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AN ANALYSIS OF PAUL TILlich'S
EDUCATIONAL VIEWS

by

Bobetta Jacobs

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts

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PREFACE

The purpose of this thesis is an analysis of Paul Tillich's works in order to gain an insight into his ideas concerning the role of theology and philosophy and how these have an effect on educational theory.

This work is based on the presupposition that an important aspect of life is based on cultural aspects. In this case, particularly, education must be studied as a part of the cultural theories as presented by Paul Tillich.

A startling thing which seems to be true of this generation of students and working adults is that any real, vital desire to look for the meaning of life, except on a very superficial level, seems to be lacking. Too many students in American colleges and universities today are there for the wrong reasons. Education in the United States has come to be thought of as an almost mechanical process whereby one receives facts and skills which will enable him to make a "decent living," to "fit in" somewhere in the rapid homogenization of personality now going on in our culture. One goes to college today to "get an education," a thin veneer consisting of facts and figures, appropriate responses to specific situations, and certain social and vocational skills.

This is a deplorable situation to which the Church can and must speak. A thin veneer of social acceptability is a grossly inadequate preparation for

living. Education should aim toward the highest possible realization of selfhood. This is the basic problem: the conceptions of what the realization of selfhood means and how this is attained are multifarious not only in the university communities but also in society as a whole. The Christian holds that this realization can come about only through the conversion or renewal of man from the very center of his personality.

Paul Tillich was chosen for this study because he has been concerned in many of his writings with cultural aspects of life. His treatment of Christian theology is mainly that of philosophical speculation. Tillich also attempted to see the Christian faith in relation to and interaction with culture. This emphasis of his is of particular value for a work such as this one.

An attempt was made in this work to look first, in a general way, at the various doctrines of culture. The final chapter serves as a summary, as well as an attempt to draw out, by inference, since Tillich has not addressed himself specifically to the area of concern covered in this thesis, the implications of his views of culture for the educational system.

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CHAPTER I

INTRODUCTION: RELIGION AS AN ASPECT OF SPIRITUAL LIFE

Religion is an important part of the human spirit, however, not as a specific function of the spiritual life but as the dimension of depth.

There is a story which is told of how religion seeks a home by going from one spiritual function to another. First, religion knocks on the door of the ethical and is accepted only to learn that it must earn its keep by serving morality in the creation of good persons. When religion asserts his own will, he is promptly shown the door. From here, he goes to the home of the cognitive function, where he is admitted but only for as long as he subordinates himself to pure knowledge. Meanwhile knowledge, after success in its scientific work, begins to feel that religion has nothing in common with it. Again, religion finds himself in the cold streets. Once more religion knocks. This time at the door of aesthetic function. The artistic realm welcomes religion but only with the acknowledgement that art is religion. Meanwhile, religion remembers his duties to the moral and cognitive realms and so cannot join art. Yet where is religion to turn? Man's entire spiritual life is occupied with no room left for religion. Then religion realizes that it needs no home for it belongs in all functions of man's spiritual life.

Religion is the depth in the entirety of man's spirit.¹

What does Tillich mean by depth? Depth is a part of religion pointing to the "ultimate, infinite, unconditional in man's spiritual life."² The ultimate is religion which belongs to all functions of man's spirit. Morally it is an "unconditional seriousness"; in the world of knowledge, it is an immense desire for ultimate reality; and aesthetically, it is a desire to express the ultimate. "Religion is the substance, the ground, and the depth of man's spiritual life."³

Yet in our modern society, religion is not all engrossing but is one small aspect of the human life, seen in a sphere of its own. This is because man has become separated from ground and depth and by doing so there is a shame imparted in religion where myths, laws, rites and doctrines are the ultimate and where those who do not follow are persecuted. For this reason, the secular and the religious should not have a separate existence but both should be together for the experience of ultimate concern. Only when this togetherness occurs does religion become the substance and depth of man's spiritual life.⁴

¹Paul Tillich, Theology of Culture, ed. Robert C. Kimball, (New York: Oxford University Press, 1959), pp. 6-7.

²Ibid., p. 7.

³Ibid., p. 8.

⁴Ibid., p. 8-9.

CHAPTER II

PHILOSOPHY AND THEOLOGY

Paul Tillich is frequently called a philosophical theologian. Many philosophers and theologians denounce this combination in terms of contradiction or merely as treason against one or the other.

According to Tillich, "philosophical theology" is theology with a philosophical character as opposed to a theology with no basis in philosophy which he terms "kerygmatic." Kerygmatic is derived from kerygma, a New Testament word meaning "message." This is the theology from which the Christian message is derived in contrast to philosophical theology which is always based on the same kerygma and which explains theology only by a close unity with philosophy.¹ Karl Barth is one who has attempted to create a completely kerygmatic theology as shown by his protest against the synthesis between Christianity and humanism. However, even Barth admits that he must utilize philosophical terms and ways of thought.

What is the relationship between theology and philosophy? First, we must understand what is meant by philosophy. The oldest definition given is that philosophy is the love of wisdom or a cognitive endeavor in which there is a question of being. Philosophy presumes that an ultimate question of

¹Paul Tillich, The Protestant Era, trans. James Luther Adams, (Chicago: The University of Chicago Press, 1948), pp. 83-84.

being is asked or a question of something that is or means to be.¹ In this respect every man is a philosopher with differences in degree, education and creativity, however, with the basic character of the function being the same. When a child asks a question of why something is or when Kant asked "Why am I?" we have the same substance, however, differing in form. When a fundamentalist theologian uses such words as "truth" and "revelation" he is calling on the background of many centuries of philosophy.

Now what is the meaning of the word is in contrast to not is? Santayana defines experience as a shock which is received and then disturbs us. In the question of what is being or non-being, there is also a shock - a philosophical shock. Man is the one who asks the question of what being is. Man is then the foundation of philosophy. However, there are two aspects to this question of being. First, there is a basic philosophy or an interpretation of being after which the questions expand to include the special character of beings or the various aspects which share being, such as things, events, ideas, values, souls and bodies.² If philosophy deals only with these second aspects, it becomes easy to separate philosophy and theology. But philosophy deals of being and also of the secondary aspects - the structures common to all beings. Because of this philosophy and theology cannot be separated, for God, world and man all lie within the frame of being and its structures.³

¹Ibid., p. 86.

²Ibid., p. 85.

³Ibid., pp. 86-87.

Philosophy also has a kerygmatic or a theological aspect in that it asks the question of ultimate concern. It asks the question of what is but what is for us. The "for us" is what turns it into a theological statement in that it is a question of ultimate concern for each of us as an individual. Theologians speak of things on earth and in heaven but they must show how both heaven and earth are related to our ultimate concern, to our being or not being.¹

Theology, as seen by Tillich, is an existential situation; in fact is existential thinking in that it characterizes our real existence. Theology is an existential situation which asks

for the meaning of being, theology asks for the ultimate ground and power and norm and aim of being, as far as it is MY being and carries ME as the abyss and ground of my existence, it asks for the threatening and promising power over MY existence, for the fulfilling and rejecting aim of MY existence.²

Theology is asking for God when it asks about being in asking for divine and demonic powers.

Philosophy and theology are drawn together because they are both existential as well as theoretical. However, they are separated from each other in that philosophy is primarily theoretical whereas theology is mainly existential. Therefore, theology can neglect the theoretical and become kerygma and philosophy can neglect the existential and concentrate on beings with no particular concern for us individually. But as theology uses philosophy so do

¹Ibid., pp. 87-88.

²Ibid., p. 88.

some philosophers turn into theologians. Most of the creative philosophers are theological in part. "Only noncreative philosophy cuts itself off entirely from its existential basis."¹

At this point there should be some understanding of what existential means. The industrial system has created

a logical or naturalistic mechanism which seemed to destroy individual freedom, personal decision, and organic community; 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.²

From this, existentialism has attempted to turn within man's experience or toward reality as man immediately experiences it. Existentialism attempts to turn back to the time when the subjective and objective were not torn asunder and when God could be approached through the soul. A new meaning of reality has to be found.³ The role of the existentialist is to analyze the human situation and then the theologian can give an answer.

Philosophy and theology cannot be separated from each other because they do not concern themselves separately with the realities of life, rather they concern themselves with pure epistemology which never discovers a truth, or is rather a history of philosophy which deals with past thoughts and ideas. Theology without philosophy envisions God as a being subject to the rules of

¹Ibid., p. 89.

²Tillich, Theology of Culture, p. 105-106.

³Ibid., pp. 105-111.

all beings, whose existence can be argued for or against like a chemical. In the absence of philosophy in theology, nature and man or the world and self, are also separated.¹

Philosophy and theology can also be separated or directed together by the way in which the question is answered as opposed to the way in which the question is asked. The meaning of being becomes apparent in the logos or word. Being cannot be hidden in logos and the two cannot be separated. Logos is in every being yet it is apparent only in the word or man, yet not every man. Therefore, the question concerning the way in which man can discover logos, is philosophy. Many philosophers have spoken of the few who can attain logos. According to Parmenides, logos is attained only through a vision. Heraclitus felt that noble aristocratic souls attained logos. For Socrates, one who is guided by a blessed demon makes the correct decisions. Only the initiated see the idea according to Plato. Only free citizens attain happiness, says Aristotle. The Stoics felt that only some wise men saw reason. Christian philosophers feel that only Christ has complete logos. Other philosophers and the way in which logos can be attained are: for the medieval philosophers, the Christian Church; for the mystics from Plotinus to Spinoza and for the mystics in India, it is the mystical and ascetic elevation over all beings; for European philosophers during the Enlightenment, it is the third and last period of history; for Fichte, the blessed life; for Hegel, the fulfilment of history; and for Marx, the proletarian struggle and final

¹Tillich, The Protestant Era, pp. 89-90.

victory. The closeness of philosophy and theology is apparent in that because of theology, philosophers became concerned about the existential and in turn, because of philosophy, theology became concerned about the message of Christ. Therefore, philosophical theology is and must be logos-theology, while an exclusively kerygmatic theology, like that of Barth, denies the logos-doctrine.¹

Yet a divergence can also be stated. Even though philosophy knows about the existential, it does not really believe in it. Instead philosophy directly seeks the meaning of being which in turn makes it free. Theology, on the other hand, is bound to the existential and to logos. Both the philosophical and kerygmatic theologians are concerned with the ultimate and with faith, however, the philosophical theologian combines the existential situation with the meaning of being in search of ultimate concern or in trying to show that Christ is the logos.²

Paul Tillich enumerates several indications concerning philosophical theology:

Philosophical theology deals with the concept of reason and the categories belonging to it and leads to the existential problem implied in reason, to which the answer is: revelation. Philosophical theology deals with the concept of being and the categories belonging to it, and it leads to the existential problem implied in being, to which the answer is: God. Philosophical theology deals with the concept of existence and the categories belonging to it and leads to the existential

¹Ibid., pp. 90-91.

²Ibid., pp. 91-92.

problem implied in existence, to which the answer is: Christ. Philosophical theology deals with the concept of life and the categories belonging to it and leads to the existential problem implied in life, to which the answer is: the Spirit. Philosophical theology deals with the concept of history and the categories belonging to it and leads to the existential problem implied in history, to which the answer is: the Kingdom of God.¹

The duty of the theologian is to carry out the function of the church which is to state the true Christian message and to interpret this message.² If the theologian must analyze the meaning of history, if he must form questions and then give the answers, he cannot escape from philosophy.³

Therefore, all theology has two tasks: to state the eternal Christian message and to relate it to the existing cultural situation. Tillich feels that it is the theologians' duty to relate the message to the present cultural situation.

¹Ibid., pp. 92-93.

²Paul Tillich, Systematic Theology, Vol. I (Chicago: The University of Chicago Press, 1951), p. 3.

³Sara Little, The Role of the Bible in Contemporary Christian Education, (Richmond, Virginia: John Knox Press, 1961), p. 41.

CHAPTER III

RELIGION AND CULTURE

A. Historical Backgrounds

Before going into a discussion of religion and culture we must understand some historical backgrounds and also define some terms as they are used by Tillich. These terms are "autonomy," "heteronomy," and "theonomy." Autonomy means that man, because of his reason, is the source of culture and religion or that he is his own law. Heteronomy means that man is subjected to a strange and superior law because he cannot use his reason and theonomy means that the law is within man and yet at the same time transcends him. When applying these terms to religion and culture, in an autonomous culture man would create his life with no reference to the ultimate and following only his own reason. In the heteronomous culture, laws would be created by an ecclesiastical religion or a political quasi-religion and in the theonomous culture laws would be expressed as ultimate concern with a transcending meaning. The substance of culture is religion and the form of religion is culture.¹

Tillich now relates the term "theonomous culture" with "theology of culture." Periods of history which had a theonomous background are the

¹Tillich, The Protestant Era, pp. 55-57.

archaic periods and the early Middle Ages of Western civilization. In the later Middle Ages, in Arabic and Protestant orthodoxy and in classical Greece, the Renaissance, the Enlightenment and the nineteenth century, heteronomy was predominant.¹ During the Renaissance, there was a revolt against heteronomy and men became responsible and creative. After a while, man lost his newly founded abilities and began to lose reason to science and modern technology. Communities which were full of life and ultimate aims became lonely competitive individuals who had no meaning to their life. This era of technology was a period of ruthless and barbaric capitalism with a resultant slavery of the masses by a few individuals. In our present twentieth century, we have a tyrannical state with a compelled and not a free society. A religious culture can be developed from all the rites, doctrines, symbols and institutions which existed in any particular age, which in turn were derived from the general culture. If a religious culture is imposed on a group of people, it becomes only a foreign culture and does not become the ultimate for these men. An example of this is Thomistic philosophy which does not show an ultimate concern by the people and does not hold a permanent place in the hearts of men. Other examples are: the Protestant ideal of personality, dogmatic Greek concepts, Roman feudal patterns, Lutheran patriarchalistic ethics, Protestant democratic ideals and biblical cultural traditions.² Each of these has imposed a set of rules upon a group of

¹Ibid., p. 57.

²Ibid., pp. 57-58.

people, rules which were followed but yet not sincerely believed.

In speaking of a theology of culture, one must also show that there can be an ultimate concern in an autonomous culture which keeps this particular culture going. Theonomy also is able to analyze various aspects of a culture without reference to an organized religion or a church.¹

Religion is not merely a system of rites, doctrines, symbols and emotions but is ultimate concern. It is this ultimate concern which gives a deep meaning and which can create a religious culture. The gap between religion and culture need not be so great. This gap may be narrowed when a religious culture can exist side by side with a secular culture.²

However, today the theology of culture is in terms of an end of culture. The preaching of an end is symbolic of the collapse of our autonomy.

It was and is a symptom of a changed mood when some of these men and others with them, statesmen, educators, psychologists, physicians, sociologists, not to speak of artists and poets, whose visions anticipated our cultural predicament long ago - when these people cry for religion as the saving power of our culture.³

They most often use religion as a tool. However, can religion be used as a tool? The answer according to Tillich is no. If religion is ultimate concern then this ultimate cannot be used for non-ultimates.⁴

¹Ibid., pp. 58-59.

²Ibid., p. 59.

³Ibid., p. 61.

⁴John Cogley (ed.), Religion In America, (New York: Meridian Books, Inc., 1958), pp. 272-274.

B. Existential Nature of Religion

After having gone over the historical backgrounds of religion and culture, we must consider the modern aspects. The first question concerns the existential nature of religion. There are three consequences which become apparent from this existential concept. The first is that the Church has a tendency to be idolatrous because it does not judge itself as it judges the world. But the Church must judge itself if it is part of the world. If it does not do so then it is not in a position to judge the world and can then be judged by the world. An example Tillich offers is the Roman Catholic Church which judges but cannot be judged.¹ But it remains to be seen to what extent Tillich's judgment will hold true should the suggestions of many liberal Catholic theologians, with regards to the "modernization" of the church, be adopted.

A second consequence is that the difference between the sacred and secular disappears. The ultimate concern should be found about us at every moment both in the religious and the secular. Actually, however, the secular and sacred are independent of each other which leads us to a human predicament. "The existence of religion as a special realm is the most conspicuous proof of man's fallen state."²

The third consequence is the relationship of religion and culture.

¹Tillich, Theology of Culture, pp. 40-41.

²Ibid., p. 42.

Religion gives meaning to culture and culture is the means by which religion is expressed. "Religion is the substance of culture, culture is the form of religion."¹ From this, there can be no dualism between culture and religion. "Every religious act . . . is culturally formed."² This can be proven by the fact that every act of man is done either by spoken or silent language and language is a creation of culture.³

C. Role of Religion in a Free Society

The next consideration is the role that religion plays in a free society. According to Tillich, there are and always will be certain aspects in a religion which will prohibit the development of a free society. He names four of these forces which are: religious conservatism, religious authoritarianism, religious intolerance and religious transcendentalism. Aspects of conservatism which are detrimental to a free society are: the unconditional character of religious concern; the unapproachable nature of the unconditional; the minimum indication of the ultimate and the predisposition of confusing the holy with those who bring it to us. From all of this, conservatism is born. Nothing which is considered holy may be touched or a terrific guilt arises. Religious authoritarianism prevents us from criticizing religious traditions. A society cannot be free if there is some-

¹Ibid., p. 42.

²Ibid., p. 42.

³Ibid., pp. 40-43.

one dictating or interfering with it in any way. Is a free society possible with religious intolerance? A society should be tolerant, yet even great prophets of tolerance were intolerant. John Locke, for example, wrote letters on the attributes of tolerance yet was absolutely against Catholics and atheists. In religious transcendentalism persons think only of certain concepts of religion or on a vertical basis meanwhile forgetting about horizontal or interpersonal relations. An example of this occurred during the days of Hitler when the Catholic and Lutheran Churches of Germany concentrated on the vertical and did not speak out against Hitler's atrocities until politics finally interfered with the church itself.¹

There are also various aspects in a religion which promote the growth and life of a free society. The first of these is that religion judges religion. There are two parts to every religion, the unconditional which refers to something ultimate and the concrete which refers to the expression of a tradition with the use of such things as symbols and doctrines. Because of the unconditional, religion is able to judge or criticize itself. Down through the ages, prophets have criticized priests, which has then eventually led to a new system in turn to be later criticized itself. This is the dialectic of religious life. Also as criticisms were being voiced, churches could either suppress or support them. If they chose to suppress, this was then no longer a free society. So then, for a perfect ideal of a free society churches must not suppress criticisms against them. Of course, religion may

¹Cogley, Religion In America, pp. 272-277.

develop into a hollow substance due to criticism, yet the prophet must be heard in order for there to be peace between a free society and religion.¹

Another condition of religion which promotes the free society is by forming the bearers of a free society. This can be done by education - religious education in order to acquaint students with religious symbols, to answer questions and to teach them the spirit of the culture. This can also be accomplished by symbolic or religious doctrines which are the doctrine of creation and the doctrine of history. Whatever is then created is good. Therefore, man has an infinite value which in turn makes a free society possible. According to Tillich, a society cannot be free unless it followed the Jewish tradition. For example, in India the most religious persons are the cruelest to their slaves because man has no particular value and is only in a stage of development.² According to the doctrine of history, every act which occurs in Western civilization has an infinite meaning. This lends a serious nature to Western history which is not found elsewhere. This means that the people of the West can and must fight against injustice.³

The third aspect of religion which promotes a free society is that religion can judge the free society. The judging need not be done by church leaders and in fact may even come from the enemies of the church; however, it must come from persons who are from the Jewish-Christian tradition.

¹Ibid., pp. 278-279.

²Ibid., pp. 279-282.

³Ibid., p. 283.

In the Oxford Conference in 1937, a statement was formulated which stated that "it might be that God speaks to the churches more clearly through people who are enemies of the churches than through the churches themselves."¹ In judging a free society, religion must "establish principles and criticize abuses."² However, judgments should not be made in concrete statements coming from the church but should be made by church members.³

Another principle of judgment is that during a period of stress either for an individual or for history, the church must preach the message of ultimate rest.

Today when I think of the generation in colleges and universities, this seems to be the most important message we can give them. In a disintegrating society, in the loss of symbols, in cynicism and the terrible feeling of emptiness, the church should show that there is another dimension to existence, there is still a source of fullness and of meaning and of truth. ⁴That is one thing the church can do for the free society.

There is yet another thing which the church can do. When an individual becomes complacent, "the church can stir up the forces of his being by making it uncomfortable for him to give up."⁵ In Germany and in Russia, when the free society was destroyed there was only chaos. Only the power derived from

¹Ibid., p. 284.

²Ibid., p. 284.

³Ibid., pp. 283-285.

⁴Ibid., p. 285.

⁵Ibid., p. 286.

the ultimate could combat this complacency and chaos.¹

D. Role of Religion in a
Contemporary Culture

To this point this sketch has covered Tillich's views on the historical backgrounds and the role of religion in a free society. The next area is our contemporary culture and how religion is related to it. The culture we live in today can best be described as an industrial society with a protest against it which is founded in an existential analysis of man's predicament. This industrial society has a dynamic character and is continuously changing; however, two distinguishing factors of man can be discerned. First, there is a

concentration of man's activities upon the methodical investigation and technical transformation of his world, including himself, and the consequent loss of the dimension of depth in his encounter with reality.²

The universe can be calculated, managed and improved or in other words has become self-sufficient. It has become so self-sufficient that God is no longer even necessary. God is kept in the same place as all of the other technological advances and He is not allowed to interfere in any of man's doings. "God has become superfluous and the universe left to man as its master."³

¹Ibid., pp. 285-286.

²Tillich, Theology of Culture, p. 43.

³Ibid., p. 44.

The second characteristic is derived from the first. Now that God no longer has his full powers man himself has taken on some of God's previous attributes. Man no longer has a regard for his fallen state. Even in preaching, one no longer hears of death and guilt for these would interfere with man's progress. Man feels that he is not perfect but there is no sin.

Educational processes are able to adjust the large majority of men to the demands of the system of production and consumption. Man's actual₁ state is hence mistakenly regarded as his essential state, . . .

This is also true of the community as well as for individual man. Technology is seen as being necessary for the reunion of man. As God is being replaced by the universe and as Christ is being replaced by man so peace and justice replaces the Kingdom of God.

The churches meanwhile, in defense of themselves are retreating to the traditions of the past, however they are doing so in an industrial manner by making use of ordinary or literal experiences and then creating a supra-natural world around the natural. When the churches are not defending themselves they are accepting the situation and are adapting themselves to it by changing the traditions to fit modern ways. This is what is today meant by liberal theology.

There is yet another way in which religion is related to culture. This is by existentialism. "Existentialism is the protest against the spirit of industrial society within the framework of industrial society."² Now that

¹Ibid., p. 44.

²Ibid., p. 46.

God has more or less disappeared from the thoughts of men, man is supposed to be the master and ruler of the universe and of himself. But actually he is only a part of what he has created. He is an object like any other object and must adapt himself to the world or be slaughtered by it. But because he has to adapt, he is a means for an end with no ultimate end in view. From this "the experiences of emptiness and meaninglessness, of dehumanization and estrangement have resulted."¹ Reality is no longer meaningful and does not speak to man.

There are several answers or ways out from this problem. The neurotic (or psychotic if extended) method is to section off a piece of reality and guard this piece from the intrusion of the rest of the world by subjecting to the culture and not concerning oneself with any questions about the meaning of anything. Others may express the problem creatively, proof of which can be found in the artistic and philosophical creations of the twentieth century. The destructive qualities of our present culture can be seen in paintings, music, poetry, literature, architecture, dance and philosophy.²

How is religion expressed in our culture? Tillich gives us three ways: language, religious art and the third is from the realm of cognition.

All aspects of language are derived from the culture. Language is essential for man's spiritual life in order that he may be free from any particular situation and also lets him create new worlds which are not

¹Ibid., p. 46.

²Ibid., pp. 43-47.

controlled by the technology of his reality. Language does not depend on any one particular aspect of culture but is a human language which man developed from his reality. This language changes for man's peculiar needs but it always remains basically the same. There is no holy language. Religious expression is done in common human language which is the result of cultural creativity.¹ Religious terms are symbols of the Holy but are not themselves the Holy. Religious symbols cannot be Holy because if they were the ultimate then they would become idols.²

Religion is also expressed through art but only art which actually shows the honest feelings of the culture in which it belongs. We can understand the cultures of the past in so far as they are true expressions of what was then happening. We can understand only if the artist expressed the human predicament of his period. The expression or dimension of depth is also important in art. This can be seen in the domination of expression in periods when great religious art was produced and the religious effect of the expressive element.³ True religious art was produced when architecture stopped all the excess trimmings and began building creations of simple lines belonging to our technological age.⁴ Religious art is being reborn as we see more expression in contemporary styles.⁵

¹Ibid., pp. 47-48.

²Ibid., pp. 58-60.

³Ibid., pp. 68-75.

⁴Ibid., p. 48.

⁵Ibid., p. 75.

How can theology express itself and its symbols? What part of philosophical consciousness can be used for this? Theology must use an existential analysis which includes therapeutic psychology. Yet even existentialism must not give answers directly but should only be the basis for the form of the answer.¹ Existentialism and psychoanalysis were born together to protest against philosophical consciousness. In industrial society, philosophy of consciousness has won over the philosophy of unconsciousness or irrational will. Both existentialism and depth psychology are interested in man's existence and as the term therapeutic psychology denotes, in man's disease or existential predicament.²

What is the effect of the church on contemporary culture? One of the ways in which the church attempts to work is through evangelism. The church preaches a message of salvation and healing and tries to be heard by the people outside of the church in order to impress them with the answers to questions concerning existence. This is not the correct way. The average manner in which the Church preaches today is of no help to people. The Church preaches doctrines and laws that were created in past centuries. Instead it should preach "the good news of the conquest of the law"³ and so create a healing atmosphere. Christian symbols should lead to the ultimate and should

¹Ibid., pp. 48-49.

²Ibid., pp. 112-126.

³Ibid., p. 50.

not be absurd.¹

Is it the responsibility of the Church to change the society which has such an adverse affect on man? The Church cannot create a new culture because it is a part of the culture and so itself changes with the dynamic flow. "The Church participates" in the dynamics of culture and "sometimes in a leading role, but then it is a cultural force beside others and not the representative of the new reality in history."²

It is the duty of the Church to reveal dynamic forces and demonic powers in society and in the Church itself. The Church must judge society and also itself.³ The Vatican Council is currently reviewing this area. A more accurate analysis must await the conclusion of the current session.

¹Ibid., pp. 49-50.

²Ibid., p. 50.

³Ibid., pp. 49-51.

CHAPTER IV

RELIGION AND SOCIAL ETHICS

Protestant theology has a very difficult problem in the realm of social ethics of which education is a part. The Roman Catholic Church has an authoritative system and Orthodox Judaism makes use of the Torah. Protestantism has neither of these methods to rely on. It is more individualistic than any of the others. Thus, the individual, implicitly or explicitly, must rely on himself as a source of authority. In the final analysis the individual is responsible for his own behavior. However, the basic principle underlying Protestant behavior must be the ethics of love and human relationships must be so ordered.

A. Personality and Community

In order to understand social ethics we must first define personality. Personality is that being which: has power over itself, has power of self-determination and is able to reach universality. A personality is possible only within the realm of another person. Without other people, there could be no personality. Only in the interactions of a community and an I-thou relationship can a personality arise.¹ Persons can grow only in communion

¹Tillich, The Protestant Era, pp. 115-117.

with other persons. Yet why is there a problem of personality in religion? Religion is interested in the personality as a whole and in its ideals and goals. We can define personality in terms of a consciousness and so can say that the goal of religion is the development of a worthy consciousness of norms, freedom and reason. The personality is made up of conscious experience which does not include the environment. Yet each person does depend and interact with his environment.

Yet the community also has a life of its own. It consists of traditions, the sacred customs and laws that each group or generation gives. The individual is protected by this society only if he is a member and he can also be destroyed by this same society if he does not subordinate himself to the community. The community does not exist solely for the individual but does exist for the group of which the individual is only a means. The individual as a free personality in a community can exist only when social ties or subordinations are transcended. When a community and a personality are devoid of any spiritual substance a social disintegration begins.¹

Social powers are found in every community. A personality who is socially powerful is one who makes use of the power inherent in the community. The individual himself is not a power but what he is doing for the group is what makes him a power. Power is also not derived from competition between individuals, nor by birth or sacred succession where it is acknowledged silently and symbolically. Each individual is supposed to have the right

¹Ibid., pp. 125-126.

of personality growth or will to power. However, when only several individuals dominate, the majority of persons are excluded from competition. This sort of private domination exists in Western civilization and especially in the area of economics which has also conquered politics by the use of public communications. Yet when these private powers come into existence they must forsake their own individual personalities for the laws of their own competitive groups, then having forced others they in turn are forced against their will and lack a full development of their personality. "The poverty of mind and spirit of many of the great economic leaders stands in a surprising contrast to the immense power that is concentrated in their hands."¹

For those who are dominated there is a loss of self-determination and they are tied to the laws of business, insecurity and a spiritual emptiness caused by anxiety and the heavy stress on the daily needs of life. From this follows a negative relationship between man and his work. The main part of man's life is based on his work and yet work is completely meaningless and depressing when it is not for the benefit of the whole group but is only for an individual. Man does not then produce for a profit but for the powerful and his own gain is completely determined by those for whom he is working.²

The same situation exists in the educational and cultural realms as in the economic and political. Individual personalities are not allowed to grow or develop. The individual is born in a particular social place according

¹Ibid., pp. 126-127.

²Ibid., pp. 127-128.

to a particular tradition, and depending on his birth and tradition, so he is educated. The purpose of education is to indoctrinate the new individual into the ways of the group. The ideals of the community become the ideals of education.¹ A natural example of Tillich's views comes to mind when we have a Negro child living in a slum area. This child does not have a chance of developing his own personality. He is taught the traditions of his specific area and he cannot leave this area because he is subordinated to those who are in power and who need some of his labor. This can be verified, to a considerable extent, by any school system where the Negro must attend his slum schools and learns the traditions and ideals of his community.

Only when the personality can rise over and against this power aspect of society, will new forms of culture be created. These ethical rules or moralisms which are imposed by the authorities form the conscience of an individual which is then internalized. Only after these rules are internal is there a complete obedience or obeying of commands. Everyone has authority over others in some form. Everyone gives of himself to the whole life and in this way, because of his experience, he gains some authority.

B. Religion, Morals and Social Existence

Tillich attributes three aspects to the human spirit: culture, religion, and morality. All three of these are seen together and none appear apart from

¹Ibid., pp. 128-135.

the others. However, all must be defined separately.

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.¹

Man becomes a person because of the moral act which attributes a serious aspect both to culture and religion. Without morals, culture and religion would deteriorate. The message of the Old Testament, the basis of Christianity and any concerns about the ultimate, all depend on the moral imperative. Science, art, politics and education become self-destructive and hollow when the moral imperative is absent. Only man can become a person because only man has the ability to become what he really is in a community of persons. Only man has a dual relationship whereby he belongs to the world and yet, at the same time, is separated from it. Man reacts to a stimulus of the world but yet he can make his own decision and a responsible one. He can surrender to the stimulus or he can react against it in a wise fashion.

Man has a world and an environment but he is not bound to either. Through his actions or thoughts man can transcend anything around him. This transcendence is actually possible because of a particular freedom which makes itself available only to man. This freedom is language.²

As was stated previously, an individual is not free if he is dominated by another person or power. The individual is bound to his particular

¹Paul Tillich, Morality and Beyond, ed. Ruth Nanda Anshen, (New York: Harper and Row, Publishers, 1963), pp. 17-18.

²Ibid., pp. 18-20.

situation through his cultural ties. The example was given of a Negro child being dominated by his slum environment. Yet now Tillich says that man is not bound by his world but is free. This apparent contradiction can be solved by the fact that every man is a potential man. He is actually free but becomes bound because of his own ignorance. Language is his freedom, something of which every man has plenty of in our society. Yet why is man bound? Because he is allowed to make his own moral judgments and proceeds to make the wrong ones. It is true that in order for a man to live in a particular society, he must abide by the rules of power. Yet this is also man-made and the freedom is still possible. Every individual has the potential of a personality growth.

Because of the moral imperative, man must become what he potentially is. Man is given this power and must use this power to become a person. Every moral act helps to make the individual what he potentially is. A moral act or decision is not in obedience to an external law. It is a law which is founded within each person and should be followed by this person. If a moral act is not realized or if someone is being antimoral, this is not going against a set of commands but is hindering this person from realizing himself as a person and leads to his disintegration. The individual becomes dominated by passions, desires, fears and anxieties. The central control is weakened or removed. Slavery dominates the will and compulsion takes over freedom.¹

¹Ibid., pp. 20-21.

Moral commands and the manner in which they are interpreted in ethics depend on the social situation. Yet there are some that are essentially basic no matter what religion or culture one is involved in.

Is there any religious basis in the moral motivation? Tillich confronts us with the sacred moral law. With the use of our language morals found in the form of commands are thought of as laws. A moral is experienced as a law simply because man is separated from his potential or essential and so depends on a structured law. Yet, man is not involved with this external law until he attempts to break it. Because all humans, at some time, try to contradict the morals, they come into contact with the law.¹

How does the law effect moral motivation in education? In the educational system demands are made which are based on authority and (hopefully) on rationality. Behind every educational demand there is authority and every authority thinks that he is being rational. However, it is important to a child, either in a family situation or in an educational environment, that he be able to understand the rationality behind a demand rather than viewing it as incomprehensible authority. The child may be resistive in either instance; however, with a rational demand he will not be rebellious.²

It would be of particular usefulness to the educational system of today to help the child understand that the demands made on him are valid ones. If

¹Ibid., pp. 47-49.

²Ibid., pp. 51-52.

the demands are not valid the child will become rebellious and several things can happen:

the rebellion may succeed and a creative independence develop; or the rebellion may succeed externally but fail internally, and rebelliousness as a character trait may result; or the rebellion may fail externally and internally, leaving a broken, submissive character.¹

Parents, teachers and philosophers of education have attempted to solve this problem by allowing and advocating an intelligently permissive type of situation where demands are not made on the child. In this type of situation most of the children become conformists; however, on a superficial level. The others feel that the law was never challenged within them and so have never actually been guided toward their potential.

Previously, we spoke of ethics and a conscience. How can conscience be defined? Conscience is made up of objective demands which can be perceived and which represent the subjective personal life.² Tillich also speaks of a "transmoral" conscience which does not obey a moral law in reality but which transcends the world and goes beyond. This transmoral conscience gives us a unity with life.³

In terms of biblical religion, man's existence in relation to God is ethical existence. Man must always make a decision which is urgent and which must be made immediately. It is an ultimate decision and has immense consequences. It decides man's entire destiny as well as that of nations. Every

¹Ibid., p. 52.

²Tillich, The Protestant Era, p. 136.

³Tillich, Morality and Beyond, pp. 77-81.

generation in every nation makes a decision. The destiny depends on the decision and the eternal destiny depends on the decision for or against God. This is biblical ethics which is a far cry from the middle class choices of right and wrong.

Man's social existence follows the same course as man's ethical existence. Families, groups and nations are all assembled by God whose purpose is to save individuals as beings in His Kingdom and not just as individuals. The Christian message was given to individuals but was meant for the group or church.¹

In dealing with our ethical and religious situation of our present day we find that there have been revolts against the spiritual. These were particularly occurring during the nineteen-twenties' with the Western capitalistic situation. In a capitalistic community life is sacrificed to economy, both at home and in foreign affairs. Both politically and socially, capitalism serves economic purposes. From this arises conflicts and mutual interests, classes and class struggles. Cultural education becomes a class symbol and a means for economic power. Ethics are dominated by economics in that the highest capitalistic virtue is economic efficiency, no matter how ruthless and obedience on the part of those who are being led or dominated. Opposition and numerous revolts occurred during the nineteenth century but all to no avail. The opposition was hopeless as shown by three men who were broken mentally and spiritually: Nietzsche, Strindberg and vanGogh, who lost the struggle to

¹Paul Tillich, Biblical Religion and the Search for Ultimate Reality, (Chicago: The University of Chicago Press, 1955), pp. 43-48.

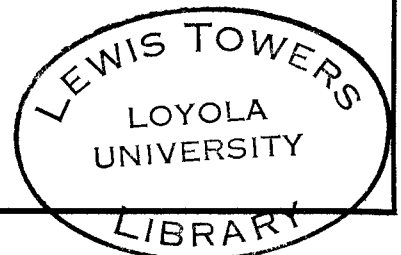
science, technique and capitalistic economy. And what is our existence like now? Science attempts to prove everything by its own laws, technique attempts to conquer the earth and capitalist economy "seeks to provide the greatest possible number of men with the greatest possible amount of economic goods."¹ All aspects of the spiritual have been lost. Life depends only on the technological and practical aspects with no thought of future destiny.

Yet the eternal has not forgotten about us for if this would have happened, time would no longer be existent. Even our three phases of life had their beginnings in the eternal. Men like Galileo and Newton discovered science because they were searching for laws of God's creation. Science just recently began doubting the eternal when interest in God decreased. Technique was initiated in order to free man from the demonic powers of the world in order that reason could dominate with the control of nature. Capitalistic economy was based on the freedom and creative powers of man with the recognition of human rights and human worth. Eternal meaning was lost when certain individuals gained economic power and when free competition enabled everyone to strive against his fellow man in order to gain profits.²

The fight against capitalism is still going on. In our last decades youth movements especially have been protesting. However, the protest was limited because of a lack of a prophetic leader without which, youthful tempers

¹Paul Tillich, The Religious Situation, trans. H. Richard Niebuhr, (New York: Meridian Books, 1956), p. 47.

²Ibid., pp. 47-53.



ran wild. The youth protested various points. They re-discovered the love of nature. They attacked the morals and immoralities of the bourgeois and the Bohemians'. They emphasized a natural aspect in their clothes, speech and manners. They regained a romantic and religious feeling as was witnessed during the Middle Ages. They found a mystical love of community and an appreciation of the social theories of the past.¹

Our only problem here is that eventually the revolting and protesting youth become adults who must conform to the capitalistic society. Some individuals possibly can remain partially aloof but no one can completely lead an existence where capitalism has no worth for him. Tillich feels that youth is rebelling against our capitalistic system. In this I disagree. It is our system of life, the capitalistic system which creates problems and leads to frustrations against which youth is rebelling. However, I am sure that our monetary system has never entered the minds of youth as something to which they are against. They, as well as adults, learn to enjoy practical gains very early in their lives. Community love is probably less strong today than it ever was before in history. There is an attachment to groups and gangs but this is not because of love but because of a basic need which must be filled - a need for belonging. The youth do not attack immoralities but rather are creating the greater part of anti-moral acts themselves. There is a problem here in that Tillich does not say which youth revolts he is referring to and in the context in which this occurred, thus does not help clarify the

¹Ibid., pp. 131-134.

matter.

According to Tillich, this rediscovery of community love has recreated problems in the relationship between the sexes, in the relations between healer and healed and in the relationship of educator and educated.

The poor sex-relations of today were created by Protestantism which destroyed the sacramental aspect of marriage and made marriage and sex-relations the responsibility of each individual yet with the law of monogamy attached. Instead of a divine law, this aspect of marriage was taken over by capitalism which permitted violations "almost without restrictions in the case of the husband, within limits in the case of the wife - so long as the validity of the convention itself was not challenged."¹ An attack against this system was led by certain individuals, influenced by Nietzsche, but was unorganized and led to unsocialized behavior. Capitalism also extracted members of the family from their social and restraining force and placed them in the mechanical world without the comfort and security of the family group. These persons then rebelled against the moral systems they had learned in the family and let sexual instincts control their sexual relations. A third factor which influenced sex was the emancipation of women. As the female was taken away from her home and thrown into the economic mess, she was forced to attain equality with men both in economics and in sexual relationships. There have been some individuals who have tried to have an ideal relationship and have failed because of a lack of a third factor, the eternal. A situation

¹Ibid., pp. 135-136.

which is composed of two individuals without the eternal principle cannot last forever. The time that it does last may coincide with the time spent on earth but this is due to an accident.¹

With the decrease of Catholicism and the rise of Protestantism, the physician's role has changed. Instead of using the confessional, the individual now must turn to the healer, or the doctor. Yet the physician is not able to fill a capacity for which he is not adequate. The central aspect of man, his religious part, was not healed but only the individual organs or part of the body was cared for and then only the body was treated. Psychoanalysis lessened the void somewhat but in the confessional God was always present whereas analysis goes on in a sterile situation devoid of any community love or religion. In the confessional, the individual is directed toward another presence whereas in analysis the person directs his thoughts only on himself. This is why psychoanalysis is ineffective and the "psychic has not been actually broken through."² And then "only a priestly man can be a complete psychiatrist."³ Emphasis by the physician on physical disease with the treatment of separate functions and organs does not make use of the fact that the psychic and not the physical must be dealt with. Men throughout the centuries have practiced medicine with various healing powers and have used remedies which were only symbols. Yet medicine today is attempting to divorce itself

¹Ibid., pp. 135-138.

²Ibid., p. 140.

³Ibid., p. 140.

from the mind-body process.¹

It is true that the confessional is a good place for relieving one's spiritual problems. Yet in our hectic social existence for today, there is possibly some doubt that the person who is able to confess is any less frustrated and has any fewer physical or mental problems. Even the Catholic Church today has lost some of its powers of control over its members.

It is true that medicine today attempts to divorce itself from religious aspects and stresses the scientific yet this can also be seen as a fault of our capitalistic society where the emphasis is on seeing as many patients as possible in order to make more money.

There have also been efforts made for the promotion of the body culturally by gymnastic physical exercise, sport, esthetic physical culture and development of the personality through physical development. The gymnastic physical exercise is due to "a compensation for the one-sided intellectual emphasis in modern education."²

Sport develops some physical functions and may become a professional interest with physical power being esteemed by followers. From this we can see how our capitalist society thinks and feels on a low level rather than on a higher level of spirituality. Esthetic physical culture is seen mainly in dance. In the development of the whole personality, there is a certain romanticism which may eventually lead to the neglect of the psychic, however,

¹Ibid., pp. 138-142.

²Ibid., p. 142.

not emphasizing the perfection of the body as much as striving for a certain mysticism.¹

The last social problem mentioned by Tillich is the relationship which exists between the educator and the educated. Tillich feels that the problem of body culture also belongs to education in a somewhat broader sense. The educational system as found in a capitalistic society was conditioned by two factors, one being that individuals today do not stress the eternal as a reference for their life and in fact, many not only do not stress the eternal but do not even think about it. This can particularly be seen in the decrease to final non-existence of religion in schools. Because of this lack of attention to the eternal, there has been particular emphasis paid to material things. The second factor which created the capitalistic educational system was a loss of love for our fellow man. This loss of community love led to the learner being separated from whatever he was learning. The material being learned was nothing more than a series of facts to be memorized for a specific reason. There was no attachment or feeling of any kind toward the subject or educational activity. The final result was a "self-sufficient finitude"² which means that we are self-sufficient in learning about material or finite things and do not find it necessary to think of eternal things. In other words, we feel that we can get along just by learning of material items around us and that we do not need God for any particular reason because these

¹Ibid., pp. 142-144.

²Ibid., p. 144.

material things are so satisfying to us. Nature and tradition were not thought of as being related in any way to the eternal but were simply materialistic or finite forms. From this we have an educational system where the materials of the intellectual are wholly materialistic with emphasis on the scientific. The positive aspects which are derived from this type of education is "objectivity, judicial moderation and truthfulness."¹ When an individual can look at what he considers reality in a detached, scientific manner, he does not feel emotionally involved with any predisposed viewpoint. At least this is the theoretical distinction which is often made. The limiting aspects is that a meaning for life is absent. History is seen as totally unnecessary in our materialistic present and nature is considered as an object to be controlled by technology. This is true of general education as well as professional education which simply directs these factors toward a practical end. Actually, in a capitalistic society this is the only type of educational system which can exist and which can be the most successful. When capitalism stresses practical goals or ends, how could the schools teach theoretical material with an emphasis on the eternal? A truly spiritual general education is limited to a few individuals and from which the general public is excluded. These persons who desire a less scientifically oriented education are quite often those who come from the upper financial echelons and who do not have to necessarily earn their livelihood. The masses, however, are the ones who

¹Ibid., p. 145.

²Ibid., pp. 144-146.

really strive for a good capitalist education with its emphasis on the practical aspects. This mass uses its capitalist education in order to achieve a higher social class or to gain more scientific and technical knowledge in order to increase its power. This general population also emphasizes this particular type of education because of its inherent temperament in which is found a striving for capitalistic gains.¹

There are movements in our society in opposition to the purely scientific and formal training. Yet these opposing factors do not realize what they are fighting against and so keep the educational system going.²

Every means of education must be based on or must contain some reference to the eternal. If the relationship between the teacher and the student is not founded on the ultimate it is an inadequate situation. For in the teaching of the practical aspects and omitting the Unconditioned, every means which is used and every goal which is to be attained is limited. Only the Unconditioned can form a situation where the teacher and the student have a relationship of trust and loyalty. In the schools today, there is a problem in communicating knowledge. This problem would not need to exist if the eternal would be included as the basis of teacher-learner relationships.³

The ultimate should form the basis of education especially in social education where the masses could be educated. The problem of mass education is one which can not be solved by our formal, scientific methods. In an

¹Ibid., pp. 144-146.

²Ibid., p. 146.

³Ibid., pp. 146-147.

attempt to solve this problem it was decided that a philosophy of life should be used in education and developed in the teachers and pupils. The "confessional religious groups" had no decisions to make concerning which philosophy to use but other groups had to sift out one philosophy from many. In this attempt they were unsuccessful. Because of this, denominational high schools thrived whereas the others lagged far behind. So the majority of the schools fell further into the hands of the capitalist society.¹ Protestant education also failed in educating the masses. In increasing numbers, individuals were unable to endure the responsibility of intellectual and moral issues and because of this mental diseases have been on the increase. In Protestant circles, the educated individuals turned toward psychoanalysis instead of religion, however, in Catholic countries, the confessional took over the responsibilities of personal disintegration.

The preceding was again not clarified by Tillich. First, the philosophy of education as seen in denominational schools is not really a philosophy but a theology of education where the philosophy is an a priori commitment to the theology. A second problem is, how can mass education be helped by a philosophy? A third problem is the clarification of the word "flourishing" which Tillich uses to describe the denominational high schools. In what sense is one system ahead of the other? Tillich speaks of the problem of educating the masses as to their culture² yet which school system has a better means of

¹Ibid., pp. 147-148.

²Ibid., p. 147.

teaching the culture?

Tillich's assumption that the religious school aids the cultural situation is as yet unwarranted. It has not yet been established to what extent the sectarian school hinders or aids the cultural problem. This is partially an empirical problem which has not yet been resolved.

Many other social and political spheres and general reform groups are in opposition to various aspects of capitalist education. These groups especially oppose the authoritativeness on the part of the teacher in communicating the subject to be learned. They feel that the child should have a warm and close relationship with his teacher in which he can develop his creativeness and originality and in which there is a real participation by the learner in a reality instead of in a situation of abstract forms. In a system of this sort, the pupil would learn to love people as well as things and in this way would be in opposition to the capitalist method of emphasizing feelings toward things. Yet with a system of this sort there can still be failure if something holy does not form the basis of the educational system.¹ What would Tillich's concept of an existential education be? He says that the existential thinker cannot really be a teacher in the normal sense of the word. He cannot communicate ideas because ideas are not what he wants to teach. By an indirect method of communication, the teacher creates a personal experience where the pupil learns to think and act. This is of course a necessary means of

¹Ibid., pp. 149-150.

educating for existential thinkers because for them, education takes place only if the student can have a personal experience.¹

Before any problems in any area can be raised there is first the basic question which concerns ethics or the Unconditioned which Tillich uses in lieu of the term God. Capitalistic society has destroyed ethics and metaphysics, the practical and the theoretical. Ethics derived from the Renaissance and Humanism was called the ideal of humanity and this is what capitalistic society took over. In the ideal of humanity there are two elements: first, all possible human values and secondly, using these values in an organized, social form. The ideal of humanity is an ideal of self-sufficient finitude where each individual can supposedly be all sufficient within himself and with the use of his practical or material aspects of his reality and has no need for an eternal or Unconditioned. The ideal of humanity develops in relation to individuals by creating a "spiritually perfected, autonomous personality"² and also develops in relation to society where the ideal is "the free association of the greatest number of the most highly developed individuals."³ To both of these developments a common criticism can be applied and that is, that the eternal is merely seen as one thing among others and is not used as a basis for all questions concerning the community or the individual. By use of the ideal of humanity, humans are perfecting themselves to such an extent that the eternal

¹Tillich, Theology of Culture, p. 90.

²Tillich, The Religious Situation, p. 151.

³Ibid., p. 151.

is seen as human also with the effect that the eternal is being reduced to a finite thing.¹

Tillich has a very strong point here, in that humans are worshiping other humans and human deeds and are forgetting about a God of any sort. And whenever someone slips and does think of a God, this deity is brought down to his materialistic and realistic level - a place where God could not exist.

In Nietzsche's super-man, there was a reference to the Unconditioned yet most super-men are of this world without any reference to the eternal. Because of this, the ideal of humanity easily becomes an ethics of power and so of the economic, capitalist system. The world of the material or the finite is seldomly left.²

An ideal of community and personality has arisen which rejects the capitalist ideal of humanity. This ideal of community can be realized by anyone, no matter what his cultural or educational background. It has references to the transcendent, however, it is lacking in any symbol or particular religious realization. A religious ethic is necessary in order to fulfill any ethic and so this movement of the community fails because of its lack. If the ideal of humanity had some religious basis and transcendence, this self-sufficient finitude could be broken.³

The basic problem as defined by Tillich, in our society today, is that

¹Ibid., pp. 151-152.

²Ibid., p. 152.

³Ibid., pp. 152-153.

of the battle between religion and capitalism. Capitalism is being fought from many sides and the churches also must carry on their battle. The Catholic Church naturally rejects capitalism whereas Protestant churches attempt to join it. Catholicism has been fighting Protestantism as well as the economic system and has used the theory of Thomas Aquinas as the ideal. However, during the time of Aquinas, life was directed toward the eternal. There was no self-sufficient finitude in science or economics. Then perhaps we should go back to medievalism or back into the Catholic Church. Catholicism has a strong religious culture and can transmit this culture by organizations and journals. The Protestants have founded journals but are unsuccessful in changing the situation because they do not have a different culture from the capitalistic society to transmit.¹

Catholicism applies medieval ideals to the world today where the Church with its hierarchical powers is not subject to the various pressures as found in the world and instead plays an important role in the unification of its social structure. By using this method, there should be no class conflicts because everyone is subjected to the one rule. It is difficult to oppose capitalism on an economic level, yet the Catholic world is basically unfavorable to the system, whereas the Protestant and Jewish tempers are particularly favorable to it. With respect to social problems, the Church also stresses medieval ethics and in many instances in opposition to the social views of today. Yet in theoretical areas, as opposed to the practical, Catholicism is

¹Ibid., pp. 181-183.

not developing as rapidly because of its adherence to dogma, authority, art and tradition.¹

It would seem that Catholicism is the answer to our problems, yet even capitalism has derived some of its aspects from prophetic visions. Catholicism has many times ignored attacks made on the eternal because its own particular doctrine and ritual was not disturbed. The Church also has become a self-sufficient finitude because of its defensive attitude toward Protestantism and because of its unwillingness to give up its pretensions to absoluteness and inviolability. Catholic theology is being confined and limited; interpretation of the Scripture scientifically is impossible, the theology of Saint Thomas can never be altered, papal power is becoming stronger, and reforms are tolerated only for propaganda purposes. Catholicism, as it is now, would be hard pressed to be the answer to capitalism. This was Tillich's viewpoint as written some years ago and before the present Vatican Council.

Judaism is also in close unity with capitalism.

The close connection between religion and morality, the high evaluation of personality, the devaluation of the sacramental sphere, the secularization of nature, the exaltation of the law, religiously inspired intro-worldly activity - all this is present in Judaism as in Protestantism and in capitalist society.²

Judaism has had a great influence on capitalist society and in many instances

¹Ibid., pp. 183-185.

²Ibid., p. 189.

Jews easily leave their religious culture and become loyal to the capitalist system with its exclusive commercial life.¹

Protestantism is in very close unity with the capitalist spirit, however, originally Protestantism protested against self-sufficient finitude. Protestantism was a protest and a church was founded upon this protest yet with no adequate realization. Therefore, some of the aspects of the tradition of the culture had to be adopted and the protest lost all meaning. Absoluteness was no longer necessary but what was to take its place? The persons who took over the preaching lacked the power which was found in the Catholic hierarchy and so Lutheranism became dependent on the state and eventually existed alongside the state and so could not antagonize it in any way. Because there is no ideal of culture in Protestantism the result in education is a dualism of religious faith and also of a humanistic idealism whereby religion is eventually pushed aside. Instruction in religion today is in connection with other subjects being taught. However, this manner of presenting religion becomes quite destructive as can be seen by the example set by our higher educational system. Because of this, a large part of the world has left Protestantism.²

Protestant ethics has destroyed a certain part of the Catholic ideal and has developed its own humanistic ideal which stresses obedience to the law and conformity to convention. There is even some tendency for ethics to

¹Ibid., pp. 183-191.

²Ibid., pp. 191-202.

be disregarded totally. In the theoretical field, Protestantism has made no attempt to develop an ideal of culture. There has been no effort to influence art and the only attention paid to art has been an opposing argument which states that art is contrary to God. New creations receive only opposition. In literature, the situation is somewhat better but many great authors have not been recognized by the church. In music, the situation is by far the best, where Bach still prevails over capitalist society. In science and philosophy, the surrender by the church was made to science. Any attempt to prove an eternal form has ended. God can no longer be used to fill gaps in the knowledge of science. The field of scientific knowledge and religion have been totally separated. Miracles, creation, beginning and end, are no longer regarded as scientific concepts.¹

Yet today there has been an increase in the influence of the church because of two basic reasons. One is that the church has joined itself to a conservative nationalist attitude yet with some religious loss. Another reason for the increase of influence is that parents feel that religion and a philosophy of life is necessary in education.²

¹Ibid., pp. 202-207.

²Ibid., pp. 208-212.

CHAPTER V

THEOLOGY OF EDUCATION

In his book entitled Theology of Culture, Tillich includes a chapter on his theology of education in which he discusses educational aims and their relations and concludes with the inducting and the humanist element in the church school.¹

There are three educational aims which can be identified. These are the technical education, the humanistic education and the inducting education. During the Middle Ages and the Reformation the technical and inducting educations were combined. During our modern period liberal education combines technical and humanistic education. During the twentieth century, there have been movements to return to the combination of technical and inducting.

The content of technical education is skills such as arts and crafts and general skills as reading, writing and arithmetic. In this respect, technical education has existed since the beginning of man, yet there was always a little more being taught than mere skills. Humanistic education was also involved with attributes such as discipline, subjection, participation, subordination and criticism. Yet there was one aspect of humanism which was not being used

¹Tillich, Theology of Culture, pp. 146-157.

then. This was the individual and social development of the human potential. This educational aim to develop the humanistic personality where all his potential is developed, both in technical skills and in religious functions can be seen in the creation of philosophers and artists during the Renaissance. During this time everything which was finite had a basic religious experience or the infinite. The human was visualized as a small universe able to develop his own potential and freedom.

An example of inducting education is that found in medieval culture, basically being the induction of children into the family with its traditions, symbols and demands. The aim of inducting education is not like that of the humanistic which strives to develop the potential of an individual but actually induces the individual into the realities of a group, family, community, tribe, town, nation or church. The individual participates in each such group and automatically becomes a member of that group. Induction education can also be intellectual as well as spontaneous. This occurs when the symbols and institutions of a group are interpreted to an individual who already belongs to them. "Induction precedes interpretation, but interpretation makes the induction complete."¹ An example of this is the way in which the Old Testament commands parents to tell the story of the exodus from Egypt if the children inquire about the meaning of the festival in which they already participate. Recently, there has been a demand for the teaching of more American history to

¹Ibid., p. 147.

teach the life, symbols, past and traditions to those who are participating in them. The church school as well as the teaching of history is an example of an inducting education.

These three educational ideas developed in relation to each other and in their development each tried to dominate the other. During the beginning of the modern period, inducting education was emphasized with the induction into the Christian Church where the soul or spirit of Christianity dominated man's individual and social life. Then the humanistic ideal rebelled against the inducting education and strove to develop human potentials, however, only in the outstanding individual. The ones who were not outstanding received a technical training which was accomplished by the public schools. Remnants of the inducting element were still seen in the teaching of morals and beliefs of the society and in the church schools. During the nineteenth century the humanistic ideal lost out to the technical ideal. The cultural aspects of humanism still remained but only as possessions of the upper classes.

So the technical dominates with a purpose to help individuals adjust to the industrial age. Culture and religion were subjected to technical aims. All three educational aims exist in the education of a good citizen: "induction into the spirit of the nation and its institutions, training in general and special skills, and mediation of the cultural goods of past and present."¹ Each day, school boards loudly proclaim that this system is really working.

How well is the inducting process working in our Western society?

¹Ibid., p. 149.

Certainly it serves well the aim of inducting the new generations into the demands of the monstrous process of mass production and mass consumption which characterizes our industrial society as a whole, in spite of its national divisions. The new generation receives the general skills in a high perfection; it is being trained in the special skills, partly by vocational schools, but mostly by participation in the different crafts, arts, and professions themselves.¹

In an industrial society the younger generation also needs to make a psychological adjustment to the prevailing technological aspects. In this country, as opposed to Europe, the younger generation is allowed a permissiveness where they can express themselves without being reprimanded in a severe fashion. Yet by the time they reach adulthood, the aggressiveness is gone and they are adjusted to the society and "have become, almost overnight, good citizens, able to fill a position in our competitive society, receptive of cultural goods, especially if they enjoyed a college education with millions of others."²

There is a question which must be raised here. Does induction into the spirit of the nation actually fill the requirements of an inductive ideal? And does the mediation of cultural goods fill the requirement for the humanistic ideal? To both of these questions Tillich answers in the negative. The ideal of induction in medieval society and in the Middle Ages was "initiation into the mystery of human existence"³ either by transcending certain boundaries or by giving answers to the problem of existence.

This ideal induction of the Middle Ages lasted for many years after this

¹Ibid., p. 150.

²Ibid., p. 150.

³Ibid., p. 151.

period because of the churches which then were the prime educators. Today, the public school does not in any way include the question of life in its education.

Another problem to be considered is whether contemporary education is humanistic. Humanism was found to be empty when the religious substance was taken out. And today this empty humanism is being transmitted constantly by mass communication. These aspects of culture which were created long ago are not taken seriously and are seen as extra baggage with which to have a gay time.

It is not surprising that this double emptiness, the emptiness of adjustment to the demands of the industrial society, and the emptiness of cultural goods without ultimate seriousness, lead to indifference, cynicism, despair, mental disturbances, early crimes, disgust of life.¹

Church schools have not yet solved the problem of humanism. The church school today depends on one part of religious life, a certain denomination or sect. The school represents this one, small, particular group and does not represent society as a whole. So this church school, like a theological seminary, becomes isolated and concentrates only on itself. It teaches a group of students its symbols and traditions which tend to become violated as soon as the expanse of the world comes before the student.

Another problem for the church school is that the pupil usually and normally comes to a point where he doubts and possibly rejects that into which he has been inducted. The student learns a set of traditions but as soon as he learns more about the world, he becomes skeptical.

¹Ibid., p. 152.

Is there any way of over-coming these problems of the church school? First, inductive education must be related to the humanistic. There is a problem in religious induction in that answers are given to questions which were never asked by the child. The church school attempts to teach about God, sin and salvation but the children to whom it is teaching have not yet asked or even formed any questions concerning these issues. When a question has not been raised, the pupil does not really have an interest in the answer. In order for a religious educator to teach effectively, he must attempt to find out which questions have been formed in the minds of the youngsters but which have not been verbalized. When the pupil finally realizes his questions then the traditional symbols can be inducted. When the question of being is discussed, then humanism is at work along with the developing of human potentials and providing opportunity for free development.

The second problem facing religious induction is that of the use of religious symbols and language. The religious educator must be able to translate traditional symbols into ones which can be understood today, and all this without destroying any of the symbols. There are many who feel that a child is still too young to understand these symbols. Yet, one cannot tell what a child actually derives from any situation. There is no way of telling how much a small child actually absorbs without understanding any of the procedure. Therefore, the responsibility of the church school should be that of opening up the subconscious levels of children in order that they receive the mystery of being.

The induction of symbols at an early age is important. Even though the

child may not be ready for it, it most probably does him some good. However, if a child is not yet asking serious questions, then answers should not be given. "As long as the pupil lives in a dreaming innocence of critical questions, he should not be awakened."¹

The church school is not an isolated problem but is a problem of the relation to Christianity and to culture and especially to Christianity and education. This is an infinite problem which arises for every generation. The church school is a laboratory where questions concerning the church and the world can be studied and perhaps solutions arrived at.

¹Ibid., p. 156.

CHAPTER VI

SUMMARY

The problem for Protestant theology is not whether it is right or wrong but rather is it enough. Tillich feels that Protestantism leaves the state and the political institutions to an I-It relationship rather than to an I-Thou relationship. There is no reason why this could not be, for if everything which is created is also divine, then this is possible.

How can the Gospel be communicated to man in order that he be able to understand his predicament? One of the essentials of communication is that there must be participation. If a question is not asked, then an answer does no good because the individual lacks empathy with the answer.

When dealing with children, participation is also essential. In religious education, any questions the children have should be answered by the use of biblical symbols and the Christian message. Also, their existence should be shaped in such a manner that they will ask questions which we want them to ask. Their questions are answered and in the process they are led to ask questions concerning the universal.¹

Yet in teaching people and in transmitting the message, there must not only be participation by the learner but also by the educator. There must be

¹Ibid., pp. 201-206.

participation but no sharing of their concern. A Christian answer can be given only if we are not identical with them. We must be able to give answers in many different ways in order to meet all situations. Yet the Christian message of a new Reality is the basis of what we preach.¹

Tillich feels that in a school situation, there should be a close relationship between the student and the teacher where the student learns by personal experience and can develop his creativeness. Our present age is loaded with inventions of every type due to advanced technology. Yet at no other time has there been so little individuality and creativeness. There is so much to learn and do that each one of us tries to assimilate so much, yet everything we can possibly learn is so very necessary. In the classroom today, there is an emphasis on rational and empirical methods. Yet many of us never realize how these methods can inhibit the growth of a free, willing and independent mind by having a specific set of data presented with no room for discussion or dissension.

In the area of values, the existentialist chooses them well for he does not use empiricism as his basis but uses a personal choice. He does not conform to everyone else's conception of values but calls on his sense of responsibility to make a free and correct choice. In the classroom, when the student makes a decision, he should be encouraged to stand by it and take the consequences for he must learn how to make and also what are responsible decisions. Thus there are no moral codes to guide one's action. Each individual

¹Ibid., pp. 207-208.

must look into himself and decide how he is going to act and what he is going to consider as good or bad. The teacher must not foster his personal opinions on any person in order so as not to hamper any original thinking. This is surely not being abided by in our schools of today. The teacher is considered as a shining example for our youth to follow. In how many areas is there a written or unwritten code of behavior for the teachers in the community. These codes definitely are not part of the existential thought because they not only imply moral standards but they also do not permit the individuals "looking into himself." Values should be inducted so as to become part of the individual.

Education should emphasize freedom of each individual and the facts as presented need be accepted only as far as they have meaning for the person himself. Students should be encouraged to seek out facts for themselves, should learn to make their own decisions and should stop depending on everyone and everything else. They should learn to become more individual. Freedom should be emphasized but this does not mean a promotion of irresponsible attitudes but a freedom to commit oneself to various persons or ideals. The free man is not without a home or a set of values. Man today, does not see home as freedom because he connects freedom and movement for the sake of movement. Freedom of this type is completely empty. Therefore, education should make an individual aware of home, homelessness, and ways of returning to a home. This would entail a liberal education or one which frees the mind and allows it to see its situation and to understand itself. Every man should know his limits and his powers but he must also know his environment. The

problem now is that persons cannot tolerate knowing themselves. Too many people are living in a false world where they are simply spectators and not honest participants.

Tillich feels that the masses should be educated with the ultimate being used as the basis of social education. How does Tillich compare with other existentialists in this respect? Nietzsche once stated that the talented would be swallowed by the masses. This should probably not be so extreme yet existentialists do say that the better educated deserve more than just being lost in a sea of faces in a public school. The relation of the individual to the group depends on freedom. Most persons today must conform to certain principles and in doing so show an attitude of indifference to the evils and wrongs of the world. In the United States, we live in a relatively peaceful democracy and only hear of the atrocities committed by the Communists. Yet, because there are such horrors existing, we tend to become more lenient toward evils bred in our own country. The comparison is too much for us and in the long run, we tend to lose. Man tends to condemn what touches him personally and nothing else.

Marcel does not feel that there should be an education of the masses. Only the individual alone can really be educated and the masses are only trainable. Therefore the greatest number should be eliminated or withdrawn and each man should delve into himself to maintain his own dignity. It is possible for some to distinguish between man and thing, however, there are many who feel that men are things to be used for themselves. Marcel feels that there is a moral obligation to give each man the freedom he is entitled

to. Jaspers also stresses the importance of treating your fellow man kindly. In order to have a good relationship with one's self, you must also be able to communicate with others in a good and loving manner since love of man approached God. Heidegger, on the other hand, feels that society is unreal and decaying. He feels that we need communicate only with those we choose because coexistence can function only with personal selection and not in argumentive social planning. Sartre follows Heidegger but is most extreme in his views. He feels that the individual exists only for himself and should use any other persons or things for his own private goals. Man recognizes that other men exist but he cannot give his freedom up to society. There is no need for mutual understanding between men.¹

From reading Tillich's works, we can assume that in education there should be a subordination of the group to the individual. Cooperative endeavor would cease and individuals would be working with teachers and making their own decisions. Social aspects of human experience would not totally disappear but man would learn to stand alone to a greater extent. Needless to say, this is completely the opposite of what John Dewey would advocate. Yet in our present century of the machine and gadget age, it is rather difficult to imagine man being able to stand alone. Everywhere today a social gregariousness is stressed.

What type of relationship should exist between the student and the

¹George F. Kneller, Existentialism and Education, (New York: Philosophical Library, Inc., 1958), 91-98.

teacher in an educational system with the theories of Tillich being applied? Both the teacher and the student are individuals, human beings and members of a society. The student is a future member whereas the teacher is a representative of that society. Each should show a due respect for the other. Because they are both members of a society, there should be cooperation between them with a greater intimacy and communion.

The aim of the teacher would be to educate a free mind using the ultimate as a basis. The student must learn to examine himself, his purpose in life, and his values. The teacher must understand behavior and must realize that the students have a goal which is of the greatest importance to him.

The individual must be educated as a whole. The school, the family, the church and all other aspects of the culture play a part in education. Environment has an effect on the individual yet not completely, for the free personality should be one who can choose particular aspects of an environment or may elect a new one entirely.

When should the child's education begin? A child may be too young to learn, yet if we wait until he is older, it may be too late. As previously stated by Tillich, we never know what a child absorbs and at what early age. When a child begins asking questions about himself and his universe, then this is the time to help him in the development of a free mind. His questions should be answered in such a manner that he is led to formulate many more.

The Christian faith must be a teaching faith. Faith itself cannot be taught, but much of what faith holds to be true can be, though it may or may not be accepted. There is strong temptation for Christian leaders to lose

their heads in the clouds of theological abstraction. Christian faith deals intimately with everyday life. But if we teach by lofty abstraction we teach falsely that it has little to do with life.

Christian faith must also teach its belief with regard to man's place in creation. So much in our society bespeaks extreme perversion of human self-understanding. On the one hand there is much to indicate refusal to accept creaturehood: modern society's blind faith in science as a savior; the inability to accept the realities of death reflected in our funeral practices. On the other hand, are those attitudes indicative of a refusal to accept a role higher than that of an animal. Some of the most deplorable of these are the alarmingly perverse ideas about sex that seem all too common. Our society is so guilty of seeking escape from the realities of life. Alcohol, narcotics, sex, even religion are sought as ways to get away from it all.

In a time of intense depersonalization such as ours, men need more than ever to hear the Church's clear affirmation of the importance of the individual. It is easy to feel lost in modern society. Certainly the feeling of lostness is intensified on a large university campus. Part of the popularity of fraternities and sororities must surely be that they give a person a sense of belonging and importance.

Since the individual cannot become an individual apart from participation in the world, nor know himself or be known apart from the groups to which he belongs, the Christian worker must familiarize himself with the world of the individuals to whom he must minister. Christian leaders should not be semi-outsiders on the campus. They should not be spectators, but participants in

the college scene.

Tillich's relation to Catholic theology. Tillich is surely a Protestant but he does play a significant role in his relationship to Catholic thought. Tillich was against the authoritarianism as found in the Roman Catholic hierarchy but this opposition did not extend to Catholic doctrine or worship and once in his life he even thought of becoming a Catholic. This occurred when the Protestants of Germany did not react against the Nazis as the Catholics did. Tillich insists that because of the Catholic "holiness of being," Protestantism can still have a "holiness of what ought to be." And without the Catholic sacraments, the authority, the symbolism, the mysticism, Protestantism would have no soil in which to thrive.¹ This particular element in Tillich's thought should make him a foremost leader in the ecumenical movement.

A second aspect of Tillich is that he feels that Protestantism should try to develop a concise and philosophical strictness as is found in Catholic theology.² This could form a basis for cultural reconstruction today.

Theology for cultural reconstruction. Our culture of today is in a state of disintegration and decay. The unity of mind and of society has been disrupted. In the schools of higher learning, there are now so many various fields of study that they are no longer parts of a mutual whole. In our culture particularly, economics, politics, art and science have become separated

¹Charles W. Kegley and Robert W. Bretall (editors), The Theology of Paul Tillich, Vol. I (New York: The Macmillan Company, 1952), p. 42.

²Ibid., pp. 42-43.

and are not united by a common cultural core of faith or morals.

Today, educators who apply themselves to the cultural disruption problem must, to some extent, turn toward the Catholic Church. The Catholic Church has never abandoned her cultural concern and so does not exist in complete chaos. Maritain and Christopher Dawson have related the present problems to a Catholic reference and so have arrived at a constructive solution. Schleiermacher, Hegel and other liberal Protestants have only ended in a cultural relativism. Others yet have simply given up the whole problem. Robert Hutchins had neo-Thomist advisers but many of his faculty fled further into the chaos rather than become involved with Catholic authority.¹

Paul Tillich, however, is a man who has never given up his cultural concern. In fact, he stated "religion is the substance of culture, culture is the expression of religion."² Tillich does not want a society ruled by tyranny but wants a culture where freedom and unity prevails.

There seems to be a growing consensus among contemporary Protestant theologians, that Tillich's approach is deficient and perhaps somewhat misleading. It is not biblical enough, not historical enough, and not theological enough. It develops a philosophy following Hegel rather than developing a theology. The human search for Christ has been diluted to such a great extent that his theories might be acceptable to a Hindu or a Buddhist. Perhaps one reason Tillich is so frequently criticized is that his writings are, on the

¹Ibid., pp. 44-45.

²Tillich, The Protestant Era, p. xvii.

whole, extremely difficult to understand. Tillich has attempted to make the Christian faith more meaningful to modern man but he sometimes fails in this attempt because his system is so intricate and detailed and because he re-defines so many words and symbols. It is difficult to hold all of his definitions of words and symbols in mind while reading his works. He also has a tendency toward non-clarification and an ambiguity of statements and ideas. Yet his theories are presented many times as can be seen each time he writes an article or book.

In an article entitled "Symbols: contra Tillich" Kaufmann analyzes and discusses the use of various meanings of words as defined and used by Tillich. In "Systematic Theology" Tillich discusses God in terms of non-symbolism and attempts to clarify the differences between symbols and signs in terms of insight. Kaufmann feels that this sounds very profound but is unclear because the distinctions, as stated, have no basis in our language. According to Kaufmann, Tillich accepted the criticism of his use of certain vocabulary and admitted that the term "God" is ambiguous; however, instead of clarifying the matter he simply gave another definition which was entirely in opposition to the definition of God as is generally accepted by ninety-five per cent of our religious tradition. He discusses a "being-itself" and his readers immediately think of their own image of God. Kaufmann feels that Tillich is thoroughly ambiguous and if his statements are taken literally they are for the most part false and can exist only by depending on their ambiguity. The statements generally do not permit any literal interpretation. "His apparently so simple

and straightforward diction hides unfathomable ambiguity."¹

There is a great need for further study in this area. Many of Tillich's works have not yet been studied and interpreted to any extent. There has been little work done concerning his cultural and social theories. Protestant seminaries are, of course, particularly interested in Tillich's theology yet more work is necessary in the many areas which he covers. In the Protestant world there is much quotation and praise of Tillich and very little analysis of his work. Only an occasional article can be found on him in Protestant journals.

¹Kaufmann, Critique of Religion and Philosophy, pp. 140-141.

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APPROVAL SHEET

The thesis submitted by Bobetta Jacobs has been read and approved by three members of the Department of Education.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

4-1-65

Date

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