

CHAPTER 3

BIOGRAPHICAL DETAILS

3:1 The Argument From Heredity

3:1:1 Tillich's German Ancestry

Wilhelm and Marion Pauck begin their biography of Paul Tillich with his humble beginning in Starzeddel. This was a small village in the district of Guben near Berlin, Germany (Pauck & Pauck 1976:1). 'This little place', is now part of Poland. It is presently called Starosiedle which means 'Old Homestead' (ibid:1). The Paucks give an account of Tillich's parents. Johannes Oskar Tillich was Paul Tillich's father. His mother was Wilhelmina Mathilde nee Durselen. Johannes and Wilhelmina were married in October 1885. He was twenty eight years of age while Wilhelmina was twenty five years old. Paul Tillich's birth was somewhat of a near tragedy in that the infant nearly died at birth. The Paucks (ibid:1) were able to get a copy of the birth announcement that Paul Tillich's father gave to his parents. Johannes wrote:

Little Paul is still alive but his life is a continuous struggle with death; perhaps, but only perhaps, will this young life be victorious. Yet his breathing may stop at any moment. We have already given him up three times this night...he lay in a death struggle for nearly seven hours, then his body became warm again—to our terror I must say. The excitement, the wavering between fear and hope are nearly killing us too, despite all self-control.

The Paucks (ibid:2) speak of Tillich's 'lifelong dread of death—this melancholy preoccupation—may have had its beginning'. They (ibid:2) attribute this to 'this first experience of his existence'. The Paucks (ibid:2) expound on the meaning of death for Tillich: 'As a boy he repressed the knowledge of the untimely death of his

mother. As a young man, in World War I, he explained the death of a civilization and was transformed by it’.

The Paucks (ibid:2) develop this theme further of what it meant to Tillich later in life. They write:

For the mature Tillich, death represented the “absolutely unknown,” “the darkness in which there is no light at all,” “the real and ultimate object of fear from which all other fears derive their power,” “the anxiety of being eternally forgotten”—death meant parting, separation, isolation, and opposition. Tillich felt uneasy in the presence of the dying, partly because he was fearful of his own death; partly because he could not conceive that he would himself one day no longer be. For Tillich, death was never a friend or an achievement, but a stranger to be unmasked; yet he never thought of it as the ultimate victor. “For love,” he said, “is stronger than death.” The infant who won his early struggle over death became the man whose statement, “Being overcomes non-being,” is the very entrance to his thought.

On September 12, 1886, Paul Tillich was baptized by his father, Johannes Tillich. The Paucks (ibid:2) explain Tillich’s names: ‘In the fashion of the time, Tillich was given two middle names, Johannes for his father, Oskar for his paternal Grandfather’. The Paucks (ibid:2) continue: ‘He never used all his names; for the most of his life he was known as Paul J. Tillich, and after fame overtook him late in life, simply Paul Tillich’. Further, they (ibid:2) add: ‘As a child he was called Paulchen, as a young man Paul; in his maturity he was known as Paulus’.

The genealogy of the Tillich family first appears in the records of the thirteenth century in middle and eastern Germany. The Paucks point out that it was not until the Hussite wars, when Slavic elements were absorbed, the Tillichs were one hundred percent German (ibid:2). The Paucks (ibid:2) write of Tillich’s relatives: ‘The earliest of whom details are known were two brothers, Johannes,

and Theodricus, both of whom studied at the Augustinian monastery, St. Moritz vor den Toren von Naumburg’.

In 1392, Johannes who was a monk later became a prior. Johannes studied at the University of Prague in 1384. The Paucks bring out a very interesting detail that this was during the lifetime of John Huss. Theodricus was at the University of Leipzig from 1410 onward. The Paucks (ibid:2-3) elaborate: ‘He was a provost, a lecturer at the university, and the author of two histories’. The 1630’s was an unfortunate decade for the Tillich family. The whole family of George Tielich with the exception of two more elderly uncles were wiped out by the Bubonic plague (ibid:3). The Paucks (ibid:3) write of George Tielich: ‘This ancestor was born in 1624, around the time of Jacob Boehme, and lived to be seventy-four’. It was an interesting point that his younger brother who was called Paulus died in infancy. It was George who studied theology at the University of Leipzig in the year 1648. George Tielich became a minister. The Paucks (ibid:3) raise an interesting point on Tielich’s sermons. They (ibid:3) write: ‘He was criticized for discussing politics too freely in the pulpit and was dismissed from one of his pastorates for reasons unknown’.

The Paucks (ibid:3) delve deeply into Paul Tillich’s family roots. The Paucks (ibid:3) write:

The Tillich family produced musicians and manufacturers as well as monks and ministers; many of them were blessed with double talents. Indeed, the name Tillich, originally “Dietrich,” means “rich or powerful folk.” This power or talent expressed itself to an unusual degree in the immediate forbears of Paul Tillich.

His great-grandfather Wilhelm, known by his second name Samuel, was a skilled musician who played the flute, clarinet, guitar, and violin. Married twice, he raised a family of six and supported himself by selling cloth. Oskar, his youngest son, born in 1828, owned a copper and silver workshop; he made a great deal of money—all of which he lost before World War I—and lived to the ripe age of eighty-six. It is probably Oskar's wife that Tillich refers when he mentions a grandmother who built barricades in the revolution of 1848 from whom he surmises he may have inherited a drop of socialist blood.

The Paucks (ibid:3-4) give an elaborate description of Paul Tillich's father, Johannes.

Johannes Tillich, Oskar's son, and Paul's father, was the first Lutheran pastor in the Tillich family. Good-looking, with small features, he wore a black beard which he kept expertly trimmed. He moved gracefully and was clever with his hands, but tended to be melancholy and meditative, was a hypochondriac, and incessantly smoked cigars, unlike his son who never smoked. A pastor and church administrator, Johannes included in his functions that of school inspector and superintendent of thirty ministers. He examined candidates for the ministry, was a traditionalist. Lutheran of decided views, and ultimately became a *Konsistorialrat*, i.e., member of the Consistory of the Province of Brandenburg of the Evangelical Church of Prussia, with headquarters in Berlin.

Further, the Paucks (ibid:4) continue:

He was a dignified man and, partly because of his elevated position, exuded an air of authority. Some, including his son Paul, thought of him as more strict than in fact he was, perhaps because of his beard and black suits. He was a master of exact formulation and greatly relished debate. He never openly criticized, but discussed quietly. Philosophy, particularly the tensions between Greek and Christian thought, fascinated him. In this intellectual adventure he included his son in early exchanges.

Johannes was a very good debater which activity he thoroughly enjoyed. The Paucks note a very admirable trait in Johannes. He was not one to openly criticize others. He would discuss the matter privately and quietly if at all possible. Tillich gained an appreciation from his father in the realms of Greek philosophy and Christian thought. Johannes was very talented in that he played both the piano

and loved to compose, and write poems. These poems were set to music something that Paul, his son, was not able to do. Johannes wrote lullabies for his grandchildren who adored him greatly. The Paucks write that Johannes Tillich came to know himself through music (ibid:4). Paul came to know himself through painting (ibid:4). The Paucks (ibid:4) argue that for Johannes philosophy, in particular the tensions created ‘between Greek and Christian thought, fascinated him’. ‘In this intellectual adventure’, Johannes ‘included his son in early exchanges’ (ibid:4). Wilhelm and Marion Pauck (ibid:4) give additional insight into the character of Johannes Tillich:

Johannes Tillich was a typical Prussian or German father. He regarded it as improper to express satisfaction directly to his son, but it was important for him to praise his son to other people. Moreover, he played the customary role of the parent: the father had to be the figure of authority. In this, as in everything else, he was a pillar of the Prussian society. While Paul greatly respected and sometimes feared him, he also loved him; indeed, their relationship was softened by a benevolent, even sentimental understanding, a protective and secret pride. The same may be said of Johannes’s attitudes toward his two daughters, who in turn respected and loved him. He urged them to carve out professions of their own, with a liberality of mind unusual for his time.

The Paucks provide less description of Paul Tillich’s mother. The Paucks (ibid:5) write:

The image of Mathilde Durselen Tillich, Paul’s mother, is ghostly; very little is remembered about her. Her face was narrow and long, with small serious eyes and a generous but sad mouth. Her background was liberal and bourgeois. Her father, Gustav, was a Rhenish *bon vivant* who lived to the age of ninety and was inordinately fond of women. Tillich loved his grandfather Durselen, who \ called him Paulichen or Paulchen (“little Paul”), and felt he had inherited from him his great affection for women. A popular man, Durselen enjoyed drinking beer at the *Wirtshaus* at dusk.

Tillich’s mother was ‘inflexible’ (ibid:5). Further, the Paucks (ibid:5) write of her:

She was a “Calvinist,” especially about eating, and had an absolute idea that the children must get out into the open air every day. One Christmas day, Tillich’s father successfully interceded for them, saying it would be nice for them to stay at home and play with their new toys. Nevertheless, young Paul adored his mother. “My whole life was embedded in her,” he once said. “I couldn’t imagine any other woman.” Shortly before her death he said to her, “I would like to marry you.” She died of cancer when she was forty-three.

In analysis, the Paucks give an account of Tillich’s birth experience. Tillich nearly died as an infant at birth. The genealogy of the Tillich family is traced back to the thirteenth and fourteenth centuries. Paul Tillich came from a line of scholars. Johannes and Theodricus were brothers who studied at an Augustinian monastery. The Tillich genealogy included those who were musicians, manufacturers, monks, and ministers.

A vivid description is given of Johannes who was Paul Tillich’s father. He was a Lutheran pastor. Johannes was a very talented individual who played the piano. He loved the tensions between Greek and Christian thought. The Paucks argue that Tillich was raised in a very strict home. His mother came from both a liberal and bourgeois background. She was a very rigid person who was not at all flexible.

3:2 The Argument From The Environment

3:2:1 Tillich’s Formative Years In Germany

Paul Tillich’s childhood surroundings were very nice. The Paucks (ibid:5) write: ‘As a small child, Tillich played in a beautiful garden outside the parish house in Starzeddel where he was born; Tillich’s father enlarged the garden by having a barn removed. Nearby was a great park belonging to the lord of the manor, Prince Schoneich

Carolath' (ibid:5). Paul looking out of the parish house windows could see the nests of birds and their coming, and going. A nearby school for girls was separated by a stone wall. There were chickens strolling about in the courtyard. Tillich enjoyed the large garden and played well with other children in the village. He had a very normal childhood (ibid:5).

The Paucks (ibid:5-6) tell us 'in the long winter' that Tillich 'battled with snowballs'. 'In the milder seasons', Tillich played hide and seek with the other children (ibid:5). He played other childhood games such as robber and princess, and also a game very much like hockey. In the year 1888, 'Johanna Marie' was born to Johannes and Mathilde (ibid:6). The Tillich family moved to Schonfliess in 1891 where Johannes took up his work as superintendent (ibid:6).

Tillich grew up in a sort of medieval atmosphere as illustrated by his life at Schonfliess. It was a small town of 'about three thousand people' (ibid:6). It had 'a very large, very old and beautiful church, an old city hall, and many ancient houses, none more than two stories high' (ibid:6). The streets were cobblestone. Grass grew up between the cobblestones. Transportation was by horse and carriage. There were no cars in Schonfliess in the year 1891. This small town was the site of great horse auctions. The children of the town were free for a day whenever the horses were sold (ibid:6). The Paucks (ibid:6) write: 'When Tillich was not playing with his young sisters (Elisabeth Johanna Mathilda was born in 1893) his favorite sport was to walk along the top of the town wall, as Goethe in his childhood had done in Frankfurt, and survey the realm. Later in life, he still dreamed of that wall, remembering the turrets and towers

that marked the entrance to the town' (ibid:6).

The Paucks (ibid:6) continue:

Outside the town nearby, was a lake where the boy and his father sailed; his father held the tiller while young Paul handled the foresail. Once there was a terrible storm and they were forced to leave the boat on shore at some distance and walk home, returning only the next day to sail it back. Tillich remembered the waves and wind on the water. One night he dreamed that tremendous waves from the lake were rushing up over the wall to engulf the town. On another occasion when Tillich, out alone, came home very late from the lake, his father, who had been fearing he had drowned, spanked him. It was the only time his father punished him in this way.

The Paucks (ibid:6) give additional information on the years at Schonfliess:

The years in Schonfliess were orderly, quiet, simple. In the fall, Paul and his sisters roamed over farms and fields. They pulled up weeds, built a hut, made a fire of potato leaves. They played "soldier." Tillich had a gun which he made himself, and used an old iron pipe for a cannon as they ran about the land. He was a protector to his young sisters, helping them overcome their timidity.

Elisabeth married a Lutheran pastor by the name of Erhard Seeberger.

She bore three children for Erhard a son and two daughters. She was special to Paulus throughout her entire life because she was the youngest of his sisters (ibid:7). The

Paucks (ibid:7) write of Johanna, his older sister:

He shared a deeper, almost mystical relationship. They fought a good deal in the early years. Indeed, Tillich, a serious, somewhat spoiled child, occasionally had terrible fits of temper, but his anger never lasted long and he did not bear grudges. As time went on, these siblings became of "one heart, one mind." Johanna was an unusually beautiful girl, with philosophical inclinations and a passion for wild flowers.

However, Paul Tillich's questions caused her to have serious doubts about her faith.

The Paucks (ibid:7) inform their readers: 'As she was about to be confirmed, Tillich caused her anguish by asking her critical questions; it is said he roused doubt in her

mind about her faith’.

Paul Tillich’s schooling began at age six in the grammar school. It was opposite the Gothic church where his father, Johannes Tillich, was the pastor. Paulus was given instruction in religion four hours a week. This consisted of learning ‘the catechism, hymns, and Bible stories’ (ibid:7). Further, the Paucks (ibid:7) add that Tillich’s early years as a child and on into his teens revolved around the Church and the Church festivals. Time was measured in terms of the Christian festivals. The year for young Tillich was the church year. The greatest times of the year for him were Advent and Christmas (ibid:7).

Tillich ‘loved to build, and, in the typical month-long preparations for the German Christmas, would construct a church with a candle in it’ (ibid:7). The Paucks (ibid:7) give a detailed account:

This was his offering, placed under the Christmas tree. At other times, he made creches. The building was done very carefully, systematically, with great finesse, using small red, white, and blue squares or blocks from a Steinbalkasten [child’s box of stone blocks]. He spent hours making the thing perfect. Balance was his goal. By the time he was fourteen or fifteen this and similar constructions were his favorite hobby.

The Paucks (ibid:7-8) speak of the ‘indelible impression made by the Christian symbols on Tillich’s receptive mind was for him a first experience of the holy as an indestructible good’.

The Paucks (ibid:6) continue on Tillich’s life at Schonfliess. The beautiful, old, and large church was a striking feature on the landscape of Schonfliess (ibid:6). The town wall around Schonfliess became part of Tillich’s dreams later in life (ibid:6). The sea

played a large part in Tillich's early years (ibid:6). Later, he dreamed that the waves engulfed the entire town.

Tillich and his sister, Johanna, had a deep 'almost mystical relationship' (ibid:7). Tillich was a critical religious thinker even at this early age (ibid:7). His questions caused his sister to doubt her faith. His early goal was balance in his construction of a model church with a candle (ibid:7). His upbringing was religious in the grammar school. Here he learned the catechism, hymns, and Bible stories (ibid:7). The Christian symbols were for him the first experience of the holy. It became 'the foundation of all his religious and theological work' (ibid:7-8).

In evaluation, Paul Tillich was raised in a church manse. He had very nice childhood surroundings. He played in a large garden in Starzeddel where he was born. The family moved to Schonfliess in 1891. This small town had a medieval like atmosphere. It had cobblestone streets, a very old beautiful church, an old city hall, and ancient houses. The church and religious instruction in the grammar school were very much central to Tillich's life. Tillich was intellectually inclined as a child. He raised critical questions which caused his sister, Johanna to doubt her faith. Paul Tillich's hobby was to build model churches and buildings. These Christian symbols left a definite impression upon his mind for his later religious and theological work.

3:3 The Argument For Socialism

3:3:1 The Early Influences of Socialism

Tillich was fortunate during his years growing up in Germany. His father, Johannes, had many of the old landed nobility in his church (ibid:8). The parents of Paul Tillich had considerable social contact with this privileged class of people (ibid:8).

The Paucks (1976:8) write:

The Tillichs were far from wealthy, indeed actually poor, but because his father's church district included members of the old landed nobility with whom he and his wife had social contact, young Paul visited the manor houses too and played with their children. He was proud of this; also conscious of the tension between the two sets of friends, at an early age he developed a sense of guilt about the underprivileged. When he was ten, for example, he used his enormous energy to help some Polish workers load sand onto a truck near the railway station.

Tillich did have a close friend among the landed nobility by the name of Eckhart von Sydow (ibid:8). Von Sydow's forefathers had been servants to the Kings of Prussia (ibid:8). These incidents and this friendship made a deep and lasting impression upon the young Paul Tillich (ibid:8). He taught Tillich to play chess and checkers. He introduced Tillich to Darwin (ibid:8). Von Sydow had considerable intellectual ability in both classical and modern art (ibid:8). In the year 1912, he introduced Tillich 'to the work of Sigmund Freud' (ibid:8). After World War I, he introduced Tillich to Expressionist painting (ibid:8).

Tillich (1966:20) did not want to become bourgeois 'as so often happened in socialism'. Even at an early age, Paul Tillich had an inward drive to conform to the socialist principles (ibid:20). Tillich (1936:9) wrote later: 'My position on the border resulted in my opposition to the bourgeoisie, to which in point of class I belong myself, and prevented me from becoming myself bourgeoisie,...on the contrary, I made the

attempt to incorporate into socialism those elements of the feudal tradition which have an inward affinity with the socialist idea’.

In critique, Tillich played as a child with the children of the old nobility. This privilege was due to his father’s social standing as a pastor. Paul Tillich was aware of the tension that existed between the privileged and underprivileged class. He helped some Polish workers load bags of sand onto a truck near a railway station. Tillich had a friend Eckhart von Sydow from the privileged class. He would later introduce Tillich to Freud’s work and Expressionist paintings. Tillich did not want to become part of the bourgeois. He had an inward drive to conform to socialist principles.

3:4 The Argument From The Times

3:4:1 The Times Were Wilhelminian

The times were Wilhelminian (Pauck and Pauck 1976:9). The Paucks (ibid:9) write of these times:

Tillich’s sense of identification with the Prussian nobility was entirely natural. The times were Wilhelminian: once his father accepted a call to Berlin, young Tillich saw there the reigning Kaiser, Wilhelm II. The capital was a booming industrial city at the heart of the German empire. It was the turn of the century: cannon were fired at midnight to mark the moment.

The thought of Immanuel Kant and the German society resulted in the submission of the individual to the whole (Tillich 1966:21-22). The era that Tillich was raised in was one of social stability, peace, and prosperity (Pauck and Pauck 1976:17). The Paucks (ibid:9) tell: ‘The boy’s father took him out into the Berlin streets that night

to behold the bright celebration'. Paul Tillich would walk to school 'each morning' (ibid:9). His route took him to behold 'the produce market (Markthalle) where food and flowers were sold' (ibid:9). The market had 'the variety of sights and smells' which worked to stir the imagination of young Paul Tillich (ibid:9). The view of the Kaiser with his many parades was another stirring sight in Berlin (ibid:9). The big city of Tillich's youth impacted his life. Tillich (1936:6) recounts:

Thus I was saved from romantic enmity against technical civilizations and was taught to appreciate the importance of the big city for the critical side of intellectual and artistic life. Later there was added to this a vital and thoughtful understanding of the world of Bohemianism, possible only in the large cities and also an esthetic appreciation of the internal and external immensity of the metropolis; and finally I gained personal experience of the political and social movements that are concentrated in the capital.

Later, Tillich (1966:22) would belong to a small group called 'Bohemia' in his early adult years while he was living in Germany. This was a group of 'artists, actors, journalist and writers' (ibid:22). These intellectuals discarded the bourgeois viewpoint (ibid:22).

In breakdown, the times were Wilhelminian for Paul Tillich in Berlin where the family had moved to in 1900. Tillich was raised in an era of stability, peace, and prosperity. It was here that young Tillich saw the reigning Kaiser, Wilhelm II. The Kaiser had many parades in Berlin which was a stirring sight for Paul Tillich. Young Paul learned to appreciate technical civilizations. He came to appreciate the big city for the critical aspect of both the intellectual and artistic life. Later, Tillich would join a small group called 'Bohemia'. This group comprised of intellectuals discarded the viewpoint of the bourgeois.

3:5 The Argument From Development

3:5:1 Tillich's Education Was A German Education

In 1898, Paul Tillich was sent to Königsberg to attend 'the "Humanistic" Gymnasium there, living meanwhile in a boarding house' (ibid:10). This was a period of loneliness for the young Tillich. It was during this time that Paul began to read his Bible. At the Gymnasium, he was given an education in the humanities, 'especially Latin and Greek' (ibid:10). January 4, 1901, Tillich attended the Friedrich Wilhelm Gymnasium (ibid:10). The Paucks (ibid:10) add an interesting point to Tillich's years in 'the "Humanistic" Gymnasium'. They (ibid: 10) write:

Tillich has said amazingly little about his Gymnasium years. This is difficult to explain, since most people so vividly remember their teachers, friends, and particularly the mischievous capers in which between the ages of twelve and seventeen, they tend to engage. Perhaps in Tillich's case the move to Berlin was responsible. It meant a switch from school to school, from country to city. His grades were not outstanding, but *genugend* or adequate. A certain preoccupation with higher academic memories of the time are therefore not of people and events but of his thorough training in Latin and Greek. Later he was inordinately proud of his command of these languages and frequently built his lectures and sermons around the Latin or Greek etymology of a word or phrase.

His childhood and early adolescence was quite normal. He loved sailing, and wandering throughout the countryside. He loved playing in the garden behind his home 'in the Neunburgerstrasse' (ibid:11). The Paucks (ibid:11) write: 'The most beautiful tree in the garden was a walnut, near which they planted lilies, violets, and other flowers' (ibid:11). Paul played happily for many long hours with his sisters and

friends. They played croquet, boccia, ‘and invented guessing games for their amusement’ (ibid:11). The Paucks (ibid:11) add: ‘Tillich’s ‘romantic imagination’ or capacity for dreamy fantasy was formulated only much later in philosophical language’. The turmoil which Paul Tillich faced was in regard to his questions concerning Christianity (ibid:12). Tillich (1966:24) spoke of this time as being between reality and imagination. He withdrew into a world of both fantasy, and philosophic imagination (ibid:24-25). The Paucks (ibid:12) write of Tillich’s views: ‘These often ran counter to the authority of his father’s orthodox views’. Tillich turned to a young man named Eric Harder. Paul Tillich shared his heart and doubts with him (ibid:12). The Paucks (ibid:12) write: ‘Harder permitted him the luxury of doubt, and thus helped him at a crucial time in his development’.

Paul Tillich was confirmed on March 23, 1902, at his father’s church in Berlin. Young Paul chose as his text, Mt. 11:28: ‘Come unto me all ye that labor and are heavy laden’ (ibid:13). Tillich (1948:93-94 in Pauck and Pauck 1976:13) commented on his choice of this text:

I was asked with a kind of astonishment and even irony why I had chosen that particular passage. For I was living under happy conditions, and being only fifteen years old was without any apparent labor and burden. I could not answer at that time; I felt a little embarrassed, but basically right.

Johannes Tillich gave his son and the other confirmands a life verse, Jn. 8:32 (ibid:13). He warned them all not to lose their passion for truth in later adulthood. Paul Tillich lived a life marked by a great deal of drive and energy to excel (ibid:13). In 1903, Tillich’s mother died of cancer. The Paucks (ibid:13) write: ‘He always left the

impression that her death occurred when he was an extremely young child'. The Paucks (ibid:13) add: 'The facts contradict this, for he was already seventeen'. The Paucks argue that Tillich exaggerated when it came to his relationship to his father. Tillich's exaggeration had to do with his 'fears of disapproval' (ibid:14). The Paucks (ibid:14) claim he blew this 'out of proportion' (ibid:14). The Paucks base this on their correspondence (ibid:14). The Paucks (ibid:14) write: 'Yet the letters between them, written during his university years and after, reveal a deeply moving mutual tenderness, understanding, and concern'.

Tillich was an avid reader. Tillich came across some interesting reading during his last year of studies at the Gymnasium (ibid:15). The Paucks (ibid:15) write:

Tillich came upon Schwegler's *Geschichte der Philosophie* [History of Philosophy] in the dusty corner of a country preacher's bookstore, and found Fichte's *Theory of Sciences* among a wagonload of books on a Berlin street. He also purchased Kant's *Critique of Pure Reason* from a bookshop for fifty German pennies. He read these books over and over again and later claimed that they had introduced him to the most difficult parts of German philosophy. The discussions he had with his father and his perusal of these three volumes enabled him from the very beginning of his university career to converse intelligently with older students and young instructors about idealism and realism, freedom and determinism, God and the world.

Adams (1965:2-6) argues that it was Fichte's *Theory of Sciences* that helped him to interpret the difficult parts of German philosophy. The Paucks (1976:15) want to include the discussions that he had with his father. Further, it was when Tillich was eighteen that he 'was headed for a career in ministry' (ibid:15).

In 1904, Tillich graduated from the Friedrich Wilhelm Gymnasium in Berlin (Pauck & Pauck 1976:15). He commenced his studies at the University of Berlin studying Assyrian under Delitzsch in 1904 (ibid:16). He took another course

in the history of philosophy ‘by the famous Hegelian Adolph Lasson’ (ibid:16). It was during his time in Berlin that he met Hermann Schafft (ibid:16). Tillich became Schafft’s closest friend. It is interesting to note that the Paucks attribute Tillich’s finding of Schelling’s works in a bookstore in Friedrichstrasse to ‘one day, by chance and destiny’ (ibid:16).

The Paucks (ibid:16) gives us insight into theological education at this time:

Theological study was divided into three sections: that of exegetical and historical matters during the first year, systematics during the second, and practical theology (preaching, counseling, and religious education) in the third. Students were given sufficient academic freedom to specialize in their own field of interest. More important perhaps was the fact that the order of study was not held to rigidly. There was a certain mobility, permitting a student to put in some time in several universities. Thus Tillich spent one semester each at Berlin and Tübingen, and two whole years in Halle.

Carey (2002:3) summarizes Tillich’s academic study which followed his time at the University of Berlin. Carey (ibid:3) writes: ‘He attended lectures in theology at the University of Halle from 1905 to 1907, where he came under the influence of the distinguished German theologian Martin Kahler. In 1910 he received his doctorate of Philosophy from the University of Breslau and in 1912 his licentiate in Theology from the University of Halle. For each degree he wrote a dissertation dealing with aspects of Schelling’s philosophy of religion’. Carey does not mention Tillich’s studies at Tübingen. The Paucks (1976:17) write: ‘During the summer semester of 1905, when he went to Tübingen, he took courses on the Gospel of John, in church history, psychology, and basic problems of philosophy’. The Paucks (ibid:16) add a footnote to help the reader understand the German academic calendar. They (ibid:16)

write: ‘The spring and fall terms familiar in the U.S. in the old two-term academic year were known in Germany as winter and summer sessions’. Tillich read Schelling’s Christian philosophy, and ‘what Schelling said, Tillich made his own’ (ibid:18).

It was at Halle that Tillich came under the influence of Martin Kahler (ibid:19). Tillich learned the Pauline-Lutheran doctrine of justification from Kahler. Two traditions existed side by side at the University of Halle. The first was the pietistic thought of August Hermann Francke. The other tradition was the rationalism of Christian Wolff and the Enlightenment (ibid:19). In his study at Halle, Tillich was influenced by Fritz Medicus. He was a lecturer in the subject of philosophy (ibid:19). The Paucks (ibid:20) write of his influence on Tillich: ‘His knowledge of German classical philosophy was mediated to Tillich in these years’. At Halle, Tillich joined the Wingolf society of which his father, Johannes, had been a member (ibid:22). This was a student group which allowed the students to socialize, exchange views, and hammer out the tenets for their group (ibid:23).

Tillich completed his theological studies on October 22, 1907 (ibid:28). Tillich was twenty one years of age (ibid:28). The Paucks (ibid:28) add: ‘During the next fourteen months he took courses leading to a doctoral degree and crammed earnestly for his initial theological examination—the first obligatory step toward ordination’. The Paucks (ibid:28) explain the examinations which Tillich needed to pass to be ordained. The Paucks (ibid:28-29) write:

Once a student (*theologiae studiosus*) had passed the first, largely academic, theological examination, he was considered a theological candidate (*theologiae*

candidates). A second, more practical theological examination was then required and if the candidate passed this final test he could be ordained. The examinations leading to the Christian ministry were given by the *Konsistorium* (of which Johannes Tillich was a member) and were quite different from university examinations. Indeed, tension frequently developed between the church and the university in this regard...In addition to the rigorous preparation needed for the examinations, a ministerial candidate had to spend a year studying liturgics, preaching, and the catechism at some seminary for preachers before ordination could take place.

Tillich engaged in pastoral work beginning on January 1, 1909 as an assistant to Pastor Ernst Klein (ibid:29). The Paucks give insight into Tillich's first theological examination

The Paucks (ibid:32-33) write:

In the spring of that same year, 1909, Tillich had passed his first theological or church examination. There is no record of his grade, but since theological students were expected to attain high marks, it may be safely assumed that he had done very well. He was now a theological candidate, and in the fall, when the idyll in Lichentrade had come to an end, he returned to Berlin and proceeded to complete his practical theological education by entering the Domstift, a college or training school for preachers, where he remained a full year.

Tillich graduated from the Domstift. Tillich 'served as vicar attached to Dr. Lang, a superintendent of the church district of Nauen, a suburb near Berlin' (ibid:35). It was on August 22, 1910 that Tillich received the 'degree of Doctor of Philosophy, University of Breslau' (ibid:287). The Paucks (ibid:34) write:

For this and other reasons which remain obscure—perhaps through a connection his father made for him—Tillich submitted this second piece of writing on Schelling to the University of Breslau. It was entitled, "The Conception of the History of Religions in Schelling's Positive Philosophy: Its Presuppositions and Principles." On the recommendation of Professor Eugen Kuhnemann, a specialist in German idealist literature, that university accepted his work and awarded him the degree of Doctor of Philosophy.

The Paucks (ibid:35) add concerning Tillich's theological career:

A little over a year later, on 16 December 1911, Tillich took the final examination for the degree of Licentiate of Theology. He had submitted his original dissertation on Schelling to the University of Halle, entitled, as noted earlier, "Mysticism and Guilt Consciousness in Schelling's Philosophical Development." Early in 1912 that university awarded him the Licentiate of Theology degree, which qualified him to teach theology on the university level. His academic training was now behind him.

It was July 27, 1912 when 'he passed the final church board examination' (ibid:35).

Tillich was 'ordained in St. Matthew's Evangelical Church, Berlin, on 18 August 1912, two days before his twenty-sixth birthday' (ibid:35). Tillich worked for two years as an assistant pastor in the 'Moabit or workers section of Berlin' (ibid:35). The Paucks (ibid:35) add: 'It was an assignment he urgently required in order to support himself'. In 1913, Tillich negotiated with the University of Halle applying for a teaching post on the faculty (ibid:36). The Paucks (ibid:36-37) expand on Tillich's efforts:

He sought permission, in other words, to teach or lecture at the university level. In order to obtain it, he had to write a *Habilitationsschrift*, or qualifying thesis. This represented the final prerequisite to becoming a member of a German university faculty. Once it was written, the candidate had to submit to a colloquium with the faculty. Tillich chose to write on "the concept of the supernatural in German theology during the period of the Enlightenment," and for the next two years, he labored on the thesis in his spare time.

Tillich and his friend Richard Wegener were convinced of 'the need of apologetics' (ibid:37). Tillich and Wegener 'with the permission of the church administration, inaugurated a series of evening meetings' (ibid:36). These meetings were called 'Vernunft-Abende' (ibid:37). The Paucks (ibid:37) explain the meaning of this venture

as ‘evenings of reason’ (ibid:37). The Paucks (ibid:37) continue on the nature and importance of this venture:

They found sponsors who were willing to open their homes to the members of these discussion groups: artists, businessmen, society women, students, philosophers, lawyers—Roman Catholics, Protestants, and Jews. Tillich and Wegener spoke to such groups on a variety of topics which they planned together, sometimes at the *Englisches Cafe* in Berlin. While Wegener helped to define the subject matter of the lectures, and discussions, it was Tillich who presented most of them. He spoke on “The Courage to Find Truth,” “The Protest of Doubt,” “The Mysticism of Art and Religious Mysticism,” “Mysticism and Consciousness of Guilt,” “Culture and Religion,” and so on.

The Paucks (ibid:37-38) inform the reader of Tillich and Wegener’s thinking:

For a while they both thought that a reconciliation between traditional Christianity and modern secularism would be achieved by the formation of a new ministerial office for which “apologists” should be trained. Indeed, they thought of founding a new religious order for that purpose. But the “evenings of reason” lasted only a little over a year. Wegener in particular began to doubt their real value, since they were being infiltrated by lecturers from the audience and the discussions were becoming too general in tone.

Johannes Tillich informed his son of a theological position that was open at Bonn (ibid:38). This was ‘the position of inspector or head of a theological students’ seminary’ (ibid:38). The Paucks (ibid:38) expand on the meaning of this opportunity.

Professor Ecke had been in touch with Johannes Tillich and it was fairly certain that the younger Tillich would get the job if he applied for it. The position would have given him a place to live, an income of 1,500 German marks, and most important of all, time to complete a paper for presentation to the theological faculty at Halle enabling him to qualify for a position of *Privatdozent*. Wegener, among others, pressed him to go to Bonn, urging him to write one book and project six more. But the job did not materialize when it was discovered that Tillich was a bachelor; it was essential that the inspector be a married man. He was not too disappointed, for by then he had decided that he did not want to live in a small city.

Tillich was twenty-seven years of age. The Paucks (ibid:38) add: ‘he had already demonstrated intellectual gifts of a high order, but in his emotional life he was a late bloomer’. They relate their judgment of his emotional life to his ‘Wingolf days’ (ibid:38). The Paucks (ibid:38) write:

He had held faithfully to the vow of his Wingolf days, remaining only casually related to members of the opposite sex. Wegener the skeptic, who enjoyed breaking the rules, tried to influence him in the direction of liberation from his vow and from his father’s authority. A sort of inner freedom was beginning to develop at this time, but his outer freedom was limited. He had gone often to the Friedrichstrasse and the Kurfurstendamm, sat at cafes and observed the world around him, yet was not a participant in it.

Tillich met ‘Margarethe Karla Mathilda Katharina Maria Wever, called Grethi’ (ibid:38). Paul Tillich and Grethi announced their engagement in January 1914 (ibid:39). It was the fall of that year on September 28 that Paul Tillich and Grethi were married (ibid:39). The Paucks (ibid:39) give the reader insight into the times. Wilhelm and Marion Pauck (ibid:39) write: ‘Happiness was not a part of any man’s destiny in 1914. Spring and summer passed, the thunderclouds of World War I gathering overhead broke open in August’. Paul Tillich ‘volunteered for military service’ October 1 (ibid:39). Sarajevo had shattered the Wilhelm era of peace and prosperity (ibid:40).

In examination, Tillich attended the humanistic Gymnasium school in Konigsberg-Neumark in 1898. He received an education in the humanities, Latin, and Greek. Tillich faced inner turmoil during this time. This was due to the questions that he had concerning Christianity. He graduated from the Friedrich Wilhelm Gymnasium in Berlin in 1904. Tillich

came across Schelling's works in a bookstore. In 1905-1907, he studied theology at Halle. Tillich came under the influence of Martin Kahler. He learned the Pauline-Lutheran doctrine of justification from Kahler. He learned German classical philosophy from Fritz Medicus. In 1907, Tillich completed his theological studies on October 21, 1907. In 1910, he received the Doctor of Philosophy degree from the University of Breslau. In 1912, he received his Licentiate in Theology from the University of Halle. It was following his ordination on August 18, 1912 that Tillich spent two years as an assistant pastor in the workers' section of Berlin.

Tillich's dissertations were based on the work of Schelling. Tillich held the Christian religious views of Schelling.

Paul Tillich married Grethi on September 28, 1914. He joined the German army as a chaplain on October 1, 1914.

Tillich was a German trained academic. His academic and theological education was obtained in German schools. Tillich's ordination was based on German ministerial standards.

3:6 The Argument From Experience

3:6:1 World War I A Turning Point In Tillich's Life

Tillich was appointed as a chaplain. He was 'assigned to the Fourth Artillery Regiment of the Seventh Reserve Division' (ibid:41). The Paucks (ibid:41) give a moving account of Tillich's early war experience leading to a

metal. The Paucks (ibid:41) write:

In October of the first year of the war he moved with an army transport to the western front. During the next three weeks he led nineteen worship services, under trees, in caves, and in trenches, all under fire. (In a report to his commanding general he suggested holding services indoors in future.) On 3 December his father received a telegram: "Today I was given the Iron Cross. Paul."

The year 1914 gave way to 1915 (ibid:43). Tillich experienced the horrors and suffering of war. The Paucks (ibid:45) write;

On 30 and 31 October, the German armies attacked near Tahure. Many officers and countless men were killed. Mass burials followed. Tillich became a grave-digger as well as pastor. He preached a sermon in Tahure which he considered the best of his war sermons. It was based on 2 Corinthians 4:17-18: "Our troubles are slight and short-lived; and their outcome an eternal glory which outweighs them far. Meanwhile our eyes are fixed, not on things that are seen, but on the things that are unseen: for what is seen passes away; what is unseen is eternal." He continually comforted the men by praising them for their courage in the face of blood and death in the cold rain and on the slimy earth.

The Paucks (ibid:46) continue:

The first days of November 1915 continued to be engulfed in blood and death. Some of the best officers in Tillich's division died, men who had befriended him and to whom he felt intimately bound. An inner grimness filled his spirit as he threw the sticky claylike soil upon coffins closed over men in their best years, men he regarded as worthy and good. He no longer thought of his own death; he felt he was already in death, gripped by its force. He did not know that this was only the beginning of the violence and horror by which he was to be shaken, only the beginning of suffering, of inconceivable human misery.

Tillich was planning a lecture which he hoped to give at Halle on February 2 or 3. He had written to Johannes his father earlier on January 13. Paul Tillich asked his father to come to Halle. The Paucks (ibid:47) explain that Tillich had been given a leave for this purpose. Tillich was preparing

this lecture while in the trenches (ibid:47). The Paucks (ibid:47) continue: ‘The early months of 1916 were reasonably quiet’. Tillich began to think ‘about the exploitation of the common man at the hands of powers he had always taken for granted: the landed aristocracy, the army, and the church’ (ibid:48). Tillich’s ‘Seventh Division became involved in the battle for Verdun in late May’ (ibid:49). The Paucks (ibid:49) recall the words of one of Tillich’s letters: ‘Hell rages around us’. On July 3, 1916, Tillich presented a paper to the theological faculty at Halle. He delivered his trial lecture on July 20. He was appointed Privatdozent of theology (ibid:49-50).

Tillich clashed with his superior over the power of prayer in battle. The general thought that prayer would give protection to a soldier from the gunfire of the battle. Tillich ‘argued against this, freely defending his views to his military superior’ (ibid:50). The general had Tillich transferred from ‘the Fourth Artillery Regiment to the Sanitation Company of the Seventh Division’ (ibid:50). The transfer to the new division took place on October 5, 1916 (ibid: 50). Tillich was ‘stationed in northern France until the end, living through the offenses at Amiens and Aisne-Marne and the final defeat in the Champagne’ (ibid:50). Germany faced a grave situation in 1917. The Paucks (ibid:52) call that winter ‘the turnip winter’. The food supply for Germany was ‘the lowly turnip’ (ibid:52). The war dragged on and soon the year 1918 came for Tillich (ibid:54). The Paucks (ibid:54) add: ‘In April 1918 Tillich’s nerves failed once more’. It

was on May 1, 1918 that Tillich asked to be discharged from army service (ibid: 54). On June 10, Tillich was given ‘the Iron Cross First Class’ (ibid:55). On August 1, Tillich was assigned to a ‘military base in west Berlin, as army chaplain until the end of the war’ (ibid:55). It was in November of that year that the German High Command requested an end to the war (ibid:55). November 9 brought an end to the war. An armistice was signed on November 11, 1918 (ibid:55).

Art became an escape for him during the war. Tillich became interested in studying art and also the ‘history of painting’ (ibid:47). The Paucks (ibid:47) write of this interest: ‘He bought some art books in a military bookstore; though the reproductions were poor, he became so immersed in them that he could forget the ugliness around him. For the moment his absorption was merely an escape, but by the end of the war it had become vastly more important to him’.

Ratschow (1980:21) writes of Tillich’s interest in socialism:

The second matter that became clear to Tillich during the war and that released something dormant in him, or awakened something long asleep, was the new political interest in the socialist “motif” of political life and of human life in general. In his letters and retrospects, as well as in the reports of others, this whole realm of Tillich’s thoughts appears—and how could it have been otherwise initially?—unclear and still emotionally bound. Tillich himself traced his ideas about religious socialism back to his experiences in the war. When one notices how papers from him on this theme appear immediately in 1919, it is clear that things long since experienced but halted by events now make room for themselves. Tillich, in his daily life with soldiers and in his observation of the war, became alert to the dangers of nationalism and its implications of power politics. To be sure, Tillich never espoused the uncritically exuberant ideology which holds, in effect, that one can get along in the world without power. For that, his insight into the wake created by the chaotic tendencies in human nature was much too deep.

But with the war the necessity of social and democratic action had become inescapably clear to Tillich.

In interaction with the sources, two major points stand out from Tillich's experience during the German years. The years as a chaplain from 1914 to 1918 drove Tillich to the study of art. This was the beginning of what would eventuate in a systematic study of art and a theology of art. He longed for beauty amidst the horrors and suffering of World War I. It was during the war that Tillich realized that German unity was a myth. Tillich turned to the thinking of Karl Marx and became a socialist.

3:7 The Argument From The German Academic Career 1919-1933

3:7:1 Tillich's German Teaching Career

Tillich began his academic career as a *Privadozent* at the University of Berlin in 1919 (Pauck & Pauck 1976:60). The Paucks (ibid:59-60) write:

A friend of his father's Bishop Gustav Haendler of Berlin, became Tillich's sponsor, appointing him as one of his vicars. The position, which Tillich later described as a sinecure, enabled him to earn some money while establishing himself; when the appointment ran out, Hugo Simon, a banker and friend, supported him for a year. In those days, the post of *Privatdozent* was somewhat analogous to that of an instructor in an American university. He was not paid a full salary but was entitled to receive the fees paid by his students. In other words, he was given the opportunity to establish himself as a scholar and lecturer. He was expected to launch his reputation through publishing books and articles. It was a cruel system at best, especially since it assumed that a *Privatdozent* had a private income. In times of inflation and economic chaos it was a desperate situation in which to find oneself.

The Paucks (ibid:57) describe the setting:

As capital of a defeated nation it was permeated by the aftermath of war. The people were nervous and hungry, the streets filled with beggars and

cripples. Drugpushers and swindlers wore horn-rimmed glasses and combed their hair back flat in what was called the Bolshevik manner, their necks cleanly shaven and powdered. A cynical, half-insolent tone was adopted generally, masking a terrible insecurity. Women wore their hair very short; their shapeless dresses did not reach to the knee; old fashioned or beautiful clothes had been sacrificed to the war. At the beginning of the twenties, Berlin smelled of cheap perfume and gasoline. There was a sense of hysteria everywhere as new inflationary levels were reached, soon every day, then hour by hour.

The Paucks (ibid:57) continue:

The city was drab. Houses were being rebuilt; for a time scaffolding seemed a permanent part of the scene. The brilliance of the imperial epoch had been tarnished, but Berlin slowly became the center of the most vibrant cultural life in Europe.

Tillich was busy lecturing at the University of Berlin. He was lecturing outside the university as well (ibid:58). The Paucks (ibid:58) write: ‘he combined writing serious articles, essays, and book reviews with the publication of fugitive journalistic pieces; he sought the company of esoteric intellectual groups which shared his own interests: politics, religious socialism, painting, economics, the theater, and later depth psychology’. The Paucks (ibid:59) write of Tillich’s thinking:

Caught between the conservative Christian traditions of the nineteenth century and the bold radical creativity marking the new style of the twentieth, he could not side with either the one or the other. He sought to combine the two. Freud’s psychoanalysis, Cezanne’s Expressionism,” Marx’s socialism, all became material for his Christian apologetic theology. He said neither yes nor no: he said both. The split did indeed remain, despite his great efforts to heal or to hide it—much later he called it “the boundary.”

On August 16, 1919, Tillich addressed the Kant Society in Berlin. His lecture was ‘On the Idea of a Theology of Culture’ (ibid:64). Tillich was one of three

speakers in September 1919 at a ‘conference of all Continental religious socialists’ (ibid:70). Tillich shared the spotlight with the American theologian Reinhold Niebuhr (ibid:70). It was in 1920 that Tillich joined the ‘*kairos* circle’ (ibid:70). The Paucks (ibid:70) confirm this group was also known as the Berlin group. The leaders of this group were ‘Gunther Dehn and Karl Mennicke’ (ibid:70).

Tillich’s personal life was suffering. Tillich and Grethi divorced which became official on February 22, 1921 (ibid:81). Tillich met an art teacher named Hannah Werner (ibid:85). She was engaged to another man by the name of Albert Gottschow (ibid:86). On July 13, 1920, Gottschow and Werner were married in the ‘town of Marburg’ (ibid:86). It was in the ‘spring of 1921’ that Hannah visited Tillich (ibid:86). She pretended to ‘visit her sister Marie-Luise, who lived in Berlin’ (ibid:86). Hannah ‘returned to her husband’ (ibid:86). However, it was ‘not until several months later’, that Hannah learned she was carrying Albert’s baby. The Paucks (ibid:86) write: ‘Hannah left Albert, this time permanently’. She lived for a time in Frede Fritz’s home, then moved to Marburg, where on 5 June 1922 she gave birth to a boy’. Hannah moved back to Berlin to be in the neighborhood in which Tillich lived. She divorced Gottschalk which ‘divorce was granted in December 1923’ (ibid:86) Tillich and Hannah were married ‘on 22 March 1924 in the home of Erhard Seeberger, the officiating minister and now her brother-in-law’ (ibid:86). The Paucks (ibid:86) add: ‘The marriage was unhappy from the beginning’. Carey (2002:133) explains how this comment was rather unacceptable to some academics and friends of Paul and Hannah. Earlier,

Hannah Tillich had written *From Time to Time* (ibid:103). This work was published in 1973 (ibid:103). This work by Hannah Tillich aroused interest in ‘Tillich’s life and its relationship to his thought’ (ibid:133). Carey (ibid:133) writes: ‘Her book was eventually translated into German but that process was delayed considerably because the *Tillich Gesellschaft* threatened any German publisher of the book with a lawsuit. Many German friends of both Paulus and Hannah were deeply offended by her book and to this day have not forgiven her for writing it’. Carey (ibid:133) continues: ‘The next step in this controversy came in 1975 with the long-awaited biography of Marion Pauck and Wilhelm Pauck, *Paul Tillich: His Life and Thought*, volume 1’.

Carey (ibid:133) explains:

It was understood that this book was to be more or less the “authorized” biography of Tillich, and most Tillich scholars knew that it was nearly ten years in the making. Friends on both sides of the Atlantic waited to see how the Paucks would treat this delicate matter of the Tillich marriage and Tillich’s pattern of relationships, as well as well as integrate the relationship of Tillich’s life and thought. Although informative and bringing together many sources from Tillich’s early years in Germany to which most Americans had no access, the Pauck volume drew sharp criticisms from both Americans and Germans.

The comment on the Tillich marriage was the result of interviews with Marie-Luise Werner and Paul Tillich (ibid:302). Marie-Luise Werner was the married sister of Hannah Tillich (ibid:86). Jerald Brauer (1976:1017-1020) wrote a three page article on the Pauck’s book. Brauer (ibid:1020) claimed at least four interviews were improperly conducted with key persons. Brauer (ibid:1020) bases his claim on the four individuals who did not receive transcripts of their interview to guarantee accuracy. It could just as easily be argued that those interviewed read and checked the Paucks

written transcript at the time of the interview. Carey (2002:133-134) has exaggerated Brauer's claim for the Paucks 'poor methodology in the use of interview information'. The Paucks (1976:vii-xii) work is an exhaustive treatment with many collaborators ten years in the making. Tillich expressed perfect confidence in the Paucks ability to write his biography. The Paucks (1976:xi) write: 'Finally, we are grateful to Paul Tillich for his confidence in us'. This comment came from the last meeting that the Paucks had with Tillich in the summer of 1965 (ibid:xii). Tillich died on October 22, 1965 (ibid:290). Brauer's (1976:1019) objection is: 'Nobody who worked closely with Tillich during the last rich and full three years of his life—students or colleagues would recognize that picture of Paul Tillich'. Brauer is typical of those who view Tillich based on the American years from 1933 to 1965. Brauer omits the German years from 1886 to 1933. Brauer's (ibid:1019) picture of Tillich was based on the the last three years of Tillich's life at the University of Chicago. This was from 1962 to 1965 (Pauck and Pauck 1976:289). Brauer did not know Tillich during the German years 1886 to 1933. The American years are beyond the scope of our thesis. Brauer's article stresses the importance of the need for our thesis based on Tillich's German years. Further, Jerald Brauer (ibid:1018) objects to any exposure of Tillich's weaknesses and shortcomings. Brauer (ibid:1018) writes: 'Each time Tillich is compared with Pauck , he comes off badly'. The comparison which Brauer had in mind was comparing Wilhelm Pauck's coming to America with that of Paul Tillich. Further, Brauer (ibid:1020) writes: 'As I have said, it provides no clues to the relationship

between Tillich's life and thought beyond those in his own autobiography'. However, Brauer contradicts himself with this statement. Brauer (ibid:1017) admitted just the opposite at the beginning of his article: 'This disappointing book adds nothing but detail, much of it unnecessary, to three short autobiographies by Paul Tillich'. Brauer's (ibid:1017-1020) comments are personal, petty, and self-serving. He disagrees over the number of volumes in the Pauck's work.. The Pauck's book lacked a point of view and exposed Tillich the man with his flaws, his weaknesses, and shortcomings.

Carey's (2002:133-134) comments on this matter lack convincing support (ibid:133-134). Carey (ibid:134) is far too general in his comment concerning 'knowledgeable people in Germany were taken aback by some errors of dates, places, and events which seemed to them to compromise the validity of the entire effort'. This comment is redundant on Carey's part. It is a restatement of Jerald Brauer's argument. Carey's interpretation of the validity of the Pauck work lacks support. Carey refers to Renate Albrecht who 'was convinced that a reliable and balanced assessment of Tillich's life and thought would have to be done in Germany' (ibid:134). The subjective nature of this comment without adequate support points to bias. This is an ad hominem argument against the Paucks. Carey (ibid:134) admits that not all share Brauer's and Albrecht's views. Gerhard Wehr's *Paul Tillich* quotes the Paucks (ibid:134). The *Gesammelte Werke* volume 5 'avoids the major controversies of the Hannah Tillich depiction of Paulus' (ibid:134-135). Carey (ibid:135) elaborates:

‘Margot Hahl, one of the coeditors, contributed a remembrance of Paulus and Hannah which, while acknowledging that there were some tensions and ambivalence in the relationship, denies the Pauck evaluation that “the marriage was unhappy from its beginning” (Pauck, page 86)’. Further, Carey adds: ‘The detailed footnotes of this volume suggest that one major purpose was to correct the factual errors in the Pauck book (compare pages 25, 49-50, 73-74, 109-110, 141, 198)’. Carey (ibid:135) admits the real problem is their view of Tillich. He (ibid:135-136) writes: ‘All of these studies reflect that Tillich’s German friends (that is, those active in the *Tillich Gesellschaft*) either did not “see” (or fundamentally disagreed with) the shortcomings in Tillich the man which the Paucks discovered. For some in the Tillich circle in Germany, Tillich was practically comparable to Goethe in his profundity of thought, and universality of interests, and for anyone to point to personal shortcomings (vanity, ego, and the loss of prophetic consciousness) was regarded as petty and self-serving’.

It was ‘Carl Becker, Prussian Minister of Education, who greatly respected Tillich and bore him warm affection, in negotiations which took place in late 1923 urged him to accept the Marburg associate professorship’ (Pauck & Pauck 1976:95). Tillich and Hannah moved to Marburg ‘in the spring of 1924’ (ibid:94). The Paucks (ibid:95) present a less than perfect Tillich. They (ibid:95) write: ‘He taught at Marburg for three semesters, and his experience during this brief period, though painful, helped him establish himself’. The Paucks (ibid:95) are insightful on Tillich’s experience at Marburg. They (ibid:95) write:

The majority of the Marburg students were Barthians. Unlike his students at the University of Berlin, who from the beginning had been responsive to Tillich's political and cultural interests, they expected him to address himself to the theological upheaval caused by Karl Barth, in which Rudolf Bultmann, the professor of New Testament who later became world-famous as advocate of the exegetical program of demythologization, and the philosopher Martin Heidegger, later one of the chief spokesman of Existentialism were involved. Both had only recently come to Marburg, and like Tillich they stood at the beginning of their careers. They greatly impressed their students, who tended to identify themselves with their teaching to such a degree that they rejected or at least radically neglected all other views, particularly those connected with theological or cultural liberalism.

The Paucks (ibid:95) note Tillich's response to all of this. The Paucks (ibid:95) write:

Tillich was aware that he would have to struggle to maintain himself. Yet he ignored the wishes of his Barthian students and insisted on developing his own ideas. He began to formulate his systematic theology and gave a course on it during his last term. In the first two he concentrated on philosophy of religion and the Protestant mystics.

Tillich's relationship to both Bultmann and Heidegger was only on a professional level (ibid:98). The Tillich's moved to Dresden in 1925. Tillich taught at Dresden from 1925 to 1929 (ibid:100). Ratschow (1980:24) writes: 'Then he accepted a call as *ordinarius* (tenured professor) of *Religionswissenschaft* in the "division of cultural sciences" of the *Technische Hochschule*'. Further, it was 'from the winter semester of 1927-28 on, Tillich gave lectures in Leipzig—mostly the same as in Dresden—under a commission to teach (Lehrauftrag) from the theological faculty of Leipzig' (ibid:24). At Dresden, Tillich received an honorary Doctor of Theology degree from the University of Halle. The Paucks (1976:102) report the exact

citation:

The theological faculty of Halle has unanimously voted to grant the Professor of the Philosophy of Religion at the Dresden Institute of Technology, Paul Tillich, Lic. Theol., Ph.D., the rights and privileges of the degree Doctor of Theology, Ph.D., the rights and privileges of the degree Doctor of Theology, honoris causa. With conceptual acuteness and dialectical skill he has developed a program in the philosophy of religion and placed it in the framework of general scholarship. Through his teaching he has instilled in his students his own enthusiastic interest in his goal, namely to combine philosophy and sociology with living religion.

The date of this citation is ‘24 December 1925’ (ibid:102). This came from the office of the ‘dean of the theological faculty’ Wilhelm Lutgert (ibid:102). He had been one of Tillich’s teachers at Halle during his university years (ibid:20). The Paucks (ibid:98) point out: ‘It was ironically not a theologian but a philosopher who helped advance Tillich to a full professorship, albeit not at the university level. This was Richard Kroner, a well-to-do member of the faculty of the Institute of Technology in Dresden’. Kroner was impressed by Tillich’s ‘work on Schelling’ and Tillich’s *The System of the Sciences* (ibid:99). Earlier on May 1, 1925 a contract had been drawn up for him. Tillich was ‘appointed to a full professorship of religious studies in the Department of the Humanities of the Dresden Institute of Technology’ (ibid:99). The Paucks (ibid:107) clarify Tillich’s reason for accepting an ‘adjunct professorship of systematic theology at the University of Leipzig’ (ibid:107). They (ibid:107) write: ‘Partly because of the suspicion of heresy hung over Tillich in theological circles, and partly too because his Dresden post had drawn him out of the mainstream of theological development, after a time he began to fear he was drifting away from his true calling: theology’. Tillich gave an address in Leipzig ‘in June 1927’ (ibid:107). The title of the

‘inaugural address’ was on ‘The Idea of Revelation’ (ibid:107).

Tillich resigned in March of 1929 from Dresden. The school had failed to receive accreditation (ibid:112). Tillich accepted an appointment at the University of Frankfurt (Carey 2002:3). The University of Frankfurt was under the leadership of Kurt Reizler. He became the curator of the University in 1928. Reizler had to find a successor to Hans Cornelius who was a Kantian scholar. He wanted a teacher who could relate his philosophy to contemporary events. Karl Becker put forward Paul Tillich’s name. Tillich’s salary was larger than in Dresden as he was guaranteed an additional 7,500 German marks. This was in addition to Tillich’s salary. He was forgiven his debt to the German Ministry of Education which he incurred from his moving expenses. The University provided as well a housing stipend for him. Tillich was very happy to be a full professor at an accredited German university (ibid:110-112). The Paucks (ibid:113) make an interesting point on whom Tillich thought he was replacing. They (ibid:113) write: ‘Tillich always wrote and spoke of being the successor of Scheler in Frankfurt rather than of Cornelius, which he technically was. What he meant was that he was Scheler’s spiritual successor in a way he could not have been to Cornelius’. The Paucks (ibid:113) continue: ‘He and Scheler, Tillich insisted, shared an interest in ethics, personality, history, and philosophy, while with Kantian logic as represented by Cornelius he felt no such kinship’. Carey (2002:3) writes of the Frankfurt years: ‘While at Frankfurt, Tillich became engaged with other leading

philosophers and social scientists in what was known as the “Frankfurt School” and was quite active in the German political scene’. Carey (ibid:4) continues: ‘Tillich was dismissed by the Nazis from his position at the University of Frankfurt on April 13, 1933, and in December of the same year he and his family came to America’. The Paucks (1976:118) add: ‘Tillich himself was in the unique position of being the only theologian on the faculty of the university, a Christian scholar teaching philosophy in a secular setting’. Tillich became widely known throughout Germany ‘in the two or three years that followed Tillich’s establishment at the University of Frankfurt’ (ibid:120). He gave many speeches outside the university which brought him into conflict with the Nazis (ibid:120). In 1929, Tillich joined the Social Democratic Party. He became involved in establishing a socialist magazine called ‘*Neue Blatter fur den Sozialismus* [New Leaves or “Pages” for Socialism], edited by August Rathmann’ (ibid:124). Tillich wrote *The Socialist Decision* which did not appear until ‘the end of 1932’ (ibid:126-127). An incident took place at the University of Frankfurt which made matters worse for Tillich. The Paucks (ibid:127) write:

In July fighting suddenly broke out among the students. Storm troopers and Nazi students rioted and beat up left-wing and Jewish students until blood flowed freely. In the classroom where he was lecturing, Tillich was suddenly thrown back into his World War I role of dragging the wounded and the unconscious to safety. Shaken and enraged by the sight of violence, seized by a fresh recognition of the power of the irrational and destructive forces around him, Tillich made a public speech in defense of the left-wing and Jewish students, defending freedom of thought and action and demanding that the Nazi students be expelled from the university.

Tillich’s name appeared in the German April 13, 1933 newspapers under the group

of 'left-wing intellectuals, members of the Communist or Socialist Parties, the politically suspect' (ibid:130). Tillich was considered an enemy of the state (ibid:130). Tillich was suspended on April 13 (ibid:130).

In analyzing, Tillich developed his theology of culture during the German years. He gave his famous lecture before the Kant Society in Berlin in 1919. It was during his years as a Privatdozent at the University of Berlin from 1919 to 1924 that Tillich related theology to other academic subjects such as philosophy, art, politics, depth psychology, and sociology.

In 1920, Tillich joined the kairos circle. This group was also known as the Berlin group. It was at Marburg from 1924 to 1925 that existentialism in its 20th century form crossed Tillich's path. Tillich's German academic career years show an increasing commitment to religious socialism. In 1929, Tillich joined the Social Democratic Party. It was while he was teaching at Frankfurt that Tillich wrote his book *The Socialist Decision*. His book appeared at the end of 1932. He was dismissed from his post at the University of Frankfurt on April 13, 1933.

3:8 Summary

The Paucks have given us insight into Paul Tillich's birth and his near death experience as an infant. The Paucks trace the Tillich genealogy back to the thirteenth and fourteenth centuries. Paul Tillich came from a line of scholars. Johannes and Theodricus were brothers who studied at an Augustinian monastery. The Tillich genealogy included gifted musicians, business men, monks, and ministers.

The Paucks give us a vivid description of Paul Tillich's father, mother, his home,

and his surroundings. Paul Tillich was raised in a church manse in Starzeddel where he was born. His nice surroundings included a very large garden to play in. The Tillich family moved to Schonfleiss in 1891. Tillich was raised here in a medieval atmosphere. His childhood was quite normal playing with his two sisters, sailing with his father, and walking on top of the town wall.

Paul Tillich's intellectual inclinations came out with his questions on Christianity. This caused his sister to doubt her faith. His upbringing was religious. The church was very much central to Paul Tillich's life. His hobby was building models of churches. This left a definite impression on his mind for Christian symbols.

Tillich's commitment to religious socialism can be traced back to his childhood. He played with the children of the landed nobility due to his father's social standing as a Lutheran pastor. Tillich understood the tensions between the privileged and underprivileged class. His friend, Eckhart von Sydow, was from the privileged class. He introduced Tillich to Freud's work and to Expressionist painting.

Tillich was raised in an era of stability, peace, and prosperity. The times were Wilhelminian. The Tillich family moved to Berlin in 1900. Paul Tillich experienced the life of the big city and the military parades of Kaiser Wilhelm II. It was in growing up in Berlin that he gained an appreciation for both the intellectual and artistic life. Later, Tillich joined a group called 'Bohemia' which discarded the bourgeois viewpoint.

His academic studies followed the normal pattern for a German boy. Tillich studied at the Gymnasium in Konigsberg in 1898. He studied at the Gymnasium in Berlin in 1901. He received an education in the humanities, Latin, and Greek. Tillich

graduated from the Friedrich Wilhelm Gymnasium in Berlin in 1904. Tillich was an avid reader. He read Schwegler's *History of Philosophy*, Fichte's *Theory of Sciences*, and Kant's *Critique of Pure Reason*. He came across Schelling's works in a bookstore. Tillich's university years followed. He completed his theological studies in 1907 at the age of twenty one. In the next fourteen months, Tillich studied for his doctoral degree and crammed for his first theological examination. He had to prepare to pass a second theological examination in order for him to be ordained. He began his pastoral work on January 1, 1909. In the spring of 1909, Tillich passed his first theological exam. In the fall of 1909, Tillich returned to Berlin to complete his practical theological education at the Domstift. The Domstift was a training school for preachers. He graduated a year later from the Domstift. On August 22, 1910, Tillich received his Doctor of Philosophy degree. On December 16, 1911, Tillich took his final examination for the degree Licentiate of Theology. Tillich wrote both his dissertations on Schelling. On July 27, 1912, Tillich passed the final church board examination. It was on August 18, 1912, Tillich was ordained in his father's church in Berlin.

Tillich was a German educated theological scholar and clergyman. His academic and pastoral training was from German universities, the German standards for ministerial ordination, and university lecturing. Tillich's development took place during the German years.

Tillich and his friend Richard Wegener held lectures on apologetics in private settings. Tillich developed a number of lectures on religious themes. On September

28, 1914, Paul Tillich married Grethi. Tillich joined the German army as a chaplain on October 1, 1914.

Tillich suffered greatly from the horrors of World War I. He suffered nervous breakdowns during the war. On June 10, 1918, Tillich received the Iron Cross First Class medal. It was during the First World War that Tillich became interested in socialism. In 1919, Tillich's papers were on the theme of religious socialism.

Paul Tillich related theology in his lectures at Berlin to other academic subjects. It was in 1919 that he delivered his lecture at the Kant Society in Berlin on a theology of culture. In September 1919, he spoke at a conference of religious socialists. The German years demonstrate Tillich's increased commitment to socialism. He joined the Kairos Circle also known as the Berlin group in 1920. In 1929, Tillich joined the Social Democratic Party. His book *The Socialist Decision* appeared at the end of 1932. He appealed to the German people to accept religious socialism rather than Nazism.

Tillich had divorced Grethi on February 22, 1921. He married Hannah Werner on March 22, 1924. The Paucks comment on Tillich's marriage to Hannah Werner. It was not a happy marriage from the beginning. This comment was not well received either by German or American friends. Jerald Brauer who knew Tillich during his last three years at the University of Chicago thought the Paucks biography of Tillich couldn't possibly be true. Their depiction of Paul Tillich during the German years was not the Paul Tillich that Jerald Brauer knew. The basis for Brauer's view was his personal knowledge of Paul Tillich during the last three years of Tillich's life at the University of Chicago.

It was at Marburg in 1924-1925 that existentialism in its 20th century form crossed Tillich's path. Tillich held a full professorship in religious studies in the Department of Humanities at the Dresden Institute of Technology from 1925 to 1929. He was also an adjunct professor of theology at Leipzig from 1927 to 1929. Tillich taught at the University of Frankfurt from 1929 to 1933. It was at Frankfurt that Tillich supported the rights of left-wing and Jewish students. This was during an incident when Nazi storm troopers and students beat them up. Tillich was listed as an enemy of the state in German newspapers on April 13, 1933. He was dismissed from his teaching post at the University of Frankfurt. He and his family left for America towards the end of 1933. The procession of our thesis turns to consider what Tillich tried to accomplish in his teaching at the University of Frankfurt.