of Greek thought in the Cappadocian philosophers: three *hypostases* in one *ousia*. In other words, according to Tillich, the Trinity is *not* logical and mathematical *nonsense*; it is a way to better understand God. Thus, when seeking to explicate trinitarian theology, one can use the language of God’s divine movement without reverting to modalism, pluralism, tritheism, Arianism, and so on.

My argument will follow three steps: revelation, the divinity of Christ, and unifying the ultimate and existential reality. The conclusion will not pin Tillich’s trinitarian theology to something he does not explicitly say. Instead, my conclusion will follow his methodology and will draw from an example in Tillich’s applied theology, one of his sermons, in which he successfully applies trinitarian theology.

### Part 1—Revelation

Tillich approaches the trinitarian question as a “problem of the unity between ultimacy and concreteness in the living God.”<sup>4</sup> That is, he uses trinitarian theology to explain how humankind can understand both ultimacy and existential reality within God. Without the Trinity, he argues that Christianity would be similar to what he calls monarchical monotheism, in which lower divinities are sent in a quasi-trinitarian formula, such as a father-divinity or mother-divinity. The trinitarian formula is not dependent on the number three as much as it explains God’s participation in human activity, despite God’s ultimacy of power. Thus, in order to explore Tillich’s trinitarian theology or methodology, we must first look at his understanding of how humankind comes to know anything about the ultimate, i.e. revelation.

Revelation is how one gets to know the ultimate (or God); he covers this topic in Volume 1 of his *Systematic*, so beginning with *how* one gets to know the ultimate will be a fruitful step toward *understanding* the unity between the ultimate and the concrete. To seemingly state the obvious: without revelation, there would be no way to get to know the ultimate.

In approaching revelation, Tillich begins with truth. He describes truth as “the essence of things as well as the cognitive act in which their essence is grasped.”<sup>5</sup> That is, revelation and truth are part of experienced reality, and through experiencing reality, humankind is aware of understanding revelation. Truth, or the “essence of things,” provides a means by which humankind can connect with revelation and the ultimate. Even though the reality we experience is an existential reality, Tillich moves, in this first step, closer to an understanding of the concrete (or existential reality) in relation to the ultimate (or God).

After truth, for Tillich, the ground or basis of revelation is “the ‘ground of being’ manifest in

existence.”<sup>6</sup> He writes, “[This] can be expressed only in terms of finite actions originating in a highest being and transforming the course of finite events.”<sup>7</sup> The construction of perceiving revelation is in that which humankind can experience. In other words, there is no metaphysical ground of revelation; it is ontological and existential, or humankind can only express or describe revelation in personal categories. Thus, the basis of revelation is the ground of being. About this term, he writes, “It indicates that the ground of revelation is neither a cause which keeps itself at a distance from the revelatory effect nor a substance which effuses itself into the effect, but rather the mystery which appears in revelation and which remains a mystery in its appearance.”<sup>8</sup>

To reach revelation, Tillich introduces three terms in a sort of pneumatological parallel, although the phrase *pneumatological parallel* is my own, not Tillich’s. The three terms are: Abyss, Logos, and Spirit. Instead of being analogous labels for the Trinity, in which Abyss represents Father, Logos symbolizes Son, and Spirit is Spirit, each of his terms represents a movement of the ultimate, and they are part of the ground of revelation, not part of his discussion of the trinitarian dogma.<sup>9</sup> His language maintains an appreciation for mystery and it is based on a view of God’s movement and dynamic unity. Therefore, revelation is not once and forever; it is ongoing.

This same Spirit or Abyss is present in the divine life and “creates the correlation of miracle and ecstasy in which revelation can be received.”<sup>10</sup> He writes, “The doctrine of revelation is based on a Trinitarian interpretation of the divine life and its self-manifestation.”<sup>11</sup> God is self-revelatory; humankind does not have a causal role in revelation other than participation.

## Part 2—The Divinity of Christ

A second step toward Tillich’s trinitarian theology is his understanding of the divinity of Christ. After the Abyss, Logos, and Spirit and inner movement of the ultimate in revelation, he describes the divinity of Christ as a response to the manifestation of the ultimate. The ultimate *experienced* existential reality in the form of Jesus (by *being* Jesus) while remaining simultaneously part of the movement of the ultimate. Unlike modalism, Tillich’s trinitarian theology views the ultimate in terms of movement within the ultimate (or God-self). The

divinity of Christ serves as a connection between humankind and the ultimate. In his Christology, humankind becomes aware of its existential predicament and questions whether or not this predicament can be overcome through a new state of reality, e.g., becoming a New Being through Christ. The need to become a New Being is “the consequence of the structure of estrangement.”<sup>12</sup>

According to Tillich, the divinity of Christ became manifest in the way New Testament authors applied symbols to Jesus, although he rightly suggests that the early church interpreted Christological symbols using Greek philosophy. Tillich does not discard the use of Greek philosophy and he writes, “It is wrong to reject a priori the use of Greek concepts by the early church. There was no alternative.”<sup>13</sup> In other words, these symbols are still useful and can be re-envisioned for contemporary readers.

Taking the mysterious and existential symbols described in Volume 1 of his *Systematic Theology* (Abyss, Logos, and Spirit), he writes in Volume 2, “The Incarnation of the Logos is not metamorphosis but his total manifestation in a personal life...is a dynamic process involving tensions, risks, dangers, and determination by freedom as well as by destiny.”<sup>14</sup> There are various facets in the existential predicament; he alludes to these as “tensions, risks, and dangers.” His reference to “destiny” is a bit cryptic, but “determination by freedom” is likely a hint of the influence of the Russian philosopher Nicholai Berdyaev.<sup>15</sup> In which case, destiny is determined by freedom, and Tillich’s understanding of the Incarnation is part of this mystery of the ultimate.

Tillich refers to Augustine’s distinction among the three *personae* (not *persons*), and he agrees with Augustine that the distinction lacks a distinction among the content. He also cites Luther’s discomfort with the word *Trinity*, but he concludes with Luther, “There is no better [word].” Tillich writes, “The Trinitarian dogma is a supporting part of the christological dogma.”<sup>16</sup> His trinitarian theology rejects interpretations of Jesus that deprive him of the power to create the New Being.

## Part 3—Unifying God and Existential Reality

Perhaps Volume 3 of his *Systematic Theology* would have been the best place to begin this paper. Tillich includes a section in Part IV specifically addressing the problem of the doctrine of the Trin-

ity. However, beginning in Volume 3 would have missed the foundational steps of revelation and the divinity of Christ, and it would have missed the importance of movement within the ultimate. Tillich's trinitarian theology is dependent on each previous step (N.B., there are other steps that time does not allow me to include<sup>17</sup>).

In Volume 3, Tillich begins his exploration of the Trinity by looking at the motives of trinitarian symbols. His study is deeply steeped in human estrangement from the ultimate and the process of overcoming this estrangement. He writes, "The substance of all trinitarian thought is given in revelatory experiences, and the form has the same rationality that all theology, as a work of the Logos, must have."<sup>18</sup> He relates trinitarian thought to revelation and as the rationality for all theology, but then, he clarifies: He sees his task in writing a systematic theology as creating a methodology; this methodology can be applied to trinitarian questions, but he does not see his task as writing a specific doctrine of the Trinity. For the specific doctrines, he acknowledges his indebtedness to previous thinkers, such as Luther and Augustine.

For Tillich, there is an evolution from the original intent of previous trinitarian dogmas to an impenetrable mystery to a riddle to a theological problem. In its original intent, trinitarian dogma expressed three different symbols of revealing the ultimate to humankind. As it developed and opened a divine abyss, the trinitarian dogma was placed on an altar; then, it was treated as a theological riddle. In some cases, it became the "glorification of an absurdity in numbers." This trinitarian problem leads Tillich to ask, "Will it ever again be possible to say without theological embarrassment... 'In the name of the Father and the Son and the Holy Spirit'?"<sup>19</sup>

To answer this question, Tillich is optimistic. He suggests that it is possible, but "it requires a radical revision of the trinitarian doctrine and a new understanding of the Divine Life and the Spiritual Presence."<sup>20</sup> Thus, we return to the idea of the movement of the ultimate, or God's movement within God-self. In this way, the Trinity is relational and can be effectively divorced from numerical and symbolic language (e.g., Andrei Rublev's painting "The Holy Trinity" or contemporary novels with anthropogenic depictions of the Trinity).

In Volume 1 of his *Systematic* Tillich writes, "The concreteness of man's ultimate concern

drives him toward polytheistic structures; the reaction of the absolute element against these drives him toward monotheistic structures; and the need for a balance between the concrete and the absolute drives him toward Trinitarian structures. However, there is another factor which determines the typological structures of the idea of God, namely, the difference between the holy and the secular."<sup>21</sup> Tillich's relational trinitarian theology remains monotheistic while retaining the different hypostases of the ultimate.

Summarizing this trinitarian understanding or methodology, Tillich suggests that it is not closed. He writes, "[The Trinity] can be neither discarded nor accepted in its traditional form. It must be kept open in order to fulfill its original function—to express in embracing symbols the self-manifestation of the Divine Life to humankind."<sup>22</sup>

## Conclusion

In conclusion, Tillich provides a voice, an analogy, for speaking about the ultimate in concrete terms. To illustrate this language and to answer the inevitable question *yes, but what does it look like*, we need not look any further than Tillich's sermons. He provides a number of examples of applying this trinitarian methodology, some of which can be found in a 1956 collection of sermons, published as *The New Being*.<sup>23</sup> I will draw from his sermon based on Jesus' anguished cry on the cross, "My God, my God, why hast thou forsaken me?" (Matthew 27:45-46, 50-54); it is called "Universal Salvation."<sup>24</sup>

He begins by describing the connection between the crucifixion and nature (earth rumbling, curtain of the temple being torn, darkness, and so on). Placing this story somewhat in its liturgical context, he steers the question away from questioning whether there is a viable scientific explanation for the apparent supernatural events (earthquake, dust storm, etc.). Instead, he connects the ultimate and the concrete. He writes, "The event at Golgotha is one which concerns the universe, including all nature and all history."<sup>25</sup> In other words, "the sun veiled its face because of the depth of evil and shame which it saw under the cross."<sup>26</sup> His language is metaphorical and, by speaking as though the events are literal, he draws existential reality closer to the ultimate concern, without denigrating either. Regarding the darkness recounted by the author or redactor of the First

Gospel, Tillich cites St. Francis, and tells his listeners: the sun is our brother, not our god.<sup>27</sup>

The ultimate is revealed in the concrete manifestations of the earth, in this case, darkness and a rumbling earth. At this point, the Trinity remains open. There are shades of the Abyss, Logos, and Spirit, but his conclusion to the sermon moves beyond mathematical nonsense and he suggests a universal unification between God and the world. He writes, "After this moment temples and churches can only mean places of concentration on the holy, which is the ground and the meaning of every place."<sup>28</sup> In his interpretation of the crucifixion, the place or every place is the concrete and it is united with the ultimate.

Berdyaeu, Nicolas. *The Destiny of Man*. Trans. Natalie Duddington. New York: Harper Torchbooks/The Cloister Library, 1931/1960.

Fiddes, Paul. *Participating in God, a Pastoral Doctrine of the Trinity*. Louisville, KY: Westminster John Knox, 2000.

Tillich, Paul. *The New Being*. London: SCM Press, 1956.

\_\_\_\_\_. *Systematic Theology, Volume 1: Reason and Revelation, Being and God*. Chicago: The University of Chicago Press, 1951.

\_\_\_\_\_. *Systematic Theology, Volume 2: Existence and the Christ*. Chicago: The University of Chicago Press, 1957.

\_\_\_\_\_. *Systematic Theology, Volume 3: Life and the Spirit, History and the Kingdom of God*. Chicago: The University of Chicago Press, 1963.

<sup>1</sup> Paul Tillich, *Systematic Theology, Volume 1: Reason and Revelation, Being and God* (Chicago: The University of Chicago Press, 1951), 286.

<sup>2</sup> Cf. e.g. Paul Fiddes, *Participating in God, a Pastoral Doctrine of the Trinity* (Louisville, KY: Westminster John Knox, 2000), 11-12.

<sup>3</sup> Tillich, *Systematic Theology, Vol. 1*, 56.

<sup>4</sup> Tillich, *Systematic Theology, Vol. 1*, 228.

<sup>5</sup> Tillich, *Systematic Theology, Vol. 1*, 102.

<sup>6</sup> Tillich, *Systematic Theology, Vol. 1*, 155.

<sup>7</sup> Tillich, *Systematic Theology, Vol. 1*, 156.

<sup>8</sup> Tillich, *Systematic Theology, Vol. 1*, 156.

<sup>9</sup> Tillich, *Systematic Theology, Vol. 1*, 156.

<sup>10</sup> Tillich, *Systematic Theology, Vol. 1*, 156.

<sup>11</sup> Tillich, *Systematic Theology, Vol. 1*, 157.

<sup>12</sup> Paul Tillich, *Systematic Theology, Volume 2: Existence and the Christ* (Chicago: The University of Chicago Press, 1957), 60.

<sup>13</sup> Tillich, *Systematic Theology*, Vol. 2, 139.

<sup>14</sup> Tillich, *Systematic Theology*, Vol. 2, 149.

<sup>15</sup> Tillich, *Systematic Theology*, Vol. 1, 189. Tillich writes about the *meonic freedom* found in Berdyaev. Cf. Nicolas Berdyaev, *The Destiny of Man*, trans. Natalie Duddington (New York: Harper Torchbooks/The Cloister Library, 1931/1960), 165ff.

<sup>16</sup> Tillich, *Systematic Theology*, Vol. 2, 144.

<sup>17</sup> Being and Nonbeing (ST/1), the meaning of "God" (ST/1), Human estrangement (ST/2)

<sup>18</sup> Paul Tillich, *Systematic Theology, Volume 3: Life and the Spirit, History and the Kingdom of God* (Chicago: The University of Chicago Press, 1963), 286.

<sup>19</sup> Tillich, *Systematic Theology*, Vol. 3, 292.

<sup>20</sup> Tillich, *Systematic Theology*, Vol. 3, 292.

<sup>21</sup> Tillich, *Systematic Theology*, Vol. 1, 221.

<sup>22</sup> Tillich, *Systematic Theology*, Vol. 3, 294.

<sup>23</sup> Paul Tillich, *The New Being* (London: SCM Press, 1956). See "The New Being," "Our Ultimate Concern," etc.

<sup>24</sup> Tillich, *The New Being*, 175-79.

<sup>25</sup> Tillich, *The New Being*, 176.

<sup>26</sup> Tillich, *The New Being*, 177.

<sup>27</sup> Tillich, *The New Being*, 177.

<sup>28</sup> Tillich, *The New Being*, 178.

#### The Officers of the NAPTS

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*Coming in the Winter Bulletin:*

- The Annual Banquet Address by Owen Thomas
- Papers from the Friday Meeting of the NAPT
- News and Notes about the Society and its members



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- <sup>1</sup> Paul Tillich, *Systematic Theology, Volume 1: Reason and Revelation, Being and God* (Chicago: The University of Chicago Press, 1951), 286.
- <sup>2</sup> Cf. e.g. Paul Fiddes, *Participating in God, a Pastoral Doctrine of the Trinity* (Louisville, KY: Westminster John Knox, 2000), 11-12.
- <sup>3</sup> Tillich, *Systematic Theology, Vol. 1*, 56.
- <sup>4</sup> Tillich, *Systematic Theology, Vol. 1*, 228.
- <sup>5</sup> Tillich, *Systematic Theology, Vol. 1*, 102.
- <sup>6</sup> Tillich, *Systematic Theology, Vol. 1*, 155.
- <sup>7</sup> Tillich, *Systematic Theology, Vol. 1*, 156.
- <sup>8</sup> Tillich, *Systematic Theology, Vol. 1*, 156.
- <sup>9</sup> Tillich, *Systematic Theology, Vol. 1*, 156.
- <sup>10</sup> Tillich, *Systematic Theology, Vol. 1*, 156.
- <sup>11</sup> Tillich, *Systematic Theology, Vol. 1*, 157.
- <sup>12</sup> Paul Tillich, *Systematic Theology, Volume 2: Existence and the Christ* (Chicago: The University of Chicago Press, 1957), 60.
- <sup>13</sup> Tillich, *Systematic Theology, Vol. 2*, 139.
- <sup>14</sup> Tillich, *Systematic Theology, Vol. 2*, 149.
- <sup>15</sup> Tillich, *Systematic Theology, Vol. 1*, 189. Tillich writes about the *meonic freedom* found in Berdyaev. Cf. Nicolas Berdyaev, *The Destiny of Man*, trans. Natalie Duddington (New York: Harper Torchbooks/The Cloister Library, 1931/1960), 165ff.
- <sup>16</sup> Tillich, *Systematic Theology, Vol. 2*, 144.
- <sup>17</sup> Being and Nonbeing (ST/1), the meaning of ““God”” (ST/1), Human estrangement (ST/2)
- <sup>18</sup> Paul Tillich, *Systematic Theology, Volume 3: Life and the Spirit, History and the Kingdom of God* (Chicago: The University of Chicago Press, 1963), 286.
- <sup>19</sup> Tillich, *Systematic Theology, Vol. 3*, 292.
- <sup>20</sup> Tillich, *Systematic Theology, Vol. 3*, 292.
- <sup>21</sup> Tillich, *Systematic Theology, Vol. 1*, 221.
- <sup>22</sup> Tillich, *Systematic Theology, Vol. 3*, 294.
- <sup>23</sup> Paul Tillich, *The New Being* (London: SCM Press, 1956). See ““The New Being,”” ““Our Ultimate Concern,”” etc.
- <sup>24</sup> Tillich, *The New Being*, 175-79.
- <sup>25</sup> Tillich, *The New Being*, 176.
- <sup>26</sup> Tillich, *The New Being*, 177.
- <sup>27</sup> Tillich, *The New Being*, 177.
- <sup>28</sup> Tillich, *The New Being*, 178.