

Retrieving the Radical Tillich

Radical Theologies

Radical Theologies is a call for transformational theologies that break out of traditional locations and approaches. The rhizomic ethos of radical theologies enable the series to engage with an ever-expanding radical expression and critique of theologies that have entered or seek to enter the public sphere, arising from the continued turn to religion and especially radical theology in politics, social sciences, philosophy, theory, cultural, and literary studies. The post-theistic theology both driving and arising from these intersections is the focus of this series.

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Retrieving the Radical Tillich: His Legacy and Contemporary Importance

Edited by Russell Re Manning

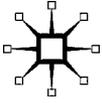
RETRIEVING THE RADICAL TILlich

HIS LEGACY AND CONTEMPORARY IMPORTANCE

Edited by

RUSSELL RE MANNING

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Series Preface

RADICAL THEOLOGIES encompasses the intersections of constructive theology, secular theology, death of god theologies, political theologies, continental thought, and contemporary culture.

For too long, radical theology has been wandering in the wilderness, while other forms of theological discourse have been pontificating to increasingly smaller audiences. However, there has been a cross-disciplinary rediscovery and turn to radical theologies as locations from which to engage with the multiplicities of the twenty-first-century society, wherein the radical voice is also increasingly a theologically engaged voice with the recovery and rediscovery of radical theology as that which speaks the critique of “truth to power.”

RADICAL THEOLOGIES reintroduces radical theological discourse into the public eye, debate, and discussion by covering the engagement of radical theology with culture, society, literature, politics, philosophy, and the discipline of religion.

Providing an outlet for those writing and thinking at the intersections of these areas with radical theology, RADICAL THEOLOGIES expresses an interdisciplinary engagement and approach that was being undertaken without a current series to situate itself within. This series—the first dedicated to radical theology—is also dedicated to redefining the very terms of theology as a concept and practice.

Just as rhizomic thought engages with multiplicities and counters dualistic and prescriptive approaches, this series offers a timely outlet for an expanding field of “breakout” radical theologies that seek to redefine the very terms of theology. This includes work on and about the so-labeled death of god theologies and theologians who emerged in the 1960s and those who follow in their wake. Other radical theologies emerge from what can be termed underground theologies and also *a/theological* foundations. All share the aim and expression of breaking out of walls previously ideologically invisible.

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Acknowledgments

This volume is a collaborative enterprise, and I am primarily grateful to all those who have contributed chapters to the book. It has been an absolute pleasure to work with such an accommodating set of radicals.

The original idea for this book came from a conversation with Mike Grimshaw following his contribution to a session of the Tillich: Issues in Theology, Religion, and Culture group at the American Academy of Religion (AAR) Annual Meeting in San Francisco in 2011. In subsequent sessions, this same group has been the venue for earlier versions of a number of the chapters in the present volume. I wish to thank my co-chair Sharon Burch for indulging my predilection for all things “radical” as we planned these sessions. The AAR Tillich group has been a rich resource for those Tillichians, and others, convinced that Tillich still has something to offer contemporary scholarship. I am grateful to Rob James and Mary-Ann Stenger for their vision in reviving the group and to Rachel Sofia Baard for serving with me for a term as co-chair. Jonathan Z. Smith has noted that Tillich is the “unacknowledged theoretician of [the] entire enterprise” of the AAR and it is, thus, fitting that its annual meeting act as the incubator for work on Tillich such as the present volume (and equally forthcoming work on the engagement with Tillich by Pentecostal theologians).

This book finds its home in the Palgrave Macmillan *Radical Theologies* series and I am deeply grateful to the series editors, Mike Grimshaw, Joshua Ramey, and Michael Zbaraschuk, as well as to Burke Gerstenschlager, the editor for Philosophy and Theology. I also want to thank the anonymous readers, whose reports encouraged me to take the book on and pointed me in new directions; I hope the final result lives up to their expectations.

I have been fortunate to discuss the ideas behind the book with colleagues and students at Aberdeen; in particular, I am grateful to Matt Burdette for his incisive and critical comments.

The book is dedicated to Amelia Beatrice: a new beginning.

November 6, 2014
Bath Spa University