



a more and more technologically oriented culture. The Church's response was political in the sense that it opposed "error" with an apparently legalistic and authoritarian stance. 2) Analysis as a method came to be emphasized to a point where it seemed to constitute the substance of theology itself (e.g., the Nominalists). When analysis failed, there was the threatening possibility that theology itself had failed, and an attempt either to ignore the maturation of culture which accounted for the failure of the method, or to insist authoritatively that there was no failure.

Both of these responses separate the practical aspects of theology from the enterprise itself so that theology becomes an ideal distinct from the real. Revelation is real and ordinary; therefore theological systems must be historically contiguous with man's cultural consciousness and in it for those who have faith.

CHAPTER II Translation

The paper develops an understanding of the model method as a substitute for the purely analytical method of the past in the context, however, of the continuity of tradition. This method emphasizes four elements: 1) An historical dialectic that is open-ended; 2) An evolving experience that is personal; 3) A theological progression that is culturally oriented--more synthetic than analytic; 4) A theological statement that emphasizes its consequential aspects in a practical way.

CHAPTER III Interpretation

The interpreter clarifies the consequences of a certain position--configuration--towards the real based on his insight and experience. He transarticulates Christian awareness (Revelation) into the cultural awareness of the Christian community, and this is understood as model for the Catholic theological enterprise. The object is involvement in the consequential configuration. As a form of art, interpretation creates culture by involving man in a human possibility defined by this Revelation.

CHAPTER IV Gerald Vann, O.P.: Exemplar

Gerald Vann is considered as an example of model interpretation in the Catholic community; his work fits the enterprise considered above in terms of: 1) His cultural orientation; 2) His interpretation of the Catholic insight in terms of Thomistic tradition; 3) His emphasis on the consequences of his theological insight and position; 4) His use of the parable-symbol.

Vann is specifically adaptable to the American situation because of its contrasting definitions of man, at times in terms simply of his productivity, and at times as a knowing and loving person responsible for the creation of his life's environment. For Vann, God's Design formally constitutes man as an artist who grows into the configuration seen in the contemplative vision of the Real.

CHAPTER V Tectonics

The paper summarizes a new theological system which it defines in terms of tectonics: the making of something both useful and beautiful: a theology that builds a humanly integrative vision by parable statements that involve men in the Real as hidden in the ordinary custom and convention of cultural experience. Order No. 76-23,724, 191 pages.

AN EXAMINATION OF THE DOCTRINE OF MAN OF ERICH FROMM AND REINHOLD NIEBUHR

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I. The Problem for Investigation

The purpose of this dissertation is to examine the doctrine of man of Erich Fromm and Reinhold Niebuhr in order to discover irreducible differences as well as similarities between Christian and a humanist evaluation of man and of the human predicament; to ascertain if Fromm's humanist approach contributes to the basic insights revealed by Niebuhr's doctrine of man; to discover what implicit or explicit critique Reinhold Niebuhr's doctrine of man makes upon Erich Fromm's concept of human nature.

II. Methodology

In order to investigate the problem previously stated, a context, we shall discuss the background of each man. As for Fromm, the following points will be discussed: (1) Fromm's basic philosophical position as that of the humanistic atheism of Feuerbach; (2) his appropriation of and reaction to Freud and Marx concerning the nature of man; (3) the influence of Zen Buddhism in his thinking; (4) his keen interest in the Christian concept of the Kingdom of God and social justice; and (5) his position in relation to such contemporary psychoanalysts as Adler, Horney, and Sullivan.

As for Niebuhr's background, our attention will be focused on the following points: (1) the Bible as the basis of his anthropology; (2) Niebuhr's theological concern for the proper estimate of man as having grown out of his reaction against liberalism; (3) Marxist influence in his thinking; and (4) his indebtedness to Kierkegaard, Pascal, Augustine, Luther, and to the Renaissance.

Our discussion of the background of Niebuhr and Fromm will be followed by a detailed examination of their doctrine of man in the following three areas: (1) the essential nature of man; (2) the sickness (sin) of man and its symptoms; (3) a proposed cure.

Having done this, we will then be ready to delineate irreducible differences as well as similarities of the two men and examine what implicit or explicit critique the Christian concept of man, as interpreted by Reinhold Niebuhr, makes upon Erich Fromm's concept of human nature. This will be undertaken in the last chapter of the dissertation.

III. A Summary of the Findings of the Study

The findings of this dissertation can be summarized as follows: first, Niebuhr can criticize Fromm for the lack of coherence in his thought; second, Niebuhr can criticize Fromm on the basis of common human experience. The first critique is integrally related to the second, for both question the adequacy of the principle of Fromm's doctrine of man, that is, the paradoxical relationship between man and society. Fromm does not maintain the principle consistently throughout his thought because it is essentially inadequate for the true nature of man. This inadequacy is, in the final analysis, proven by common human experience. Fromm's principle is not validated by what man as man actually experiences in his daily life, where



the principle of Niebuhr's anthropology as creatureliness and infinite self-transcendence can address itself successfully to common human experience. And yet, at the same time, Niebuhr's doctrine of man needs to be supplemented by Fromm in two points. First, Fromm's penetrating analysis of the need for friendship and human warmth in the realm of the individual is an essential corrective to Niebuhr, whose interest has largely been in the realm of social justice. Second, Niebuhr's broad treatment of the concrete cure for human sickness must go a step further to examine what concrete reference humility, tolerance, justice, and nonchalance of faith have to actual human situations. Niebuhr can learn a great deal from Fromm in terms of the intention, if not in terms of the content.

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A DYNAMIC AND EGO DEVELOPMENTAL CHRISTIAN VALUE SYSTEM: A COMPARATIVE ANALYSIS OF THE ETHICS OF THE LAW OF THE SPIRIT IN HAERING AND EGO DEVELOPMENT IN LOEVINGER

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This dissertation applies Jane Loevinger's ego development psychology, specifically the characteristics and theoretical constructs derived from her Sentence Completion Test, to the moral theology of Bernard Haering, a Roman Catholic theologian who is biblically, personalistically, symbolically, sociologically, and sometimes psychologically, ascetically, and mystically oriented in his dynamic presentation of the traditions of christian life.

Part One of the dissertation questions whether theology (Bernard Haering) and psychology (Jane Loevinger) speak to the same areas of existential life. The methods of the two specialists are elucidated, unrelated developmental material is indicated, and a method of procedure is proposed.

Part Two is a disciplined empirical comparison of Haering's moral theology with Loevinger's characteristics of stage theory. The comparison incorporates Haering's special moral theology

on the questions of possessions, politics, power; life, death; and sexuality in life roles. Individual moral development is analyzed through the subjective experiences of humankind including sin, regression, stagnation, neuroses, and transition toward maturity. Other areas probed for their developmental aspects are: law, the law of the Spirit of life in Christ and its relationship to self-actualization, and various specific symbols, the findings suggest, contain the subjective experiences of self-actualization, such as freedom and awareness. The so-called theological virtues, the virtues proposed, are interpersonal experiences with the value Christ and show pronounced levels of development. Co the person deciding, also reveals stages of development wise the *kairos* which is vigilance in one's life situation: characteristics of development found in moral theory according to stage level so that a possible propaedeutic christian moral development may be proposed. As a result comparison, the religious symbols tend to appear as universal motivational powers with different thrusts that meet the of each stage of development.

In Part Three, via Loevinger and Paul Ricoeur--whose Loevinger claims makes the most accurate psychological analysis of religious symbols--we endeavor to ascertain what Spirit-life is, how it differs from humanistic self-actualization and what specific traits, if any, christianity brings to self-actualization. It is suggested that much of moral theology dresses itself to low levels of growth and that life development has been largely ignored. The study underlines the specific contributions developmental theory can offer to moral development: the distinction between values and principles, psychological aspects of imitation of Christ, and a critique of Kohlberg's symbol category. Finally, Spirit, as a symbolic religious that refers to the new life of meaning, is explored.

The comparative analysis indicates that developmental psychology offers new insights to moral theology in specific fields of natural law, guilt, value clarification, celibacy, self-actualization. It strongly suggests the need to further explore an ethics of ensouled-life of character and character, and suggests an outline for preliminary investigation: stages and characteristics of development in christian life.

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