

Paul Tillich's Dialectical Humanism

Unmasking the God above God

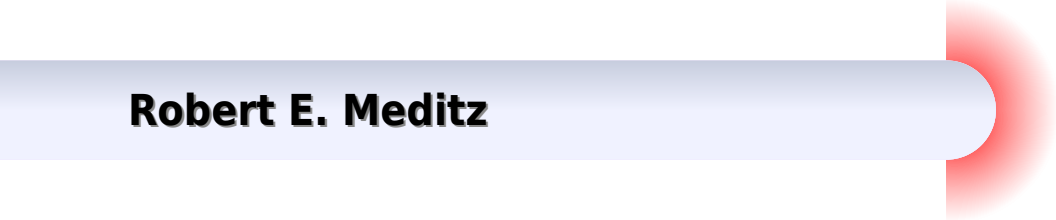
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Paul Tillich's Dialectical Humanism Unmasking The God Above God

Robert E. Meditz



Paul Tillich's Dialectical Humanism Unmasking The God Above God:

Paul Tillich's Dialectical Humanism Leonard F. Wheat, 1970 The author argues that Tillich is an uncompromising atheist who quite deliberately concealed the real substance of his message in an analogical code that enabled him like Saint Paul to be all things to all men This calculated ambiguity protected his standing in the Church allowing him to undermine from within According to the author Tillich held that Protestantism should change fundamentally in response to the gap between tradition and what modern man can believe Faced with a disquieting spiritual emptiness after his own loss of faith Tillich sought and found a new truth with which to fill the void By guarding this truth from all but a few able to accept it he hoped to lead individual Christians to whatever levels of religious sophistication they were capable of reaching **Paul Tillich's**

Dialectical Humanism Leonard F. Wheat, 1970 **Paul Tillich's Dialectical Humanism** Leonard F. Wheat, 1970 The author argues that Tillich is an uncompromising atheist who quite deliberately concealed the real substance of his message in an analogical code that enabled him like Saint Paul to be all things to all men This calculated ambiguity protected his standing in the Church allowing him to undermine from within According to the author Tillich held that Protestantism should change fundamentally in response to the gap between tradition and what modern man can believe Faced with a disquieting spiritual emptiness after his own loss of faith Tillich sought and found a new truth with which to fill the void By guarding this truth from all but a few able to accept it he hoped to lead individual Christians to whatever levels of religious sophistication they were capable of reaching Selfless Love and Human Flourishing in Paul Tillich and Iris Murdoch Julia T.

Meszaros, 2016-03-03 In an age of self affirmation and self assertion selfless love can appear as a threat to the lover's personal well being This perception jars with the Biblical promise that we gain our life through losing it and therefore calls for a theological response In conversation with the Protestant theologian Paul Tillich and the atheistic moral philosopher and novelist Iris Murdoch Selfless Love and Human Flourishing in Paul Tillich and Iris Murdoch enquires into the anthropological grounds on which selfless love can be said to build up rather than undermine the lover's self It proposes that while the implausibility of selfless love was furthered by the modern deconstruction of the self both Tillich and Murdoch utilize this very deconstruction towards explicating and restoring the link between selfless love and human flourishing Julia T Meszaros shows that they use the modern diagnosis of the human being's lack of a stable and independent self as manifest in Sartre's existentialism in support of an understanding of the self as relational and fallen This leads them to view a loving orientation away from self and a surrender to the other as critical to the full flourishing of human selfhood In arguing that Tillich and Murdoch defend the link between selfless love and human flourishing through reference to the human being's ontological selflessness Meszaros closely engages Søren Kierkegaard's earlier attempt to keep selfless love and human flourishing in a productive dialectical tension She also examines the breakdown of this tension in the later figures of Anders Nygren Simone Weil and Jean Paul Sartre and addresses the pitfalls of this breakdown Her examination concludes by arguing that the link

between selfless love and human flourishing would be strengthened by a more resolute endorsement of a personal God and of the reciprocal nature of selfless love *The Dialectic of the Holy* Robert E. Meditz,2016-09-12 This is the first published book length treatment on Paul Tillich and Judaism which is a neglected aspect of Tillich s thought It has three compelling features First pivotal biographical details show the importance of Judaism for Tillich and that he ardently opposed anti-Semitism before WWII and after the Holocaust Second Tillich s theological method is examined in key primary sources to show how he maintains continuity between Judaism and Christianity The primary source analysis includes his 1910 and 1912 dissertations on Schelling the 1933 *The Socialist Decision* the 1952 Berlin lectures on the Jewish Question and his final public lecture on the importance of the history of religion for systematic theology Particular attention is paid to his dialectical and theological history of religion Third Tillich s positive theology of Judaism contrasts sharply with the many complex negative ways in which Judaism is portrayed in Western thought This contributes significantly to our understanding the evolving history of Christian anti Judaism **Paul Tillich and His System of Paradoxical Correlation** Charles

Amankwei,2020-05-05 This book shows the paradoxical mode by which Christians keep their faith in the Christian message as they relate with science It reveals how Paul Tillich s method of correlation helps us to understand how Christians interact with science without necessarily conflicting separating and dialoguing and synthesizing with each other It rules out natural theology but provides a non eclectic theology of nature that frees Christians to be involved in science meaningfully and without undermining their faith Heideggerian Theologies Hue Woodson,2018-11-27 In light of Martin Heidegger s

contextualized influence upon them John Macquarrie Rudolf Bultmann Paul Tillich and Karl Rahner engage in theologies that in their respective tasks and scopes venture into existential theology following Heideggerian pathmarks toward the primordially of being on the way to unconcealment or aletheia By way of each pathmark each existential theologian assumes a specific theological stance that utilizes a decidedly existential lens While the former certainly grounds them fundamentally in a kind of theology the latter by way of Heideggerian influences allows them to venture beyond any traditional theological framework with the use of philosophical suppositions and propositions In an effort at explaining the relationship between humanity s being and God s Being each existential theologian examines what it means to be human not strictly in terms of theology but as it is tied inextricably to an understanding of the philosophy of existence the concept of what being is **A**

Theologian's Guide to Heidegger Hue Woodson,2019-08-30 A Theologian s Guide to Heidegger provides a uniquely theological introduction to the philosophy of Martin Heidegger by focusing on not just the relationship between Heidegger and theology or even the nature of the discourse that must occur between theological concerns and Heidegger s philosophical errands but by precisely exploring how theology can use Heidegger s philosophy as a means of outlining the scope and task of postmodern theology To do this especially with the postmodern theologian in mind this book considers the general relationship between Heidegger and theology how Heidegger can be read theologically while justifying why

Heidegger must be read this way and defining the role that Heidegger must take in postmodern theology This includes a careful consideration of Heidegger s early theological roots from Freiburg to Marburg by examining the content of Heidegger s lesser known theologically minded seminars lectures and talks *From Phenomenology to Existentialism* Dov Schwartz,2012-12-03 Rabbi Joseph B Soloveitchik s philosophy plays a significant role in twentieth century Jewish thought This book focuses on the first and the second stages of Soloveitchik s philosophy 1945 1965 through a systematic and detailed discussion of some of his essays including *From There You Shall Seek* and *The Lonely Man of Faith* Schwartz analyzes these essays according to this thesis in the mid 40s Soloveitchik used the phenomenology of religion to express his views while in the 50s he added the existential theory *The Modern Theologians* David F. Ford,2013-09-23 This popular text has been updated to ensure that it continues to provide a current and comprehensive overview of the main Christian theologies of the twentieth and twenty first centuries Each chapter is written by a leading theologian and gives a clear picture of a particular movement topic or individual New and updated treatments of topics covered in earlier editions with over half the chapters new to this edition or revised by new authors New section singling out six classic theologians of the twentieth century Expanded treatment of the natural sciences gender Roman Catholic theology since Vatican II and African Asian and Evangelical theologies Completely new chapters on spirituality pastoral theology philosophical theology postcolonial biblical interpretation Pentecostal theology Islam and Christian theology Buddhism and Christian theology and theology and film As in previous editions the text opens with a full introduction to modern theology Epilogue discussing the present situation and prospects of Christian theology in the twenty first century

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