Paul Tillich wrote his book *Dynamics of faith* because he believed that the meaning of the word “faith” was confused and had often led to grief rather than to good. We are all familiar with evils that have been committed in the name of religion. If, as we would like to say, those evils resulted from misunderstandings about true nature of religion, we must learn how to avoid these misunderstandings. Tillich hoped to contribute to this avoidance by clarifying the meaning and dynamics of faith.

In order to better understand the Dialogues at

http://www.religion-online.org/showbook.asp?title=538

I have quoted the text of the first paragraph of the first chapter of *Dynamics of faith*

1. Faith as ultimate concern

Faith is the state of being ultimately concerned: the dynamics of faith are the dynamics of man’s ultimate concern. Man, like every living being, is concerned about many things, above all about those that condition his very existence such as food and shelter. But man, in contrast to other living beings, has spiritual concerns—cognitive, aesthetic, social, political. Some of them are urgent, often extremely urgent, and each of them as well as the vital concerns can claim ultimacy for a human life or of a social group. If it claims ultimacy it demands the total surrender of him who accepts this claim, and it promises total fulfillment even if all other claims have to be subjected to it or rejected in its name. If a national group makes the life and growth of the nation as its ultimate concern, it demands that all other concerns, economic well-being, health and life, family, aesthetic and cognitive truth, justice and humanity, be sacrificed. The extreme nationalisms of our century are laboratories for the study of what ultimate concern means in all aspects of human existence, including the smallest concerns of one’s daily life. Everything is centered in the only god, the nation—a god who certainly proves to be a demon, but who shows clearly the unconditional character of an ultimate concern.

Of course he is thinking of regimes like Nazi Germany.