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1922-A

RELIGION

**JOHN CALVIN'S REJECTION OF  
ROMAN CATHOLIC CHRISTIANITY.**

(Order No. 66-11,547)

Ivor Bishton Thomas, Th.D.  
Union Theological Seminary in  
the City of New York, 1966

It is necessary in our era of unprecedented dialogue between Protestants and Roman Catholics to grasp the nature of the attack made by the Reformers upon the Roman Catholic Church of their day. This attack was essentially theological and not moralistic. It was motivated by the fact that under the papacy the two chief marks of the church – the true proclamation of the Word and the right administration of the sacraments – were effaced, and not by the fact that the lives of the clergy and the faithful were a sorry imitation of the earliest Christians.

This thesis is divided into two parts, the first dealing with Calvin's critique of the papal church as it had developed in the West and the second dealing with the chief doctrinal issues attacked by Calvin. The first part begins with an analysis of Calvin's view of the church which seeks to show that he believed himself to be a Catholic Christian and that he regarded the Roman church and not the Reformers as the real schismatics. Calvin's views of church history are discussed briefly showing his understanding of how the church and its theology declined from the heights of the patristic period. An analysis of the church before the rise of the papacy to primacy in the West is included. Calvin's attack upon the papal church as an institution centers upon the way in which the ancient form of government was overthrown and various abuses had set in. Calvin's consideration and rejection of the arguments set forth by the papacy to bolster its claims to primacy is spelled out. Calvin then attacks the Roman church for two reasons that he regards as especially important. These are: (1) The creation of certain forms of worship, i.e., the veneration of relics and the adoration of the saints, and the corruption of forms of worship handed down from the ancient church. (2) The enactment of ecclesiastical constitutions which are so enjoined upon all believers to make salvation conditional upon their observation. Calvin denies that the church has the right to prescribe ways in which God is to be worshipped or the right to bind the consciences of men to laws of its own creation. A discussion of Roman Catholic monasticism concludes this part.

In the second part, the principal theological doctrines at which Calvin attacks the papacy are shown to be the doctrine of salvation and the locus of authority in the church. Calvin's criticisms of the Roman Catholic sacramental system are also treated in this part. The principal issues in the doctrine of salvation are the sinfulness of man, the nature of God's grace, the manner in which man is justified, and the nature of faith. In all of these areas, Calvin's own doctrine is stated, the various doctrines of the Scholastics and the dogmatic statements of the Council of Trent are enunciated, and Calvin's rejection of the Roman Catholic doctrine is systematically set forth. Calvin's understanding of the authority of Scripture is then discussed, followed by a discussion of the role of Scripture and Tradition in Roman Catholic theology. It is shown that the real locus of authority in the Roman church is the church itself and Calvin's attack on that contention is established. With respect to the sacraments, each of the Roman Catholic sacraments is held up to scrutiny in the light of Calvin's understanding of the true nature of the sacraments. A final section considers Calvin's Catholicism, i.e., his understanding of himself as a "catholic" theologian and his retention of the dogmas of the ancient church.

Microfilm \$5.50; Xerography \$19.35. 430 pages.

**THE RELATIONSHIP OF SELF-LOVE TO  
LOVE FOR THE OTHER WITH SPECIAL  
REFERENCE TO THE THOUGHT OF  
REINHOLD NIEBUHR AND ERICH FROMM.**

(Order No. 66-11,263)

William Clyde Tilley, Th.D.  
The Southern Baptist Theological Seminary, 1966

The purpose of this dissertation is to explore and to clarify the relationship between self-love and love for the Other. The controlling model for the analysis is that of centripetal and centrifugal motion. The projected thesis is that this doubly directed motion of love can be workably resolved only as man's dual role as creature and sinner and God's dual role as Creator and Redeemer are taken seriously.

By way of preliminary exploration an analysis of approaches to the problem is made. Ontological, empirical, linguistic, and theological disciplines are included. The centrality of the theological approach is asserted and the subservience of the other disciplines is affirmed. A methodology is adopted and developed which uses truth from empirico-rational sources to complement the revelational categories of creation, fall, and redemption.

In Parts II and III the respective positions of Niebuhr and Fromm are carefully examined. These two men were chosen as the primary contributors because of their divergent viewpoints, both of which contain some valid concepts. Niebuhr's disparagement of self-love is shown to be nourished by his radical view of sin and his view of the imperfectibility of human nature. Fromm's exaltation of self-love as the precondition for all love is nourished by his humanistic doctrine of man and society as perfectable, his failure to see that sin pervades man's progressive as well as his regressive orientations, and his repudiation of grace.

Part IV constitutes a reconstruction which seeks to incorporate the valid insights of both Fromm's psychoanalytic-humanistic approach and Niebuhr's approach of transcendent theism. There is both a valid and an invalid self-love, the former stemming from man's creaturehood and the latter from his sinfulness. Resolution depends upon a view of grace that is equal to the task of adequately disengaging these two natures so that relative degrees of validity and invalidity can be discerned. Niebuhr's concept of grace is criticized because he distinguishes too radically between grace as pardon and grace as power. However, he largely remedies this condition in his recent *Man's Nature and His Communities* by his expanded view of common grace. Although Fromm's concept of grace is practically non-existent, a need for grace and the structural compatibility of his thought-system with a view of grace is demonstrated.

A point of contact between the theism of Niebuhr and the humanism of Fromm is established in common grace, a common ground out of which both valid self-love and love for the Other may grow. Common grace, which may have Christian apologetic value in pointing to special saving grace, diminishes the distinction between the pardoning and empowering functions of grace and makes them a causally related dynamism, freeing man to love both himself and the Other. Through the pardoning (or accepting) aspect of grace one is empowered to accept both himself and the Other.

Although there is a unity of emergence for self-love and Other-love, there is not always a unity of emergence for these doubly directed demands. This is demonstrated in the case of self-sacrifice. In the context of the kingdom of God, one is sometimes commanded to imitate the example of his Lord in laying down his life for another. Self-sacrifice, however, has

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Tilley, W. C., 1966: The Relationship of Self-Love for the Other with Special Reference to the Thought of Reinhold Niebuhr and Erich Fromm, Dissertation 1966.



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moral value only when the self given is loved rather than despised and unaccepted.

Microfilm \$3.65; Xerography \$12.85. 282 pages.

**GOD AS TRANSPERSONAL AND PERSONAL IN THE THOUGHT OF PAUL TILlich AND L. HAROLD DeWOLF.**

(Order No. 66-11,080)

Ben Frank Wade, Ph.D.  
The Hartford Seminary Foundation, 1966

Supervisor: Dr. George A. Riggan

This dissertation is opened by a discussion of the concept of revelation in the thought of Paul Tillich and L. Harold DeWolf, since it is precisely their understanding of this concept that brings each man to the idea of the personal in God. A brief exposition of Tillich's theological method accompanies the discussion of his concept of revelation, and some preliminary observations are made at the end of this first chapter.

In Chapter II, our intention is to give an exposition of Tillich's critique of personalism, and of Tillich's transpersonal concept of God. It is demonstrated here that Tillich's concept of God has undergone a significant modification in Volume II of his *Systematic Theology*, which modification enables Tillich's concept of God to be a positive corrective to any decadent, literalistic, personalistic liberalism.

Chapter III is concerned with an exposition of DeWolf's personalistic concept of God which is at the same time an implicit response to Tillich's critique of personalism. DeWolf's critique of Tillich's transpersonalism is demonstrated to be actually not a critique but a rejection. It is then further demonstrated that Tillich's critique of personalism is in fact inclusive of DeWolf's personalism. This section next presents Tillich's response to DeWolf's critique of transpersonalism. Each man's position has been stated; each has offered a critique of the other's position; and each has responded to the other's critique. The additional methodological comments suggest that the methodological consistency of Tillich II warrants its use, as a norm for evaluating the concepts of God found in Tillich I and DeWolf, and as a basis for an alternative to either position.

The conclusions indicated are, that by his own definition of liberalism, DeWolf's rejection of transpersonalism and symbolism is a denial of his own method, and therefore has the result of removing DeWolf from the mainstream of the liberal movement. Also, it is concluded that a significant change has in fact taken place in the concept of God in Tillich I which places "being-itself" on the level of the symbolic along with all other symbols. As a result of this change, Tillich II does in fact provide a corrective to any literalistic personalism, which insists that God is literally a being or a person, in a way that was impossible on the basis of his concept of God prior to the modification. Further, it is concluded that DeWolf's concept of God, even though judged as a decadent liberalism, can be a corrective to Tillich's concept of God by reminding him of the necessity of doing justice to personal symbols as well as to ontological symbols. This confrontation of DeWolf's literalistic, personalistic concept of God with Tillich's transpersonalistic concept of God has presented us with something of a watershed in contemporary liberal and post-liberal theology--a criterion which enables us to distinguish between a decadent and a growing liberalism.

This dissertation concludes with an appendix which suggests an alternate approach which is inclusive of the most

positive elements in each position considered but more adequate than either. A complete bibliography of DeWolf's writings extant to January, 1965 is included.

Microfilm \$3.00; Xerography \$8.60. 189 pages.

**A HISTORICAL STUDY OF PUBLIC EVANGELISM IN THE SEVENTH-DAY ADVENTIST CHURCH: 1900-1966.**

(Order No. 66-8500)

Howard Benjamin Weeks, Ph.D.  
Michigan State University, 1966

It was the purpose of this study to: (1) review the historical development of public evangelism in the Seventh-day Adventist church; (2) to assess its significance as an instrument of church policy; (3) to review its varying relationships with other interests of the denomination; (4) to examine its relationships to evangelistic activities in other religious groups -- and to the societal setting at large; and (5) to rectify the omission from existing Adventist historical works of any meaningful treatment of denominational public evangelism.

The study was limited to the period from 1900 to 1965; and the primary geographical area surveyed was the North American Division, comprising the United States and Canada -- a subdivision of the General Conference of Seventh-day Adventists.

The focus of the study was on public evangelism as a process in which evangelistic oratory (most typically in public facilities such as halls, tents, or tabernacles), is utilized by the church to make its "message" known to persons not among its present membership, with the objective of persuading as many as possible to accept that message and to become members.

Primary sources included a wide variety of materials, published and unpublished, as well as the direct testimony of many individuals. A number of surveys were made, and numerous interviews were conducted. Secondary sources included works of secular, religious, and rhetorical history, and the sociology and psychology of religion, reference works, and various periodicals of a secular, scholarly, or religious character.

The report of the study proceeds for the most part along chronological lines, but with some topical synthesis; as well as a separate, extended treatment of certain topics for background purposes.

Chapters I through VIII describe the tension in the Adventist church at the turn of the century between "institutionalism" and "evangelism," leading to a historic commitment to evangelism, and a period of intensive preparation for such work.

Chapters IX to XIII portray a dramatic breakthrough to large scale evangelistic success during World War I, followed by a reaction and an extended low plateau during the 1920's.

Chapters XIV and XV outline the second great Adventist evangelistic advance of the twentieth century, during the Great Depression, and the emergence of a constellation of evangelistic "stars." The following three chapters, XVI through XVIII, detail the rapid development of a more "systematic" evangelism and the growing emphasis on a larger number of lesser evangelists during the third period of Adventist resurgence during World War II. Chapters XIX and XX describe the growing "institutionalizing" of evangelism in the Adventist church during a fourth upsurge with the beginning of "the atomic age," and to the present time.

Chapter XXI is based on findings in the previously mentioned survey of the contemporary opinions, attitudes, and beliefs of Adventist ministers concerning public evangelism -- which suggest the development by the mid-1960's of a "church-like" approach to evangelistic action.

The final narrative chapter (XXII), assumes the possibility of a future departure from this more restrained evangelistic stance, and a renewal of the former more aggressive, sectarian

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