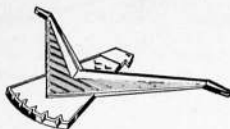


# THUNDERBIRD



*Powered for action—  
sized for performance!*

Thunderbird's compact size and Thunderbird's power—a potent combination! This is just one of many reasons why people who own this distinctive car—hardtop or convertible—say they would never drive anything else. Here are some more reasons why the 59 Thunderbird is America's most wanted, most admired car:

**POWER:** With its standard 300-hp Special V-8, the Thunderbird is a spectacular performer. And now, you can put a 350-hp power plant in your T-bird for performance that makes it the peer of even the sports car field!

**HANDLING:** The new T-bird corners and maneuvers with astonishing ease. Five or six hours at the wheel are spent in solid comfort by a Thunderbird driver. And, of course, the Thunderbird is a dream to park.

**STYLING:** Thunderbird's elegant, unaffected lines have a classic simplicity that is unique—from the distinctively visored Thunderbird roof right on down to the road.

**COMFORT:** All four luxuriously wide, deep-cushioned seats are *individually contoured*—the last word in riding comfort. And the T-bird is so easy to get into because the doors are extra wide (4 feet!) and the front passenger seat folds all the way down out of the way!

**SIZE:** The Thunderbird looks hardly bigger than a racing car, yet it offers all the head, leg and shoulder room for four people that you get in bigger luxury cars. And the trunk holds four big suitcases, golf bags and plenty of other gear.

**PRICE:** Incredible as it may seem, the 1959 Thunderbird costs less—far less than other luxury cars. See it at your Ford dealer's soon. Better still, drive this jewel of a car! You've never driven anything like it!

*America's  
Most Individual Car*

TIME, MARCH 16, 1959

which he is estranged as Adam was estranged from Eden. *Existence* encompasses the situation in which estranged man finds himself. *Life* is the combination of Being and Existence.

The theological answers to these existential questions are: (to problems of Being) *God*, (to problems of Existence) *the Christ*, and (to problems of Life) *the Spirit*. The three answers correspond with the triune God of Christian dogma—Father, Son and Holy Spirit, just as Being, Existence and Life may be combined to form a picture of man.

Preceding the central pairing of three questions and three answers is a preliminary correlation of *Reason* and *Revelation*, to deal with the epistemological (i.e., how-do-you-know) problem. And following the central grouping is the correlation dealing with the earthly consequences of the divine-human encounter: the question of *History*, answered by the Christian symbol of the *Kingdom of God*.

**Content & Form.** The varieties of specific questions that can be asked within the three categories of Being, Existence and Life determine the form the answers will take, but not their content. The content of the answer is established by the data of Christian revelation. But the form in which the revelation is expressed derives from the form of the question asked.

For example, God is the answer to the question implied in human finitude; but if the question is posed in the context of the threat of non-being that is implied in human existence, God, says Tillich, "must be called the infinite power of being which resists the threat of non-being. If anxiety is defined as the awareness of being finite, God must be called the infinite ground of courage . . . If the notion of the Kingdom of God appears in correlation with the riddle of our historical existence, it must be called the meaning, fulfillment, and unity of history. In this way an interpretation of the traditional symbols of Christianity is achieved which preserves the power of these symbols and which opens them to the questions elaborated by our present analysis of human existence."

**The Critics.** Switzerland's Karl Barth, the only other system builder among the leading contemporary theologians, completely rejects Tillich's coupling of existential question and religious answer. God did not wait to be asked, maintains Barth; he spoke and acted, and the whole twelve long volumes (in progress) of the Barthian system are based solidly on the record of what he said and did—the Bible. To Barth the Biblical message is "thrown like a stone" at man, not accommodated to his existential agonies. Tillich's "Unconditional" term for God, Barth has called "a frigid monstrosity." And U.S. Theologian Nels F.S. Ferré feels that Tillich's use of traditional Christian dogma makes him "the most dangerous theological leader alive."

Tillich rejects his critics' "supernaturalistic" view that "takes the Christian message to be a sum of revealed truths which



HANNAH & RENÉ  
Once, a girl in green stockings.

have fallen into the human situation like strange bodies from a strange world." Man, he holds, "cannot receive answers to questions he has never asked." Tillich also considers his system superior to the "humanistic" systems of liberal theology, which derive the Christian message from man's natural self-development and the unfolding of human history. He also attacks the combination of natural and supernatural theology found in Roman Catholicism, with its "so-called arguments for the existence of God" (although in another context he is appreciative of the Catholic Church's preservation of the sacraments, which he feels have virtually disappeared in Protestantism).

**Questions Wanted.** Tillich's theological critics may be appalled by his unorthodoxy, but most of his students at Harvard find it stimulating. He takes his work with the undergraduates as a task of first importance: in the 3½ years he has been at Harvard, he has not missed any of his lectures. The students are notably impressed by the seriousness with which he takes their questions. Says one of his graduate students, "He doesn't click with those who have no questions. He thinks people who affirm or deny are missing the boat, because it's necessary to find new meaning."

Tillich lives with his wife in a cluttered, 3½-room apartment on Chauncy Street in Cambridge (his son René Stephen, 24, is a Harvard student, his daughter Erdmuth Christiane Farris, 33, a Manhattan housewife). At 72, Tillich has all his old intellectual vigor, though he may doze off for moments during a conversation, and he goes through a regular, 10-minute "yawning period" every day at 6 p.m. An occasional stimulant at that time: cognac, which is kept in his office filing cabinet under "H" (for Hennessy). Tillich is likely to be on the road lecturing three or four days a week, but he loves