

¹⁶ Paul Tillich, *The Protestant Era* (Chicago: University of Chicago Press, 1948) 18. In this category Tillich also places Taoism, the Greeks, and post-Renaissance European Nationalism. For a detailed discussion see Chapter II of my *Paul Tillich's Interpretation of History* (Ann Arbor, Michigan: University Microfilm, 1959).

¹⁷ Madras, India: *Uphanishad Vihar* (1953) 24-5. These were the Miller lectures given at the University.

¹⁸ Ibid., pp.81-84. For a recognition of the distinction I am making between the classical and the existential interpretations see S. J. Samartha, *The Hindu View of History: Classical and Modern* (Bangalore Press, India, 1962). Abraham Kaplan in *The New World of Philosophy* (N.Y.: Vantage Book, 1961) 213, 228, makes the point that while classical Hinduism is not fatalistic in any necessary sense, yet psychologically it is on the side of apathy rather than resolute action.

¹⁹ See Chapter IV in my *Paul Tillich's Interpretation of History*. See fn. 9 above for a more recent study. Increasingly Tillich turned his attention from the Center of history to the expectation of New Being and the Kingdom of God as symbols which, he thought, have their counterpart in a variety of religions.

²⁰ It would be a mistake to assume that only the Christian view could make a distinction between *chronos* and *kairos*, or that Christian thinkers never appeal to the cyclical view of time. Cullman (*Christ and Time*) has been so interpreted by some. On time and the ancient western world see *History and the Concept of Time*. Beiheft 6 of *History and Theory* (Wesleyan University Press, 1966).

²¹ Oxford University Press, 1977, p. 6.

²² Langdon Gilkey, *Reaping the Whirlwind, A Christian Interpretation of History* (N.Y.: Seabury Press, 1976) 7-35, 188-205.

²³ Paul Tillich, *Systematic Theology*, III, (Chicago: University of Chicago Press, 1963) 300-313.

²⁴ Gilkey, pp.199-200, 215. Gilkey is developing a contemporary conception of the doctrine of providence.

²⁵ On the common role of metaphor in all language. including a useful discussion of metaphors for time, see George Lakoff and Mark Johnson. "Conceptual Metaphor in Everyday Language", *Journal of Philosophy* (LXXVII, 8 August, 1980) 453-486.

²⁶ Tillich, *The Protestant Era*, pp. 26-27.