Tillich's 'apologetic' theology answered questions posed by many philosophers, and his debt to existentialist thinkers in particular is widely acknowledged. But to date little research has explored the question of whether -- or, indeed, how -- Tillich's theology answers distinctively Sartrean questions.

Jean-Paul Sartre -- 'the Socrates of nothingness' -- is mentioned by name many of Tillich's works, including the three volumes of *Systematic Theology* and *The Courage to Be*. In 'The Theological Significance of Existentialism and Psychoanalysis', Tillich describes Sartre's philosophy as 'pure existentialism' and praises his 'sensitive psychological analysis'. But, Tillich argues, Sartre fails to see a contradiction in his philosophy: even in asserting that 'existence precedes essence', Tillich detects an implicit belief in human essence. But 'the gift' that such existentialism gives theology is 'a rediscovery of the word sin [...] as universal, tragic estrangement'. This paper's first part, therefore, delineates distinctively Sartrean themes in Tillich's *Systematic Theology*, and in particular in his hamartiology.

In a sermon on 'Salvation', Tillich writes that 'the words which are most used in religion are also those whose genuine meaning is almost completely lost and whose impact on the human mind is nearly negligible' (EN 94). Such words, he continues, must be either reborn or thrown away. In this vein, the paper's second part argues that Sartre's early philosophy is still a 'gift' to theology -- and hamartiology in particular -- in that it offers an account of sin from a graceless position.

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