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The Multidimensional Unity of Life, Theology, Ecology, and COVID-19

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Abstract

The COVID-19 pandemic is a multidimensional crisis with biological, psychological, political, and spiritual dimensions. Efforts to address the crisis limited to a single dimension fail to promote holistic human health. For human flourishing, an adequate conception of humanity, the natural world, and the challenges we face as well as metaphysical grounds for hope to motivate long-term remediation efforts are needed. Paul Tillich's multidimensional unity of life accomplishes all this by framing the ecological interdependence of all within a transcendent horizon and viewing all beings as participates in the power of the Ground of Being to overcome estrangement motivates eschatological hope.

Introduction

The COVID-19 pandemic is a multidimensional crisis. The SARS-CoV-2 virus itself represents the most obvious aspect, of course, and we are rightly occupied with measures to avoid, limit the spread, and eliminate it from surfaces and bodies. Yet as we engage in social distancing, face mask-wearing, thorough hand washing, and other measures additional dimensions of the crisis are illuminated too. For example, the global economy with its near-instantaneous transportation of goods, people, and viruses around the world; the successes and failures of political systems to protect human health; the morality of health precautions for the benefit of others including the most vulnerable among us; the psychological effects of massive illness, death, and social isolation; the pedagogical impacts of disruptions in school routines. The racial and socioeconomic disparities in rates of infection and mortality too shine a light on the fact that all was not well before the pandemic. Likewise, after the virus is tamed by behavior and vaccine many of the dimensions of the current crisis will remain with us

without specific remediation. As we work through the direct challenge of COVID-19 the opportunity exists to revisit the way we frame all these issues and more. In this chapter, I suggest a possible way forward that embraces Paul Tillich's theological vision of life as a multidimensional unity. This vision, I argue, is both more adequate conceptually and provides the needed motivation for the long-term action of remaking ourselves and our world toward the flourishing of all.

The multidimensionality of the COVID-19 crisis can be seen perhaps most clearly in how every intervention results in countless effects many of which are deeply undesirable. For example, social isolation or quarantine while essential for containing the spread of the virus is associated worldwide with emotional disturbance, depression, insomnia, and "post-traumatic stress symptoms."¹ Undoubtedly, such psychological distress is preferable to the alternative of more lives lost to the coronavirus. Yet, these too are failures to achieve adequate human health. Inherently social animals, we cannot thrive in hermetically sealed isolation.² Moreover, even as we pin our hopes on a vaccine the possibility, though not necessity, remains that these interventions will spur new viruses to develop setting us on the path of a " high-stakes game of whack-a-mole."³ Without significant thought and sustained dialogue about all the ways viruses pass to us from non-human animals, and between each other, a vaccine may not be the panacea many hope for, to say nothing of the potential for inequalities of access to such medicine along predictable lines. In all these ways and more we find that when we push on any one aspect of our current crisis, we find enumerable additional considerations immediately follow. The COVID-19 pandemic is multidimensional to its core.

Yet, we consistently tend toward simple monodimensional answers. Partly this is understandable since our sciences work by isolation of variables and analysis. We come to understand even novel viruses like the current scourge remarkably well and quickly this way. But the challenge posed by the virus is not merely biochemical as we have seen. Even when medical research discovers a way to eliminate the virus, we will still be faced with questions that cannot be answered in scientific

terms alone. Where, when, and how to vaccinate for COVID-19 will raise moral, political, cultural, and religious issues as well. We come to know biology analytically in controlled environments, but our lives are lived synthetically in uncontrolled environments full of ambiguity and uncertainty. Life is synthetic in the sense that emergent unities arise out of diversities without eliminating or being reducible to them. Our psyches arise out of but are not simply reducible to the physical-chemical and metabolic dimensions of ourselves. In short, not only do we live in complex webs of interrelations with others and our environment, we ourselves are web-like.

To promote human flourishing in the face of the pandemic two things are needed. First, if we are to make real sustained progress an adequate conception of ourselves and our challenges is required. While primarily a psychological category, I take flourishing to lie at the conjunction of health or wellbeing in all dimensions of life from the inorganic, through the biological and psychological, into the spiritual and historical. Only with conceptual clarity and accuracy can we hope for effective policy and cultivation leading to flourishing. Second, grounds for motivation are needed to sustain action over time. Multidimensional remediation is extremely challenging. Without metaphysical grounds for hope, it is all too easy to see our inevitable failures along the way as merely engineering or technical failings prompting us to redouble our efforts to fix things monodimensionally. But, as has already been suggested, we cannot ultimately address our ills in this piecemeal fashion. Our failures to provide for public health already involve failures of the heart and spirit too. If we would seek true human welfare, we must work on all fronts simultaneously. Fortuitously, the Christian theological tradition of reflection on *salvation* and eschatological consummation has always included this expansive notion of health (*salus*).

To the extent that they register the multidimensional unity of life other religious traditions may also provide the necessary framing and motivation. The dharmic traditions of India have long understood the interdependence of all things as illustrated, for example, by the Buddhist concept of

Pratītyasamutpāda.⁴ Indigenous traditions from around the world also appreciate the fundamental truth of the unity of all things under spirit, for example, the “Great Spirit” Wakan Tanka among the Lakota of North America.⁵ All these and more should be listened to and learned from on these issues. Since one must speak from somewhere however, I take up my topic here employing selected resources out of the Greek philosophical and Christian theological traditions.

By framing the multidimensional unity of life within a transcendent horizon we open the conceptual space to attend to and act for the flourishing of ourselves and our world. In contrast, conceiving of the world of finite things and their relations as the whole of reality without reference to the ecstatic Ground thereof risks missing its nonreductive unity. As David Bentley Hart has put it, “Any ultimate ground of explanation must be one that unites all dimensions of being in a simpler, more conceptually parsimonious principle.”⁶ We best attend to the immensity and complexity of the challenges facing our spatiotemporal world by framing it in terms of the creative Ground that both supports and exceeds it. We gain the ability to grasp ourselves and our world by first being grasped by the Divine, not as another in the cavalcade of creation but as the very ground thereof; distinct from the many yet closer to each than they are to themselves.⁷ Indeed, our attempts to reduce the diversity of our world and its challenges to any single dimension of reality amounts to a kind of idolatrous misidentification of the ground of the unity and therefore existence of the cosmos. The One presupposed by the many in our world cannot be a member of that plurality nor can it be separate from it either.⁸ In the language of religious symbols, by viewing all things in light of their common source and hope in God we understand the nature of our predicament and find the strength to be healed.

The Multidimensional Unity of Life

The “multidimensional unity of life” is Tillich’s way of describing the actuality of being as “life” in an ontological sense, including organic and non-organic dimensions.⁹ By “dimension” Tillich means those aspects of reality commonly called “levels” such as physical, chemical, biological, social, and historical,

and by “realm” he means localized centers of integration among dimensions. A dominant dimension determines the character of these centers.¹⁰ For example, the chemical processes in the human body, which are often identical or very similar to those in other organisms, represent a dimension and the individuals as centers of awareness and agency in the psychological and moral dimensions are a realm within which such processes take place. Tillich employs the language of dimensions to avoid the misleading qualities of level talk. Unlike levels, dimensions allow us to register the relationships without subjecting the lower to the supremacy of the higher. Dimensions more accurately represent how aspects of the actuality of being are in non-reductive and non-competitive interrelation with each other. Above all, this is key for Tillich to a proper understanding of God as the Ground of Being rather than a “highest being” among others.¹¹ As Rowan Williams has put it in commenting on Augustine of Hippo, “God’s action cannot *compete* with created agency, God does not have to overcome a rival presence, the creative power of God is not power exercised unilaterally over some other force, but is itself the ground of all power and all agency within creation.”¹²

“All life processes involve a movement from self-identity to self-alteration, and a return to one’s self in such a way that three functions can be recognized in them: self-integration, self-creation and self-transcendence.”¹³ All three functions are properly predicated of human agents but not in an absolute or autonomous sense. All presuppose the creative Ground from whence all things come.¹⁴ Behind his intentionally twentieth-century language of psychoanalysis and existentialism, Tillich affirms the ancient philosophy of participation. For him, to be at all is to participate in Being and God is Being itself beyond the distinction between essence and existence.¹⁵ This unconditioned abysmal conception of God transcends the finitude of mere beings and is experienced by humanity as the true and the good which point to the Ground of all being as Being itself.¹⁶ Just as it is by participation that we exist (God as Ground) so too do we find our final aim in God as Spirit, symbol of fully essentialized being, the goal of the human spirit in the New Being.¹⁷ God is Spirit because God is the “unity of the ontological elements

and the *telos* of life.”¹⁸ In short, it is in God that “we live and move and have our being.”¹⁹ When open to the theonomous depths of our essential being in and through the symbol of Jesus as the Christ we experience the New Being, being remade in the image of the living God, becoming who we always were essentially and overcoming estrangement from our Ground.²⁰ The processes of growth, theotic healing, and the emergence of new nonreducible dimensions extends to all beings and are only most obvious in humanity because in us all dimensions are always actually present. Thus, the multidimensional unity of life points to an essential state of harmonious communion of all things with themselves, each other, and their ground in God. This harmony is an ontological potentiality and normative ideal only ambiguously realized within existence before the eschaton.²¹

The world is thus an ontological process within which the actualization of any one dimension or realm presupposes the actualization of those that precede them.²² For example, the chemical dimension is reliant on, and a transcendent effect of, the dimension of the physical (i.e., physics). The same structure of emergent self-transcendence applies to all the dimensions of life and human life unites them all in a centered whole leading by grace to abundant life in the Spirit.²³

Considerations of health, wellbeing, and human flourishing as the spiritual essentialization of existence provide perhaps the clearest illustration of the multidimensional unity of life. “In order to speak of health, one must speak of all dimensions of life.”²⁴ Tillich argues that the various aspects of reality “are present within each other and do not lie alongside or above each other.”²⁵ All participate in God as the Ground of Being. Tillich distinguishes seven dimensions in “The Meaning of Health,” (mechanical, chemical, biological, psychological, mental, spiritual, and historical) but notes that these are not exhaustive but are merely expedient for discussion chosen out of enumerable dimensions. In human beings all the dimensions of life are present.²⁶

Tillich discusses human health in terms of the dimensions of life he has identified as present in and indeed composing humanity.²⁷ In the mechanical dimension human “health is the adequate

functioning of all the particular parts of man. Disease is the non-functioning of these parts because of incidents, infections, and imbalances. Healing, then, is the removal of the diseased parts or their mechanical replacement: surgery."²⁸ Under the chemical dimension health is "the balance of chemical substances and processes."²⁹ Neither of these two types of healing is complete on their own however. Each requires the other as well as the more inclusive dimension of the biological where ideally "balance is achieved between self-alteration and self-preservation."³⁰ The biological dimension involves the health of the entire organism and it leads to the dimension of self-awareness in which the dialectical processes of life are most clearly visible. Psychological health involves "self-alteration in every moment, in receiving reality, in mastering it, in being united with parts of it, in changing it, etc." and "in all this a risk is involved" which "accounts for the reluctance to take all these encountered pieces of reality into one's centered self" which leads to neurotic withdrawal from reality.³¹

The spiritual dimension designates life in meaning and value as expressed in morality, culture, and religion. In this dimension "the problem of health receives another depth and breadth, which then, conversely, is decisive for all the preceding dimensions."³² In addition to considerations needed for mere survival and continued living, with the spiritual dimension health and healing are raised to the register of flourishing by actualizing domains of value that are explicitly about meaning, purpose, and community. Morality, for example, involves "the self-actualization of the person in his centered encounter with the other." Moral healing involves "the power of overcoming both distortions [of legalism and lawlessness]" and for this to be accomplished "the [human] spirit must be grasped by something which transcends it, which is not strange to it, but within which is the fulfillment of its potentialities. It is called 'Spirit' (with a capital S). Spirit is the presence of what concerns us ultimately, the ground of our being and meaning."³³

While Tillich maintains that spiritual healing is the only kind which is effected "directly" (that is, with minimal mediation) by the Spiritual Presence he also says that *any healing*, under any dimension and in any realm, is ultimately the product of the divine healing power symbolized in the New Being.³⁴

This affirmation of the cosmic scope of salvation has been a particular emphasis of the Eastern Orthodox tradition and reflects some of the earliest Christian thinking on the significance of the work of God in Christ and the Holy Spirit.³⁵ Indeed, the notion that salvation extends to the natural world in the eschaton is even found in scripture.³⁶

The spiritual dimension with its explicit reference to culture as a bearer of spirit and the Spiritual Presence as a healing force leads Tillich to the dimensions of history and society. In this regard, his question is “To what degree is personal health possible in a society which is not a ‘sane society’ (Erich Fromm)?”³⁷ In response, Tillich offers the idea of simply building a sane society is not an adequate answer because it ignores the ambiguities inherent in history and the necessity of health among members of society.³⁸ In his extensive discussion of the historical dimension in volume three of the *Systematic Theology* Tillich answers this question with the symbol of the Kingdom of God, an eschatological vision both temporal and eternal which finds its realization in the “eternal now.”³⁹ Consequently, Tillich concludes, “The road through the many dimensions, and the meaning of health within them, has shown . . . that complete healing includes healing under all dimensions.”⁴⁰

Ecology in Multidimensional Perspective

Tillich took with radical seriousness “the notion that nature shares with humanity the fundamental experience of estrangement or, in mytho-poetic biblical terms, of ‘fallenness’” and accordingly the non-human has an important place in Tillich’s soteriology and eschatology.⁴¹ Indeed, he saw all of reality in essentially the same terms as his analysis of human beings.⁴² Thus, all dimensions of life that are present in humanity undergo the transition from essence to existence which brings about our hubris, concupiscence, and sin as well as ambiguity in the dynamics of life.⁴³ As a result, Tillich extends the diagnosis of the predicament of existential estrangement from essential being to all of nature. As creatures, we exist as pale imitations of our true selves. While made for harmonious communion with ourselves, our world, and our Ground, our existential predicament is to realize our

essential natures only ambiguously. Yet, for all our estrangement we are not, and could not be, separate from ourselves, our world, and God. "Man reaches into nature, as nature reaches into man. They participate in each other and cannot be separated from each other."⁴⁴ Therefore, Tillich saw "the assault on the non-human world" as an attack on "the interdependent fabric that unifies all life, from the biological to the cultural" as well as the spiritual and the historical.⁴⁵ Thus, the "health" of nature is affected by humanity, and humanity is affected by the health of nature too.

The clearest statements of Tillich's multidimensional vision of the health of all reality are made in connection with the New Being.⁴⁶ "Indeed, his entire theory of redemption rests on the conviction that 'there is no salvation of man if there is no salvation of nature, because man is in nature and nature is in man.'"⁴⁷ Salvation then consists of the cosmic healing of all creatures.⁴⁸ Indeed, it is Tillich's qualified anti-anthropocentrism that has most attracted the attention of recent ecotheologians.⁴⁹

Tillich's implicit theology of nature is well suited to address the contemporary conflicts between ecological stewardship and human wellbeing. Instead of promising a return to Eden and the utopian communion of all living beings with each other his thought recognizes the inherent struggles associated with life. Tillich offers the promising vision of a world that is always struggling to balance the demands of its inhabitants and the various dimensions of life present in them toward a goal of manifesting our essential natures in existence. The dimensions of life are united even when they are in different realms (e.g., human beings or trees). Estrangement from nature, like estrangement from our essential selves, affects our overall wellbeing in all dimensions too. Our misuse of nature diminishes its health in all its dimensions as well, including potentially the spiritual dimension.⁵⁰

On Tillich's view then, salvation includes rocks, stars, plants, and animals as well as human beings. As the only beings who actualize the spiritual dimension and with it morality it is we human beings who bear responsibility, guilt, and the full depth of the effects of estrangement and its healing in the New Being and Spiritual Presence.⁵¹ While Tillich affirms the shared status of "fallenness" (existential

estrangement) for all creatures nevertheless human beings are responsible for “the Fall.” As moral agents, we have an obligation to make things right, though without the New Being borne by the symbol of Jesus as the Christ our attempts ultimately fail.⁵² We are therefore responsible for the ontological health of all things by our freedom to act and our status as deciding selves that unite the dimensions.

Pandemic in Multidimensional Perspective

History amply shows that major crises are always also spiritual crises. As Tillich suggests this is because life is pregnant with spiritual potential everywhere and especially focused around the actualization of human life. For all the justified criticisms of Lynn White’s famous thesis about the origins of modern ecological crises in varieties of Christian dominion over nature on at least one point he surely hit the mark.⁵³ Religious values and motivations matter profoundly for our relationship to non-human nature. In our current pandemic, this has become tragically clear in examples of religiously motivated disregard for public health measures. From Greek Orthodox bishops claiming that disease cannot be spread by Holy Communion to conservative American Christians defying quarantine orders, misguided theology has led to illness and unnecessary loss of life.⁵⁴

Predictably, the more vocal opponents of religion have ceased upon these examples to heap scorn on faith while ignoring the mainstream acceptance of public health measures by individual Christians and their church communities. But the answer, as White pointed out, to bad theology which brings death is good theology that fosters life. While easy to dismiss as the stuff of sentimentality and garden decorations White’s suggestion that Christians embrace the spirituality of St. Francis of Assisi is entirely consistent with the implicit theology of nature developed by Tillich, who placed his theological work within the “Augustinian-Franciscan” tradition of Christian Platonism.⁵⁵

By viewing the multidimensional unity of life in terms of participation in the Divine Life Tillich points beyond the views rightly condemned by White and others.⁵⁶ In place of a theology of dominance over nature a vision of true flourishing opens that rightly situates human beings in our ecological

embeddedness while recognizing the value of the spiritual dimension in us including culture, religion, and history.⁵⁷

Just as Tillich's pneumatology explains the failure of purely instrumental and anthropocentric approaches to ecology to foster true flourishing so too does it point the way toward more accurate and productive reflection on the current pandemic. The multidimensional framework allows us to register, discuss, and respond to the ontologically interdependent challenges in our world without reducing them to consideration under a single metric. As mentioned at the outset of this essay, measures that work well for biochemical problems like viral transmission and infection may not be ideal for maintaining mental health. Approaches meant to maximize economic efficiency ("re-opening the economy") may contribute to physical illness that is even more disruptive over time. Structures and institutions, manifestations of our spiritual dimension as moral, cultural, and political beings, that lead to the flourishing of some may unjustly accomplish their task at the expense of others. If we are to seek the flourishing of all therefore we require a framework that can resist the temptation to view the dimensions of life as competitors and that allows us to appreciate how the actualization of potential in each and all of us is integrally rooted in the actualization of all the rest. An approach to life in all its complexity, ambiguity, and struggle that resists the totalization and homogenization of multiplicity while appreciating the fundamental unity of all as creatures.

The multidimensional unity of life as understood by Tillich provides just such an approach by recognizing the truth of what so many of us have realized instinctively during this pandemic; we truly are in this together. But we are always already in this together. For that is what it means to be a living being. Moreover, we human beings as realized centers of agency and relationship actualizing all the dimensions of life self-consciously are likewise in this with all the other creatures too. Your flourishing is not separable from that of your environment and the social forces that shape both. Our flourishing is not separable from yours, mine, and ultimately the worlds.

Our interconnectedness does not absolve us of the responsibility to make difficult choices about how best to seek the potential of all. Yet, as a map, the multidimensional unity of life can truly tell us where to turn only if we know where we want to go. As theology though it is suffused already with normative assumptions about the good life rooted in the Divine Life. To fully adopt the framework is to opt to inhabit an imaginary at once totally committed to the here and now and an eschatological future neither fully known nor fully of our making. To love ourselves and our neighbors fully “here below” means opening to and accepting the transformative power of the Ground of all Being.

Toward a Public Theology of Multidimensional Health

In Genesis, we are told that humanity is created in the image of God. In us, a unique degree of the Divine Life is made manifest. In us, the world has a creature who can decide the fate not only of itself but of all beings. Yet, it is from the inorganic dust of the ground that we were formed and on the same day that the earth is bidden to bring forth living creatures.⁵⁸ We are, as it were, firsts among equals as creatures under the creator of all. Tillich’s multidimensional unity of life more accurately and hopefully shows us in our true place, all talk of “dominion” notwithstanding. By attending to the needs of all under heaven, in all their dimensions, secure in the hope of the recreative power of God may we finally take our place as wardens of each other and our fellow creatures.

¹ Samantha K Brooks, et al., “The Psychological Impact of Quarantine and How to Reduce It: Rapid Review of the Evidence” *The Lancet* 395 (2020): 912–20, [https://doi.org/10.1016/S0140-6736\(20\)30460-8](https://doi.org/10.1016/S0140-6736(20)30460-8), 913.

² Aristotle, *Politics*, 1253a7-11.

³ Melinda W. Moyer, “Vaccines Are Pushing Pathogens to Evolve,” *Quanta Magazine*, 10 May 2018, <https://www.quantamagazine.org/how-vaccines-can-drive-pathogens-to-evolve-20180510/>.

⁴ Peter Harvey, “The Conditioned Co-arising of Mental and Bodily Processes within Life and Between Lives,” *A Companion to Buddhist Philosophy*, ed., Steven M. Emmanuel (Hoboken, NJ: Wiley-Blackwell, 2013), 37-68.

⁵ Julian Rice, *Before the Great Spirit: The Many Faces of Sioux Spirituality* (Albuquerque, NM: University of New Mexico Press, 1998).

⁶ David B. Hart, *Theological Territories: A David Bentley Hart Digest* (Notre Dame: Notre Dame University Press, 2020), 127.

⁷ Augustine, *Confessions*, 3.6.11; Nicholas of Cusa, *De Li Non Aliud*.

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- ⁸ Paul Tillich, *Systematic Theology*, 3 vols (Chicago: University of Chicago Press, 1951, 1957, 1963), I: 235-289. Hereafter ST.
- ⁹ ST III: 11. My discussion of multidimensional unity of life here revisits reflections that appeared in "Health as a Metaphor for the Created Condition," *Bulletin of the North American Paul Tillich Society* 31, no. 2 (Spring 2005): 28-44.
- ¹⁰ ST III: 11-30. Also, Tillich's "Dimensions, Levels, and the Unity of Life," in *Main Works/Hauptwerke*, ed., Gert Hummel (Berlin; New York: De Gruyter, 1992), 6: 401-416.
- ¹¹ ST III: 12-15.
- ¹² Rowan Williams, *On Augustine* (London: Bloomsbury Continuum, 2016), 72.
- ¹³ Eduardo Cruz, "On the Relevance of Paul Tillich's Concept of Life," in *Paul Tillich's Theological Legacy: Spirit and Community*, ed., Frederick J. Parrella, 118-124 (Berlin; New York: De Gruyter, 1995), 122.
- ¹⁴ ST III: 31.
- ¹⁵ ST I: 205. Also, Douglas Hedley, "Tillich and Participation," in *Returning to Tillich: Theology and Legacy in Transition*, ed., Russell Re Manning and Samuel Shearn (Berlin: De Gruyter, 2017), 31-40.
- ¹⁶ ST I: 206-207.
- ¹⁷ *Ibid.*, 244-249.
- ¹⁸ *Ibid.*, 249.
- ¹⁹ Acts 17: 28.
- ²⁰ ST II: 96, 125-135.
- ²¹ ST III: 15.
- ²² *Ibid.*, 16.
- ²³ *Ibid.*, 42, 254, 256.
- ²⁴ Paul Tillich, "The Meaning of Health," *Perspectives in Biology and Medicine* 5 no. 1 (1961): 92-100, 92.
- ²⁵ Tillich, "Meaning," 94.
- ²⁶ *Ibid.*
- ²⁷ *Ibid.*, 96-99.
- ²⁸ *Ibid.*, 95.
- ²⁹ *Ibid.*, 96.
- ³⁰ *Ibid.*
- ³¹ *Ibid.*, 96-97.
- ³² *Ibid.*, 97. Also ST III: 111-282.
- ³³ Tillich, "Meaning," 98. Also ST III: 111-114.
- ³⁴ ST III: 275; ST II: 96.
- ³⁵ See e.g., Andrew Louth, "The Cosmic Vision of Saint Maximus the Confessor," in *In Whom we Live and Move and Have Our Being: Panentheistic Reflections on God's Presence in a Scientific World* (Grand Rapids; Cambridge: Eerdmans, 2004), 184-196; and John Chryssavgis, *Creation as Sacrament: Reflections on Ecology and Spirituality* (London: T & T Clark, 2019).
- ³⁶ E.g., Acts 3: 21; Romans 8: 18-30; Ephesians 1: 8-10.
- ³⁷ Tillich, "Meaning," 98-99.
- ³⁸ *Ibid.*, 99.
- ³⁹ ST III: 297-423.
- ⁴⁰ Tillich, "Meaning," 99.
- ⁴¹ Michael F. Drummy, *Being and Earth: Paul Tillich's Theology of Nature* (Lanham, MD: University Press of America, 2000), 35.
- ⁴² Drummy, *Being and Earth*, 78, 82-92.
- ⁴³ *Ibid.*, 80. Also Cruz, "Tillich's Concept of Life," 120-122; ST I: 163-210, ST II: 19-96, ST III: 11-110, 300-361.
- ⁴⁴ ST II: 43.
- ⁴⁵ Drummy, *Being and Earth*, 62.
- ⁴⁶ ST II: 95.
- ⁴⁷ Drummy, *Being and Earth*, 87.

⁴⁸ Ibid., 90. Also Pan-chui Lai, "Paul Tillich and Ecological Theology," *The Journal of Religion* 79 no. 2 (1999): 233-249.

⁴⁹ Abbey-Anne Smith, *Animals in Tillich's Philosophical Theology* (London: Palgrave Macmillan, 2017), 199-233; Keith Ka-fu Chan, *Life as Spirit: A Study of Paul Tillich's Ecological Pneumatology* (Berlin; Boston: De Gruyter, 2018),

⁵⁰ ST III: 276.

⁵¹ Drummy, *Being and Earth*, 83.

⁵² ST II: 39-41, 80-6.

⁵³ Lynn White, "The Historical Roots of our Ecologic Crisis," *Science* 155 no. 3767 (10 March 1967): 1203-1207. On reception see Elspeth Whitney, "Lynn White Jr.'s 'The Historical Roots of our Ecologic Crisis' After 50 Years," *History Compass* vol. 13 no. 8 (August 2015): 396-410.

⁵⁴ Yiannis Baboulias, "Communion and the Coronavirus: COVID-19 Triggers Deep Orthodox Divisions," *Balkan Investigative Reporting Network*, 27 April 2020, <https://balkaninsight.com/2020/04/27/communion-and-the-coronavirus-covid-19-triggers-deep-orthodox-divisions/>; Jonathan Merritt, "Some of the Most Visible Christians in America are Failing the Coronavirus Test," *The Atlantic*, 24 April 2020, <https://www.theatlantic.com/ideas/archive/2020/04/christian-cruelty-face-covid-19/610477/>.

⁵⁵ John P. Dourley, *Paul Tillich and Bonaventure: An Evaluation of Tillich's Claim to Stand in the Augustinian-Franciscan Tradition* (Leiden: Brill, 1975).

⁵⁶ ST III: 107-110, 134-138, 155-161, 268-271, 280, 291-294.

⁵⁷ ST III: 25-30.

⁵⁸ Genesis 1: 24-27. Thanks to John Chryssavgis for the observation.