

ERICH FROMM'S THEORY OF PERSONALITY,
MCMAHON AND CAMPBELL'S THEORY OF CHRISTIAN MATURITY; A COMPARATIVE STUDY

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CURRICULUM STUDIORUM

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TABLE OF CONTENTS

INTRODUCTION	v
CHAPTER I THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF FROMM, MCMAHON AND CAMPBELL	
1. Fromm's Formation	1
2. McMahon and Campbell's Formation	13
CHAPTER II FROMM'S CONCEPTION OF REALITY	
1. Theory of Personality	35
a) Human Situations	36
b) Concepts of Temperament & Character	39
c) Productiveness	42
d) Basic Problems of Human Growth	44
2. Criterion for Maturity	51
a) Relatedness	52
b) Transcendence	54
c) Rootedness	56
d) Sense of Identity	57
e) A Frame of Orientation and Devotion	60
3. Universal Humanism	65
4. Ensuing Questions	73
CHAPTER III MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY	
1. Personality	79
a) The Person	82
b) The Self	84
c) The Process of Becoming	86
d) Relatedness	87
e) Uniqueness	89
f) Value System	91

TABLE OF CONTENTS

2. Theory of Christian Maturity	95
a) Commitment to Life	98
b) Commitment to Self:	100
c) Commitment to Others	105
d) Commitment to Community	109
e) Commitment to the World	114
f) Commitment to God	117
3. Christian Humanism	126
4. Ensuing Questions	134
CHAPTER IV A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL	
- Personality	142
- Approach to Personality	143
- The Self	146
- The Person	148
- Christ - The Revolutionary and Resurrected Person	150
- Humane Experience	153
- Humanity and Spirituality	157
- Marutiry	
- Approach to Maturity	160
- Man & Relatedness	161
- Man & Identity	163
- Man & Community	167
- Man & The World	170
- Man & God	172
- Existential Situation	185
- Concept of Man	186
- Naturalism	189
- Mature Person	190
V CONCLUSION	192
ABSTRACT	213
ANNOTATED BIBLIOGRAPHY ... PRIMARY SOURCES	220
ANNOTATED BIBLIOGRAPHY ... PRIMARY & SECONDARY SOURCES	222
PERIODICALS (CHRONOLOGICAL ARRANGEMENT)	227

INTRODUCTION

Modern man has lost a capacity to respond to and to know a whole range of reality external to himself which Western man in earlier centuries quite naturally possessed. He has become too specialized in his approach to life and learning and tries to answer the problem of living by over-simplifications of man. This results also in over-emphasis on a particular aspect of man while other aspects consequently overlooked, diminish the whole truth or reality.

In order to reduce the confusion now existing some have suggested that the spiritual aspects of man should be stressed more to offset the predominantly institutional and technological society we live in. This approach however does not really solve the basic problem of the split between profane and religious learning and experience. Others have suggested that what we have to do is humanize technology and our problems will be solved. For all practical purposes these suggested solutions are too superficial and idealistic to be wholesome and do not really reach the fundamental and complex reality which is man.

It is not a question of simply turning from the known to the unknown, from the visible to the invisible, from society to life. What is much more vital is that we arrive at a clearer and more profound synthesis which will portray wholesome human life, man relating to all of reality with his total being. Man must be challenged to actively recover his capacity to relate as a whole person to all of life, all the dimensions of reality.

A synthesis of the concepts developed by the different disciplines, an inter-disciplinary approach would ask what interaction is there between religion, philosophy, history and psychology. Man simultaneously engages in scientific research, reflection and the search for a meaning of life in this multi-disciplinary approach which enables him to refine shallow and superficial commitments into deep and mature ones. Too long we have been split between secular and religious learning and experience. Too long we have led split-level lives and split-time lives. It is clear we cannot live all our modes of existence at the same time with the same intensity, as integration presupposes a certain order of preference in our modes of existence. Reality dictates what mode of being present is the primary commitment in a given situation, and time, although because of our integration we can view the involvement, seeing many facets at the same time.

What we are aiming at then is wholeness, human fulfillment and Christian maturity. Our project of authentic existence will be actualized according to our degree of awareness and commitment of all the modes of being. We become richer and stronger persons to the degree that we relate to all of reality in all its variety, in its multi-valent values. New areas of unexpected self-realization open up for us. Truth assumes deeper dimensions, life more meaning to the degree that we respond to what life asks of us and to the degree that we become ourselves as persons and relate to others, the world and God.

What we will reflect on in this work is the relationship between human growth and growth in Christ, as evidenced in the personality theory of Erich Fromm and the theory of Christian maturity in McMahon and Campbell. This comparative study we hope will establish dialogue between secular and religious learning; will bridge the gap between profane and religious experience to some extent and reduce the confusion caused by the over-simplified answers to the problems of living and the ambiguous psychology of the Catholic intellectual, offered by specialists in certain fields of learning. It will furthermore attempt to point the way to fulfillment and maturity of the whole man, by showing the necessity of relating and committing oneself to the whole of reality to become fully alive and live a wholesome human life. It will deal largely with the dimensions of interpersonal encounter and will challenge man to take a stand, become integrated, live a balanced life, an active life, constantly becoming, growing, creating and relating to all of life, all of reality.

There are several reasons for choosing Fromm for this comparative study. Fromm's views are widely read. His simplified presentations appeal to the bewildered and confused readers because of their logical and systematic approach. He has attracted considerable attention by using a philosophical-anthropological concept of man which allows for a flexible and inclusive psychoanalytic approach to the understanding of human personality. He has brought a wealth of

knowledge from the fields of philosophy and the social sciences where he has extended the humanistic tradition. He adds an historical perspective to his theoretical framework and considers culture as not only repressive but creative.

Fromm's criticism of the Christian faith and theology lends itself to the much needed dialogue between religious and secular learning. The social and psychological sciences have shown little or no inclination to verify Fromm's claims on the basis of Biblical and Reformation source material. What Fromm has said, has been generally well accepted at face value, either through lack of sufficient knowledge to judge the merit of his work or thorough indifference as to the essential meaning of the Christian faith and its theology.

This present study is not intended to be a comprehensive appraisal of Fromm's whole psychology. This research is primarily concerned with the bearing of his theory of personality upon the living of a mature Christianity.

McMahon and Campbell have been chosen for this comparative study as they are largely concerned with the same search for meaning and fulfillment of the individual that Fromm aims at. They bring their counselling knowledge and wide background of philosophy and theology into a synthetic grasp of man relating to man and God in the world today. They stress the interpersonal approach in all their work. They bring to light new insights into scriptural studies that take into account not only the end of man but the process of becoming and

creating. It is here that they see God as being present in the very evolution, the developing of man, the experiencing of man and the world. Their phenomenological approach is a definite contribution in making Christianity more relevant and meaningful to the people of God today. They further point out the need for relating as a whole person with the whole body-person reflective relationship to all of reality. What is of prime importance to this study is their starting point which is personal experience, and their contention that a Christian experience of community is the basis for the development of a mature Christian.

Whereas Fromm is concerned with human growth, McMahon and Campbell are concerned with another aspect of growth as well, growth in Christ. Both Fromm and McMahon and Campbell are aiming at resolving the same problem of a more meaningful mature life. They see many structures that oppose this goal. Among them can be listed authoritarianism or lack of personal decision; vague conceptions of God and grace as well as the sacraments; lack of recognition of human needs; lack of openness and acceptance of people; over-emphasis of negative aspects of religion; lifelessness of cultural images of church; failure to recognize the sign value of humane experiences; failure to see interpersonal needs can be answered only in concretely experienced encounters; and failure to see truth as both intellectual and psychologically realizable experience.

The basic problem is not new; man has lost the capacity to relate to himself, the world, people and God as a whole person. Somehow the richness of reality was unfortunately lost sight of in the psychological and historical split of man's conscience. Its rediscovery in our times and the strong urgency to bring it back to the consciousness of today's Christian intellectuals has prompted this research.

The scope or treatment of such a theme is vast. It must encompass the whole man relating to all of reality in all its dimensions. Our task is simplified in that much of the thinking has been synthesized and communicated to us through the writings of such men as Thomas Quinlan, Schillebeeckx, Allport and Rogers. Fromm's books, The Sane Society,¹ and Man for Himself,² and McMahon and Campbell's books, Becoming a Person in the Whole Christ,³ and The In-Between,⁴ are to serve as the main sources of information and inspiration for this study. Other documents will be treated in a more global way inasmuch as they too, contribute their support to this study.

1 Erich Fromm, The Same Society, 4th ed., Greenwich, Conn., Fawcett Publ., 1965, vi, 320 p.

2 Erich Fromm, Man For Himself, Greenwich, Conn., Fawcett Publ., 1965, viii - 256 p.

3 Edwin M. McMahon, S.J., and Peter Campbell, S.J., Becoming a Person in the Whole Christ, New York, Sheed and Ward, 1967, 306 p.

4 Edwin M. McMahon, S.J., and Peter A. Campbell, S.J., The In-Between, New York, Sheed and Ward, 1969, 189 p.

In this inter-disciplinary study, the two approaches, the psychological and the theological converge at the point where man fulfills his vocation to become human through living out and accepting his call to grow in the capacity for interpersonal life. Only in this way can God become relevant in what means most to men of today. "We must be able to discover the very values that we seek in freedom, creativity, interpersonal life, union, and world brotherhood as values that are found precisely in Christ."⁵ It is this area of human experience of human growth and growth in Christ that we are interested in. It is an attempt to enlarge and show how a person develops by finding the ultimate context in which we belong. Fromm calls this "humanistic universalism"⁶ and McMahon and Campbell call it Christian humanism. In investigating both of their positions we shall come to understand our human personality and how we relate to reality. We shall we hope be able to grasp more fully what McMahon and Campbell mean when they base their theory of Christian maturity on human experience.

In order to understand the problem we are face with, the split between subject and object, the gap between religious and secular experience we shall endeavour to present a short historical review of the gradual intellectual incline and experiential decline

5 McMahon and Campbell, Becoming a Person in the Whole Christ, p. 13.

6 Fromm, The Same Society, p. 59.

of the integrated man. In the early seventh century there was an astonishing unity of faith and human existence. Faith and life formed a natural unity. At the end of the tenth century the situation changed. The western consciousness was faced with a crisis. Population increased. Domains were no longer self-sufficient. Peasant serfs were forced to go out to look for work. This led to the establishing of trade eventually, which was in opposition to the Christian understanding of love for neighbour, for it included the lending of money. The burgher then felt that trade was a livelihood, a necessary evil and irreligious. This resulted in a serious split of consciousness. It was a speculative and a lived conflict of commitments which were psychologically experienced in the European man.

This problem of split personality, of faith commitments and practical-cultural intentionality was tackled by Aquinas but was not translated by clergy and laymen into lived experience and into the practice of everyday existence. This rupture then led to two types of men, the sacred and the profane, the theological and the intellectual orientated men. Secular learning was not stimulated by new perspectives of truth from theology and theological learning without dialogue became somewhat obsolete and pedantic. It lost its dynamism and its relevance. Encountering God was experienced in terms of a greater or lesser degree of sinfulness. Grace was

experienced as something computed in terms of proportion to the merit system of sacraments, donations and charitable works. Spiritual life was a matter of collecting security bonds to a large extent. Intellectuals turned to secular learning and theological development had little depth or constructive thinking. On one hand the individual had a religious life for the church and a sinful one in his conscience when in the world. True, some found happiness and holiness in this method but the atmosphere of anti-intellectualism which taught that both theological and secular learning were dangerous to spiritual life, produced men who thought like sensualists and wrote like pagans, while praying like saints in the chapel.

What was needed to heal this split in conscience was dialectical thought, new insights, new perspectives and creativity, discovery, openness to all of reality, which could expand the individual and lead to a wider context of mentality and life.

The scientific expression of the split in Christian consciousness took the form of nominalism which taught that only what you could see, touch and measure existed. Universal concepts such as truth, goodness, unity and love were without content for nominalists. The Reformation attempted to remedy some of the symptoms of the psychological disease of Christianity. Unfortunately new viewpoints and sensitivities may often be blended with untruth, prejudice, premature generalizations, over-evaluations of recent

discoveries. Nevertheless they throw a new light on truth, and give a new insight into the truth which previously was not perceived under these unforeseen angles, at least not explicitly.

It may prove impossible to integrate these newly discovered aspects with the standardized expressions of truth as perceived in a past period. It may sometimes be that only the living contemporary expressions can encompass the aspects of truth stressed by a new generation which speaks a new idiom. Here another dialogue begins. An inter-disciplinary encounter takes place between intellectuals who specialize in philosophy and theology, the natural sciences and humanities, and the art of contemporary expression and communication. Each new approach leads to a gradual reconstruction of the traditional expression, deepening and completing the former insights so they re-appear in greater wholeness.

The root of the split in consciousness lies then in psychology and history and theology. The only solution is dialogue on all levels of knowledge, an openness and willingness on all sides to reach all dimensions of reality, the self, the other, the world and God.

As far as scriptural references are concerned, no researched attempt has been made to interpret obscure passages, but pertinent texts will be used. The insights presented are those of McMahon and Campbell who have spent considerable time in making Christianity relevant

through the Scriptures especially in the Pauline works.

The problem we are treating with is the relation between human growth and growth in Christ. It is at the same time the problem of wholeness; the problem of maturity and the problem of personality formation. It will mean relating to all of the dimensions of reality. It will mean bridging the gap between intellectual and experiential knowledge, so that man can be a whole person once again. This study will attempt to show how Fromm's theory of personality and McMahon and Campbell's theory of Christian maturity converge and support each other and diverge and separate each other. Through this dialogue, it is hoped a common challenge will be given to man to try to recover his capacity to relate as a whole person to himself, others, the world and God.

In order to understand the gradual development of this study certain clarifications of the sources of the present positions of Fromm, McMahon and Campbell must be made. The first chapter will deal with the psychological, philosophical and theological origins of Fromm, McMahon and Campbell. These will help us to understand Fromm, McMahon and Campbell from their formation to their present human situation. The second chapter will study Fromm's theory of reality and his criterion for maturity which results in universalistic humanism. A subsequent chapter will be devoted to an examination of McMahon and Campbell's conception of personality and their theory of

Christian maturity, which results in Christian humanism. In the next chapter an attempt will be made to point to certain comparisons and criticisms of the key concepts of Fromm, McMahon and Campbell. A final chapter will summarize the study and point out certain considerations for further research.

CHAPTER I

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF FROMM, MCMAHON AND CAMPBELL

In this chapter Fromm, McMahon and Campbell will be orientated by investigating their psychological, philosophical and theological origins. In the field of psychology, Freud and Jung exerted the greatest influence on Fromm. In the field of philosophy, Spinoza, Marx and Feurbach formed Fromm to a large extent. In the field of theology, Fromm's formation is largely a reaction to Christianity and more specifically Calvin and Luther's Protestantism. McMahon and Campbell's strongest influence is the humanistic school of psychology, which Allport, Rogers, Maslow and Moustakos belong to. Kierkegaard, Heidegger, and Marcel are responsible for the most part for the philosophical formation of McMahon and Campbell. In the field of theology, Schillebeeckx, Rahner, Aquinas and Teilhard de Chardin exert the strongest influence on McMahon and Campbell.

1. Fromm's Formation

In his formative years, Fromm was largely influenced by the great humanistic thinkers of the past who were philosophers and psychologists and maintained that the understanding of man's nature and the understanding of values and norms for his life were interdependent. Fromm maintains with these thinkers that psychology cannot be divorced from philosophy. Fromm's early works date back to the beginning of the twentieth century, when he was a strict

Freudian, and emphasized the social function of religion, as in his essay, "The Dogma of Christ",⁸ published in 1930. His psychoanalytic views have changed since and his stand now reflects a religion which is a history of man's spiritual evolution, such as Psychoanalysis and Religion,⁹ published in 1950.

2. Fromm's Psychological Formation

In the field of psychology, Fromm situates himself, by stating and reviewing the positions of Freud and Jung. Fromm sees them respectively to be friend and foe of religion, Whereas Freud is classified by the majority as maintaining the position that psychoanalysis and religion are irreconcilable, Jung's position is viewed as an attempt to reconcile psychoanalysis and religion. Fromm locates himself by stating neither of these attitudes answers the problem. The question is for him not "whether man returns to religion and believes in God but whether he lives, loves and thinks truth."¹⁰ It is interesting to note here that William James held

8 Erich Fromm, The Dogma of Christ and Other Essays on Religion, Psychology and Culture, New York, Anchor Books Inc., 1961, ix, 252 p.

9 Erich Fromm, Psychoanalysis and Religion, New Haven, Yale University Press, 1950, 115 p.

10 Erich Fromm, Psychoanalysis and Religion, p. 9.

the position similar to Jung as he saw the link between religion and psychology as being the connection between the subconscious and God. Freud's position on the other hand was anticipated by John Dewey in many respects who held that the opposition between religious values and religions was not to be bridged.

For Freud religion has its origin in man's helplessness in confronting the forces of nature outside and the instinctive forces within himself. Religion was not only an illusion to Freud but also a danger as it prohibited critical thinking and hence impoverished the intellect, and put morality on very shaky grounds. Freud's ideals were reason, reduction of human suffering, and morality, brotherly love, truth, and freedom. He also places responsibility and independence high on this list.

Freud's basic principle is:

...to look upon man as an entity, a closed system, endowed by nature with certain psychologically conditioned drives, and to interpret the development of his character as a reaction to the satisfaction and frustration of these drives. 11

Fromm disagrees on this point with Freud, maintaining that man has higher needs which he classifies as human. He does however agree with Freud that everything that makes the individual dependent and powerless is evil, and that religious experience is mainly awareness of one's powers and independence.

11 Erich Fromm, Escape from Freedom, 5th ed., New York, Avon Books, 1965, ix, p. 317.

For Jung, religion is reduced to a psychological phenomenon and the unconscious is elevated to a religious phenomenon. The essence of religion for Jung is the submission to powers higher than ourselves. His psychology is primarily a reaction to Freud's position. Fromm then would see Jung as one who is a relativist who advocates "social acceptance of an idea as the criterion of its validity, truth or objectivity."¹² Fromm does not accept Jung's unconscious but rather reacts to it and develops the idea that the unconscious is the real self and the conscious illusory.

3. Fromm's Philosophical Formation

In the field of philosophy Spinoza, Marx and Feurbach exerted the greatest influence on Fromm, so it will help to orientate him by outlining their views. Spinoza sees man's function and aim as preserving himself and to persevere in his existence. In other words, man should become what he potentially is. God is total reality for Spinoza, Virtue consists in basically acting, living and preserving our being as reason directs. Evil then would be anything that would impede man in the realization of his humanity. Man is the end in himself. Although Spinoza's psychology tended to remain abstract like most psychological thought up to the nineteenth century, nevertheless his psychology is dynamic if viewed in relation to Aristotle, and a definite step forward in psychoanalysis. This is

¹² Erich Fromm, Psychoanalysis and Religion, p. 17.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

evident in his concept of desire, his unconscious motivation and the laws of association as opposed to Aristotle's "habit".

In Feurbach's presentation religion and transcendence are identical with man's self consciousness. Religion is consciousness of the infinite, and infinite means the infinity of man's consciousness of his own nature. Infinity then is accounted for in human rather than non-human terms. Gradually we can see the evolving meaning of this infinity as being humanity rather than the infinity of God. In Feurbach's understanding man is the aim and end of life. This is very indicative of Fromm's universal humanism.

Marx more than any other philosopher influenced Fromm's way of thinking. For Marx, man makes his own destiny, his own history, is his own creator, gives truth to himself in the process of history. Marx, like Spinoza and later Freud believed that "most of what men consciously think is false consciousness, is ideology and rationalization; that the true mainspring of man's actions are unconscious to him."¹³ Like Spinoza and Hegel, Marx sees man as being alive only inasmuch as he is productive, inasmuch as he grasps the world outside of himself in the act of expressing his own specific human powers, and of grasping the world with these powers. "In as much

13. Erich Fromm, Marx's Concept of Man, 1st ed., New York, Frederick Ungar Publ. Co., x, 1961, p. 20.

as man is not productive, as he is receptive and passive, he is nothing, he is dead."¹⁴ In this productive process, man realizes his own essence, he returns to his own essence, which in theological language is nothing other than his return to God. Marx sees religion as an illusion. The more man attributes of self to God the less he has for himself. Man can become himself only through work. He is the root and goal of all social evolution. "Social being determines man's consciousness."¹⁵ Marx like Hegel, looks at an object in its movement, in its becoming, and not as a static object. In contrast to Hegel, Marx studies man and history by beginning with the real man and the conditions under which he lives not his ideals. His philosophy is humanism:

Marx was a humanist through and through. Nothing was more wonderful to him than men. He expressed this in the repeated quotation of Hegel: "even the criminal thought of a malefactor has more grandeur and nobility than the wonders of heaven. 16

His idea of misery was submission. The vice he detested most was servility.

Fromm views Marx's philosophy as a new and definite step forward in the tradition of prophetic Messianism. "It was directed

14 Idem, op. cit., p. 3.

15 Erich Fromm, Marx's Concept of Man, p. 19.

16 Idem, ibid., p. 82.

at the full realization of individualism, the very goal which had guided Western thinking from the Renaissance and the Reformation far into the nineteenth century."¹⁷ Fromm is especially susceptible to the productive theory which is for him the basis for all human growth. Fromm aims at autonomy, spontaneity and self-fulfillment in much the same way as Marx, detesting with the same passion, submission, and servility. Fromm sees eye to eye with Marx's idea that the more man attributes of self to God the less he has left for himself. For Fromm productiveness is the true opposite of insanity. The interaction of the reproductive and generative capacities is the dynamic source of productiveness. In spite of Fromm's indebtedness to Marx, he rejects the authoritarianism necessary for the violence that alone can fulfill Marx's revolutionary objective to change society not merely interpret as Fromm is mainly concerned with.

4. Fromm's Theological Formation

In the field of religion Fromm strongly reacts to Christianity evidenced especially in regard to his stand on Luther's and Calvin's doctrines and teachings of the Reformation period. Fromm viewed Protestantism as "the answer to the human needs of the frightened, uprooted and isolated individual who had to orient and relate himself to a new world."¹⁸ Fromm's main interest in the Protestant doctrines

¹⁷ Ibid, p. 3.

¹⁸ Erich Fromm, Escape from Freedom, p. 121.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

was to determine their psychological meaning, which he viewed as answering the psychic needs which were in themselves brought about by the collapse of the medieval social system and the beginning of capitalism. It entailed freedom from the bonds of medieval society, and at the same time made the individual feel alone and isolated, and filled him with anxiety and doubt. Protestantism answered this problem of anxiety by teaching man that by accepting the powerlessness and evilness of his nature, by self-humiliation and by unceasing effort, by submission he could be loved by God and be saved. There are those who would state Fromm's position even more strongly. Mark Ebersole attributes to Fromm the position that, "Christian faith is the enemy of human happiness, maturity and personality growth."¹⁹

Fromm rejected Luther's position of utter submission to God but praises him for freeing man from ecclesiastical authority which he views as one source of development of spiritual freedom in modern society. Fromm also rejects the powerlessness and isolation that stems from Luther's position. Calvinism has the same psychological appeal as Lutheranism for Fromm. It expressed the same feeling of freedom but also of insignificance and powerlessness of the individual. It offered a solution by teaching that, "by complete submission and

19. Mark Ebersole, "Religion Without Christian Faith", in Christian Faith and Man's Religion, New York, Thomas Y. Crowell Co., 1961, p. 19.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

self-humiliation the individual could hope to find new security."²⁰
The main doctrine that Fromm rejects is Calvin's predestination, which teaches that God not only predestines some for grace but decides that others are destined for eternal damnation. Fromm accuses Calvin of creating a tyrant, "Calvin's God inspite of all attempts to preserve the idea of God's idea of justice and love, has all the features of a tyrant without any quality of love or even justice."²¹ Man becomes a powerless tool in God's hands. Some people are born to be saved; others are born to be damned, which advocates that men are created unequal and cannot do anything about it. Fromm sees this view as psychologically a deep contempt and hatred for other human beings and the same hatred in some cases with which God was endowed.

Fromm then sees Protestantism as preparing man for his concept of society. "The individualistic relationship to God was the psychological preparation for the individualistic character of man's secular activities."²² This same individual has been described by Kierkegaard as a helpless, alone and insignificant being tormented by doubts and overwhelmed by his worthlessness. This same individual has been portrayed by Nietzsche in his nihilism which was to become

20. Erich Fromm, Escape from Freedom, p. 107.

21. Ibid., p. 107.

22. Ibid., p. 129.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

manifest in Nazism, and is describes as being as insignificant,
directionless individual.

For Fromm "religion is any system of thought and action
shared by a group which gives the individual a frame of orientation
and an object of devotion."²³ The psychologist must be keenly
interested in the specific contents of religion for what matters to
him is what human attitude a religion expresses and what kind of
effect it has on man, whether it is good, or bad for the development
of man's powers.

Fromm's position gradually evolves from the original Freudian
stand to point where he views the history of religion as reflecting
the history of man's spiritual evolution. In the field of psychology
we find Spinoza influencing Fromm especially in his presentation
of vietue which is for him the realization of potentialities inherent
in man and in his understanding of evil as that which impedes man
in the realization of his humanity. Fromm also accepts Spinoza's
view of man as an end in himself. Feurbach's infinite serves as
a starting point for Fromm's further development where infinity
is accounted for in the same human rather than non-human terms, and
evolves to mean eventually humanity which is the aim and end of Fromm's
universalistic humanism. Marx's productive theory strongly influenced
Fromm who incorporates it into his entire system of thought, which

23. Erich Fromm, Psychoanalysis and Religion, p. 22.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

becomes for him the basis for all of growth. Fromm also sees that man becomes less as he attributes more and more of himself to God.

In the field of psychology Fromm's position stems from his reaction to Freud and Jung. Fromm is influenced by Freud for he takes the same stand in that he is against anything that makes the individual dependent and powerless, and continually speaks out against authoritarian religion. Fromm also agrees somewhat with the idea that man must outgrow his infantile fear which is responsible for religious projection in many cases. Fromm also agrees with Freud's religious experience which consists in independence and the awareness of one's own powers. Fromm sees Freud as having distorted his discovery of the fixation importance of the individual to the mother. He gives the father the place which is the part of the mother, and degrades the mother into the object of sexual lust. His interpretation was narrowed down by the rationalistic sexual interpretation, due largely to the patriarchal attitude so characteristic of Freud's time. Fromm points out the importance of the fatherly and motherly principle in the concept of God in the Jewish and Christian religions. Fromm does not accept Freud's acceptance of the traditional doctrine of the evilness of human nature, or pessimistic doctrine of instinct. He denies Freud's concept of human relations which postulates, "the individual appears fully equipped with biological given drives

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

which need to be satisfied."²⁴ Other individuals are a means to one's end. Rather Fromm's viewpoint is based on the assumption that the key problem of psychology is that of the specific kind of relatedness of the individual towards the world and not that of the satisfaction or frustration of this or that instinctual need.

Fromm rejects Jung's position, as the essence of religion for him is submission to powers higher than ourselves. He sees Jung as a relativist who merely reacts to Freud but does not develop or progress but rather advocates the social acceptance of an idea as the measure of its validity, truth or objectivity.

Fromm in his criticism of Reformation theology observes that the relation between God and man is that of an interplay of forces in which the "force of God" is inversely proportional to the "force of man". He sees the reformation religion as a product of slave mentality. The greater God becomes the less man becomes. Fromm then is apparently against authoritarian religion of any kind. This weakens man alienating man from himself. God should be rather the image of man's higher self, a symbol of what man potentially is or ought to become:

"The human reality behind the concept of man's love for God is humanistic religion, is man's ability to love productively, to love without greed, without submission and domination, to love from the fullness of his personality, just as God's love is a symbol for love out of strength and not out of weakness."²⁵

24. Erich Fromm, Escape from Freedom, p. 26.

25. Erich Fromm, Psychoanalysis and Religion, p. 84-85.

The real conflict then is not between belief in God and "Atheism" but between a humanistic religious attitude and an attitude which is equivalent to idolatry regardless of how this attitude is expressed or disguised in conscious thought. From this standpoint of monotheism, no individual can presume to have any knowledge of God which permits him to criticize or condemn his fellow man or to claim that his own idea of God is the only one.

Psychology is concerned with the human reality behind theological doctrines, with the realization of human values underlying all great religions. "It inquires whether a thought system is expressive of the feeling which it portrays or whether it is a rationalization hiding opposite attitudes."²⁶ The question is whether or not religion represents a rational or irrational orientation to reality. It is also a matter of what is conducive to the growth of love and brotherliness, and human development. The criterion for Fromm is: "By their fruits you will know them."²⁷

5. McMahon and Campbell's Formation

To understand McMahon and Campbell's position and outlook, it is advantageous to situate them in much the same way as Fromm was. This will mean examining their historical, psychological, philosophical

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²⁶ Erich Fromm, Psychoanalysis and Religion, p. 60.

²⁷ Ibid., p. 62.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

and theological origins keeping in mind that they are still developing their theory. They consider that the basis or starting point of their theory is personal experience. In speaking to them they continually pointed out that humanity which seeks an experience of brotherhood and community is the grounds for establishing a Christian humanism. The crucial question for Christianity they point out is "whether or not Christians can bring a living faith to the very process of humanization which creates and sustains man as a person."²⁸

In their reflection on human growth and growth in Christ, it is the whole person they are concerned with and consequently all of their work is an integration of theology, philosophy and psychology. This is evident in their descriptive phenomenological approach, in which they express themselves frequently as in their definition of a body-person, "the unity of man as incarnate-spirit".²⁹ This is evident also in their insights from Scriptural studies which they see as helping to develop a deeper understanding of the nature of man and God as in their interpretation of John's agape as meaning "the early Christian community's experience of the divine self-gift of God's own life of total, selfless, personal love."³⁰ They are especially interested in how God communicates to man and man to God,

28. McMahon and Campbell, The In-Between, p. 9.

29. Idem, Becoming a Person in the Whole Christ, p. 3.

30. Ibid., p. 3.

which is brought out in their concept of "the Whole Christ: a phrase used to describe the continuing body-personal union of the risen glorified Lord with His members into One Being."³¹ This is evident in their study of man's increased sensitivity to his own nature, to what it means to be a man, to be human. "Growing self-identity is the Whole Christ is grounded in the personal experience of myself as loves..."³²

61 McMahon and Campbell's Psychological Formation

The strongest influence on McMahon and Campbell is in the field of psychology. They consider themselves to belong to the third force in psychology which aims to do justice to holistic and eclectic approaches while tendering the positivistic traditions and methods. It is often referred to as dynamic holistic psychology; self-psychology or humanistic psychology. This humanistic psychology is chiefly a reaction to behaviorism or associationism and classical Freudian psychoanalysis. The division of the three main schools or forces identifies the first force with such terms as behaviorism, objective, experimental, impersonal, logical, positivistic, operational and laboratory. The second force identifies itself with such terms as Freudian, neo-Freudian, psychoanalytic, psychology of the unconscious, instinctual, ego-psychology, id-psychology and dynamic psychology.

³¹ Ibid., p. 3.

³² McMahon and Campbell, Becoming a Person in the Whole Christ, p. 147.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

The third current force identifies itself with such terms as phenomenological, existential, self-theory, self-actualization, health and growth psychology, being and becoming and the science of inner experience.

The men who belong to this school or who are considered to be participating in this health and growth psychology are the chief influences on the writing and living experiences of McMahon and Campbell. Some of the main adherents to this humanistic psychology are Carl Rogers, Gordon Allport, Abraham Maslow and Clark Moustakos; all men who have been strongly influenced themselves by existential philosophy. Their influence on McMahon and Campbell will be considered, as their work is in psychology, primarily a synthesis of the writings of these men.

Both Rogers and McMahon and Campbell aim at developing an approach to interpersonal relationships which would be more effective than those now in use. This is shown in their interest in the uniqueness of the human being and the value they place on spontaneity, creativity and expressiveness. Rogers points this out in his theory of personality which is basically phenomenological in character and relies heavily upon the concept of the self as an explanatory construct. "It pictures the end point of personality development as being a basic congruence between the phenomenal field of experience and the conceptual structure of the self."³³ If this situation were achieved there would

33. Carl R. Rogers, "Client-Centered Therapy; its Current Practice, Implications, and Theory, Boston: Houghton, 1951, p. 532.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

be freedom from internal strain and anxiety and freedom from potential strain. McMahon and Campbell explain their same concern for individualized emphasis when they point out that "what we are dealing with is an evolving life-experience, a dynamic vocation to be realized in each person's own unique historical growth."³⁴ McMahon and Campbell further the emphasis on individuality and freedom when they state that "man must achieve freedom within himself in order that his interpersonal actions will also be the free expression of incarnating-spirit."³⁵

Both Rogers and McMahon and Campbell aim at a greater congruence of self and ideal. At the conclusion of his client-centered therapy Rogers says, "the client has come to be in his own eyes, a person, who is much more similar to the person he would like to be."³⁶ McMahon and Campbell are in a similar line of thought, "man seeks the "real me" or "authentic self" as opposed to the idealized or neurotic self."³⁷ Rogers' influence is also evident in McMahon and Campbell's understanding of person. Both view a person as one who is more open to all of the elements of one's organic experience; one who is developing a trust in his own organism as an instrument of sensitive being. This common view of a

34. McMahon and Campbell, Op. Cit., p. 11.

35. Ibid., p. 133.

36. Carl R. Rogers, "Psychotherapy and Personality Change; Co-ordinated Studies in the Client-Centered Approach", Chicago, University of Chicago Press, 1954, p. 417.

37. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 136—

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

person is brought out in their idea of a person as one who is a participant in an on-going process. Rogers points this out when he says he sees a person as one "who is learning to live in his life as a participant in a fluid, on-going process, in which he is continually discovering new aspects of himself in the flow of his experience."³⁸ McMahon point out the essence of man as person being his "capacity for openness to all of reality."³⁹ They further speak of the process of human development referring to it as "the process of human interpersonal growth",⁴⁰ "developing man"⁴¹, stressing the process itself rather than only the end of the process. This point will be developed further later.

A very strong conception of a mature person is evident in both Rogers and McMahon and Campbell as depending on the degree of ability one has to create relationships which facilitate the becoming of other persons. Rogers phrases it in this maner: "the degree to which I can create relationships which facilitate the growth of others as separate persons is a measure of the growth I have achieved in myself."⁴² McMahon and Campbell when speaking of maturity of self-

38. Carl E. Rogers, Becoming a Person in the Whole Christ, Boston, Houghton Mifflin, 1961, p. 124.

39. McMahon and Campbell, Op. Cit., p. 133.

40. Ibid. p. 147.

41. Idem, The In-Between, p. 103.

42. Carl E. Rogers, On Becoming a Person, p. 56.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

gift speak in much the same terms, for they see self-gift as the "degree of personal integration which brings our human nature into a sharing relationship with others."⁴³

Allport's position is also that of humanistic psychologist. This is seen in his understanding of a person. "To understand what a person is, it is necessary to refer to what he may be in the future, for every state of the person is pointed in the direction of future possibilities."⁴⁴ This openness to the future we have already evidenced in Rogers and McMahon and Campbell. Allport sees religion as essentially an attitude of openness to Being, and religious sentiment "is to relate the individual meaningfully to the whole of Being."⁴⁵ McMahon and Campbell agree with Allport that we must relate to God as a whole person, "our natural openness to all of reality, both the spiritual and the material"⁴⁶, is required.

Allport has stressed the difference between the infantile conscience and the mature adult conscience. The infantile conscience is concerned with introjection from authority which becomes the interiorized voice of the herd. The mature conscience is concerned

⁴³. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 146.

⁴⁴. Gordon W. Allport, Becoming: Basic Considerations for a Psychology of Personality, New Haven, Yale University Press, 1955, p. 123.

⁴⁵. Ibid., p. 94.

⁴⁶. McMahon and Campbell, Op. Cit., p. 139.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

with the immediate sense of obligation and self-consistency. In the transformation process from the infantile conscience to the adult conscience three changes occur. "External sanctions give way to internal. Experiences of prohibition, fear and "must", give way to experiences of preference, self-respect, and "ought". Specific habits of obedience give way to generic self-guidance".⁴⁷ This shift becomes possible in proportion as the self-image and value systems of the individual develop. McMahon and Campbell show this gradual development from external to internal in explaining that personal identity is found not in external possession and acquisition of things but in being ourselves, and having a capacity for other-centered existence. Man finds himself not so much when he depends on authority and observance of rules or any external reality, but when "he is able to risk of letting the gift of his self-identity be given to him through the selfless love of another."⁴⁸

Allport emphasizes that personality in large part is an expression of our budget of values and that one's style of life is simply the expression of our consistent following of this budget, our way of being true to ourselves. McMahon and Campbell agree with this emphasis on experience in the process of religious growth, when

47. Allport, Becoming, p. 73.

48. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 168.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

they speak of motivation of growth as being "the body-person experience of maturing growth itself which alone is capable of reaching our "whole self".⁴⁹ It is the expression of religious values rather than the religious motivational knowledge itself that effects change, that is capable of reaching our whole self.

Allport envisages a humanistic psychology as one that can rearouse the religious sentiment now so largely lacking in modern life. McMahon and Campbell are trying to bring the human element back to religion as their research is largely an attempt to answer the question: "whether or not Christians can bring a living faith to the very process of humanization which creates and sustains man as a person."⁵⁰ Allport sees psychology can illuminate the field of religion by studying man as "a self-assertive, self-critical, and self-improving individual whose passion for integrity and for a meaningful relation to the whole of Being is his most distinctive capacity."⁵¹ What is important here is that both Allport, McMahon and Campbell aim at developing man in relation to his ultimate context and in relation to the process itself.

McMahon and Campbell are somewhat in agreement with Abraham Maslow's theory of metamotivation, which explains that "self-

49. Idem, The In-Between, p. 92.

50. McMahon and Campbell, The In-Between, p. 9.

51. Allport, Becoming, p. 98.

actualizing individuals already suitable gratified in their basic needs, are now motivated in other higher ways, to be called "metamotivations".⁵² These people are devoted to some task, call, vocation, beloved work outside themselves. McMahon and Campbell speak of the same "self-actualization within a body that strengthens and supports the totality of the emerging person".⁵³ They further speak of the Christian self-identity as "a vocation, a goal, a mandate to be realized, to be gradually grown into and personally made my own".⁵⁴ From this same growth theory evident in McMahon and Campbell, Maslow points out "the future also now exists in the person in the form of ideals, hopes, duties, tasks, plans, goals, unrealized potentials of fate and destiny".⁵⁵

Clark Moustakos who belongs to the same humanistic school of psychology tells us that the self cannot be defined in words, which goes along with McMahon and Campbell's approach. He says the "self is being, becoming, moving, undivided from the world of nature or the social world".⁵⁶ McMahon and Campbell say it is a similar vein of thought, "man's very being is becoming and mature integration is not instantly accomplished."⁵⁷ Because man is an integrating, developing

⁵² Abraham Maslow, "The Theory of Metamotivation", Journal of Humanistic Psychology, No. 2, Fall 1967, p. 93.

⁵³ McMahon and Campbell, Becoming a Person in the Whole Christ, p. 278.

⁵⁴ Ibid., p. 279.

⁵⁵ Abraham Maslow, Towards a Psychology of Being, Princeton, New Jersey, D. Van Nostrand Co., 1962, p. 193.

⁵⁶ Clark E. Moustakos, "True Experience and the Self," Humanistic Psychology, ed. Anthony Sulick, Brandis University, Waltham Massachusetts, England, 1961, pp. 3-4.

⁵⁷ McMahon and Campbell, Becoming a Person in the Whole Christ, p. 107.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

person the tensions that exist because man is a "needer",⁵⁸ keep man in this constant state of movement and activity. Both Moustakos, McMahon and Campbell emphasize that the self can only be experienced if it involves the totality of the individual. An interesting point is brought to light about the self in its growing process. In order for the individual to grow, "the relations must be such that the person is free to affirm, express, actualize and experience his own uniqueness."⁵⁹ The self then grows in the personal existence realm whether in love, solitude, despair, suffering conflict, life and death. The truth of the self for Moustakos can be realized under certain conditions which he lists as follows:

"a compassionate willingness and an open self, a readiness to sense the personal, the courage to live before the fact, before the understanding, before any rational support or certainty, to live the moment to its natural peak and conclusion and to accept with dignity and joy or grief, whatever uniqueness or differences or happenings occur." 60

McMahon and Campbell are completely in accord with this line of self realization. In fact so much so that it is difficult to distinguish between the two. "When another person can perceive by weakness, my self-centeredness, my insecurity, my hostility, my boredom - and yet at the same time - really experience my listening

58. Ibid., p. 110.

59. Moustakos, Op. Cit., p. 13.

60. Clark Moustakos, "The Sense of Self," Humanistic Psychology, ed. Anthony Sulich, Brandis University, Waltham Massachusetts, England, 1956, p. 31.

to and healing his needs at the body-person level of human communication and existence,"⁶¹ this is living an authentic type of existence. Our concern when we meet with someone should be to "be with him".⁶² This entails then a willingness to live with the other person and let the imagination, comprehension, compassion mingle openly, to let the two persons grow within the mystery of personal experience. McMahon and Campbell see this as inevitable. They are of the opinion, that the individual whether he likes it or not, each person in the various life-situations, will experience attraction, fear, repulsion in his daily life of encountering others. These experiences guide one to grow toward personhood or reject them as we see fit. The individual is to a certain extent responsible for his evolution and development in that he makes his choices, his decisions, in relation to himself and others. This involves being needers, taking risks, being oneself, being open to the needs of others for in these mutual needs he learns to know his real self and relates as a whole person to all of reality.

7. McMahon and Campbell's Philosophical Formation

McMahon and Campbell contend that in the field of philosophy the influence on their work is indirect. This aspect of their back-

61 McMahon and Campbell, Becoming a Person in the Whole Christ, p. 111.

62 Moustakos, Op. Cit., p. 34.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

ground is not overlooked but they feel is incorporated in the work of Allport and Rogers. This would mean then that they are strongly influenced by such men as Kierkegaard, Heidegger, and Marcel. In this brief outline the existentialist positions will be seen to have a heavy impact on McMahon and Campbell as they maintain a Christian existentialist philosophy.

Kierkegaard regarded Hegel's philosophy and the teaching of liberal Protestantism as the two most dangerous anti-Christian forces in modern times. To be a philosopher means for Kierkegaard "to understand oneself as a creature of God."⁶³ He continually spoke of becoming a Christian. Kierkegaard considered it his mission "to defend the super-natural against the natural, the transcendence of God against the immanence of the rational philosophers, the personal God against pantheism; to urge the absolute uniqueness of the God-Man, the reality of sin and salvation, and the love of God."⁶⁴ Kierkegaard left a message to the people of today who have to make a choice. The individual can choose to live either "the life of the individual person,.. capable of free, responsible action..., or the life of an impersonal, unfree member of a collective, without the possibility of independent knowledge and responsible action..⁶⁵

63. Kurt F. Reinhardt, The Existentialist Revolt, 4th ed., New York, Frederick Ungar Publishing Co., 1964, p. 23.

64. Ibid., p. 31.

65. Ibid., p. 36.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

What Kierkegaard taught and was taken up by McMahon and Campbell and others, was that the individual should live what he believes, teaches and preaches. He also advocated like McMahon and Campbell maintain, that the individual relate to reality realizing his authentic existence. Existential thinking calls for a unity of thought and life, which again is strongly held by McMahon and Campbell. This can be seen especially in their constant stressing of the idea that it is encountering relationships that Christ is present. Kierkegaard held this same position. Christianity for him, was essentially a matter of communicating existence. It would seem also that both for him and McMahon and Campbell only a person who has been informed and transformed by Christ can teach about Christ.

Heidegger's philosophy is usually associated with the contemporary existentialism of our day. Truth for him consisted in bringing back into openness that which is. His most influential essay he wrote that has a bearing on McMahon and Campbell would be his Letter on Humanism. Heidegger points out in this letter that true humanism "is concerned with the essence or nature of man, so that the home may again become humanus."⁶⁶ This means man should be returning to his original sphere, the human. Basically Heidegger has a high esteem for Christian thought, but he insists that, "it refrain from engaging in purely philosophical and metaphysical

66. Reinhardt, The Existentialist Revolt, p. 144.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

argumentation."⁶⁷ It can be seen here again the basic thread of thought that influenced McMahon and Campbell to make Christianity more relevant to our times, and also the same striving for a more human conceptualization of man.

Marcel's starting point reminds us of a similar beginning for McMahon and Campbell. He begins with the experience of the individual's "being-in-the-world." The human situation is the starting point of becoming a human person. He sees a very close relationship between the human situation, the acceptance of the Fatherhood of God and the birth of the individual's personality. McMahon and Campbell likewise point out this relationship as being a mutual one.

Marcel like Kierkegaard, and Heidegger warns that it is necessary to rescue human existence from inhuman forces. Like McMahon and Campbell he rejects "the rationalist distinction between subject and object"⁶⁸ He also like McMahon and Campbell sees that modern society must try to regenerate a genuine communication.

The overall influence then of these men, Kierkegaard, Heidegger and Marcel is that they stressed the unity of theory and practice, the idea of the becoming Christian, their return to openness, their starting point of human existence and personal experience

67. Ibid., p. 154.

68. Reinhardt, The Existentialist Revolt, p. 224.

and their concern for relevant living in the world by regenerating a genuine communication between man and man and man and God.

8. McMahon and Campbell's Theological Formation

In the field of theology, McMahon and Campbell are strong advocates of Schillebeeckx, Rahner, Aquinas and Teilhard de Chardin. To a lesser degree they are influenced by such men as Martin Buber and McKenzie. They are looking for a theology of renewal, one that allows for evolution of revelation in Christian faith and takes into account the new insights that bring to light various facets that add to the understanding of the relations between God and man and man and man. These new worlds of meaning are incorporated into man as he discovers them and he is made whole by this integration, and consequently is more in touch with life, man, the world and God.

McMahon and Campbell constantly refer to Schillebeeckx has stated the problem of the ineffectiveness of human encounter as a sacrament of our love of God and man and that the interpretation of our inward encounter with God is lacking in depth for it is used primarily as a new kind of convert propaganda. What has been lost sight of for Christians, is that encounters with our fellowmen are one and the same, "are the sacraments of encounter with God".⁶⁹

⁶⁹ Edward Schillebeeckx, O.P., Christ the Sacrament of Encounter with God, New York, Sheed and Ward, 1963, p. 256.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

McMahon and Campbell comment further on this statement saying that

"the psychological and theological dimensions of this inter-relatedness and communication must be developed and spelled out in a spirituality that is truly incarnational and open to growth in an interpersonal relationship with the Whole Christ." 70

McMahon and Campbell are also influenced by Schillebeeckx's conception of the spirituality of the world, which does not close off any portions of creation to the sacramentality of Christ's presence. "The whole created world becomes, through Christ's incarnation and the God-man relationship which is consequent upon it, an outward grace, an offer of grace in sacramental form."⁷¹ McMahon and Campbell point out that it is we who have deprived certain aspects of creation of their sacramental efficacy, and expression of God to man. "We are the ones who have failed to recognize that they can serve as the "ground" for our discovery of the "figure" of Christ."⁷² McMahon and Campbell are in complete agreement with Schillebeeckx's understanding of the sacraments, as encountering God in every day life. Man needs to be reminded however so that he will remain open to the authentic signs of God's presence in the Whole Christ.

70. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 76.

71. Schillebeeckx, Op. Cit., p. 268.

72. McMahon and Campbell, Op. Cit., p. 153.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

McMahon and Campbell have shared Schillebeeck's awareness of the dangers to be avoided when speaking about God. Schillebeeckx views these extreme contemporary positions in what he calls Christian naturalism, which is "experiencing religion only in the form of care for the world, and our fellow man, while excluding every form of explicit religiosity."⁷³ This implies letting God remain implicit in our human existence and would exclude religion as a human explicit possibility. McMahon and Campbell agree with Schillebeeckx that if an individual is to meet and be in communion with the world, people and God, this encounter must be in his daily interaction implicitly and explicitly.

Rahner especially influences McMahon and Campbell in their understanding of the salutary event which they see as not only maintaining its historical uniqueness but is at the same time present, "remains in force as an accomplished fact."⁷⁴ The event itself is made present in such a way that the celebrants experience the God-with-us presence in their daily lives. Rahner's interpretation of body in the Old Testament is of interest and concern to McMahon and Campbell. Body refers to flesh for him and soul to breath of life. The point here is that "the body is something which man "is".⁷⁵ McMahon and Campbell reflecting on body and soul in

73. McMahon and Campbell, The In-Between, p. 84.

74. Ibid., p. 86.

75. Karl Rahner and Herbert Vorgrimler, "Theological Dictionary", New York, Herder and Herder, in The In-Between, 1965, p. 100.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

St. Paul, state "flesh refers to the whole man (body and soul).. and spirit refers to the entire person (body and soul) who is "other-centered".⁷⁶ What they are steering away from is the dualistic view of man. They would rather turn to biblical research which they think is subject to re-education and study because of new anthropological discoveries.

The influence of Teilhard de Chardin is seen in their universal understanding of the problem of the relationship between man and God. He sees that man is groping for a God that is more in proportion with "the newly discovered immensities of a Universe whose aspect exceeds the present compass of our power of worship."⁷⁷ The universe must be seen as a "developmental process"⁷⁸, rather than static. McMahon and Campbell also accept Teilhard's understanding that it is in this process, this development now, that the individual experiences and is aware of his relationship, his response to God. "Man had to see that his selfless didication to the continuing developmental task of building the earth was really his faith-experience of God's kingdom here present among us."⁷⁹ McKenzie seems to agree that in the theology of John, kingdom does not likely

76. McMahon and Campbell, Op. Cit., p. 102.

77. Teilhard de Chardin, The Future of Man, 2nd ed., London, Collins, Sons Co. Ltd., 1964, p. 268.

78. McMahon and Campbell, The In-Between, p. 169.

79. Ibid., p. 170.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

mean the eschatological state. McMahon and Campbell interpret "in your midst" to mean "the kingdom is a present but unrealized reality."⁸⁰

One of the most important concepts developed by McMahon and Campbell is that of agape in John and Paul. In most texts where Paul describes the Christian charity, the word Christ can be substituted for the word, charity, and an exact portrait of the Lord be created. The experience of agape provides us with a body-person realization of the Whole Christ. This experience Schillebeeckx says, is a force working in us, "something that can no longer be understood simply on the basis of his own personality or be explained in terms of human psychology... Someone else is at work within him."⁸¹

McMahon and Campbell feel that the individual has been naive in his interpretation of the dictum of St. Thomas that, "Nothing is in the intellect which was not first present within the senses."⁸² Although acknowledgment has been made of the dependance of the intellect on the senses, the tendency has been to leave sensation aside as if it had completed its work and left the rest up to the intellect. A person knows as a body-person, not just as an intellect and not merely as a sensing body. What is realized is that the "I-it" relation in Buber's terminology is one of monologue and the "I-thou" relation is one of dialogue. To become a person entails

80. Ibid., p. 171.

81. Schillebeeckx, Christ the Sacrament of Encounter with God, p.274.

82. St. Thomas, Summa Theologica, I, q. 84, art. 3, translated by the Fathers of the English Dominican province, (New York, Benziger, 1947), p. 424.

THE PSYCHOLOGICAL, PHILOSOPHICAL AND THEOLOGICAL ORIGINS OF
FROMM, MCMAHON AND CAMPBELL

an on-going history, and can only come about in terms of the "others", and "other-centered"⁸³ psychological stands. Buber's influence is especially evident in his explanation of community, "community is where community happens."⁸⁴ When revealing oneself by authentic acceptance of other people, authentic signs, the uniqueness of the individual person is revealed and community happens.

Schillebeeckx's sacramental theology has influenced McMahon and Campbell to see Christ in every encounter. Rahner influenced them especially in his emphasis of experiencing God in every day life, and his conception of body. Teilhard de Chardin's cosmic conception of God plays an important part in McMahon and Campbell's developmental process. Thomas Aquinas is made more relevant in his presentation of the senses and Buber's community helps to set the scene for Christian humanism.

83. McMahon and Campbell, Becoming a Person in the Whole Christ, p.139

84. Ibid., p. 151.

CHAPTER II

FROMM'S CONCEPTION OF REALITY

Fromm's conception of reality in this chapter will be investigated in terms of his theory of personality and his criterion for maturity. This will necessitate an examination of the human situation in relation to the individual personality. It will entail a review of his conception of temperament and character. It will mean establishing the relationship between Fromm's productiveness and his social character, as well as determining some of the basic problems of human growth. This in turn will include the concepts of conscious and unconscious; the humane experiences of freedom and spontaneity; as well as the value system and related structures that help to establish a philosophy of life and promote a meaningful existence. There are basic dichotomies in man that Fromm attempts to reconcile by drawing up a set of criteria for maturity. This maturity process encompasses relatedness, transcendence, rootedness or brotherliness, a sense of identity, and a frame of orientation and devotion. To help clarify and unify the work a subsequent section will treat of Fromm's suggested solution for fulfillment, humanistic universalism. A final section will direct the reader to further areas of research and exploration, to some of the possible questions that challenge man to grow and become more human and more divine.

FROMM'S CONCEPTION OF REALITY

1. THEORY OF PERSONALITY

Fromm's fundamental approach to human personality "is the understanding of man's relation to the world, to others, to nature and to himself."¹ Fromm uses the ideographic or historical method in the study of personality which deals more with qualities than quantities, with specific entities and with the sequence of events more than with laws and classes. His method is often referred to as the "characterologic method",² as it endeavours to explain synthetically the inner life of the individual as an expression of a particular type of personality. Throughout Fromm's presentation we see he has repeatedly incorporated the ideographic-historical approach. This is evident in his psychodynamic instruction in which there is a pronounced emphasis on subjects such as history and sociology. His stress on the individuality, the uniqueness, his characterological gravitation all pertain to the historical method. He aims at understanding and strives for solidarity and unity. His existential bent is also evidence of the ideographic approach. This approach has however some drawbacks as it does not always provide the complete answer but rather restricts the individual to certain aspects of reality, which will be further developed in this study.

1. Erich Fromm, Escape From Freedom, p. 317.

2. Silvano Arieti, "The Double Methodology in the Study of Personality and its Disorder", American Journal of Psychotherapy, I, 1957, p. 540.

FROMM'S CONCEPTION OF REALITY

Psychology for Fromm is the "attempt to understand forces underlying man's behaviour, the evolution of man's character, and the circumstances determining this evolution."³ Psychology tries to find a rational account of the innermost core of an individual soul. In Fromm's view the key problem of psychology "is that of the specific kind of relatedness of the individual towards the world."⁴ Within this framework, Fromm views personality "as the totality of inherited and acquired psychic qualities which are characteristic of the individual and which makes the individual unique."⁵ The difference between inherited and acquired qualities for Fromm is synonymous with the difference between temperament, gifts and all structurally given psychic qualities on one side and character on the other.

a) HUMAN SITUATION

Before explaining the terms temperament and character it would be well to start with a presentation of Fromm's position that the human situation should be discussed first in order that his principle, "individual personality is determined by the peculiarities of human existence common to all men,"⁶ will be taken into account.

3. Idem, "On the Limitations and Dangers of Psychology", in The Dogma of Christ and Other Essays on Religion, Psychology, and Culture, 1961, p. 199.

4. Erich Fromm, Escape from Freedom, p. 26.

5. Idem, Man For Himself, 1st ed., Greenwich, Conn., Fawcett Publ., 1965, viii, p. 59.

6. Ibid., p. 47.

FROMM'S CONCEPTION OF REALITY

Fromm points out man is the most helpless of all animals, as in him instinctual adaptation has reached its minimum yet this biological weakness is the reason for his development, his strength, which consists in new qualities. Man's awareness of himself as a separate entity, his ability to remember the past, to visualize the future, and to denote objects and acts by symbols, his reason to conceive and understand the world, his imagination, distinguish and differentiate man from animals. Man must recognize the existential dichotomies of his mortality, life and death and his existence.

Fromm sees psychology must be based "on an anthropological-philosophical concept of human existence."⁷ Since "man does not live on bread alone", there is a need for system of orientation and devotion, which will motivate man with ideals and enable him to establish equilibrium and harmony in his world. Man strives for ideals that will enable him to be himself and achieve happiness by the full realization of his capacities. This system must aim at satisfying the intellectual elements as well as the elements of feeling and sense. To find equilibrium the experience of solidarity and oneness must be experienced in all spheres of his being. This frame of orientation or devotion then is to give meaning to man's life according to Fromm. This point will be discussed in greater detail later in this study.

7. Ibid., p. 54.

FROMM'S CONCEPTION OF REALITY

Fromm can be seen in opposition to Freud's stand that all the drives and passions stemmed from manifestation of instinctual-biological drives. Rather, it is man's relative independence from instincts that characterize him as man in Fromm's eyes. It is only after the instinctual needs are satisfied that man really begins to live. Unlike instinctual animals man can base his adjustment to the world on learning and culture. He is not limited to specific action patterns determined by inherited neurological structures. He cannot live "by following the pattern of the species."⁸ He learns to live, think, decide and choose. In the course of evolution man has developed unique capacities of reason, imagination, self-awareness, which he uses to continue to exist. Man's specifically human needs, the need to relate to the world, not to be alone, to have values and symbols are the needs for completion, fulfillment of the total man, needs of harmony and equilibrium of the mind as well as the body and needs that transcend animal needs, answer the questions of where does man stand and where is man going.

Man cannot himself, stop being aware of the uncertainty and the contradictions of his existence and his life-death paradox. Man's reason, imagination and self-awareness are responsible for the lack of harmony between man and nature. The most basic and all-

8. Erich Fromm, Man For Himself, p. 49.

FROMM'S CONCEPTION OF REALITY

inclosing need of man, Fromm says, "is to restore his unity with nature, finding answers and emotional ties that give meaning to his life and tell him where he stands and what he had to do."⁹

For Fromm the most basic biological drive is to live and to grow. This growth occurs automatically and denotes an expanding sense of individuation and self-direction. This growing process of individuation implies an increasing sense of isolation and apprehension. This person will become productive and open to the extent that the individuation and inner strengthening are integrated and reconciled. This productive individual is one who can retain and consistently grow in his individuality and is secure in the world to which he is related by reason, love and work.

b) CONCEPTS OF TEMPERAMENT AND CHARACTER

For Fromm personality is not a finished product but rather a process in which an individual with his temperament and developing character attempts to succeed in the art of living. By temperament Fromm refers to "the mode of reaction which is constitutional and not changeable, whereas character is essentially formed by a person's experiences and is changeable."¹⁰ These experiences are especially formative in early life and changeable to some degree by insights and new kinds of experiences. Temperament

9, Muniz Ramon La Fuente, "Fromm's Approach to the Study of Personality", Psychiatric Research Report, 2, 1955, p. 8.

10. Erich Fromm, Man for Himself, p. 60.

FROMM'S CONCEPTION OF REALITY

would refer then to talents and natural endowments and character to "the relatively fixed, specific way in which human energies are channelized in the process of living."¹¹ Man can satisfy his needs, "(1) by acquiring and assimilating things, and (2) by relating himself to people (and himself)."¹² These processes are assimilation and socialization. The former is a process of sensorial activity and acting in terms of environment whereas the latter process is one of growth through the experiences of others. All of these processes are then to be organized according to a system of orientation and devotion. The specific way then that man relates to the world, his nature, himself and others is determined by these processes for they determine his character, which in turn determines "the thinking, feeling and acting of individuals."¹³

Man then cannot live alone in isolation. He must integrate himself, related to things either by assimilating them producing them or receiving them from outside himself. For Fromm character is a dynamic concept not a behavioral concept. This is brought out in his description of the model character. "A revolutionary character is identified with humanity."¹⁴ He is a person who transcends the narrow

11. Erich Fromm, Man for Himself, p. 67.

12. Ibid., p. 66.

13. Idem, Escape from Freedom, p. 305.

14. Idem, "The Revolutionary Character", The Dogma of Christ, and Other Essays on Religion, Psychology, and Culture, p. 163.

FROMM'S CONCEPTION OF REALITY

limits of his own society and consequently able to criticize his or any other society from the standpoint of reason and humanity. He is one who loves and respects life, is at one and the same time a skeptic and a man of faith. "He is fully awake to the personal and social realities around him."¹⁵ He is a man of faith as he believes in that which exists potentially and a skeptic because he imagines ideologies as concealing undesirable realities. He is an independant and free person. He is a mentally healthy person. The ideal mature person then for Fromm is the revolutionary person such as Einstein, Schewitzer, Ghandi and Jesus. Fromm calls him the "sane, alive mentally healthy person."¹⁶

Character according to Fromm has several functions. It can be considered the human substitute for the instinctive apparatus of the animal. It has a selective function with regard to a person's ideas and values. "It permits the individual to act consistently and reasonably and is the basis for his adjustment to society."¹⁷ Fromm differentiates between the social character and the individual character in which one person differs from another within the same culture:

15. Ibid., p. 171.

16. Erich Fromm, "The Revolutionary Character", The Dogma of Christ and Other Essays on Religion, Psychology and Culture, p. 171.

17. Idem, Man for Himself, p. 68.

FROMM'S CONCEPTION OF REALITY

"Social character results from the dynamic adaptation of human nature to the structure of Society. Changing social conditions result in changes of social character, that is in new needs and anxieties... Social conditions influence ideological phenomena through the medium of character." 18

The difference between the social and individual character are partly due to the differences of personalities of the parents and to the psychic and material differences of the specific social environment in which the child grows up. These same differences are partially due to the constitution of the individual.

c) PRODUCTIVENESS

Fromm discusses in his work, the various types of character and describes them according to their productiveness. There are for him the non-productive orientations such as (1) the receptive orientation in which "a person feels the source of all good to be outside."¹⁹ (2) the exploitive orientation in which things must be obtained from outside but "by force or cunning,"²⁰ (3) the hoarding orientation in which security is based "on hoarding and saving,"²¹ (4) the marketing orientation in which one feels that one's value is constituted "by one's success on a competitive market with ever-changing conditions."²²

There is also the productive orientation, characterized by "a fundamental attitude, a mode of relatedness in all realms of human experience."²³ It covers the mental, emotional and sensory responses

18. Idem, Escape from Freedom, p. 326.
19. Erich Fromm, Man For Himself, p. 70.
20. Ibid., p. 72.
21. Ibid., p. 73.
22. Ibid., p. 79.
23. Ibid., p. 91.

FROMM'S CONCEPTION OF REALITY

to others, to oneself and to things. This productive theory is the basis of all Fromm's thinking. Productiveness for Fromm "is man's ability to use his powers and to realize the potentialities inherent in him."²⁴ It means also that one experiences oneself as the embodiment of one's powers and at the same time that they are not alienated from him. When man relates to the world reproductively, he perceives actuality as it is which requires the active participation of the mind and he relates generatively by conceiving it invigorated and endowed by his own powers. Productiveness springs from the interaction of the opposite poles of the reproductive and generative capacities. The most important object of productiveness is "man himself."²⁵ A person who is productive is one who is creative, one who uses his powers, who relates to the world in his actions, his work and his art.

Productiveness is Fromm's criterion for judging life, love and work. The concept of productive love requires certain basic elements of care, responsibility, respect and knowledge. Care and responsibility denote that this love is an activity. Responsibility, Fromm says, "is the response to the needs, expressed or unexpressed, of another human being."²⁶ "Respect "is the ability to see a person as he is, to be aware of his unique individuality."²⁷ Fromm sees these elements as mutually interdependent and forming a set of symptoms which are to be found in a maturing person.

24. Ibid., p. 91.

25. Erich Fromm, Man For Himself, p. 97.

26. Idem, The Art of Loving, New York, Bantam Books, 1963, p. 23.

27. Ibid., p. 23.

FROMM'S CONCEPTION OF REALITY

d) BASIC PROBLEMS OF HUMAN GROWTH

Man, in becoming himself, is faced with basic problems of human growth. The more universal questions he attempts to solve concern the area of the conscious and the unconscious; the experiences of freedom and spontaneity; the handling of conflicts and anxieties and the formation of maturer values, interests and aims. In general he is confronted with questions of the self, who is a person, who is a person becoming, what is a person, and what does a person do.

CONSCIENCE

Conscience according to Fromm, "is the voice which recalls us to ourselves."²⁸ In a further passage, he says humanistic conscience, "is the reaction of our total personality to its proper functioning or dysfunctioning."²⁹ This conscience is independent of external sanctions and reward. Conscience judges the functioning of human beings, whether the individual is a success or failure in the art of living. Each person is called to become what he potentially is, to live harmoniously and productively. Fromm takes great care to distinguish between authoritarian conscience and humanistic conscience. Whereas the authoritarian conscience is the voice of an internalized external authority such as the parents of the state or the church, whoever the authorities in a culture happen to be, humanistic conscience calls the individual to himself and aims at happiness. Whereas in

28. Erich Fromm, Op. Cit., p. 162.

29. Ibid., p. 162.

FROMM'S CONCEPTION OF REALITY

authoritarian conscience a person is engaged in social adaptation, obedience, and duty, in humanistic conscience man's self-interest and integrity are of primary concern. Humanistic conscience contains also within it our moral core. Within it we find the principles which we have discovered ourselves or through others to attain the aim of our life. Fromm gives this aim in these terms, "there is no meaning to life except the meaning man gives his life by the unfolding of his powers, by living productively."³⁰

To understand the communication of one's conscience one must be able to listen to himself and others. This is very difficult Fromm judges, as there are many outside voices including the mass media which constantly hammer at the individual. Listening then means being able to be alone with oneself which again is a difficulty of our society which seems to prefer engagement in the most meaningless activities rather than being alone with ourselves. It means further Fromm thinks, that when the individual hears his conscience he hears it very feebly as it speaks to him indirectly, and often one is not aware that one's conscience is speaking. Fromm puts it this way, "the paradoxical and tragic situation of man is that his conscience is weakest when he needs it most."³¹ Fromm sees the conscience as indifferent and lacking in productiveness. He questions its integrity for one hears the unconscious rarely due to the weakness and indistinctness of the feeble voice of the conscious.

30. Erich Fromm, Man for Himself, p. 53.

31. Erich Fromm, Man for Himself, p. 164.

FROMM'S CONCEPTION OF REALITY

UNCONSCIOUS

Unconscious for Fromm, "is that part of the self which is excluded from the organized ego which one identifies with the self."³² The organized self is the ego, and the excluded and disassociated part of oneself is the unconscious. The unconscious contains both the lowest and the highest, the worst and the best, according to Fromm. In oneself, the individual discovers fears, ideas, insights which have been excluded from the conscious organization. "Outside the confines of the particular organized ego are all human potentialities, in fact the whole of humanity."³³ When one gets in touch with this disassociated part, the unconscious, Fromm explains, "we retain the individuation of our ego structure but we experience this unique and individualized ego as only one of the infinite versions of life."³⁴ Fromm is referring to the experiences of humanity such as spontaneity, self-awareness and freedom, a point that will develop later in an explanation of the humane experiences. This unconscious is kept in contact with the conscious or organized part of the ego by using the principles "of permeation and integration."³⁵

It is these unconscious processes, the infinite versions of life, the striving for the whole of humanity that Fromm sees as the potential of man, his higher self which God is a symbol of.

32. Idem, Psychoanalysis and Religion, p. 93.

33. Ibid., p. 94.

34. Ibid., p. 94.

35. Ibid., p. 94.

FROMM'S CONCEPTION OF REALITY

"In humanistic religion God is the image of man's higher self, a symbol of what man potentially is or ought to become."³⁶ This higher self is humanity, what the individual aims at. "I love in you all of humanity, all that is alive."³⁷ Here then in humanistic religion, humanity can be associated with man's higher self, a symbol of man or God, according to Fromm. This humanity can be achieved by a revolutionary character, Fromm says. "The revolutionary character is identified with humanity."³⁸ He experiences in himself all of humanity."³⁹ The creative unconscious that Fromm speaks of then is conceived as humanity. It calls men to become revolutionary characters, to become what we potentially are, to live productively and experience within, all of humanity. For Fromm, the concept of God expresses "the highest value in humanism,"⁴⁰ which Fromm designates as "the X experience."⁴¹ The X experience is essentially a humanistic experience or value which may or may not be associated with a concept of God. Some of the main experiences are according to Fromm, self-awareness, freedom and independence. These concepts express that to which they refer, experiences such as love, loyalty, faith and hope, only if they faithfully adhere to the genuine experience which

36. Erich Fromm, Psychoanalysis and Religion, p. 48.

37. Idem, The Sane Society, p. 37.

38. Idem, "The Revolutionary Character", The Dogma of Christ, and Other Essays on Religion, Psychology, and Culture, p. 163.

39. Ibid., p. 170.

40. Idem, You Shall be as Gods: A Radical Interpretation of the Old Testament and its Tradition, New York, Holt, Rhinehart, and Winston, 1964, p. 57.

41. Ibid., p. 57.

FROMM'S CONCEPTION OF REALITY

they express, and enable man to communicate these experiences through symbols, accordingly. We shall affirm more of these humane experiences later in our research.

FREEDOM AND SPONTANEITY

Positive freedom, for Fromm, "consists in the spontaneous activity of the total, integrated personality."⁴² Man must be free to actualize his potentialities. This is why Fromm constantly objects to authoritarian structures of any kind, for they make the individual dependant on something outside of himself for completion. The individual must constantly strive for independence as it is man alone that decides what is best for himself. "The most fundamental characteristic of the revolutionary character is that he is independent, that he is free."⁴³ He extends this concept of freedom and independence further when he writes, "independence and freedom are the realization of individuality, not only emancipation from coercion nor freedom in commercial matters."⁴⁴ Only the free man can live authentically and productively. "his own self being the source of his life."⁴⁵ The basic dichotomy that is inherent in freedom is dissolved by spontaneous activity. Psychologically what Fromm means is that "spontaneous activity is free activity of

42. Erich Fromm, Escape From Freedom, p. 284.

43. Idem, "The Revolutionary Character", The Dogma of Christ, and Other Essays on Religion, Psychology, and Culture, p. 138.

44. Ibid., p. 161.

45. Ibid., p. 162.

FROMM'S CONCEPTION OF REALITY

the self and implies...of one's free will."⁴⁶ At the same time there is an affirmation of the individuality of the self and the self is united with man and nature, and himself. One must then not only be free from - that is from traditional authoritarian structures - but also must be free to, to develop the realization of the individual's potentialities with a dynamic and spontaneous living and becoming. This means the freedom to become fully humane, and acquire the humane experiences of self-awareness, interest, compassion, self-identity and love. This element will be developed later.

FROMM'S VALUE SYSTEM

How does man act in the handling of conflicts and anxieties? Fromm gives his value system basing it on the concept of Albert Schweitzer called, "reverence for life".⁴⁷ He explains at greater length that man judges what is good or bad for him. The individual decides, thinks and feels for himself. It is because of his freedom and independence that man can relate authentically to the world and make these choices and decide what is best for himself. "Valuable or good is all that which contributes to the greater unfolding of man's specific faculties and furthers life. Negative or bad is everything that strangles life and paralyzes man's activities."⁴⁸

46. Idem, Escape From Freedom, p. 281.

47. Erich Fromm, "The Revolutionary Character", The Dogma of Christ, and Other Essays on Religion, Psychology, and Culture, p. 163.

48. Idem, The Revolution of Hope: Toward a Humanized Technology, 1st. ed., Toronto, ~~Canada~~, Bontam Books ~~Inc.~~, 1968, viii, p. 926

FROMM'S CONCEPTION OF REALITY

Fromm says the criterion to determine the validity of the norms is to see how the function promotes the optimum and well-being and the minimum of ill-being. What permits man to grow is good for man. What stunts man's growth is evil for man.

Some of Fromm's conceptions will bring out his basic humanistic value system. He looks at virtue as self-realization rather than obedience. He sees faith as a quality of human experience that is dependent on man's strength, and is rational. "Faith is the certainty of the uncertain."⁴⁹ It is based on our experience and our ability to transform ourselves. It is the result of one's own inner thoughts, actions and feelings. "It is the vision of the present in the state of pregnancy."⁵⁰ It is based on productiveness. Thought, according to Fromm, is characterized by rationality and objectivity, and feelings are characterized by relatedness and love for fellow man without the loss of individuality and integrity.

RELATED STRUCTURES

In the learning process, one forms structures such as the concept of self, a schemata of meaning and a philosophy of life. It is beneficial to state Fromm's outlook on these questions, and develop them further in the following section of the research. For

49. Ibid., p. 14.

50. Ibid., p. 14.

FROMM'S CONCEPTION OF REALITY

Fromm, man is the centre of the universe. "Man is the centre and purpose of his life; there is no higher power than the unique individual self."⁵¹ Fromm's position is anthropocentric in the sense that man's value judgments like all other judgments and even perceptions are rooted in the peculiarities of his existence. "Man is a measure of all things."⁵² This individual self that Fromm talks about is possible only if spontaneous activity takes place which allows the individual to be productive. It unites the self with man and nature, "for the self is as strong as it is active."⁵³ Most important here is the emphasis being placed on the process rather than only the end, "what matters is the activity as such, the process and not the result."⁵⁴ As man realizes his self, the organized and integrated whole of the personality, he comes to recognize there is only one meaning of life, "the act of living itself."⁵⁵

2. CRITERION FOR MATURITY

In "The Sane Society", Fromm develops and explains his criterion for maturity, and for understanding man. "The understanding of man's psyche must be based on the analysis of man's needs stemming

51. Erich Fromm, Escape From Freedom, p. 291.

52. Idem, Man for Himself, p. 27.

53. Idem, Escape From Freedom, p. 283.

54. Ibid., p. 288.

55. Ibid., p. 289.

FROMM'S CONCEPTION OF REALITY

from the conditions of his existence."⁵⁶ Man is not passive but active. When his physiological and instinctual needs are satisfied there still remains those needs which are rooted in the very peculiarity of his existence. After satisfying the basic animal needs man is still in a state of unbalance striving for harmony and equilibrium. There are basic dichotomies in man which must be resolved. Fromm lists them as "relatedness versus narcissism;"⁵⁷ transcendence - creativeness versus destructiveness;"⁵⁸ "rootedness - brotherliness versus incest;"⁵⁹ "sense of Identity - Individuality versus herd conformity"⁶⁰ and "the need for a frame of orientation and devotion - reason versus irrationality."⁶¹

a) RELATEDNESS

The first basic need of man is to unite with other living beings, to be related to them. Relatedness seeks to overcome the isolation and aloneness, and not loose the integrity and individuality which enables us to relate productively to our fellow man. The only passion that will satisfy this need of man to unite himself to other men and the world is love. "Love is union with somebody, or something, outside oneself under the condition of retaining the separatedness

56. Erich Fromm, The Sane Society, p. 32.

57. Ibid., p. 35.

58. Ibid., p. 41.

59. Ibid., p. 42.

60. Ibid., p. 62.

61. Ibid., p. 64.

FROMM'S CONCEPTION OF REALITY

and integrity of one's own self."⁶² This love presupposes a productive orientation which implies an active and creative relatedness of man to his fellow man, to himself and to nature. It results in an experience of human solidarity in which the individual can say "I love in you all of humanity, all that is alive; I love in you also myself."⁶³ Objectivity and reason are necessary also for relatedness. Extending Fromm's productive orientation we can see the relationship. Productive orientation implies those aspects which together bring about relatedness and combat narcissism, "the proper grasp of the world by reason...productive work...and productive love."⁶⁴ The emphasis is placed on love by Fromm, as he believes misunderstanding of this concept is responsible for much of the insane living that goes on in the world. This productive love implies care, responsibility, respect and knowledge. This means being actively concerned with the other person's growth, responding to the needs of the other person, regarding the other person objectively, and relating to the individual from the core of one's being. Fromm's stress on love as the centre of relatedness is clearly shown in his words, "only the productive one, love, fulfills the condition of allowing one to retain one's freedom and integrity while being, at the same time, united with one's fellow man."⁶⁵

62. Ibid., p. 37.

63. Erich Fromm, The Sane Society, p. 37.

64. Ibid., p. 37.

65. Ibid., p. 41.

FROMM'S CONCEPTION OF REALITY

b. TRANSCENDENCE

Man's position as a creature brings to the fore the basic need for transcendence and creativeness. Man can both create and destroy. He can give or take life. His passive state as a creature is overcome by becoming a creator, by transcending accidentalness with purposefulness and freedom. How man transcends himself depends again on productive love and activity, as creativity presupposes love for that which one creates and activity to bring it about. Fromm's criterion for love is taken from scriptures, "by their fruits shall ye know them". The psychological reality which underlines and forms the basis for love, tenderness, compassion, interest, responsibility and identity is "precisely that of being versus having, and that means transcending the ego."⁶⁶ By transcending here, Fromm means from a nontheistic standpoint, "the act of leaving the prison of one's ego and achieving the freedom of openness and relatedness to the world."⁶⁷ It means further the releasing of one's ego, one's greed, the emptying of oneself in order to fill oneself, "making oneself poor in order to be rich."⁶⁸ The individual strives to transcend the realm of physical survival, transcending narcissism by relatedness; transcending destructiveness by creativeness; transcending incest through rootedness and brotherliness; transcending conformity through establishing a sense of identity and individuality; and transcending irrationality

66. Erich Fromm, The Revolution of Hope: Toward a Humanized Technology, p. 89.

67. Ibid., p. 89.

68. Ibid., p. 89.

FROMM'S CONCEPTION OF REALITY

through a frame of orientation and devotion. Freedom then is the quality of transcending these various needs to become fully humane. Transcending involves for Fromm the pooling of man's resources and energies to establish equilibrium and harmony in his life, through productive love and action.

Hope, especially, according to Fromm, is crucial in overcoming destructiveness. "Hope is a decisive element in any attempt to bring about social change in the direction of greater aliveness, awareness and reason."⁶⁹ This hope is "a state of being, an inner readiness, that of intense but not-yet-spent activeness."⁷⁰ Hope is closely linked to faith which for Fromm is "the conviction about the not yet proven the knowledge of the real possibility, the awareness of pregnancy."⁷¹ One must be concerned then with this dynamic aspect of transcendence. This is brought out in Fromm's explanation of resurrection, which implies the transformation of this reality in the direction of greater aliveness. "Man and society are resurrected every moment in the act of hope and of faith in the here and now; every act of love, of awareness, of compassion is resurrection."⁷² The paradox of life and death confronts the individual. The answer lies in the direction in which one is moving, in the way one is acting and in the way one is becoming. It lies in the transcending of fear through love, the transcending of destructiveness through faith and hope and courage.

69. Ibid., p. 6.

70. Ibid., p. 12.

71. Erich Fromm, The Revolution of Hope: Toward a Humanized Technology, p. 13.

72. Ibid., p. 17.

FROMM'S CONCEPTION OF REALITY

c) ROOTEDNESS

Man can dispense with natural roots only insofar as he finds new human roots. Fromm calls this basic need of man rootedness or brotherliness. The alternative for man is incest. The severance of natural ties is a gradual process leaving the individual with a feeling of insecurity and helplessness. The most basic of these ties is the relationship of the child to the mother. "To be loved by her means to be alive, to be rooted, to be at home."⁷³ Growing up also entails leaving the help, warmth and protection of the home. In psychological studies the individual finds at times that he is rooted in fixations and unable to leave these securities such as the mother, the family and nature, for he is afraid to emerge fully, become independant, take on responsibility, for self and others, to stand on his own two feet. This means establishing new roots which will enable him to be free and yet secure. The answer according to Fromm is in brotherly love, "human universalism."⁷⁴ These various communities which man belongs to, to maintain a rootedness, a brotherly love situation, are extremely important for the person to develop his capacity for love and reason in order to experience himself, his fellow man in humane experiences. Fromm gives a few samples of such community life which he presents "in the Communities of Work in Europe."⁷⁵

73. Idem, The Sane Society, p. 43.

74. Ibid., p. 59.

75. Much Fromm, The Sane Society, p. 271.

FROMM'S CONCEPTION OF REALITY

There are about one hundred such groups in Holland, Belgium, Switzerland and France. Their principle is: "we do not start from the plan, from the technical activity of man but from man himself..."⁷⁶ The accent is on working together rather than on acquiring together. The aim is a new style of life which is adapted to the advantages of the industrial revolution. Their main principles are summarized as follows:

- "(1) In order to live a man's life one has to enjoy the whole of one's labor.
- (2) One has to be able to educate oneself.
- (3) One has to pursue a common endeavor within a professional group proportioned to the stature of man. (100 families maximum)
- (4) One has to be actively related to the whole world." ⁷⁷

The problem of living then is shifted from making and acquiring things to discovering, creating and developing human relationships, from an object centered community to a person centered community. These communities aim at love of human reality of solidarity and justice, through which the individual can relate to others and experience universal brotherliness. Only then will the world be a human home, Fromm contends.

d) SENSE OF IDENTITY

Man who had been separated from nature needs to form a concept of himself and to say, "I am I."⁷⁸ This basic need of identity and individuality enables the individual to be himself to overcome conformity.

76. Ibid., p. 270.

77. Claire Huchet Bishop, "All Things Common", Harper and Brothers, 1950, p. 13, in The Sane Society, p. 270.

78. Erich Fromm, The Sane Society, p. 62.

FROMM'S CONCEPTION OF REALITY

He must be able to sense himself as the subject of his actions. Man's degree of awareness of himself, as a separate self, depends largely on the degree to which he had developed his sense of individuality. The more the sense of identity is developed the more freedom and independence grows. This process of individuation is dialectic. One aspect is "the growth of self-strength,"⁷⁹ and the other aspect of equal importance is "a growing aloneness."⁸⁰ The growing self-strength is increasingly organized and integrated along with its intensity and activity. The growing aloneness is transcended by spontaneous relationship to man and nature which relates the individual to the world without eliminating his individuality. This process of growing in individuality and freedom is in Fromm's way of thinking, "a process of growing strength and integration, mastery of nature, growing power of human reason, and growing solidarity with other human beings."⁸¹ This individuality also means growing isolation, insecurity and doubt concerning one's role in the world and the universe, the meaning of one's life, and a growing feeling of insignificance and powerlessness. The organized ego, the integrated self, seems to be aiming at the real self which is the revolutionary character who "is identified with humanity."⁸² This man is one who has spontaneity, who has all the humane qualities of tenderness, compassion, interest,

79. Erich Fromm, Escape From Freedom, p. 44.

80. Ibid., p. 44.

81. Ibid., p. 51.

82. Idem, "The Revolutionary Character", The Dogma of Christ and Other Essays on Religion, Psychology and Culture, p. 163.

FROMM'S CONCEPTION OF REALITY

responsibility, identity, faith, hope, courage and love. He is productive and has undergone assimilation and socialization. He is a man like Einstein and Schweitzer and Jesus. Man's conscience calls him back to himself, helps him to remain aware of the aims of life and of the norms necessary for the attainment of these aims.

It is important that one tries to understand what Fromm means by person and personal identity, for it is one of the main psychological problems of the industrial society. Identity for Fromm is "the experience which permits a person to say legitimately "I", as an organizing active centre of the structure of all actual or potential activities."⁸³ This concept of "I", exists only in the state of spontaneous activity. The distinction here is between ego and self, as having versus being. The ego is static and unmoved and relates to the world of objects whereas the self is active and relates to the world in the process of participation. Fromm would put it this way, "I am I", only to the extent to which I am alive, interested, related, active, and to which I have achieved an integration between my appearance to others and/or to myself and the core of my personality."⁸⁴ The mature healthy individual for Fromm is the productive and unalienated person, one who strives for mental health, happiness, harmony and love.

83. Erich Fromm, The Revolution of Hope: Toward a Humanized Technology, p. 86.

84. Ibid., p. 87.

FROMM'S CONCEPTION OF REALITY

Man then can fulfill himself only if he remains in touch with the fundamental facts of his existence, if he can experience the productive love and solidarity, as well as the isolation and fragmentary character of his existence. The mature person is one who,

"is related to the world lovingly and to reality objectively, who experiences himself as a unique individual entity, and at the same time feels that he is not subject to irrational authority and accepts willingly the voice of authority of conscience and reason." 85

The mature person is one who is in the process of becoming, and creating, who lives by love, reason and faith and hope in himself and others, who respects his own life, and that of others; who is concerned not only with the result of the living process but with the process itself.

e) A FRAME OF ORIENTATION AND DEVOTION

Man has a need for a frame of orientation and devotion and reason. He has a need to relate to his environment intellectually through a consisting way of viewing reality which makes it meaningful to him and emotionally and volitionally, through having an object of devotion. Reason for Fromm is man's ability "to grasp the world,"⁸⁶ and intelligence is man's ability to manipulate the world."⁸⁷ It is this object of devotion that gives meaning to man's existence. The aim of the individual is to live intensely, fully awake, love life,

85. Erich Fromm, The Sane Society, p. 241.

86. Ibid., p. 65.

87. Ibid., p. 65.

FROMM'S CONCEPTION OF REALITY

accept death without terror, to have faith in our thoughts and feelings, to follow the voice of our conscience and to be alone and one with our loved ones. Man then has various answers to these needs as evidenced in the different religions and philosophies. One of the main references given in these disciplines and ways of life is the concept of God.

To understand Fromm's position as a non-theist, it is important to present his views on religion and God as well as the more important conclusions he makes in regard to various religious notions, such as grace and sin. Religion is for Fromm "any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion."⁸⁸ The question Fromm is concerned with is which kind of religion. He readily admits, "there is no one without a religious need,"⁸⁹ which is verified by the universal occurrence of religion in history. He goes on to distinguish between theistic and non-theistic religions or authoritarian and humanistic religion. Authoritarian religion advocates surrender to a higher power that transcends man. It further means holding to the views of such men as Luther and Calvin who taught the virtue of obedience and submission, and that God is everything and man is nothing. "The more perfect God becomes, the more imperfect

88. Idem, Psychoanalysis and Religion, p. 22.

89. Ibid., p. 25.

FROMM'S CONCEPTION OF REALITY

becomes man."⁹⁰ In authoritarian religion God is a symbol of power and force whereas in humanistic religion God is a symbol of man's higher self. God is Humanity, Fromm would posit, "for I love in that person not only the person but humanity itself, or, as a Christian or Jewish believer would say: God."⁹¹

For Fromm then the concept of God expresses the highest value in humanism, an X experience. Self-awareness, freedom, independence love, faith, hope, tenderness, compassion, spontaneity, integrity and identity were such experiences. Fromm visualizes the evolution of man from the dependant to the independant state as the gradual evolution of God in the Old Testament. Adam's disobedience is the beginning of man's freedom for Fromm. Early Christians were the poor and uneducated masses of Jewish people. Jesus was for these people an adapted man, "a man chosen by God and elevated by him as a "messiah", and later as "Son of God."⁹² What is seen here according to Fromm, is a "change in certain contents of consciousness as expressed in the theological ideas as the result of a change in unconscious processes."⁹³ Fromm, at this period of his formation, a Freudian, interprets this belief as the "unconscious wish for the

90. Erich Fromm, Psychoanalysis and Religion, p. 48.

91. Idem, 'The Revolution of Hope, Toward a Humanized Technology, p.143

92. Idem, The Dogma of Christ, and Other Essays on Religion, Psychology and Culture, p. 45.

93. Ibid., p. 11.

FROMM'S CONCEPTION OF REALITY

removal of the divine father."⁹⁴ This earlier conviction according to Fromm underwent a change and, "the man raised to God became the Son of God who was always God, and existed before all creatures."⁹⁵ As the Church developed, man, it was taught, was not elevated to God, but rather God became man, Jesus Christ. "The decisive element was the change from the idea of man becoming God to that of God becoming man."⁹⁶ The stress now turned Fromm says, from the original aggression against the father to self-annihilation of the son. "Aggression was no longer against authorities but against the persons of the sufferers themselves."⁹⁷ Here can be seen the fatherly God replaced by the motherly image of forgiveness, for satisfaction lies in pardon and love. Fromm describes this evolving situation as he sees it. Dogma evolved only affecting a segment common to all and therefore what took place was "an adjustment to the given social situation."⁹⁸ This was Fromm's main purpose in writing the essay. How Fromm has changed his views on this developmental work is not evident except for a comment he makes in the foreward of the 1966 version: "My psychoanalytic views have undergone enough change so that many formulations in this essay would be different if I wrote

94. Erich Fromm, The Dogma of Christ, and Other Essays on Religion, Psychology and Culture, p. 49.

95. Ibid., p. 52.

96. Ibid., p. 65.

97. Ibid., p. 68.

98. Ibid., p. 94.

FROMM'S CONCEPTION OF REALITY

them today... I would also emphasize that the history of religion reflects the history of man's spiritual evolution.⁹⁹

Fromm is primarily interested in the psychoanalytic approach to religion which is "understanding the human reality behind thought systems."¹⁰⁰ The basic principle common to all humanistic religions is to "Love thy neighbour as thyself", the words of Jesus Christ. Fromm lists the religious experiences which he thinks should be developed; wondering, marveling, the becoming awareness of life and of one's own existence, and one's relatedness to the world. Other qualities of religious experiences that he mentions are an ultimate concern with the meaning of life, the self-realization of man and the fulfillment of the task which life set for the individual. The element he brings out the strongest in religious experience is that of an attitude of oneness with oneself, one's fellow man and with the universe. Fromm states that the main problem is not the problem of God but "the problem of man; religious formulations and religious symbols are attempts to give expression to certain kinds of human experience."¹⁰¹ He goes even further to state the real conflict is not between belief in God and atheism but "between a humanistic,

99. Idem, Psychoanalysis and Religion, p. vii.

100. Ibid., p. 60.

101. Erich Fromm, Psychoanalysis and Religion, p. 109.

FROMM'S CONCEPTION OF REALITY

religious attitude and an attitude which is equivalent to idolatry regardless of how this attitude is expressed - or disguised - in conscious thought."¹⁰² The new form of idolatry for Fromm is an image of God "in words."¹⁰³ What one must do then Fromm says, is unmask these contemporary forms of idolatry. Although Fromm believes the theistic concepts are bound to disappear in the future development of humanity, he tells us that "a religion which corresponds to the development of the human race,"¹⁰⁴ will develop. The emphasis then will be on practice of life, universalism and unification.

Whatever the answer to man's need to have a thought system and an object of devotion it must be such that it gives meaning to his existence and to his place in the world he lives in, and becomes himself. What is best and what is worse for man must according to Fromm be considered from "the standpoint of man's nature and his development."¹⁰⁵

3. HUMANISTIC UNIVERSALISM

The problem of fulfillment can be worded in many ways. Man must aim at creating a sane society in which man relates to man lovingly, in which he is rooted in bonds of brotherliness and solidarity; in which everyone gains a sense *of* self by experiencing himself as the subject of his powers; which gives man the possibility of

102. Erich Fromm, Psychoanalysis and Religion, p. 111

103. Ibid., p. 113.

104. Idem, The Sane Society, p. 305.

105. Ibid., p. 66.

FROMM'S CONCEPTION OF REALITY

transcending nature by creating; in which a system of orientation and devotion exists. The problem put simply in Fromm's own words is that "of sharing work, and sharing experience."¹⁰⁶ In ethics, he would state the same problem in this way, "man's indifference to himself."¹⁰⁷ In psychology, Fromm points out that man's concern "is to be himself and that the condition for attaining this goal is that man be for himself."¹⁰⁸ Too long now man has been ignorant of the most important questions of human existence: what man is, how he ought to live and how the tremendous energies within man can be released and used productively. Fromm words his philosophy of life in this statement: "the aim of man's life in the unfolding of his powers according to the law of nature."¹⁰⁹

What is Fromm's answer to these problems? He proposes as the solution, humanistic communitarianism or "human universalism."¹¹⁰ What does he mean by these terms? What does it means to be humanistic? Fromm points out that "early Christianity was humanistic which was evident from Jesus' teaching: the kingdom of God is within you."¹¹¹ This humanistic attitude Fromm thinks underlies the thinking of Lao-tse, Buddha, and Jesus. Their common core in the aim of psychoanalytic

106. Erich Fromm, The Sane Society, p. 305.

107. Idem, Man For Himself, p. 249.

108. Ibid., p. 17.

109. Ibid., p. 29.

110. Idem, The Sane Society, p. 59.

111. Idem, Psychoanalysis and Religion, p. 47.

FROMM'S CONCEPTION OF REALITY

cure of the soul. What he means by this is evident in his explanation:

"Man must strive to recognize the truth and can be fully human only to the extent to which he succeeds in this task. He must be independant and free, an end in himself and not the means for any other person's purposes. He must relate himself to his fellow man lovingly. Man must know the difference between good and evil, he must learn to listen to the voice of his conscience and to be able to follow it." 112

This psychoanalytic process is then, in itself, a search for truth.

It is a psychology of drives and impulses, which has the same vision as religion, the search for man's highest spiritual good, "the soul of man and his cure."¹¹³

One is introduced to humanistic universalism in Fromm's comment on the breakdown and development of catholicism: "The breakdown of the Catholic supernatural world of the Middle Ages would have led to a higher form of "catholicism", that is of human universalism had the development followed the intention of the spiritual leaders of humanist thought since the Renaissance."¹¹⁴

It is by studying the common humanist thought that the individual will understand Fromm's humanistic universalism. Mark Ebersole,¹¹⁵ in an essay on Fromm, saw some common humanistic points that were characteristic of the 18th century rationalism and the age of enlightenment. Man was viewed as basically good and evil was the

112. Erich Fromm, Psychoanalysis and Religion, p. 74.

113. Idem, The Revolution of Hope, p. 11.

114. Idem, The Sane Society, p. 59.

115. Mark Ebersole, 'Religion without Christian Faith', in Christian Faith and Man's Religion, p. 19.

FROMM'S CONCEPTION OF REALITY

result of social factors. Faith was in reason and the scientific method. Science was the final authority because all knowledge must be founded upon reason and therefore religion must be a product of reason, not divine revelation. Moral ideas issue from man himself. To know what man is, is to know what he ought to be, since the good is equivalent with the natural. The important thing is what nature reveals to the individual, not what divine law or revelation communicates to him.

This humanistic universalism is evidenced in all of Fromm's productive orientation especially in regard to love; "In the act of loving, I am one with All, and yet I am myself, a unique, separate limited mortal human being."¹¹⁶ This "All", means humanity or humanistic universalism, for in a further explanation of productive love Fromm rewords the same basic thought; "I love you in all of humanity, all that is alive."¹¹⁷ He points out further that to be aware of one's humanity means that each one carries humanity within himself. The conditions of human existence will help at this stage to understand what it means to be human, to carry humanity within oneself. These are according to Fromm interrelated conditions:

116. Erich Fromm, The Sane Society, p. 37.

117. Ibid., p. 37.

FROMM'S CONCEPTION OF REALITY

"the decrease of instinctual determinism and the tremendous increase in size and complexity of the brain in comparison with body weight in the second half of the Pleistocent."¹¹⁸ It is this data of anthropology and psychology along with history and sociology that will help to find some solution which is viable, according to Fromm. The first condition means man must make his own decisions. Instinct will not make them for him. The risk and insecurity of every decision is part of every human being. By accepting this condition the individual can hope and be more aware, more alive to various possibilities, or ways of being human, and remaining sane. The second condition, the increase in size of the brain as well as its complexity, would suggest a corresponding increase in awareness, imagination and all those faculties such as speech and symbol-making which characterizes human existence. This shows man's malleability but also shows through history that man is only relatively malleable as he has revolted repeatedly when his equilibrium was threatened, when his needs were not met by the society he lived in, whether material, physical or psychospiritual needs such as tenderness, love, reason, hope or joy.

Two problems that center one's attention on the possible solution to human existence are in Fromm's opinion, a need for a frame of orientation and a need for a frame of devotion. The first permits

¹¹⁸. Erich Fromm, The Revolution of Hope; Toward a Humanized Technology, p. 61.

FROMM'S CONCEPTION OF REALITY

man to make sense of and structuralize the world around him and the second relates man, heart and body, the whole person to nature, to others around him. Fromm expresses himself clearly on this matter: "the new bond which permits man to feel at one with all men... is the harmonious bond of brotherhood in which solidarity and human ties are not vitiated by restriction of freedom neither emotionally or intellectually."¹¹⁹ The two forms of human existence that Fromm accents are: "food gathering for the purpose of survival in a narrow or broader sense and that of free and spontaneous activity expressing man's faculties and seeking for meaning beyond utilitarian work."¹²⁰ Whereas activity on the level of survival refers to work, activity on the trans-survival level refer to cult, ritual and art.

Although Fromm admits his lack of competence in the field of neurophysiology, he says there are reasons to speculate that the humane experiences of love, tenderness, compassion and all effects which do not serve the function of survival, "are based on the interaction between the new and the old brain."¹²¹ These new qualities are the result of the interaction between the neocortex and the base of animal emotionality, Fromm suggests, according to the information he has from such men as Dr. Raul Hernandez Peon of Mexico, and Dr. Manfred Clynes, of Rockland State Hospital of New York,¹²² with whom

119. Erich Fromm, The Revolution of Hope: Towards a Humanized Technology, p. 70.

120. Ibid., p. 72.

121. Ibid., p. 78.

122. Ibid., p. 78.

FROMM'S CONCEPTION OF REALITY

he has been corresponding. These opinions have yet to be confirmed, and this is the job of a neurophysiologist, while the psychologist observes the specifically human effects empirically.

A distinct emphasis is placed by Fromm on what he calls "the system Man."¹²³ By studying this system the individual can arrive at objectively valid values, on the grounds that they lead to the optimal functioning of the system, or at least that if one realizes the possible alternatives, the humanist norms would be accepted as preferable. This would go along with Fromm's stand that the validity of norms is based on the condition of human existence. This system Man, can be best understood if we examine Fromm's basic humanistic premise: "that it is desirable that a living system should grow and produce the maximum of vitality and intrinsic harmony, that is subjectively of well-being."¹²⁴ In this system Man, man is the source of values. There is no meaning to life except that given by the unfolding of man's powers, by living productively. "Man is the centre and purpose of his life."¹²⁵ Fromm then sees man as struggling for humanity, his higher self which God is a symbol of.

In the system Man, Fromm outlines some of the basic principles. "Man must be integrated into the whole social system; as a planner he must be conscious of the role he plays in the whole system;

123. Erich Fromm, The Revolution of Hope: Towards a Humanized Technology, p. 99.

124. Ibid., p. 95.

125. Idem, Escape From Freedom, p. 291.

FROMM'S CONCEPTION OF REALITY

as a builder and analyzer he sees himself as the object of the system he analyzes. There are several requirements for man's well-being, the most important according to Fromm are: "to be active;"¹²⁶ "Humanistic management;"¹²⁷ and "new forms of psychospiritual orientation."¹²⁸ By being active, Fromm means in the sense of the productive exercise of all faculties, in affairs of his society, in enterprise in which he works, and in his personal affairs. By humanistic planning or management Fromm wishes to stress that the subjects of decision making have a right to challenge the decision makers. It is man's will guided by his reason and by his wish for the greatest aliveness that should make the decisions. "Man, not technique must become the ultimate source of values; optimal human development and not maximal production the criterion for all planning."¹²⁹ The new forms of psychospiritual orientation that Fromm visualizes are expressed in his following principle:

"Man's development requires his capacity to transcend the narrow prison of his ego, his greed, his selfishness, his separation from his fellow man, and his basic loneliness. The transcendence is the condition for being open and related to the world, vulnerable, and yet with an experience of identity and integrity of man's capacity to enjoy all that is alive, to pour out his faculties into the world around him, to be "interested." 130

Other common principles of the new psychospiritual system would be the solidarity of all men and the loyalty to life and to humanity which

126. Erich Fromm, The Revolution of Hope: Toward a Humanized Technology, p. 103.

127. Ibid., p. 105.

128. Ibid., p. 99.

129. Ibid., p. 100.

130. Ibid., p. 141-142.

FROMM'S CONCEPTION OF REALITY

should take precedence over allegiance to any special body. He seeks to create, to develop his objectivity and reason. He seeks to be active, to be productive. He struggles to acquire and live through the humane experiences of love, compassion, interest, responsibility and identity. He seeks to be a revolutionary character, who is, "Identified with humanity."¹³¹

4. ENSUING QUESTIONS

Fromm's position is man centered. Man judges everything. Man is the end and the purpose of humanistic universalism. This position is open to serious questioning. Fromm is for evolution and yet sees man as the end of evolution. Everything becomes dependent on man even the process of evolution is being guided by man, but to where, we ask. Humanity is Fromm's answer, the real self, the revolutionary character. Is this not limiting man? It would seem here that although the position is realistic in one sense, according to experiential knowledge, there yet remains a possibility to a further mode of existential living, which Fromm tries to explain in terms of humane experiences, by leading us to his conclusion that the God we speak of is nothing more, nothing less than the highest symbol of man, the X experience, in which man is not only free from but free to. Evolution is an on-going process. This humanity that Fromm speaks of would if reached terminate the evolution process, for it is the end. Evolution itself would be the strongest argument against Fromm's position. Practically speaking,

131. Erich Fromm, "The Revolutionary Character", The Dogma of Christ and Other Essays on Religion, Psychology and Culture, p. 163.

FROMM'S CONCEPTION OF REALITY

achieving such a state of humanity is idealistic. Man has shown through history that suffering, pain, death are part of life. This state of brotherly love, compassion, identity, and joy has never been reached by man. The fact that life is a paradox, filled with the opposites as well; of hate, indifference, isolation and pain indicate that the life process will always include both of the life and death aspects, as long as man himself is the guiding principle or self-directing agent.

Within this context we can see where many questions come up that need further answers and research. They will be briefly mentioned now and considered more extensively in the fourth chapter.

Fromm's struggle against authoritarianism, in the field of ethics and religion. It is and has been a stumbling block for man. The question we have to ask here is, has his concern for this problem made him overlook other strong and pertinent points. It is true that law is made for man and not man for law yet man does express himself outwardly and in his daily living. Fromm seems at some stages to be maintaining an implicit stand in regard to Christianity. He presents Jesus as a model, a revolutionary character. He follows his teachings of love and care for neighbour yet every inner conviction should be expressed in some form of public acknowledgement in a community. We would have to agree that perhaps the explicit expression of the community of the Church has not been all that it should be, or the community has not been all that it should, yet this does not mean that Christianity is the enemy of maturity or development of human personality. It does not mean either that the expression of the community cannot change. Fromm seems at times to advocate doing away with all existing religious

FROMM'S CONCEPTION OF REALITY

structures. The suggestion here for further research would be to investigate rather the possibility of evolvement of the existing structures into a more relevant, more human, community-centered, love-centered, living church.

In Fromm's conception of personality, especially the concept of self we are left in a state of inadequacy. What self is he talking about? He seems to imply that you are not your real self until you reach the stage of a revolutionary character, where you become identified with humanity. This concept of self will be investigated further in a subsequent chapter. Fromm seems to be particularly taken up with everything being judges or having value according to his productive theory. Although he maintains the result is not the most important aspect of creativity there is a definite question here of people being evaluated according to their function. In stressing this aspect of what does a person do or become, does Fromm do justice to the questions who is a person and what is a person. This leaves room for a further development of the interpersonal realm in Fromm's social psychology.

Another question that is very relevant and needs further enquiry would be Fromm's psychoanalytic views in regard to early Christianity today. His original research in this area does not take into account his present trend towards the existentialist position. The problem is especially relevant as he continually chooses Jesus Christ as the model revolutionary character that all strive to become. His original Freudian position led him to interpret the development of early Christianity in terms of the patriarchal and matriarchal structure. He is pointing out a very real problem even if his reasoning toward this stand is based on what man creates as being a creature of needs, namely various images that to him is a form of idolatry.

FROMM'S CONCEPTION OF REALITY

Today's idolatry, he sees as being in words. This is definitely a field for further research. Fromm is asking that whatever symbols are used, whatever images are portrayed, they should be meaningful and have multi-valent values, rather than limited specific culture oriented meaning. The symbols should be such that they are not limited to one section of society but universal or "multi-relevant", and "multi-communicable". Those terms would suggest what Fromm is aiming at, and certainly deserve further investigation, in the field of communication, education or liturgy.

A further avenue for consideration is the relationship between a community based on humanistic principles and one based on Christ-centered principles. Is there a common core of mutual concepts such as justice, love, hope and faith, that implicitly points to Christianity but does not explicitly recognize the duty of public worship or community expression.

Fromm continually stresses spontaneity, self-actualization and self-identity, yet his very freedom from and freedom to develop is based on principles of maturity that he structures, and limits by his definitions to an immediate end. They do not satisfy the question of ultimate end, or goal.

From the experiential point of view some would hold that Fromm has not personally experienced a living Christian community, which would solve many of his presented criticisms. They are postulating that the knowledge which Fromm has is primarily cognitional knowledge and hence does not involve the whole person and therefore is very limited and not complete. They would further point out that this limited knowledge accounts for his constant attack on the negative aspects of the Gospels, which are a part of life. Fromm does not deal with such problems as suffering and death, very extensively. Are they questions to be left without answers? Any philosophy or approach to life to be meaningful must cover all the aspects of life or else it will be limited only to the selective few.

FROMM'S CONCEPTION OF REALITY

Fromm points to the area of anthropology as a very relevant field for further examination, in relation to psychology. As this is a newer scope, it opens up many possibilities for the development of his system Man. An especially interesting section of this system would be the range of the humane experiences, Fromm repeatedly discusses. Each of these experiences he mentions, such as compassion, interest, joy are all in need of greater depth and expression. Fromm has only touched on these areas.

Another question brought to attention by Fromm is what answers do we have for those people who are not practicing any particular form of worship or expressed frame of orientation and devotion, who would rather search on their own for meaning and purpose in life. They are concerned primarily with a search for truth, living an authentic existence, yet do not choose to do so in any organized structure. How can one reach these people in our society? They are kept from being members in the existing framework because they see them as being obsolete, irrelevant and of little value to their self-development in any way, whether social, psychological or spiritual. Is Fromm's suggestion of a future humanistic all-inclusive religion the answer? Should these people consider themselves as being in the developmental stages of this universal religion? Should they get together and form communities that contain those principles of unity, uniformity, solidarity and brotherly love they advocate implicitly but not explicitly? Does not this very love they adhere to imply that they take on the responsibility of forming such communities?

These are a few of the more basic questions that need further exploration. We will consider some of the more pertinent questions that are relevant to this study, such as the concept of self, the system of Man and Fromm's projection theory of God in the fourth chapter, after McMahon and Campbell's theory has been treated.

CHAPTER III

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

In this chapter McMahon and Campbell's conception of reality will be presented in relation to their conception of personality and their theory of Christian maturity. By a subsequent examination of Christian humanism, a more complete understanding of the aim and scope of McMahon and Campbell's work will be achieved. Following this development a final section will point out ensuing questions that lead to further research.

In McMahon and Campbell's conception of personality, which is primarily a synthesis of the humanistic school of psychology, it will be possible to observe the gradual development of personality growth toward a whole person formation. This will be seen as the main concepts of the person, the self, the process of becoming, relatedness, uniqueness and a value system are presented as stepping stones to maturity.

Proceeding from McMahon and Campbell's conception of personality, an examination will be made of their theory of Christian maturity under the following headings; commitment to life, commitment to self, commitment to others, commitment to community, commitment to the world, and commitment to God.

The subsequent section will be devoted to investigating their position of Christian humanism; the aims, qualities, attitudes and the process of becoming and maturing in the Whole Christ. The final section of the chapter will be devoted to evaluating and suggesting other avenues for exploration that result from McMahon and Campbell's initial research.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

1. PERSONALITY

McMahon and Campbell's approach to psychology and personality represents a synthesis of the third school of psychology, often referred to as self-psychology or humanistic psychology. Their position is largely an extraction and development of the work of such men as Rogers, Allport, Maslow and Houstakos. They stress a psychology "that is developmental, evolutionary, and dynamic rather than normative."¹ The reason for this accent is to avoid a de-emphasizing on the individual's response and his openness and readiness to all of reality. They seek to discover man's potentialities, his capacity for interpersonal relationship within the process of becoming. Their concern for self-development, self-identity and the person are very characteristic of the whole school of humanistic psychology. Of special interest to McMahon and Campbell are the concentrated strivings of man for meaning in life, in the process of life itself, as well as the end of life. Of equal importance to their psychology is the emphasis placed on openness, uniqueness as well as becoming and creating. The greatest

1. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 281.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

contribution of the humanistic psychological approach is their constant and continuing stress on the significance of the total person relating to all of the various modes of existence in a dynamic interpersonal encounter with man.

McMahon and Campbell agree with Allport's definition of personality; "Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment."² They indicate this in their approach to human communication, which they see as not limited to an exchange of concepts; "The unity of man's psycho-physical system, in the interdependent and inter-related activity which is human life, can be grasped meaningfully only by sacramental communications."³ They point the importance of this system out again in commentating on the unity of our human nature and our intrinsic laws of development; "The psycho-physical systems in man have an interdependency and interlocking dynamism in their organization that underlines the unity of our body-spirit indivisibility and integrity."⁴ This also points out that psycho-physical is neither exclusively mental or exclusively sensoral but entails the operation of both the body and the mind. The stress on dynamism is characteristic of the third force in psychology. It explains that although

2. Gordon, Allport, Personality: A Psychological Interpretation, New York, Holt, 1937, p. 48.

3. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 94.

4. Ibid., p. 106.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

there is a system that binds together and relates the components of personality there is also the fact that personality is in a state of flux, continually changing and becoming. The use of the word unique in the definition is especially applicable to McMahon and Campbell who constantly develop this aspect, that we are "unique individuals".⁵ This concept will be treated later in this presentation. No two individuals make the same adjustments to their environment. No two people have the same personality. Personality, then, according to McMahon and Campbell, who have borrowed Allport's definition, indicates who a person really is, is becoming; and what a person is and is becoming. Personality tells us how a person relates to reality in his unique way with his total self.

The distinction between structure and dynamics of personality is not applicable in McMahon and Campbell's approach to personality. For the most part they are one and the same, due to their concern for the process itself, as well as their broad frame of reference which is more open to the philosophical, sociological and theological synthesis they are interested in. They accent "a psychology of man that is cognitive rather than psychoanalytic."⁶ They view personality largely as an expression of values, which entails being true to ourselves and others, to our developmental process and our goals.

5. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 140.

6. Ibid., p. 281.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

The principal conceptual ingredients of McMahon and Campbell's conception of personality can be treated under the following headings: the person, the self, the process of becoming, relatedness, uniqueness and the value system.

a) THE PERSON

McMahon and Campbell define person as "someone who has the capacity for openness to all of reality."⁷ This is a task of a lifetime yet very meaningful at every stage of development as "man must first be a person before he can selflessly love."⁸ The mature Christian person is "one who is selfless and integrated socially precisely because of his conscious awareness in faith of the Trinitarian presence - Three Divine Persons in his interpersonal life."⁹ The difference between being a person and a Christian person seems to be for McMahon and Campbell the experience of the Christian community of love. This evolving life experience has to be realized in each unique personal historical growth. The main point is that of living a community life, an "other-centered" life; "someone who has the capacity to lead a basically other-centered life with some constancy."¹⁰ This is brought about by open listening and responding selflessly to the real needs of others, by acceptance of the person

7. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 133.

8. Ibid., p. 282.

9. Ibid., p. 11.

10. Ibid., p. 150.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

as he is. This is brought out also when he speaks of taking a stand, "only in terms of the "others" in my on-going history, and in terms of my increasing capacity to take my psychological stand as fundamentally "other-centered" will I become a person."¹¹ The fact can be stated in another way as well. The individual lives in a world of other persons, because he himself is a person. "To be person is to be interpersonal".¹² This means man must have a relationship in which he gives himself to others, shares with others. It demands a state of caring and trusting others. It implies listening and accepting others as they are, and as they are becoming. It demands a source, "a community experience of self-giving agape."¹³ It requires an authentic presence and understanding as well as entering into the other person's world of meaning.

The model character for McMahon and Campbell is Jesus Christ, who is "a corporate personality"¹⁴. This is explained by St. Paul when he describes the Christian's work, "building up the body of Christ, until we become one in faith and in the knowledge of the Son of God, and form that perfect man who is Christ come to full stature." (Eph. 4:12-13)¹⁵ This person is a "resurrected person,"¹⁶ for McMahon and

11. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 138-139.

12. Ibid., p. 102.

13. Ibid., p. 153.

14. Ibid., p. 18.

15. Ibid., p. 18.

16. Ibid., p. 93.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

Campbell. He is one who practices what he preaches, witnesses to the presence of Christ crucified and risen, who lives fully and is characterized by his love for others. Beliefs are lived experiences. There is no split between intellect and practice. They are one and the same. The resurrected person is one who is other-centered, who listens to others, and accepts others. He is one who listens to himself and accepts himself, as well. He is one who is open to all of reality, all the various modes of existence. The resurrected person is one who is constantly living an experience of resurrection. This experience of resurrection is found "in the growing ability to live consciously with myself as I authentically am, acknowledging my selfish feelings and emotions, yet at the same time remaining open in my personal union with the Body-Person of the Whole Christ."¹⁷ The resurrected person is one who experiences the personal values of freedom, self-realization, fulfillment, interpersonal relatedness and communication.

b) THE SELF

McMahon and Campbell state that "the true expression of my "real self" is, the expression of a spiritual being incarnated in matter."¹⁸ The self is the body-person. How does one establish

17. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 89.

18. Ibid., p. 136.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

his self-identity, is a matter of relating an image of self and relatedness to God which is based on an acceptance of his life task to become a human person and become more responsibly involved with the family of man. This is clearly brought out in his explanation of the whole self:

The whole self is man as related in and responding to the world in such a way that he can begin to bring truly Christian faith to his integral responses to the very limitations, situations, persons and events which call him out of himself into a more humanizing activity and deeper communion. 19

McMahon and Campbell are careful to direct the attention of the reader to the necessity of the experience of acceptance in forming a self-concept. "If I do not have the experience of acceptance, I will find it difficult to identify with my self-centeredness as well as with my capacity for transcendence, which together give me a truthful self-concept."²⁰ This would mean not being able to accept the necessary tension between self-centeredness and other-centeredness and a lack of responsibility and freedom to any degree unless one experienced acceptance.

McMahon and Campbell speak strongly in relation to self-actualization, which they see as "within a body that strengthens and supports the totality of the emerging person."²¹ They themselves think that when another person knows them with their weaknesses, self-centeredness, insecurity and hostility, and yet still accept them,

19. Idem, The In-Between, p. 44.

20. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 144.

21. Ibid., p. 278.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

and still wants to be with them, this is the essence of self-realization. This readiness and willingness to share the personal dimension of self with others results in other-centeredness and self-realization. It means taking risks, being needers, being open listeners and unconditional acceptance of others as they are.

c) THE PROCESS OF BECOMING

McMahon and Campbell are especially interested in the growth process, which he refers to as relatedness, "it is precisely this growth process, this relatedness that must be explored."²² They see God as utilizing the interpersonal growth process so that "our development into "becoming a person" is one with "becoming a person in the Whole Christ."²³ It is important to point out here that it is through this very relatedness that we receive our self-identity; "my self-identity and self-concept come to me through relatedness."²⁴ This in turn is based upon the gift of self, and of personal life. It is in the capacity to live with risk and threat that one finds self-identity because of his encountering the Whole Christ. "Christ is to be found at the very heart of human

22. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 11.

23. Ibid., p. 147.

24. Ibid., p. 139.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

development."²⁵ It is interesting that McMahon and Campbell refer to this self-identity as "our radical identity in the Whole Christ."²⁶ It is the selfless love of another person that enables one then to find oneself. It is the experience of having been loved that enables a person to expand and become actualized and continue the process of self-realization. The importance stressed of Christ as the center of this love affair with life, the world and man, is further brought out when McMahon and Campbell speak of the personal fulfillment; "that all seek will come only as we grow in awareness of the presence of Christ at the heart of our own experience and we open ourselves in a personal response."²⁷ The individual can relate as a real person only when he transforms his self-centeredness into other-centeredness, when he has been loved and when he has experienced a community love affair with God, man and the world.

d) RELATEDNESS

The two basic results of this growth process, of relatedness, then are a growing self-concept that the individual can accept for he is loved, and "a growing capacity for entering into deeper levels of interpersonal life."²⁸ The two chief characteristics of this process of relatedness would be open listening and unconditional

25. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 129.

26. Ibid., p. 168.

27. Ibid., p. 62.

28. Ibid., p. 147-148.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

acceptance. By open listening McMahon and Campbell mean, "a loving awareness of human existence in a world of unthreatening realities."²⁹ It entails trust, respect and reverence for all of reality. It is a state of mind that penetrates one's entire approach to life, establishes his relationship with others, and makes one vulnerable to others and permits others to have access to the real person who is becoming.

Open listening includes:

"listening to all of our emotions, bodily senses, passions, faculties of mind and imagination, chemical physiological cycles, interpersonal needs, transcendent yearnings, as well as our capacity and need for masculine or feminine complimentary." ³⁰

Unconditional acceptance means for McMahon and Campbell "to be willing to invest one's energies and abilities in an authentic personal concern for his human growth."³¹ It means that as an individual relating to other individuals one is aware of the human need of the other for self-worth, that one cares and feels responsible for the growth and development of the human resources of the others and is concerned for their growth in the Whole Christ. It means giving value to the other's uniqueness, sensitive sympathy for the other's point of view and trying to understand another as "he really is".³² The results of this open listening and unconditional acceptance are listed by McMahon and Campbell in their closing summary. We will briefly outline them here.

29. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 204.

30. Ibid., p. 202.

31. Ibid., p. 261.

32. Ibid., p. 206.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

The individual deepens his own experience of life in all its dimensions. He discovers his real self and tries to be this self as well as let others be their real selves. There is an increase of ability to live with uncertainty, risk and ambiguity, and an adaptability that grows with responsible decision, and a willingness to share oneself. There is also a greater awareness and appreciation of silence and the multi-valent worlds of meaning of others.

e) UNIQUENESS

McMahon and Campbell, like Rogers and Allport consider uniqueness as a primary concept in their understanding of personality. "The experience of acceptance... is the affirmation of man's own uniqueness."³³ Each individual is unique for he is the only one in the whole of creation who can bring what he has to offer as a person to completing himself, the world, others and life. He is unique in that he is situated within a certain time and space situation, having a particular historical period of formation, and having lived with certain people and within fixed events that shaped and moulded him. It is the integration of these manifold areas that each individual brings to bear in each of the decisions he makes in each of the choices he makes. Uniqueness comes about and develops in

³³. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 142.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

that proportion that the individual is allowed to become his real self, and relates to others, the world and himself as his real self. More of the real self is exposed and comes into being in these relationships when the experience of acceptance takes place. One discovers some of the hidden or unrevealed aspects of oneself.

The experience of acceptance at even such levels as the encouragement of individual creative expression in the arts, athletics, or any similar human body-person form of communication opens each of us to more of our real self, and the possibility of exploring new avenues in deepening this discovery. ³⁴

McMahon and Campbell are in accord with Rogers who advocated the need for positive regard, the need for self-regard and conditions of worth. It is this uniqueness which gives the individual above all else personal value, self-affirmation and worth in the eyes of others. He deserves respect and dignity from the fact that there is no other and will never be another person like him in the whole of history.

What is particular to McMahon and Campbell's approach is their consideration that because of this uniqueness of man, individuals correspondingly have unique approaches to God. Although a person has realized that "individual differences" are key values to be developed",³⁵

³⁴. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 143.

³⁵. Ibid., p. 141.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

in the learning and growing process of a person's unique formation, he has somewhat overlooked this same approach could be used in his encountering God. He has in fact been slow to recognize that within the human encounter, within the process of relatedness itself, God is present. McMahon and Campbell put it this way:

We have been slow to develop a spirituality that values and cultivates every Christian's unique body-person presence to another as the sacramental sign that if responded to in faith, is capable of stimulating and motivating the other person to seek out further his own unique relationship to the Divine Persons within his concrete life-experience. 36

This approach is much the same as that of Schillebeeckx who views human encounter as an interpretation of an inward encounter with God, as outlined in the introduction. This aspect will be treated to a greater extent when reflecting on man's relationship to God, as part of the maturity developmental process.

f) VALUE SYSTEM

McMahon and Campbell have a definite value system which is clearly brought out in their explanation of authenticity. They see authenticity as the true expression of the incarnate-spirit. The reason this is based on, is primarily due to authenticity being a

36. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 142.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

genuine manifestation of the human values which make the individual most a man, "openness to all of reality and my capacity to be conscious of this transcendentality."³⁷ This authenticity implies an attentive listening to all the forces within and without the individual. It implies also a personal experience of being loved. "The connecting link between his ~~"spirit-matter-condition-of-being"~~ and his inter-personal relatedness is what is referred to as "authenticity".³⁸ When a person knows he is loved, accepted and listened to he can then listen to himself, to both the lovable and unlovable aspects, that make up the authentic self.

High on the list of values for McMahon and Campbell, that go into the measurement of personality are the aspects of freedom, creativity, spontaneity and wonder. They view freedom "as the creative center of our emerging body-person."³⁹ One must be free to choose to make commitments as unique individuals, as incarnated-spirits. This freedom is the freedom to self-realization, fulfillment and inter-personal relatedness and communication. It is this openness to all of reality, open listening, responding, growing and maturing. It is in the very definition of person, to become other-centered, going out to others and in the very personal experience of self-gift, the

37. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 136.

38. Ibid., p. 182.

39. Ibid., p. 181.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

giving of the unique self in an authentic communication.

Man has the choice of either creating or destroying. This energy of his personality can be channeled to either activity. The fact that man is active and reflective and related demands that he take a stand and use his powers for some constructive purpose. If he does not, they will usually turn in on him and he will gradually destroy himself and others. This is why McMahon and Campbell stress the idea of selfless love, which they believe results in positive creativity. They however point out that any effort to create, to develop oneself and others must have another source besides the self, or it will end up with nothing but failure, and self-centeredness:

Any effort to develop the self within and by the sole power of the self fails, because it does not make that vital selfless, thrust out into the world of the concrete other. ⁴⁰

The answer for McMahon and Campbell lies in being Christ-centered.

"God must become relevant to man as the One who sustains him both in his commitment to truth and in his growth as a person."⁴¹ They bring this into focus when they speak of revelation to the whole Christ.

"Our self-revelation, openness, and authenticity with one another, in faith is our revelation to the whole Christ."⁴² One can be transformed towards becoming a community, if one has this interpersonal experience of dialogue and establishes the communication that involves

⁴⁰. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 138.

⁴¹. Ibid., p. 44.

⁴². Ibid., p. 201.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

"the authentic presence of both persons to each other in a free, responsible, grateful, gift-giving-mutual-openness."⁴³

McMahon and Campbell think that the aspect of wonder has been sadly neglected in growth toward maturity. As a result the awareness of the capacity for man to relate to all of reality, to become human has been passed over rather indifferently. It is this wonder which urges one on to further realization and personalization. It is wonder "that calls me out of myself."⁴⁴ A person becomes more conscious, more alive to the authentic self, to the real world of meaning and consequently with this wonder comes the "mature freedom that is man's as he grows into the wholeness of "becoming a person."⁴⁵ It is this concentration on wholeness that is the chief result of wonder and is very characteristic of the maturing individual. "This growing wholeness is, of itself, ordered to God because its very existence is dependant on a conscious response to the infinite dimension within life."⁴⁶

McMahon and Campbell aim at a totally integrated personality. The qualities that make a mature personality for them are part of the whole process of becoming. The whole person, the self which they refer to as the real self or the body-person is involved in a dynamic

⁴³. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 138.

⁴⁴. Ibid., p. 181.

⁴⁵. Ibid., p. 181.

⁴⁶. Ibid., p. 184-185.

McMAHON AND CAMPBELL'S CONCEPTION OF REALITY

process of growth or relatedness. This entails being other-centered as opposed to being self-centered. This entails also the extending of the self into a community of love. This comes about through open listening and unconditional acceptance. This means being interpersonal, establishing dialogue, and entering into the multifold worlds of meaning of others. It means becoming a resurrected person, practising what one preaches, living by ones principles, living a unified and continual developmental life whose center is Christ, whose chief characteristic is love, and whose values are authenticity, freedom, uniqueness, spontaneity and wonder. It comprises having a strong self-concept, and a radical identity in Christ. It includes also a growing capacity for entering into deeper levels of interpersonal life. It consists also in having a trust, respect and reverence for all of reality which is part of wholeness, part of being open to all of reality. Most important McMahon and Campbell's conceptualization of personality implies that the individual must possess a unifying philosophy of life, one that includes not only being a person but also becoming a person.

2. THEORY OF CHRISTIAN MATURITY

McMahon and Campbell state that, "psychologists and theologians are in agreement that human maturity is found in the growing capacity

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

of man to transcend personal isolation. But this is an activity accomplished in the Spirit."⁴⁷ Using this as a focusing point for their theory of Christian maturity along with their existential stand on personality it will help to enlarge the picture by developing their basic criteria for Christian maturity. To help facilitate comparison later the same structural outline as proposed by Fromm will be followed, subject to what is hoped to be greater openness and aliveness to all of reality. This mature Christian person is a becoming person who has been able to participate in a Christian experience of community, agape, and consequently is more open, more alive, more related to life, self, others, the community, the world and God. Anyone who has not undergone this experience of Christian community, McMahon and Campbell would maintain, would not be in a position to appreciate or understand to any great length the grandeur or depth of Christianity, or what it implies to become a mature Christian person.

What McMahon and Campbell are advocating is that cognitional knowledge is not sufficient to understand adequately what Christianity is. What is needed further is experiential knowledge. This can be brought out in the case where we are conveying cognitional

⁴⁷. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 37.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

knowledge about a friend to another person. What is not conveyable is the experience of that love of that unique person the friend. In respect to Christianity, experiential knowledge of the community love or agape would be necessary for a complete and more meaningful grasp of the reality that is encompassed.

Before proceeding to outline and expand what McMahon and Campbell mean by commitment to life, self, others, community, the world and God, a brief understanding of what commitment means for them would be helpful. Commitment involves change and decision making. It involves the whole person. It is a "body-commitment",⁴⁸ an "intellectual commitment".⁴⁹ As a whole man, a body-person, "we do not merely commit ourselves to truth but to a person who is Truth-Incarnate."⁵⁰ This means then also we undertake "a personal commitment".⁵¹ If we were to put McMahon and Campbell's understanding of commitment into a definition it would be somewhat along these lines. Commitment is a dynamic conscious act of a body-person who consents to become involved and related to reality, to people and God through an integration of open listening and unconditional acceptance. This commitment is dynamic, that is becoming, ever deepening that is lived out in daily life. Without the experiential living out of this commitment a whole aspect of reality would be left out, hence limiting the openness and

⁴⁸. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 228.

⁴⁹. Ibid., p. 228.

⁵⁰. Ibid., p. 227.

⁵¹. Ibid., p. 229.

MCAHON AND CAMPBELL'S CONCEPTION OF REALITY

relatedness which are intrinsic to the act of consent.

a) COMMITMENT TO LIFE

Life can too easily become lost in the myriad of rules, regulations and customs through which it must daily be refracted. The rules and laws are obviously meant to preserve life, but they can never beget it. McMahon and Campbell maintain that "life comes only in the freedom of response to the gift of the Spirit."⁵² We are called to live a full life. Christ said that He came so that "we might have life and have it abundantly." (Jn 10:10, RSV). One meaning here is that Christ came to give a life that is a true fulfillment of man's natural openness to discover God's incarnated communication in all of reality.

The quality that suffuses a child's response to life is his openness to all of reality. In the child there is the purity of open listening to all of creation. The children have not yet chosen to close off any aspect of reality, which disposes them to receive God's self-gift and receive it in and through all the people and things around them. "The little child has not lost his sense of mystery."⁵³ This natural endowment can be developed or destroyed according to the atmosphere in which he grows and evolves, integrating the various aspects of reality. When the individual is told he must

52. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 210.

53. Ibid., p. 212.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

become like a little child it is this aspect of openness to all of reality that is expected of⁵⁴ in order that we may use all things to become ourselves. Living this human life fully would mean then developing an ability to live with uncertainty, insecurity and ambiguity that is part of life. Human life becomes "a creative relationship to all of reality in the Whole Christ."⁵⁴

McMahon and Campbell speak of God's life of love as the communication of person to person. They also refer to this life as "community of persons."⁵⁵ It is a greater degree of aliveness that we are called to when we take on our vocation of becoming whole persons in Christ. They also refer to this same life as "Trinitarian Life",⁵⁶ or the interpersonal love of God. In this experience of community life or love one becomes aware of "an increase in personal freedom, in self-identity, in self-realization, in a kind of independence within the dependency of inter-relatedness and union."⁵⁷ McMahon and Campbell are consistent in showing the link between human life and the community, or Trinitarian life. "The point that needs stress is that God has given each person a human foundation for his participation in His life and has structured it into the very process of human love."⁵⁸ The Christian cannot separate the transcendent Christ from the immanent Christ. "Human beings cannot meet the person of Christ, the transcendent risen Lord, apart from the Body in which He is present to them."⁵⁹

⁵⁴. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 206.

⁵⁵. Ibid., p. 95.

⁵⁶. Ibid., p. 95.

⁵⁷. Ibid., p. 95.

⁵⁸. Ibid., p. 96.

⁵⁹. Ibid., p. 98.

MCPAHON AND CAMPBELL'S CONCEPTION OF REALITY

This is extremely important for it brings out one of the basic tests of McMahon and Campbell, that "our human experience is the ground of discovery of the personal presence of Christ-for-us."⁶⁰ One is alive to the degree that he is open to all of reality and relates to it in his becoming maturity. The dimension of life that is called God-with-us is evident in making it possible for one to utilize the tension and pain involved in personal decision and growth and to integrate into one's life the process of becoming a mature Christian person.

Christian life, then becomes not just a following of man's psychological potentialities for maturity and self-realization - for integration, human fulfillment, and actualization - but rather the very transformation of these potentialities through, with and in Christ as a member of his Body. 61

Each individual is called to share in God's own life, an interpersonal life, which is witnessed in the Christian community, when he realizes he has just begun to live a love affair with man, the world and God.

b) COMMITMENT TO SELF

Man is in the process of becoming. To be a man is to become a man for McMahon and Campbell. This incarnating is referred to by Teilhard as the growing awareness and realization of the "Christification!".⁶² of man.

60. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 100.

61. Ibid., p. 299.

62. Ibid., p. 57.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

Growth is chiefly personal, a deepening capacity for selfless interpersonal life and union. Martin Buber says the growth in Christ-life is in the subtle areas, "where persons meet and the Spirit is communicated."⁶³ "These crossings of lives, these areas of the "between" are the vital organs of the new creation, when they suffuse with the love of the Spirit, agape."⁶⁴

The experience of self-centeredness is at the same time a call to other-centeredness. This is the beginning of Christ-life. This is the unique experience of Salvation History. Although the world teaches one how to break down barriers of communication, within oneself there wages a war with one's private fears and prejudices. An individual feels threatened and sets up defensive reactions, that do not allow openness. Self-centeredness prevents the individual from becoming one. The growth of man's psychic life, the common consciousness of the unity of the race is one of the strongest witnesses to the presence of the Spirit. A person is not created completely. He is becoming what he was created to become.

man has sought integration more through rational intention or being whole rather than through a lived wholeness involving our complete body-person. I must commit myself to Christ and to others as reality. This means I commit myself to the Christ of my experience as

63. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 57.

64. Ibid., p. 57.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

He is actually present to me in those around me. As man is weak and strong at the same time he is always in a state of tension. This is the task of becoming, to integrate oneself. Each one of us witnesses as one who needs to be resurrected, who needs to be fulfilled. Each one of us is a "needer".⁶⁵ I do not lose my deepest self in my self-gift to others, but rather I find my personal identity which can rule my whole body-person, because it is united with the personal center of Christ. "Only when I am authentic can I really be open to all of reality and in this very act become aware of my capacity to transcend myself as well as the limitations of space and time."⁶⁶ The real self then is the body-person, a spiritual being incarnated in matter. If I am committed to this real self, it means on my part a more active listening. This involves my whole being, my body, imagination, feeling, sense, emotion, intellect and will. I must listen not only with that awareness that I have in common with animals but with a human active listening.

Who is the "whole self"? How does an individual come into contact with this self? What is the point of departure for the unique Christian in his effort to give himself to God? McMahon and Campbell feel that maturing as a human person is the principal matter of our

65. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 110.

66. Ibid., p. 136.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

faith experience of God-with-us. According to the New Testament, they interpret that man's experience of the maturation process along with the concrete relatedness and personal transformation which accompany such growth are the areas within which God has revealed that he is present with us. This same understanding they draw from Vatican II Council, which shows that man experiences faith in "the limited, finite, daily experience of human body-person relatedness and maturation..."⁶⁷ The self for them is the body-person. A person comes into contact with this real self when he is authentic, when he is able to listen to his lovable and unlovable aspects because he has been accepted and loved by others, by a community that is other-centered.

McMahon and Campbell tell us, "the whole self is man as related in and responding to the world..."⁶⁸ To understand the self more fully it entails grasping their conceptualization of man. They see man as a "maturing-body-person, man's continuous growth into active possession of the capacity for a more unified, incarnate-expression of his unique "self".⁶⁹ The growth process toward maturation derives its dynamism from "an inner orientation toward greater openness and wholeness in contacting reality."⁷⁰ By unified McMahon and Campbell mean that man as related to the world, people and situations preserves and "inter-dependent and integrated balance,"⁷¹ of the whole person,

67. McMahon and Campbell, The In-Between, p. 56.

68. Ibid., p. 44.

69. Ibid., p. 183.

70. Ibid., p. 183.

71. Ibid., p. 183.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

whether emotional, intellectual or physical. This goal can be realized in the day to day process of living and actualizing of one's potentialities. The positive experiences that contribute to this growth are being trusted, accepted and valued as unique persons by close associates whose regard for the individual is very meaningful. When one experiences those qualities he can then extend himself to others.

The maturity of man for McMahon and Campbell is a continuous process. It continues right up to death, and is accomplished according to the laws of human growth. Man's quality and growth in his relatedness, openness and wholeness toward becoming more human take a lifetime. The process itself is what is of prime importance to McMahon and Campbell. The becoming, developing, growing and living out of the various stages of maturing give meaning to life as it is in this very awakening, this aliveness, this experiencing that one finds God-with-us. This will be developed further in our exposition of Christian humanism.

Man discovers his real self in the process of becoming. It means a deepening capacity for selfless interpersonal life and union. It entails stretching the self from the self-centered position to other-centered orientation. It consists in freeing oneself from prejudices and private fears. It includes the daily integrating of all of reality into a unified self, with Christ as a center of one's

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

openness and wholeness. Only by open listening and acceptance of self and others can authentic relatedness be brought about which is part of developing the whole self. This body-person relates on all levels of being, the animal awareness dimension as well as the human active level which includes the body, imagination, feeling, senses, the emotions, the intellect and the will. This is the resurrected self who can listen to his lovable and unlovable aspects, who expands his self to others. He is a maturing-body-person, being valued and trusted and accepted as a unique person he maintains an inter-dependant and integrated balance in his life. He aims at being fully awake, alive to all of reality, and open to people, the world and God.

c) COMMITMENT TO OTHERS

McMahon and Campbell point out four ways of being aware of other people. There is first of all sensory awareness. Man through his senses, touch, sight, smell, sound, feelings and emotions, is aware of others as objects. He also has an intellectual consciousness, of an idea or person, a truth to which he assents that a person is what he is. The third way of being aware is predominant consciousness which entails having phantasms, projections of the imagination. Next, is McMahon and Campbell's way of being aware of others, "a reflective-body-person-awareness of myself as related to this person as subject."⁷² McMahon and Campbell use reflective to maintain the

72. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 70.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

intellectual subject matter of this awareness. They use body-person to preserve the unity of man as incarnate-spirit and include the nonconceptual ways of knowledge, such as the sensory, physical, emotional ways of knowing. Myself is employed to emphasize that man in knowing can related at different levels and go into greater interpersonal depth relations if he wishes. Man is free to choose to what extent he wishes to pursue these profound levels of encounter which involve the reflective, knowing, living person. What is equally important here is to establish an "I-Thou relationship."⁷³ By this McMahon and Campbell mean the individual shares himself as a person as relating to a Thou, another person. It is a person to person contact. It is a state when man extends himself to other-centeredness, and goes beyond his limitations to help others discover themselves as well as discover more of himself as transcending the self-centeredness. If there is a reciprocation a "we" is created.⁷⁴ This means there is an interpersonal happening, a give-and-take between two body-persons. Each individual is richer and more fully a person in the mutual exchange of selves. This "we" realization is characterized by what McMahon and Campbell call "a reflective-body-person-selfless-presence-to-the-other."⁷⁵

73. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 71.

74. Ibid., p. 72.

75. Ibid., p. 73.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

Involved in this stage of interpersonal encounter is the self-gift of Christ to man. This is the task of the Christian today to deepen the "we" relationships which result in becoming more a person, more capacity for involvement, increasing the capability of people to share and making people more whole. This encounter becomes with Christ as its center a faith commitment or faith encounter. Uniqueness is affirmed, "we-ness"⁷⁶ is experienced and a greater living relatedness with the Whole Christ is established.

The concrete experience of our encounter with another brings the truth of God's presence into the flesh of human experience. McMahon and Campbell use the phrase "the experience of acceptance"⁷⁷ to bring this point into focus. The experience of acceptance is always an affirmation of man's uniqueness. It opens up the real self to new avenues of discovery. It unlocks our God-given potentialities for self-realization. It is an effective sacramental way of realizing the truth of God encountering us in our development as human persons. This acceptance is directed toward the person, the worlds of meaning and the freedom of an individual to be himself. One approaches the other with a willingness to exert the utmost in energy and ability in a personal concern for his human growth. All men are

76. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 77.

77. Ibid., p. 142.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

"potential friends",⁷⁸ allowing others to find strength in the care and responsibility that they have for each other. This approach demands "a deep faith-involvement with the Whole Christ."⁷⁹ It means accepting a person with their limitations and immaturity without rejecting them. Most important is the realization that when encountering persons one does so in the full sense of a body-person and as a becoming-person. This means that no matter what the individual was, a contact with them as a becoming-person gives "unconditional value to their unique vocation to become themselves."⁸⁰ Relating to others then means to be able to consider oneself as a becoming person, keeping one's attention on the other's point of view, having a sensitive empathy, to try and understand the other as he really is and communicate that one really cares for the other person.

Another quality emphasized by McMahon and Campbell for relatedness, is open listening. This listening entails a reflective listening to ourselves and others. It means listening to all our emotions, bodily senses, passions, faculties of mind and imagination, chemical and psychological cycles as well as our interpersonal needs and transcendent yearnings. It is an attitude of mind that sets our relationships to others and makes the individual vulnerable to others.

⁷⁸. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 261.

⁷⁹. Ibid., p. 262.

⁸⁰. Ibid., p. 263.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

He risks himself by revealing himself but at the same time lives more fully for he "develops a spontaneous love for reality, for life and for human existence with all its unfolding wonders."⁸¹ It includes a willingness to share oneself and listen with one's weaknesses and self-centeredness as well as one's strengths and other-centeredness.

The person who is committed to others is one who is a body-person in the fullest sense of the word. He is aware of others in "a reflective-body-person-awareness",⁸² and in so much as he establishes "I-Thou relationships."⁸³ He has Christ as his personal center in his faith-commitment or faith encounter with others. His uniqueness is affirmed, and he experiences acceptance as well as open listening as part of his daily life. The day to day encounters he makes are with becoming persons. He accepts people with their limitations and immaturity. He is other-centered and God-centered. He is the resurrected person whose model is Jesus Christ. He lives a life of "love-relatedness,"⁸⁴ in which he is the self-gift.

d) COMMITMENT TO COMMUNITY

The significance of a Christian community is that, "it is an invitation to the life of koinonia with Jesus Christ."⁸⁵ It is God himself who called us to share in the life of his Son, Jesus Christ.

81. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 204.

82. Ibid., p. 70.

83. Ibid., p. 71.

84. Ibid., p. 71.

85. Ibid., p. 145.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

This common life is meant to be the conscious experience of a life of agape in interpersonal living, whose source is daily commemorated and affected in the Eucharistic Celebration. This life of love of the Christian community finds its most radical cultic expression in liturgical action which is a celebration of the growing experience of the community who live together in the Whole Christ.

"Man attempts to become community, that is to discover himself, by becoming one with an effective realized bond of union between himself and others."⁸⁶ This way of communicating is possible only through authentic signs of interpersonal relationships. This communication is called sacramental, because it not only signifies a union but creates union. It promotes a deeper communion between persons as it involves a willingness to share human experience, to allow the individual to be both present to the situation as it really is and accepting it as such. Each person incarnates the mystery that makes one what he is and what he is becoming in a different way. Then these signs are authentic they reveal the unique persons communicating their commitment to one another, and community happens. Martin Buber put it very well, "community is where community happens."⁸⁷

⁸⁶. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 149.

⁸⁷. Ibid., p. 151.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

Revelation in the New Testament turns our attention to becoming a person in a community. McMahon and Campbell describe this kind of maturing as "a capacity to give ourselves in a way which "humanizes" both oneself as well as others."⁸⁸ What is new is that one can hear and see beyond the natural faith with this aspect of reality. Revelation directs the individual to a greater awareness enabling him to grasp "the divinely incarnated significance of such transformation."⁸⁹ This enables him to understand what McMahon and Campbell mean by a community of believers, "those who believe the divine significance of maturing human transformation and commit themselves to supporting one another in such growth as the principal act of their religion."⁹⁰ This is brought out at the Last Supper when Jesus asked the apostles to "do this in remembrance of me". He was asking them and future Christian communities "to cultically celebrate the specifically Christian quality of their "in-between" life at the Eucharistic table."⁹¹ This community dimension of the Eucharistic presence should then be carried out into daily lives and unify all. This means that there is a need for some form of explicit worship for the individual and the community within which he lives and also some explicit encounter relationship in his daily living. Father Edward Schillebeeckx says there is a danger here of "Christian Naturalism..."⁹²

88. McMahon and Campbell, The In-Between, p. 77.

89. Ibid., p. 78.

90. Ibid., p. 78.

91. Ibid., p. 83.

92. Ibid., p. 84.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

He explains further what he means by this naturalism:

to let God remain implicit in our human existence, and to experience religion only in the form of care for the world, and our fellow man, while excluding every form of explicit religiosity. 93

This Christian Naturalism advocates encountering God in daily interaction with the world and the people around us, but the divine significance of such an event should be made explicit to himself and the community in which he lives. Part of this stand can be understood because many of the traditional expressions of worship today do not express the "whole self". The problem remains then to depict these saving events such as the Incarnation and the Pentecost in more meaningful worship which takes into account our increased anthropological, psychological and social as well as biblical findings.

McMahon and Campbell tell us that "God is present to our limited way of knowing as a Divine Community,"⁹⁴ as a personal community. This leads one to ask what is it that one experiences psychologically when one experiences human community. McMahon and Campbell state that it is based on "actual body-person experience of knowing and being related to another."⁹⁵ It involves a growing awareness of relatedness to the world and people and all of reality. It includes the person himself and the person that is being related to as well as the act of relatedness itself. McMahon and Campbell then ask what does revelation contribute to our understanding of the total body-person relationship,

93. McMahon and Campbell, The In-Between, p. 84.

94. Ibid., p. 149.

95. Ibid., p. 150.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

"the faith-experience of God-with-us as a community presence."⁹⁶ When encountering people who have a love-relatedness it implies the source or community that instilled in them and developed a capacity for self-giving. "As self-giving people, they are a maturing body-person extension of whatever loving community has created them."⁹⁷ Because man is human he needs to be loved and accepted before he can extend this community to others. This self-giving is the sign of "an agape community somewhere within his life experience."⁹⁸

McMahon and Campbell explain how "every man is a community presence."⁹⁹ An individual can love because he has been loved by his family and in experiencing his love we experience the love of the community or family. When we ask what does this all lead to, they reply:

To love one another as Jesus love, with a true gift of self, is therefore to actually "be" the temporally and spatially limited incarnation of "self-giving" which is the extension of Jesus to another in the course of human history. 100

This life of self-giving is then an extension of community love, and is a continual process whereby the community presence of God-with-us is always becoming.

All are capable of achieving a community presence because of a source of love, Jesus Christ. One lives out this community love in his liturgical action and in his daily encountering of people in an

96. McMahon and Campbell, The In-Between, p. 150-151.

97. Ibid., p. 156.

98. Ibid., p. 156.

99. Ibid., p. 157.

100. Ibid., p. 161.

MCAHON AND CAMPBELL'S CONCEPTION OF REALITY

other-centered and Christ-centered meeting. He accomplishes this union with others through sharing himself with others and exchanging mutual love-relatedness, that is revealing his unique person. This in-between life that one shares involves explicit worship, in our limited way of knowing as a Divine Community. It means that one must be a self-giver. People will then recognize Christians by their authentic signs of interpersonal relationships which is witnessed chiefly through living as extensions of Jesus Christ in one's limited spacial and temporal mode of existence.

e) COMMITMENT TO THE WORLD

As man grows, he sees himself more and more in relation to the universe. He is aware that his own history is a chapter in the history of the world. Man seeks to penetrate the earth with intelligible intentions and results. He seeks to open the world to human enterprise, harness its hidden forces, and release its hidden forces, and release its energies and riches. He seeks to humanize the world.

Human growth includes one's expanding self-consciousness as the person evolves through personal interaction with the created world around him. He is dependant upon matter for both the content and the manifestation of his self-consciousness. To express oneself, one must take up the material world to communicate interiority and spirituality. Man has the freedom necessary to express himself

through matter. It is not merely a freedom from matter but a "freedom for matter".¹⁰¹ This means he can express himself in a freedom for incarnation. Our technological medical and social advances are but a further manifestation of this necessity and delight with incarnation. "The expression of matter and spirit is at once the condition and the possibility of our self-development, of our answer to the question: What am I to become?"¹⁰² Whereas other created realities on the face of the earth are totally confined by their materiality to a particular sphere of space and time, man has the capacity for openness to all of reality, and potential for human growth that is unlimited. It is in this lack of openness to all of reality, and an inability to be conscious of this openness and relatedness, lies the essential distinction between man and the other creatures of the universe.

In McMahon and Campbell's understanding of evolution, they are in complete accord with St. Paul. The whole cosmic evolution of man must never be profaned by fragmenting it into isolated segments, as if the Head and members were only joined at random, as if "all things were (not) created through him and for him..."¹⁰³ (Col. 1:16). All of creation, all of reality is sacramental. St. John tells us "all things were made through Him, and without Him as not anything

101 McMahon and Campbell, Becoming a Person in the Whole Christ, p. 132.

102 Ibid., p. 132.

103 Ibid., p. 141.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

made that was made."¹⁰⁴ (Jn 1:3 RSV) In like manner Paul tells

us in him everything in heaven and on earth was created, not only things visible but also the invisible... and he exists before everything and all things are held together in him... for in him the complete being of God by God's own choice came to dwell. Through him God chose to reconcile the whole universe to himself... to reconcile all things, whether on earth or in heaven, through him alone. (Col. 1:16-20 RSV) 105

Father Schillebeeckx expresses it in much the same way:

The whole created world becomes, through Christ's incarnation and the God-man relationship which is consequent upon it, an outward grace, an offer of grace in sacramental form. As a result of Christ's visible manifestation of Himself in the world - a manifestation which embraces the whole world - the preaching and the sacraments of the Church can be regarded simply as the burning focal points within the entire concentration of this visible presence of grace which is the Church. 106

To explain how Christ is present in the world is not an easy matter. The world is evolving, continually changing and going beyond the limitations of the moment. All things are held together by Christ. Revelation is pointing out that in the process of development itself, God is present in the world. This is a part of the aliveness that one is aware of when we refer to God as a Divine Community or "a personalizing activity."¹⁰⁷ It is God-with-us.

104. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 14.

105. Ibid., p. 153.

106. Schillebeeckx, Christ, the Sacrament of Encounter with God, p. 268.

107. McMahon and Campbell, The In-Between, p. 168.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

"Teilhard de Chardin emphasized that one can never speak of the cosmos without speaking of cosmogenesis, nor of Christ without including Christogenesis."¹⁰⁸ It is the dynamic activity of evolution itself that tells us of a greater perfection somewhere in the future.

To be committed to the world means having not only freedom from matter but freedom for matter. It includes the answer of what I am becoming, for the world like man is evolving. Man's openness and consciousness of this relatedness makes him different from all other creatures. Man belongs to the corporate personality that is composed of Christ the Head and the Christians who are the people of God. The world because it is being recreated by man is humanized. It is spiritual to the extent that man integrates and uses his freedom for matter which stems from the fact that all things are held together in Christ and man is an extension of Christ through agape. What is most important is that in the very evolution process there is evidence of a greater perfection that is being pointed to for the world and man. It is in the very developmental process that God is present to the world.

f) COMMITMENT TO GOD

God is still the great risk in man's life; He will never be discovered with us at our present level of human evolution, until man is willing in faith, to enter into the processes of human growth.

¹⁰⁸. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 174.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

This is the water and the flame through which man must pass. By becoming man, Christ took upon himself the tension that all feel. By rising from the dead, Christ in his munanity forever broke through the wall of self-centeredness separating man from God. Agape is the life of God, but what is difficult to accept is that this divine life is, above all else, personal and demands the self-gift of a resurrected person.

The Christian must effectively be a symbol and a sign in his sacramental presence to the world, of the extended presence of Christ as crucified and risen. "The unity of man's psycho-physical system, in the interdependent and inter-related activity which is human life, can be meaningfully grasped only by sacramental communication."¹⁰⁹ It is the whole man turning to God that enables him to live out the daily death and life.situations that sacramental communication demands of us in our encounters. No man can stay open for very long to the effective signs of God's presence in the world by himself. Since the presence of God is always a personal presence, man needs an interpersonal reminder that will permit him to remain sensitive to authentic signs of God's presence in the Whole Christ.

Schillebeeckx describes the Christian's growing experience of God's presence in the following manner:

^{109.} McMahon and Campbell, Becoming a Person in the Whole Christ, p. 94.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

The man whose life is based on sacramental grace begins to realize how grace surrounds him and guides all his actions, and to see him most deeply personal spiritual intentions appear before him in an entirely new and surprising light--as something that he can no longer understand simply on the basis of his own personality or explain in terms of human psychology. He gradually learns to realize that there is someone else at work within him - "So is everyone that is born of the Spirit," (Jn 3:5-8) and in the words of St. Paul, "And I live, now not I; but Christ liveth in me". (Gal. 2:20) 110

Man gradually learns to realize that there is someone else at work within him. He is aware of both strength and weakness within himself. Yet he is able to listen to the interpersonal needs of others. There is an energy, a force at work in one instance which is not consistant or explainable by the human weakness, present in the individual.

The critical problem today is that the traditional way in which man has expressed his communion with God no longer fits with his evolving experience of himself as human. McMahon and Campbell see the solution as being a more maturely articulated description of how God is present within mankind's evolving self-experience. Rather than use the word God alone, McMahon and Campbell use the phrase "God-with-us",¹¹¹ to bring out the aspect that as we evolve in our human experience God is with us in the very experience of evolving. In other words as the individual experiences himself, others, the

110. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 166.

111. Idem, The In-Between, p. 12.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

world, he at the same time in his experience finds God is with us. McMahon and Campbell use this phrase, God-with-us, "to include the maturing-body-person awareness of the "limitations" within which an "infinite" God becomes knowable by man."¹¹² They are bringing out the idea that not only does man know God intellectually or realize that union with him is spiritual but also involves experiential knowledge, knowing God and uniting with him as a total person.

McMahon and Campbell look back and view the relation of the past presentation of the images of God with the present. This is evident in their comment on the process of evolution in faith:

We shift from child-like belief in absolute perfection which we cannot psychologically experience to belief in the presence of God at work in the limited, finite dynamism which thrusts us on to personally assume responsibility for the mature direction of our lives. ¹¹³

Faith then is no longer a matter of a person or system assuming responsibility as part of the maturation by each person. According to McMahon and Campbell, man is still intellectualizing or theologizing Christian experience whereas a faith-experience should be lived with our whole self. Although the individual responds to the truth, they wonder if this response is to the incarnate dimension of reality. Their answer to this dilemma is, "evolution within the very nature of faith-awareness is based upon the changing way in which we are presently

112. McMahon and Campbell, The In-Between, p. 12.

113. Ibid., p. 22.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

discovering ourselves."¹¹⁴

McMahon and Campbell continually refer to the traditional way of practicing religion, as generally interpreted to mean love of God and neighbour. They find that this view of religion must evolve so that people will "actually live their involvement with the social issues of today as a true expression of their life in God and an integral part of their worship."¹¹⁵ The reason for this evolution is due to the increased knowledge in anthropology and psychology and the insights that have come to light in scripture studies. Man is seen as getting to know himself, the world, others in a penetrating relatedness which is especially evidenced in the phenomenological schools and existential thinking. The related studies in biblical research emphasize man's knowing and relating to God-with-us in our limited way of being and knowing, and becoming incarnation so that man can continue to grow and know God as our faith evolves.

McMahon and Campbell are extremely concerned with how God reveals himself to man. They see God as preparing the way in the Old Testament by sustaining the human community of chosen people in preparation for a future revelation in the New Testament that "He is

114. McMahon and Campbell, The In-Between, p. 41.

115. Ibid., p. 52.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

himself a Divine community."¹¹⁶ This revelation takes place from within the developmental process of the maturing body-person, where God "is not psychologically discovered by us apart from developing matter and developing man."¹¹⁷ McMahon and Campbell combine the two elements of truth and the incarnate dimension of reality when they state, "God's enfleshed presence to us is more than a truth. It is a reality which we open to in responding to the call to be human."¹¹⁸

McMahon and Campbell are somewhat concerned about the dualistic concept of spirit over matter. They have a more open view on this problem than most of their contemporaries. They see every experience which does develop us and opens us to material creation and our neighbour "is our aliveness with the life of God-with-us."¹¹⁹ This same point is well established by Rahner, when he states, "in Jesus Christ and his grace the world becomes the history of God Himself."¹²⁰ This aliveness is found in the apostles' experience of Jesus as body-persons. They were valued as Christians according to the love they had for one another. What is important is the newness, the aliveness to reality when "identification between the glorified Christ and the people of God is complete."¹²¹ In the Scriptures the

116. McMahon and Campbell, The In-Between, p. 106.

117. Ibid., p. 106.

118. Ibid., p. 108.

119. Ibid., p. 112.

120. Ibid., p. 112.

121. Rahner and Vorgrimler, Theological Dictionary, p. 206.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

developmental aspects of God's incarnated presence with us is brought out in understanding the relationship between the "Head" and "Members" that form the corporal personality of Christ. It is the developmental aspect of God's enfleshed presence with us that is witnessed to when the Christian lives as an extension of the Community originally formed by Christ, in a life of agape, in much the same way as Jesus did as "a giver of himself".¹²² Man is actually an extension of Jesus Christ if he lives a community centered life. This is brought out clearly by McMahon and Campbell:

To love one another as Jesus loved with a true gift of self, is therefore to actually "be" the temporally and spatially limited incarnation of self-giving, which is the extension of Jesus to another in the course of human history. 123

McMahon and Campbell point out very clearly what they see as being the unique message of the New Testament when they speak of "the dynamism of personalization which is at work within man as maturing-body-person."¹²⁴ They are extending their previous presentation that man is an extension of the community of love, the community of God. In this context "becoming more human means living with the power and life of the Divine Community gifted to us in the Whole Christ."¹²⁵ By Whole Christ they mean "the continuing body-personal union of the risen, glorified Lord with His members into One Being."¹²⁶

122. McMahon and Campbell, The In-Between, p. 151.

123. Ibid., p. 16.

124. Ibid., p. 163.

125. Ibid., p. 165.

126. Ibid., p. 12.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

The phenomenological definition is used to help bridge the gap between the Incarnate Word and ourselves which has historically been interpreted too intellectually and not as including the whole body-relation, head and members, Christ and the people of God. The unity of the Christians is better understood in this light, and goes along with the "continuing Incarnation",¹²⁷ a becoming developmental aspect of our union in the Whole Christ, which McMahon and Campbell continually stress.

"The message of the New Testament is that man has good reason to believe in himself as valuable, to prize becoming more himself as a unique body-person."¹²⁸ He must see God-with-us, and live as an extension of Christ, by breaking through the barriers of self-centeredness to other-centeredness through Christ-centeredness, and living out fully the process of Christification. The Christian must seek to be a symbol and a sign in his role of extended Christ. He must be as concerned about the role as the goal. This is especially true because of the flexibility and adaptability needed to live in the world today. Only if he relates as whole person can this be achieved and realized in his day to day living out of life, in all its various modes of existence. Man must become more and more aware that

127. McMahon and Campbell, The In-Between, p. 131.

128. Ibid., p. 166.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

someone else is at work within him, within his evolving experience of himself, others the world and God. If we think of God-with-us, this evolving aspect of faith and revelation make Him more meaningful and relevant for us. It is in the very experience and awareness and newness as well as the intellectual levels of knowledge that one comes to know and love God. Modern man also is gradually realizing that God is working within the limited finite dynamism, which depends on man's response to a large extent, on his accepting responsibility for his actions and decisions, but as a whole person, as an ever changing becoming being. This means interpreting the scriptures so that they are relevant and take into account the advances made in psychology, anthropology, scriptural studies and theology. It means realizing the source of our love-life, as being the Divine Community, and the enfleshed reality that we daily open ourselves and others to by removing the barriers and establishing interpersonal relations through dialogue, mutual exchange of ideas, selves and love. It means further the realization of the corporate personality and the part man plays in this extending of Christ, through developing the world as an extension of man. It means being the self-gift to all, with each unique body-person living out his role sharing his life of God.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

3. CHRISTIAN HUMANISM

The aim of Christian humanism, which is according to McMahon and Campbell their answer to being other Christs, is to approach as close as possible to the state of perfect fulfillment and happiness which is our final goal, by living out our role as becoming man, in the acceptance of Christianity, finding therein the highest fulfillment of our humanity. Man must try to live fully, and divinely now. The process has begun and now man is on the way. He must be aware of the beginning and the end but most important he lives in the now, the becoming stage of his fulfillment.

McMahon and Campbell are concerned largely with how the individual approaches closer, how he lives out this becoming process to have life more fully and divinely. He sees God as utilizing the interpersonal growth process so that "our development into "becoming a person" is one with "becoming a person in the Whole Christ."¹²⁹ This growth process, that he constantly refers to relatedness, results in a growing self-concept and "a growing capacity for entering into deeper levels of interpersonal life."¹³⁰ It means the transformation of self-centered persons to other-centered persons. It means cultivating the characteristics of open listening and unconditional

129. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 147-148.

130. Ibid., p. 148.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

acceptance. It entails respect and reverence for all of reality, in all of its dimensions. It includes most important that our personal center is Christ-centered, enabling us to live fully, to live with uncertainty, risk and ambiguity, to be resurrected body-persons.

Christian Humanism sees man's final goal as a fulfillment of his nature, McMahon and Campbell point out. "Human maturity is found in the growing capacity of man to transcend personal isolation. But this is an activity found in the Spirit."¹³¹ Christian humanism is lived by man seeing God in the very process of development of his humanity. This is brought out by McMahon and Campbell, "our human experience is the ground of discovery of the personal presence of Christ-for-us."¹³² Christian life becomes a transforming of the psychological potentialities for maturity and self-realization "through, with and in Christ as a member of his body."¹³³ Christian humanism advocates that grace, the life of God transfigures nature and perfects it. This is brought out by McMahon and Campbell when they refer to God's presence as understood by Schillebeeckx "The man whose life is based on sacramental grace begins to realize how grace surrounds him

131. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 87.

132. Ibid., p. 100.

133. Ibid., p. 299.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

and guides all his actions."¹³⁴

The Christian humanist lives and believes that Christ came to redeem not only the soul but the body-person as well as the whole universe. All things are held together by Christ. "All things were created through Him and for Him."¹³⁵ (Col. 1:16) McMahon and Campbell are in accord with St. Paul's conception of the spirituality of the world. Revelation points out they think that the process of development of man and the world find God present within as a reconciling center.

McMahon and Campbell point out that Jesus Christ is the greatest humanist that ever lived. He is the origin, and the present dynamic spirit within humanism, as well as the greatest instance of humanism. Christ is "a corporate personality."¹³⁶ He is the embodiment of the incarnate-spirit. He is the most perfect man that ever lived and at the same time He is God. Each person tries to become "that perfect man who is Christ come to full stature."¹³⁷ (Eph.4:12-12) This means practicing what one preaches, witnessing to Christ by actively combating the existing injustice, poverty, ignorance, and sickness in the world today. Man has the means to feed the hungry today. What is lacking is the committed people to see that it is

¹³⁴. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 166.

¹³⁵. Ibid., p. 141.

¹³⁶. Ibid., p. 18.

¹³⁷. Ibid., p. 18.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

carried out. Man has the means to satisfy thirst, to cleanse the body and the soul, but who is actually doing it. Man has the land and laws but do they adequately help the immigrants and the over-crowded populations. There is no lack of clothing, then why do our manufacturing plants not clothe all and not just a few. This is the message McMahon and Campbell wish to convey, that to be Christians, means to live as Christians, to act not only speak. It means being concerned about the world-community, not just content to satisfy a small narrow world. The individual has so much to give; the beginning must of course be the gift of self-gift. Christ showed this to the world. He lived such a life. This sharing of the self will make us resurrected persons.

McMahon and Campbell point out that Christian humanism demands open listening and unconditional acceptance. This means hearing the cries for interpersonal needs as well as bodily needs. It means accepting the responsibility of being human and helping others to live a human life. If Christ is the model man, the perfect man, the humanist, then it means that openness to all of reality must include the realization that man is not perfectly human until he is partly divine. This divinization of man is the business then of Christian humanism. It is our life to live.

It is precisely because of the Incarnation that anything human has such great value. Human wholeness is holiness. McMahon

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

and Campbell repeatedly point this out in their presentation of Christian humanism. "Becoming a person" is, in fact, "becoming a person in the Whole Christ."¹³⁸ It is man then as an extension of Christ, being himself, becoming more himself that gives the world value by humanizing it, developing it, helping it to greater completion, and perfection. He transforms the world by his sweat, his work, by mental and manual labour. He has an attitude of love for the world and integrates the secular with the spiritual. He aims at the consecration of the world so that all things may be reconciled in Christ. It is because of man's freedom from matter and "for matter", that he can recreate the world and humanize it.

Christian humanism according to McMahon and Campbell's position can be summarized as follows. It means being open to all of reality, all that will make man more human and divine. It implies being interpersonal for, "to be person is to be interpersonal."¹³⁹ It includes commitment to others in a relatedness which demands trust, respect and reverence for all. It entails having a love-affair with man, the world and God. It means being authentic to self and others and God. It further encompasses playing a role in the corporate personality of Christ, bringing a "truly Christian faith to his integral

138. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 12.

139. Ibid., p. 102.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

responses to the very limitations, situations, persons and events which call him out of himself into a more humanizing activity and deeper communion."¹⁴⁰ It inculcates the principles of self-identity and self-actualization into becoming a whole person, in Christ, seeing "our radical identity in the Whole Christ."¹⁴¹ It further incorporates the needs of self-regard, and personal worth. It signifies that all must acquire the characteristics of a value system based on love whose chief proponents are freedom, uniqueness, spontaneity and wonder. It connotes an intrinsic and extrinsic recognition of man's commitment to others and God, in some form of worship that is relevant to our times. It denotes commitment to life, a response to the gift of the Spirit, so that all may have life more abundantly. This life is the community life or Trinitarian life that brings "an increase in personal freedom, in self-identity, in self-realization, in a kind of independence within the dependency of inter-relatedness and union."¹⁴² Human life becomes a creative relationship to all of reality. All are called to share in God's own life, which is extended by Christ-bearers in their community living of agape.

Christian humanism aims also at commitment to others by "a reflective-body-person-awareness,"¹⁴³ and by establishing our unique-

140. McMahon and Campbell, The In-Between, p. 44.

141. Idem, Becoming a Person in the Whole Christ, p. 168.

142. Ibid., p. 95.

143. Ibid., p. 70.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

ness through "we-ness".¹⁴⁴ All must be "potential friends",¹⁴⁵ and live a life of "love-relatedness."¹⁴⁶ It entails the belief that God-with-us is present as a personal encounter within every human encounter. It implies a commitment to the world in that all are called to perfect and humanize the world as extensions of Christ and co-creators who have a definite role in the evolutionary process that itself tells of a greater perfection still to be achieved.

Christian humanism means becoming man in the fullest sense of the word. This means as a body-person man knows and communicates. He relates to reality in an integrated way. He relates as an inter-dependent and inter-active being, a unified being. This includes his intellect and senses. He relates in an enfleshed way as well as a personal way. He relates with his whole body-person. The developmental aspect of maturing is important also. It allows each individual man to relate and develop at his own rate, in his unique agape-relatedness with God. No two people experience God in the same way, but rather in their own actualizing of their unique potentialities.

Christian Humanism teaches that man will never discover God-with-us unless he is willing in faith to enter in the process of human growth. Christ showed man how to break through the self-

144. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 77.

145. Ibid., p. 261.

146. Ibid., p. 71.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

centeredness, through self-gift. Man is aware that there is someone else at work within him that gives him strength to love others as he is loved, to answer to the personal needs of others no matter what the cost. The Christian humanist is called to live a life of love that requires becoming involved with the social issues of today, the poverty, ignorance, social injustice and disease so that they may be overcome and give everyone the opportunity to live a human life, and a divine life. Man is especially called upon for an attitude of readiness to expect whatever the day brings and live a life of faith and hope which is made possible as members of the corporate personality of Christ, as extensions of Christ. It is in the very encountering of people that one encounters Christ. It is in the very experiencing of evolution that one experiences Christ's presence. It is in the love that man has for his fellow man that he shows his love for God. Man must come to realize that it is ⁴in Jesus Christ and his grace the world becomes the history of God Himself."¹⁴⁷

The man who has become a Christian humanist is a mature man for McMahon and Campbell. He is a selfless and integrated united being who is conscious in faith of the Trinitarian presence in his life. Man is a maturing-body-person if he is other-centered, and lives a life of open listening and unconditional acceptance; if he is aware of

147. McMahon and Campbell, The In-Between, p. 112.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

himself as a developmental process; if he is committed to life, himself, others, the world and God. The mature Christian is the resurrected person.

4. ENSUING QUESTIONS

McMahon and Campbell's position is Christ-centered and man-centered. Man seeks to fulfill himself but finds he cannot do so alone. Christ is not only the goal in his life but plays a role in his growth. He is present in many various modes of existence; in his Word, in personal encounter; in the Eucharist; in a community; in His Church. He is with man in his beginning, becoming and ending. In emphasizing the presence of Christ in the very process of growth there is a danger of stressing the importance of man and creatures too much so that God is seen as dependant on man and creatures to accomplish his purpose. Although he does utilize man and nature to achieve his inter-personal contact with man He does so from his freedom, not because He is limited to this means of conveying His love for man. It is especially in reference to fallen away Christians or people who choose to find God elsewhere than through the Church that this point must be made clear. God uses every means available to come to man. He is not restricted to or limited by man or nature in his expression, or communication.

McMahon and Campbell maintain that for Christian maturity it is imperative to relate dynamically to the Trinity. Their approach to the Trinity is somewhat taken for granted by themselves. As the

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

whole of community agape is based on Trinitarian life, there is a greater need for explanation of the role played by the Trinity in everyday life and particularly that of the Spirit moving in and throughout the world since Vatican II. What needs to be answered for today's people of God is how to respond to this awakening and enlivening Spirit.

How do people relate authentically to others? McMahon and Campbell are extremely concerned that people experience a genuine Christian community love. This is authentic existence. Although they explain to some length the attitudes and atmosphere that will be conducive to such a community; open listening, unconditional acceptance, wonder; self-identity, personal value and the capacity for entering into the deeper levels of interpersonal love; they are not as explicit in their suggestions in how to live this relatedness in daily life. This is a very concrete problem when dealing with large communities and such a variety of people who are forever moving and re-adjusting and integrating and evaluating. This is due partially to the world-mindedness that has developed in our modern communication and transportation systems. The need of man to live an interpersonal dynamic love life with God and man is even more prevalent in those who have lost their beliefs in the structured church and seek elsewhere for a meaningful life and one that is relevant to man as he is becoming.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

McMahon and Campbell point out that it is in the very encounters with our fellow man that one relates to Christ.

The question that comes to the fore here is whether this knowing and meeting of Christ in personal encounter is adequate or really meaningful in terms of in-depth communication with God. What is needed is an equal stress on the presence of God in prayer and silence. In developing the whole person there is a need for authentic existential experiencing of God in any and every way that is meaningful to the individual. There is a need for privacy, for silence, for retreat and reflection. To integrate all of the constantly developing modes of existence that an individual lives in relation to all the various ways in which God is present to man requires a lifetime, a great deal more time than people allot or use for maintaining a balanced existence. McMahon and Campbell would certainly be answering a need if they chose to develop the aspects of prayer, silence, retreat and reflection for they would be of great assistance to those who are either lacking entirely in spiritual formation or those who are at a loss for a relevant and meaningful evaluation as well as proposed method to become persons in the Whole Christ.

The uniqueness of man poses another problem in communicating with God in the most interpersonal encounter possible. The fact that man is unique, that there is only one of him in all creation gives great personal value to the individual. Since this uniqueness is dependant to a large extent on the individual differences that make John, John and Paul, Paul, is it not possible also that each individual's

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

approach to God is unique in a similar sense. The Johnness or the Paulness identify this person from that person. This could also take into consideration the expression aspect of individuals. Whereas John might approach God through his expression in art, Paul might approach in his unique expression of music. It is this creative aspect especially that one can see the uniqueness of personal approach. McMahon and Campbell could develop this aspect of individual differences to take in the expression feature as well as the body-presence and personal presence of one individual to another.

McMahon and Campbell speak both of a unique personality and a "corporate personality"¹⁴⁸ that each individual has. This poses a problem in relatedness. Christ's uniqueness is a total uniqueness in that he has all the qualities, the multi-valent values. The problem is mainly that in becoming extensions of Christ, man at times is tempted to carry the imitating of Christ too far. Man is not so much an imitator of Christ as an other Christ. One does not seek to become Christ in the sense that one loses his personality in Christ's corporate personality, or takes on Christ's personality. Rather man becomes himself in much the same way Christ is Himself. He is Himself in full stature whereas man has yet to achieve this state. There is

¹⁴⁸. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 18.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

also the aspect of self-expression to consider. A person acts and speaks in a certain way because it is the best way of expressing himself, not because it was Christ's way of expressing Himself best, or someone else's way of self-expression. It must be one's own authentic unique body-person expression. This means taking into account the modern means of communication. Are Christians making the best use of our media today? What has been done and what can be done to better the communication of the Christian message? These questions are very pertinent for McMahon and Campbell. In their third book they tackle this problem by including corresponding pictures to complete and bring out a more body-person response from their readers.

Creativity is another important aspect that could be developed further by McMahon and Campbell. They have only scratched the surface of man's unique total expression and extension of Christ in the world. This co-creative role demands another source outside of man, God. The question that comes to mind here, is how does one increase one's awareness and tap this source of creativity to live a fuller life, as one is evolving. The newest discoveries in anthropology, psychology and scriptural studies require that man be constantly re-evaluating and re-integrating himself. This would point to a continual of study and and spiritual direction which have for too long been the right of the few. What part does the Church play in keeping

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

the individual informed and forming the individual spiritually so that he can live an authentic existence and maintain a well balanced life? There would seem to be a very great need for men who have experienced a genuine Christian community. Perhaps McMahon and Campbell could show this community spirit by studying the family's role in spiritual formation. A related study would also be to study the existing communities of orders and determine how far they have maintained or strayed from authentic community existence.

McMahon and Campbell have pointed out their ideal person as the "resurrected person."¹⁴⁹ The problem in becoming a resurrected person is the concentration on efficiency in modern living. Being a whole person should take this aspect in but not let it monopolize formation of individuals. Unfortunately also, success plays too great a part in evaluating man's personal value today. Much of the interpersonal dimension is lost due to this stress on production which often leaves the individual thinking and feeling that he is what he has and what he produces, rather than realizing that it is the being and becoming and doing processes which make life meaningful and are part of the whole person as well. What are the values that should be cultivated and give the individual personal worth? McMahon and Campbell have treated with this difficulty but not to the extent that it needs to be undertaken.

¹⁴⁹. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 93.

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

In their theory of Christian maturity, McMahon and Campbell considered that a maturing person was one who had developed the ability to create relationships which facilitate the becoming of other persons. This means leading others to authentic existence, helping them to become themselves and become other-centered. It implies that an individual is mature to the extent that he has experienced a Christian community of love-relatedness. It further implies that he should be able to convey this experience to others, in living and realizing this vocation in life. This aspect of helping the other to discover his self-concept, self-identity and relatedness to others, all necessary for authentic relationship, comes about through open listening and unconditional acceptance of the other. What needs further exploration is how to maintain these relationships after having set them up, or brought them into being. By this perseverance feature the individual would realize that it takes a whole life to mature. It takes courage and fortitude to struggle continuously with self-centeredness. It takes piety and an ability to know how to use one's knowledge to forge ahead. These virtues are very relevant to maintain relationships with God and others. It is here that McMahon and Campbell can extend their concept of Christ as present in the developing of these characteristic Christian features.

Other questions that would expand McMahon and Campbell's influence and would be very pertinent to their work can be briefly submitted. In the field of education, what would McMahon and Campbell

MCMAHON AND CAMPBELL'S CONCEPTION OF REALITY

recommend for Christian formation as basic subject matter? What age level should receive formal instruction in religion? Should Christian formation be given in or out of school? Should Christian formation be the responsibility of parents at home or the parish? Should we have central schools of Christian formation for the training of all walks of life?

Another area of equal importance to man today, would be the problem situations that confront Christians. How should the individual play his or her part in solving the problem of poverty? What can the individual family or group do to better inter-racial relations? Should the Christian consider it a responsibility on his part to give a few years of his life to help the underdeveloped countries?

Of special interest to McMahon and Campbell would be the area of the spirituality of the world. How does man as co-creator spiritualize the world? How does man cultivate reverence and respect for the world? In the religious field, what spiritual values effect change? How is this brought about? In relation to man as a person, what humane experiences serve as basic steps in religious experiences?

These are only a few of the basic questions that point to further possibilities for research. In the fourth chapter, we will consider some of these in greater depth when we undertake a critical and comparative analysis of McMahon, Campbell and Fromm.

CHAPTER IV

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

This fourth chapter will be primarily concerned with the comparison and criticism of the theories of Fromm, McMahon and Campbell. This will be accomplished in the order maintained throughout the thesis. A comparison and criticism will first be made of the theory of personality as presented by Fromm in relation to McMahon and Campbell's understanding of personality.

This will be brought about by first treating with their respective approaches to personality and followed by subsequent sections which will be devoted to examining and considering the main personality concepts of the self and the person. This will be immediately followed by a section on related concepts of Christ as the revolutionary and resurrected person, the humane experiences, and humanity and spirituality.

McMahon and Campbell's theory of Christian maturity will then be investigated and viewed in relation to Fromm's criterion for maturity and personality development. This will be accomplished by first considering their respective approaches to maturity, and then treating with the criterion of maturity as established by Fromm, McMahon and Campbell under the headings of: man and relatedness, man and identity, man and community, man and the world and man and God. The

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

last section man and God will be subdivided to include sections on God and the Old Testament, the image of God, the Trinity, the Gospel and the Bible.

A final section will treat with the existential situation as viewed by Fromm, McMahon and Campbell under the headings of concept of man, naturalism and the mature person.

PERSONALITY

Approach to Personality

Fromm is basically a social psychologist in his approach to human personality. He seeks to understand man in terms of relation to the world, people, nature and himself. His method is ideographic or historical, which enables him to deal with qualities rather than quantities, with entities and a sequence of events rather than laws and classes. McMahon and Campbell are adherents of the humanistic school of psychology. Their approach is developmental, evolutionary and dynamic rather than normative. Their stress is on interpersonal relationship within the process of becoming. Their concern for synthesis is evident in that their psychology is cognitive rather than psychoanalytic, and open to the philosophical, sociological and theological fields they are interested in. In using the characterologic method Fromm benefits by drawing his information from a wide range of sources, which include philosophy, history and sociology. This approach stresses understanding but does not concern itself with

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

interpretation. It stresses also solidarity and unity but neglects the scientific approach which would enable him to abstract the laws which rule phenomena he seeks to comprehend, and classifies them for greater clarity and utilitarian purposes. McMahon and Campbell's approach to psychology and personality make it extremely difficult to distinguish between the structure and dynamics that are characteristic for comparative studies. They seek both to understand and interpret but stress the latter, for they are largely interested in the living of a relevant life in today's world.

Whereas Fromm sees psychology must be based on an anthropological concept of human existence, McMahon and Campbell see psychology must be based on a Christ-centered concept of living. For Fromm man is the centre and purpose of existence. "He is the measure of all things".¹ In fact there is no meaning to life for Fromm except the meaning man gives his life by unfolding his powers and by living productively. For McMahon and Campbell, man cannot develop himself, "by the sole power of the self."² There is someone else working within man helping him. "Christ is found at the very heart of human development."³ McMahon and Campbell's concept of personality is based

1. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 23.

2. Ibid., p. 138.

3. Ibid., p. 129.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

on an anthropological concept of human existence also but this is because Christ is God-man. He is human and divine. One must ask if Fromm has explored the whole concept of divine nature. Whereas Fromm's humanism needs purifying, McMahon and Campbell's Christian humanism needs to be more human.

It is interesting to note that both Fromm and McMahon and Campbell are highly concerned about the process of development itself. This is brought out in Fromm when he speaks of the self being as strong as it is active and even more so when he points out "what matters is the activity as such, the process and not the result."⁴ The philosophy of life advocated by Fromm is that the individual lives out the process fully. Life has its meaning in "the act of living itself."⁵ McMahon and Campbell on the other hand are of the same opinion that the role of development is extremely important as it is in the evolution or growth process of man that one encounters Christ, but they also see man in relation to an ultimate end, God. They recognize however that we have too long been emphasizing the beginning and end of man but not the growth process itself. Man has considered God's presence as the creator and the completing agent but not actually as the one who takes part in the very growth toward human

4. Erich Fromm, Escape From Freedom, p. 288.

5. Ibid., p. 289.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

maturity and Christian fulfillment. This means also that the theology of the Spirit has been neglected to some extent in the actual living out of Christian faith.

THE SELF

Fromm sees the self as the organized ego, or integrated self. He trusts this conscious ego more than the real self of the unconscious yet this conscious is regarded as illusory, and considered more important. The organized self is called to a higher self by the conscious, which Fromm calls humanity. The problem is that Fromm says "conscience calls man back to himself". It is "the voice which recalls us to ourselves."⁶ There seems to be a vicious circle here. What self is he being called back to? It seems at the same time man is called to become what he potentially is, and to live harmoniously and productively. It is this confusion, being called back to ourselves, being called to a higher self, being called to realize ourselves, that puzzles our understanding. The higher self is the so called infinite man or humanity. If we are being called to this higher man going forward to the future, how can we at the same time be called back to the real self of the unconscious, which Fromm says includes "the whole of humanity."⁷ It seems man has a higher self, humanity, calling him back to humanity. Man is both the source and the end.

6. Idem, Man For Himself, p. 162.

7. Idem, Psychoanalysis and Religion, p. 94.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

Man recalls himself to himself. Fromm sees man as active with a "purposive concept",⁸ that enables him to act as an agent who understands and therefore can "take an active part in his own fate and strengthen those forces which strive for the good."⁹ These forces make up the psychic energy of the individual and strive for happiness and fulfillment, through productivity. "Once energy is canalized in a certain way, action takes place "true to character."¹⁰ There are various blends of energy then that produce certain results. Character is defined by Fromm as one of these categories of force blends, "as the form in which human energy is canalized in the process of assimilation and sociolization."¹¹ The problem here is when the various blends of energy or forces influence decision making, is it the forces that control man and have the greatest effective power, or is it man that helps these forces to realize themselves. This is not very clearly presented by Fromm and could certainly use further development.

McMahon and Campbell explain the real self as "a spiritual being incarnated in matter."¹² For them, man is called to realize himself as body-person but he cannot expect to accomplish this alone or completely until he dies, and encounters God in His infinity. While

8. Glen Stanley J., Erich Fromm: A Protestant Critique, Westminster Press, Philadelphia, 1966, p. 189.

9. Ibid., p. 189.

10. Erich Fromm, Man for Himself, p. 67.

11. Ibid., p. 67.

12. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 136.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

in his present life man can know and encounter Christ in a limited way in his creatures, in encountering others, in the very process of growth and evolution. He cannot achieve that perfection that he is called to by God or that happiness that he is meant for until he dies, in much the same way as a seed dies to become more, to become what it potentially was. Man is dependant on God, an outside source. Fromm sees man as being dependant on himself, "his own self being the source of his life."¹³ Fromm does not acknowledge any superior being or power. "There is no higher power than the unique individual self."¹⁴ Contrary to Fromm, McMahon and Campbell uphold man's dependence on God but at the same time unintentionally give the impression at times that God is dependant on man and creatures, because he chose to work through them. This is a very real and concrete problem for those who do not practice any religion or for those who search for God independantly, not satisfied with what organized churches offer or present of God's image. It would help considerably if McMahon and Campbell presented in more detail the events of Ascension, Pentecost and Resurrection which show how God was not subject to, but worked through nature and man.

THE PERSON

Fromm identifies humanity with the revolutionary character. This is a man who is a "sane, alive mentally healthy person."¹⁵ He is open to reality in that he goes beyond the boundaries set by society

13. Erich Fromm, The Revolutionary Character, p. 162.

14. Idem, Escape From Freedom, p. 291.

15. Idem, The Revolutionary Character, p. 171.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

for he can criticize society from the view-point of reason and humanity. He is not a person who participates in revolutions and he is not a rebel, or a fanatic. The most fundamental characteristic of the revolutionary character "is that he is independant - that he is free."¹⁶ He is one who relates in all realms of human experience, striving to use his powers and to realize his potential. He both perceives actuality as it is and as invigorated and endowed by man's powers. He loves productively, with care, responsibility, respect and knowledge. He is both a believer and a skeptic in that he relies upon that which exists potentially and yet conceives ideologies as suppressing unacceptable entities. The ideal person then for Fromm is the productive person such as Einstein, Schweitzer, Buddha, or Jesus Christ.¹⁷ These people were all great humanists, but Fromm does not admit the divine nature of Christ. In his opinion he was a man among men who loved his fellow man, but not God, as McMahon and Campbell maintain.

The ideal person for McMahon and Campbell is the resurrected person. This person is one who practices what he preaches. This is what Fromm asks of Christians, that they live what they teach. He is characterized by his love for others. Again, this is what Fromm asks, "By their fruits you will know them", is his criterion. At the same

16. Erich Fromm, The Revolutionary Character, p. 158.

17. Ibid., p. 168.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

time this person is interpersonal, gives himself to others, shares with others by caring for others, trusting others, listening to others and accepting others. This Christian concept of person further entails being authentic, accepting all of oneself, the good with the bad, the weaknesses and the strengths, while at the same time remaining open to the Whole Christ, to world and others. He is one who experiences the personal values of freedom, self-realization, fulfillment and interpersonal relatedness. He belongs to the corporate personality as a member striving for full stature that Christ the Head already possesses. He is one who seeks to combat the problems and evils of the world such as poverty, injustice, ignorance and sickness. He is much the same as the revolutionary character of Fromm with the main difference that he is divine as well as human. He is a spiritual being incarnated in matter, a body-person.

CHRIST - THE REVOLUTIONARY & RESURRECTED PERSON

The question here is primarily one of Fromm's incomplete view of Christ. Both Fromm, McMahon and Campbell are in accord as to the humanistic qualities of this resurrected character. The main difference in their beliefs is that Fromm does not acknowledge Christ as God. He rather sees that the early Christians thought of and believed Jesus to be the adopted man, "a man chosen by God and elevated by him as a "messiah", and later as "Son of God."¹⁸ He

18. Erich Fromm, The Dogma of Christ, and Other Essays on Religion, Psychology and Culture, p. 45.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

pictures the early Christianity as evolving their beliefs, as changing the contents of consciousness expressed in their theological conceptions as the consequences of a transition in the unconscious processes. When Fromm presents his understanding of Christ in the essay "The Dogma of Christ", he states in the foreward portion of the book that at the time of the work he was a "strict Freudian".¹⁹ Since then he has undergone considerable change in his psychoanalytic views. Today he continues he would stress rather "that the history of religion reflects the history of man's spiritual evolution."²⁰ He further states that he cannot restudy the complex historical material due to its vastness of scope and the new material that has been published since 1930. Although his presentation of Christ is not his present point of view nevertheless he has written many of his books in the twentieth century. Why did he not tackle this most important of the Christ-questions instead of concerning himself with the surrounding values, which are shut out from this mode of existence if Christ is considered only as a man?

Fromm considers this understanding that he attributes to early Christians; man is raised to a god; he is adopted by God, as "an old myth of the rebellion of the son," toward the father's authority. The people wanted to rule themselves and put a man at God's

19. Erich Fromm, The Dogma of Christ, and Other Essays on Religion, Psychology and Culture, p. vii.

20. Ibid., p. vii.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

side and made him a coregent with God the father. This man satisfied their fantasy wishes.

"This man who became a god, and with whom as humans they could identify, represented their Oedipus wishes; he was a symbol of their unconscious hostility to God the father, for if a man could become God, the latter was deprived of his privileged fatherly position of being unique and unreachable. The belief in the elevation of a man to god was thus the expression of an unconscious wish for the removal of the divine father." 21

The development of this doctrine found the early Christians, Fromm says holding the doctrine that Jesus was always a god, and then "the faithful identified with this son;"²² because he suffered like they were suffering. The focus of early Christianity then according to Fromm was "in the displacement of the father by identification with the suffering Jesus".²³ This early adoptionist theory of the Christians was "an expression of their revolutionary tendencies."²⁴

The Freudian influence on Fromm was very strong in his presentation of Christ, especially when he adopted Freud's social basis for the hostility prevalent in modern man, the Oedipus complex. Fromm at present rejects Freud's position of satisfying this or that instinctual need. He rather sees the relationship between man and society as dynamic not static. If one wishes to interpret Fromm

21. Idem, The Dogma of Christ, p. 48-49.

22. Ibid., p. 49.

23. Ibid., p. 49.

24. Ibid., p. 51.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

correctly, this presentation would need further purification. One would most probably interpret Christ as being the ideal humanist but if one had not experienced a Christian community of relatedness, one would probably still deny the existence of God as a higher power than man or Christ as God-man. On what grounds Fromm would deny Christ as God-man is still open for further research. He admits that he has changed his position but what is his position on Christ, and why he holds this viewpoint, would certainly be of immense interest to our world today, that is becoming more humanistically oriented. One must ask if Fromm has explored the whole concept of Christian community.

HUMANE EXPERIENCES

Fromm, McMahon and Campbell are intensely concerned with living fully the humane experiences which are part of the process of growth. Fromm calls these human potentialities the infinite versions of life. He is referring here to the experiences of spontaneity, self-awareness and freedom; the qualities of love, loyalty, faith and hope; and the affects of fortitude, interest, compassion, self-identity, tenderness, responsibility and integrity. These humane experiences are unconscious processes which need actualizing in various degrees, depending on the individual's developmental rate of growth and the environmental factors that make the whole unique person what he is at a certain point in history, and evolution. The whole of humanity,

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

which the individual aims at as a revolutionary character encompasses these humane experiences which go beyond the survival function of mankind.

These humane experiences are based "on the interaction between the new and the old brain,"²⁵ Fromm surmises. They result from "the interaction between the neocortex and the base of animal emotionality."²⁶ Fromm bases his stand on a similar conclusion arrived at by Ludwig von Bertalanfy, and the personal communications he had with Dr. Paul Hernandez Peon, of Mexico and Dr. Manfred Clynes, of Rockland State Hospital, New York. Fromm calls these experiences "human affects",²⁷ and although he admits that as of yet neurophysiology has not demonstrated that there are neurophysiological foundations for these experiences, this does not mean that these affects cannot be observed empirically. This approach certainly needs further research as every possibility must be considered thoroughly, in anthropological, neurophysiological and related sciences that reveal the integrated man.

Recognizing the importance of these discoveries Fromm explains carefully each of these humane experiences. Love requires basic elements of care, responsibility, respect and knowledge. The object of love is man and humanity. "Rational faith is the result of one's

25. Idem, The Revolution of Hope, p. 78.

26. Ibid., p. 78.

27. Ibid., p. 78.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

own inner activeness in thought or feeling."²⁸ Hope is "intense but not yet spent activeness."²⁹ Freedom for Fromm "is the spontaneous activity of the total, integrated personality."³⁰ Fortitude "is the capacity to resist the temptation to compromise hope and faith by transforming them - and destroying them - into empty optimism or into irrational faith."³¹ This entails a certain fearlessness that enables one to rest within himself and love life. Interest means for Fromm "to be in-between."³² It is an all pervading attitude and form of relatedness to the world that enables man to live fully and be active and in touch with all that is alive and growing. Compassion implies suffering with or feeling with another person. Fromm voices it this way, "one puts himself into the other person."³³ Empathy on the other hand means sharing and undergoing the same experience as the person one is relating to. It means ridding oneself the narrow concepts of any given society or race and acquiring a larger common sense that enables one to penetrate reality more deeply. Identity is, Fromm says, the experience "which permits man to say legitimately "I" as an organizing active center of the structure of all my actual or potential activities."³⁴ Tenderness "is an experience sui generis."³⁵

28. Idem, Revolution of Hope, p. 14.

29. Ibid., p. 12.

30. Idem, Escape From Freedom, p. 284.

31. Idem, The Revolution of Hope, p. 15.

32. Ibid., p. 84.

33. Ibid., p. 82.

34. Ibid., p. 86.

35. Ibid., p. 81.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

It is best expressed in the touch, look or tone of a person when relating to others. Responsibility "is the response to the needs, expressed or unexpressed of another human being."³⁶ Integrity means "a willingness not to violate one's identity."³⁷

McMahon and Campbell are aware of the importance of the human experience as a basis for growth in Christian community relatedness. They have however only touched the surface of the problem. It is especially because of their acknowledged dependence on growth as a human person through human experiences, and human knowledge as a prerequisite for growth as a person in the whole Christ, that this area of humane affects would logically be the bridge to dialogue between humanistic universalism and Christian humanism. Fromm has penetrated to a greater degree than McMahon and Campbell the experiences that are the basis for their presentation. It is by incorporating and integrating these humane affects that the link between Fromm's position and McMahon and Campbell's position, can be seen as a mutual ground for "inter-growth". Whereas Fromm can profit from Christian humanism in that area of in-between, which goes beyond the human to the divine, McMahon and Campbell can likewise benefit from universalistic humanism in that area of humane experiences which has been penetrated and permeated with considerable insight and greater inte-

36. Idem, The Art of Loving, p. 23.

37. Idem, The Revolution of Hope, p. 87.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

gration from the fields of anthropology and neurophysiology as well as psychology and sociology.

HUMANITY AND SPIRITUALITY

McMahon and Campbell point out repeatedly that we are embodied persons. They feel there is "a certain historical need for Christians to assimilate the articulation of a more truthful and accurate anthropology into their Christian language,"³⁸ which would provide a more fruitful and complete comprehension of man. The history of Christianity has left man with a feeling of uneasiness with the problem of bringing together "the truths of Trinity and Transcendence with those of the Incarnation and Christ's identification with our neighbour."³⁹ Various attempts have been made to integrate humanity and spirituality into the trend of Christian life in today's world.

The implicit and explicit degrading of human values, the emphasis on the "faculties" and "higher powers" of the soul in prayer, the characteristic bias toward leaving the material world in order to achieve a "purer" and "more perfect" communion with God and growth in union with God characterized by the "soul's communion" with him in the realm of the non-material...⁴⁰

are some of the notions that our Christian legacy has left us to deal with.

McMahon and Campbell have turned to New Testament revelation for guidance. Whereas both Fromm, McMahon and Campbell adhere to the second commandment that Jesus taught, "Love your neighbour as yourself,"⁴¹ Fromm has chosen to omit the first commandment, "Love the

38. McMahon and Campbell, The In-Between, p. 60.

39. Ibid., p. 130.

40. Ibid., p. 130.

41. Mathew XXII, (39-40).

Lord your God with all your heart, with all your soul, with all your mind and with all your strength."⁴² It is true the image of God presented by the Church has left much to be desired, and the Christian community as lived by the early apostles, in a spirit of agape has been somewhat lacking due to the various unbalanced stressing of certain presences of God in the world. There is also a lack of completeness of liturgy as well as over-intellectualization to the neglect of the experiential side of man. Yet, with the re-evaluation and transformation now taking place within the entire ecumenical movement, one would ask if Fromm could reconsider his stand on Christianity.

McMahon and Campbell see man as not completely human if he is not divine. They maintain that man can only become himself if he is dependant on God as the source of his completion and as a catalyst and guide in his process toward perfection. Whereas Fromm's conception of reality stops at humanity, seeing the value and worth in human life, without the divine, McMahon and Campbell see the divine aspect of reality as enriching humanity, opening up a whole order of truth and beauty that is destined to complete a person. Whereas Fromm accepts that all things are man's, McMahon and Campbell maintain that man is called to be Christ's as Christ in turn belongs to God, the Father. Fromm could clarify his position by investigating further the relation

42 Mathew 22, 37-38.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

of the human to the divine, purify his humanism and McMahon and Campbell could more be human in their approach if they explored those humane aspects presented by Fromm.

Whereas Fromm speaks of the need to relate to others and brotherliness, he does not explain the how of this relatedness, to any great length, and at times evades the question of personalism. McMahon and Campbell have presented a picture of this aspect of growth but one asks if the balance is maintained between the human and the divine. It is in being other-centered, Christ-centered that the individual grows as a person, and hence can enter into deeper levels of interpersonal growth having actualized his capacity for self-extension. It is a becoming process and is never ending, a work of a lifetime. The "open-listening" advocated by McMahon and Campbell entails listening with our whole being to the uniqueness of the other in his whole person. The "unconditional acceptance" entails a personal and continual concern for the past, present and growing values of the individual, accepting him as he is, as he is becoming in both the human and divine dimensions of growth. It is through faith in Christ and our fellow man, that we can then endure the insecurity, the risk and ambiguity of living and adapt when necessary to the evolving and maturing world and Church, transforming all into greater completeness and wholeness. One would ask if Fromm could explore in more depth the concept of personalism, and whether McMahon and Campbell could make their personalism more human.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

MATURITY

APPROACH TO MATURITY

Fromm, McMahon and Campbell are in accord that human maturity is found in the growing capacity of man to transcend personal isolation. Whereas Fromm sees this is an activity accomplished by man, McMahon and Campbell see the activity as being accomplished "in the Spirit."⁴³ Both Fromm, McMahon and Campbell have a zest for living and loving fully. The main difference in their view of life is that Fromm sees the source of this dynamic activity being the forces or energy in man himself whereas McMahon and Campbell maintain that "life comes only in the freedom of response to the gift of the Spirit."⁴⁴ This Christ-centeredness is based on scripture; "He came that we might have life and have it abundantly. "(Jn 10:10. RSV) Fromm views human life as a creative relationship of man to all of reality. McMahon and Campbell go one step further and see this creative relationship to all of reality in the Whole Christ. It is this Trinitarian life, this greater degree of aliveness that we are called to when we take on a vocation of becoming whole persons in Christ. Both Fromm, McMahon and Campbell see the maturing person as one who increases in personal freedom, identity, relatedness and self-actualization. The difference

⁴³. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 141.

⁴⁴. Ibid., p. 210.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

is the goal and means for achieving this goal. For Fromm the goal is humanity and the means is man alone. For McMahon and Campbell the goal is God as a supreme being and the means is Christ and living a Trinitarian life of love-relatedness, by being other-centered and Christ-centered. For Fromm life is following man's psychological potentialities for maturity and self-realization, for integration, human fulfillment and actualization. For McMahon and Campbell Christian life as lived by a maturing person is the very transformation of these capacities through, with and in Christ as a member of his corporate personality. The Christian person is called to share in his very development and growth toward maturity in the interpersonal life of God which is witnessed and lived in the Christian community. If McMahon and Campbell's thought is extended, Fromm's incomplete understanding of the Christian life is partly due to his lack of experiencing agape in a Christian community of love-relatedness. This could be attributed to the question also that arises as to whether authentic Christian communities do exist today.

MAN AND RELATEDNESS

Relatedness is for Fromm, McMahon and Campbell the means to overcome isolation and aloneness. It entails further for Fromm that one does not lose the integrity and individuality that enables one to relate productively to our fellow man. It encompasses McMahon and Campbell say, more than just the sensory awareness, intellectually

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

consciousness or predominant consciousness that Fromm advocates. It includes also "a reflective-body-person-awareness of myself as related to this person as subject."⁴⁵ This comprises also the self-gift of Christ to man, which means deepening the I-Thou encounter, developing it to a "we-ness."⁴⁶ There is a transforming from the self-centeredness to other-centeredness and Christ-centeredness. Whereas Fromm sees productive love, "the union with somebody, or something outside oneself under the condition of retaining the separatedness and integrity of one's own self,"⁴⁷ as the means to achieve relatedness; McMahon and Campbell use the word agape, "the early Christian community's experience of the divine self-gift of God's own life of total, selfless, personal love; a love that continues to be incarnated within the Christian community today through the Whole Christ in the Spirit,"⁴⁸ to explain their conceptualization of love-relatedness in the world, when man encounters man and when man encounters God. This love, Fromm claims because of its creativeness, results in the experiences of human solidarity, sane living and allows one to retain one's freedom and integrity. It entails being actively concerned about others, responding to the needs of others, having personal worth for the other and relating to the other from the core of one's being. McMahon and Campbell see

⁴⁵. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 70.

⁴⁶. Ibid., p. 77.

⁴⁷. Erich Fromm, The Sane Society, p. 37.

⁴⁸. Idem, Becoming a Person in the Whole Christ, p. 3.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

agape as resulting in the experience of acceptance which in turn affirms the uniqueness of the individual. The self is opened up to new avenues of discovery. All are approached as potential friends, accepted with their limitations and immaturity. It requires a "deep faith-involvement with the Whole Christ."⁴⁹ This person who experiences and lives a life of agape, in which he is the self-gift, develops a spontaneous love of reality, life and human existence. Love then is a keystone in the maturing process of a person; in Fromm's understanding it is necessary for human solidarity, freedom and integrity; in McMahon and Campbell's understanding it affirms the uniqueness of the individual, and strengthens the encounters of man with man and God, as well as making the individual more aware of life, in all its multi-dimensions.

MAN AND IDENTITY

The next criterion that Fromm, McMahon and Campbell emphasize is the need for self-identity. It is this identity that enables the individual to be himself and affirm his uniqueness, as well as overcome conformity. Fromm explains the experience of identity as being the experience which enables the individual to say "I", as a personal

⁴⁹. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 262.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

center of activity within the self. McMahon and Campbell also see identity as within the individual, as a personal center of activity, but united with the personal center of Christ. The confusion that results from Fromm's deduction is that man is not only the subject of his actions but in a sense the object or goal as well. He aims at cultivating an awareness of himself as a separate self, the subject of his actions and yet in the growing self-strength and growing aloneness, what is the individual in his developed freedom and independence growing to. Is it merely a developing of one's potentialities, or going beyond to the All, or is it rather a returning to the unconscious processes which contain the infinite versions of life? Again there is a contradiction in terms in his explanation that the "I" grows only in the state of spontaneous activity. By "I", he means self, rather than ego, for ego is static and unmoved whereas self is active and relates to the world. The problem is that Fromm posits the prerequisites for maturity which means that his spontaneous activity is not spontaneous but rather organized activity within a certain frame of reference. McMahon and Campbell present the idea that only when the individual is authentic can he really be open to all of reality and become aware of his capacity to transcend himself as well as the limitations of space and time. In our modern times it is increasingly difficult to control the use of our time. This aspect is especially important

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

in relation to creativity. When an individual is creating he must especially be free of the time-mentality that structures our society. He must be free to act when he is at his creative peak and free to maintain his peak period as long as it remains. The traditional bell ringing and whistle blowing that marks the working time has to a large extent made man slaves of time. It is the creative person who will transcend this barrier. This authenticity entails accepting the self with both the strengths and weaknesses; it implies a certain self knowledge; it further includes openness to all of reality and the capacity to be conscious of this transcendentality. It also implies an honest open listening and acceptance of the forces at work within the individual. McMahon and Campbell are somewhat vague about these forces working within the individual. Perhaps they could present a more extensive study of this area, which necessitates having undergone the experience of being loved by another. There is one aspect that they do bring out clearly in regard to these forces however, namely that our consciousness "penetrates and includes body, affectivity, feelings and emotions."⁵⁰ They have recognized that we have left sensation by the wayside and concentrated more on the intellectual developmental aspects of our whole consciousness. They

50. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 137.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

acknowledge that it was St. Thomas who first made this point very clearly and we would do well also to realize that our spiritual activity is dependant on a constant contact with our sensation life. The difficulty that is presented here is the lack in our modern world of reflecting upon our sensation. They do not point out the reasons for this state of non-reflection but perhaps this is due to an already extensive study area that they seek to examine. It would be interesting to pursue this line of thought. A few of the basic reasons for the void in our times, the vacuum of silence and retreat or meditation can be briefly summarized, for further investigation. There is first of all our pre-occupation with technology and science. We are spectators rather than participators. We concentrate too much on having rather than being. Man is surrounded by a pollution of noise that interferes with our listening to ourselves or others. He is overwhelmed by the time pressures that constantly call on him to produce, to live at top speed, to learn and guide his own evolution. In order to do this, he must have time to create, to recreate, to retreat and reflect. He must have time to integrate and assimilate. Most important he must have time to enjoy and appreciate the world, the people, God and himself. Is he to wait until he is worn out from overwork to relax? Does he have to be sick before he rests? Man has liesure time, but does he use it correctly, or does he come back

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

from his vacation more tired than when he left. All of these signs are evidence that man has a very basic need for silence, for time to recapture the wonder that was once his as a child, to recreate himself and his relation to God and the world and people so that he will live more fully and more openly as an integrated whole man in Christ. To bring this back into focus, there is not only a need for self-identity but also a need for maintaining and developing this self-identity, and consequently the how of this state of self-presence, other-presence and God-presence is of equal significance in promoting the well being and fulfillment of man in his encounter with his fellow man and God, in time.

MAN AND COMMUNITY

Fromm takes the stand that man searches for community life as he severs his natural ties. He calls this basic need of man "rootedness"⁵¹ or "brotherliness".⁵² The only alternative is incest. This step is very difficult to take for it demands leaving the security of the home, the warmth and protection of the family and a sense of relatedness. It means becoming independant, helpless to a certain extent, taking on responsibilities, standing on one's own two feet.

51. Erich Fromm, The Sane Society, p. 42.

52. Ibid., p. 42.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

It means being free yet secure. Fromm further acknowledges that these community experiences are extremely important to the development of the individual for love and maturity. McMahon and Campbell view this human community as the basis for a life of agape. It is through the humane experiences that take place at this level of togetherness that man comes to experience Christ. It is the bond of union formed between man and others that helps him to discover himself and his relationship to God and others. The authentic way of communicating is through the signs of interpersonal relationships, and is called sacramental, by McMahon and Campbell. "This not only implies a union but creates union."⁵³ It entails not only being present to a union but also accepting the union as such, in an act of commitment and consequently community happens. Whereas Fromm views this kind of maturing development as a humanizing of self and others in a natural faith, McMahon and Campbell, turning to revelation, see themselves as being directed toward a greater awareness which makes it possible for them to become a community of believers, when this process is transformed by the divine significance of Christ's presence so that their agape experience is not only implicit but explicit. Fromm views the traditional expression of worship of today's world as not being

53. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 150.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

authentic and including the whole self. This objection can be overcome however if the worship becomes more meaningful by renewal in the light of scriptural, anthropological, psychological and social finding. McMahon and Campbell, on the other hand agreeing with Fromm's presentation of the situation, see that many people have not experienced a community presence of God-with-us in a faith encounter. Fromm perhaps, has not himself experienced such a community of agape, of self-giving. If this is the situation McMahon and Campbell would hold because of their presentation that his understanding of a Christian community is incomplete as he only has cognitional knowledge and not the experiential knowledge that is a vital part of the whole person, and his development.

According to Fromm's idea of community, the people live and work together not so much to acquire but "work together".⁵⁴ Such a community would have a common endeavour and be actively related to the whole world as well as enjoy their work and have the capacity to educate themselves. The emphasis is on "discovering and creating human relationships"⁵⁵ with the aim of loving all of reality and cultivating solidarity and justice and brotherliness. The concentration is on man relating to man, developing man, becoming more human and living more human lives. McMahon and Campbell are aware of the technological

54. Erich Fromm, *The Sane Society*, p. 270.

55. Ibid., p. 270.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

world that Fromm hopes to humanize as well as the inhuman aspects of some of the work man undertakes today. They are in accord with stressing the person centered community, rather than the object centered community as Fromm advocates, yet they again want to go one step further, and establish their community as Christ-centered as well. The Christian community as they see it, is an extension of the Divine Community, the Trinity Community. It is an extension of the Christ-centered community of the twelve Apostles. They agree with Fromm that the human aspect of this community has been neglected to a certain degree in the over intellectualizing stress in spirituality but see the solution as being a balancing of the human and the divine in much the same way as Christ, who was human and divine, demonstrated by his life and death and resurrection. It means primarily being a self-giving community, which is a sign that agape is experienced within the person to person relatedness and extended to all so that they in being loved can also love in a body-person way, as a whole person, relating to self, others the world and God. The living out of this self-giving, temporally and spatially is unique in that each person is the only person who can relate a community presence of himself and Christ in the course of human history in his life, his death and his resurrection.

MAN AND THE WORLD

Fromm, McMahon and Campbell refer constantly to interaction with the world around man. Fromm speaks of humanizing the world,

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

bringing it to greater completion for the sake of man's development. He sees man as using the world to create and express himself. It is man's control of nature that distinguishes him, although he acts in accordance with natural laws. McMahon and Campbell see man as transforming the world, not only harnessing its forces, energies and riches for the betterment of man but also for the reconciliation of the world, the universe to God. They see all of creation as sacramental. It is this very sacramentality of the world which makes it possible for man to communicate his interiority and spirituality. Man has not only freedom from matter but "freedom for matter."⁵⁶ This means he has the capacity for openness to all of reality and the potential for unlimited human growth which distinguishes him from the other creatures of the universe. All things are held together in the world by Christ. He is at the very heart of evolution. He is the "personalizing activity,"⁵⁷ in the process of development that leads to greater aliveness and wholeness. The world is spiritual to the extent that man integrates and uses his freedom for matter, as a reflective creative being. God chose to reconcile all things, the whole universe to himself. "All things were made through Him..." (Jn I; 3 RSV) "Through Him God chose to reconcile the whole universe

56. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 132.

57. Idem, The In-Between, p. 168.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

to himself... to reconcile all things.." (Col. 1:16-20). Fromm does not consider the world apart from helping man to become himself and express himself. But even in this humanizing activity the question has to be confronted as to where the universe in all its magnificence and splendor came from. From what did it evolve? To what is it evolving? For Fromm the first question is a matter of a more developed science, a matter of time. The second question is to be determined by man alone as he directs evolution, Fromm maintains. McMahon and Campbell look to revelation, tradition and profess that God created the universe and all creatures and although man has an important part to play in evolution he does not act alone but rather as co-creator with Christ as his personal center. The spirituality of the world is not developed in McMahon and Campbell to any great length and would certainly be an interesting field to examine and investigate especially in the gospel of St. John and the Pauline Epistles. There has been much research carried out in this area lately but there still remains much to be clarified.

MAN AND GOD

Fromm, McMahon and Campbell acknowledge man's need for a frame of orientation and devotion. It is the object of devotion that gives meaning to man's existence. Fromm does not accept God as presented by Christianity. He sees this God as authoritarian, demanding

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

the surrender of man to a higher power that transcends him, asking submission and obedience to the point of inhumanity. God is everything and man nothing. "The more perfect God becomes, the more imperfect becomes man."⁵⁸ To Fromm transcendence means creativity and creativity means biological production. Man transcends himself by creating life "in perfect awareness."⁵⁹ Fromm is ambiguous in his treatment of transcendence. He wants a transcendence that is not transcendent. Where most existentialists admit man is God-directed Fromm seeks to secularize. Although Fromm sees man as transcending nature and animal nature, he still applies to these newly discovered goals of rootedness, self-identity and relatedness the "biological yardsticks",⁶⁰ that are characteristic of an unauthentic existence. Fromm, McMahon and Campbell man is not only man-directed or self-directed but also God-directed. Transcendence for them means going beyond man-centeredness to Christ-centeredness, becoming living extensions of a community presence of agape. They agree that there have been stresses in Christian spirituality that have over-accentuated the divine aspect to the submerging of the human aspect. One would

58. Erich Fromm, Psychoanalysis and Religion, p. 48.

59. Walber Percy, "The Coming Crisis in Psychiatry II," America, edit. by Thueston Davis, Vol. 96, 1957, p. 17.

60. Ibid., p. 418.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

ask if Fromm has grasped the modern concept of religion as practiced by most churches today. One would ask also if Fromm has seen "the impact of Judeo-Christian ideas of a loving God, a forgiving God and the influence of this God in curbing and modifying our aggressiveness."⁶¹ It is within this conception of God also that the individual who considers himself as a Christian must love his brother and his neighbour as himself. One asks why Fromm does not see the benevolent God, the God who created in Genesis and said that it was good, or the parable of the Prodigal Son, that speaks of a forgiving God. Fromm has however rendered a service in pointing out the failure of religion in the modern world by showing that the infantile religion of many is unhealthy and immature, and in some cases even inhuman.

Fromm has particular difficulty in seeing God, as presented above, in the world today. He sees God rather as the symbol of power and force, as presented chiefly by Luther and Calvin. This symbol, he will not accept and finds him in humanistic religion viewing God as the symbol of man's higher self. He calls this higher self, humanity, "for I love in that person not only the person but humanity itself, or, as a Christian or Jewish believer would say: God".⁶²

61. Blanton Smiley, "Conscience, God and the Unconscious" Saturday Review of Literature, vol. 34, 1951, (Feb. 10), p. 39, edit. by Norman Cousins.

62. Erich Fromm, The Revolution of Hope, p. 143.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

This highest value in humanism Fromm calls the X experience. McMahon and Campbell on the other hand see God as a reality. They agree that it is difficult for many to see God as real due to mediocre Christians or Christians who do not witness or practice their faith in everyday life, but rather live a split-level life and a split-time life. They make commitments that are not lived out. They are signs but not symbols of Christ's presence in the world. They make the initial commitment but they do not renew this commitment daily. Although intellectually they turn to God, in their humane experiences and processes of growth, they have a lack of the presence of God. The problem can be stated briefly in that they follow the traditional expression of worship at the expense of a whole person relatedness. They do not live out revelation but merely acknowledge it with their minds and consequently intellectualize what must be also experienced in a Christian community of agape. To overcome this static sort of spirituality requires shifting from "child-like belief in absolute perfection,"⁶³ which cannot be experienced by a whole person, to a more mature belief in the presence of God, "in the limited, finite dynamism which thrusts us on to personally assume responsibility for the mature direction of our lives."⁶⁴ The traditional way, of

63. McMahon and Campbell, The In-Between, p. 22.

64. Ibid., p. 22.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

practicing religion, loving God and our neighbour must be applied to today, by becoming involved in the social issues, the human issues of poverty, disease, injustice and hunger, as well as ignorance of man and God.

GOD IN THE OLD TESTAMENT

Fromm visualizes the evolution of man from the dependant to the independant state as the gradual evolution of God in the Old Testament. This evolvment began with Adam's disobedience, the first step in man's freedom. McMahon and Campbell see God preparing the way in the Old Testament by sustaining the human community of chosen people in preparation for a future revelation in the New Testament that "He is Himself a Divine community."⁶⁵ The early Christians believed man was raised to God and became the Son of God, according to Fromm's interpretation of history. Gradually the belief changed so that God was seen as becoming man, Jesus Christ. This was Fromm's Freudian interpretation of the situation. The initial aggression that Christians had against the father, against authority was transformed into aggression against the Son, the sufferers, the believers. McMahon and Campbell point out that "God is not psychologically discovered by us apart from developing matter and developing man."⁶⁶ This does not mean however that they agree with Fromm's interpretation

65. McMahon and Campbell, The In-Between, p. 106.

66. Ibid., p. 106.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

historically. There were people who did believe that man was raised to God but this does not mean that they were the representatives of the whole Christian believers, nor does it mean that their interpretation was accepted by the recognized Church. In fact the Church found it necessary to condemn the adoptionist theory, which taught that Christ was a mere man and was adopted by God in place of a son. This was called the "dynamic or adoptionist monarchianism"⁶⁷ theory, and was declared as heresy by both the Synod of Antioch in the year 268 and the Synod of Sirmium in the year 351. Fromm then has made sweeping statements identifying the whole Church with a body of believers who were repudiated for this very belief. Fromm has nevertheless made Christian readers more aware of the importance of discovering God psychologically present in human development.

IMAGE OF GOD

Fromm sees the present day image of God as idolatrous. He says that this new image results from "religion intolerance so characteristic of Western religions... and psychologically speaking, stems from lack of love..."⁶⁸ People have come to worship an image of God "in words".⁶⁹ McMahon and Campbell are of the opinion that some of the

67. Ott, Ludwig, The Fundamentals of Catholic Dogma, edit. by James C. Bastible, Mercier Press Ltd., Cork, Ireland, 6th edition, 1963, p. 50.

68. Erich Fromm, Psychoanalysis and Religion, p. 113.

69. Ibid., p. 113.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

images presented of God are misunderstood because of the misuse and lack of meaning given to certain words; such as God, love, Christ, body and soul terminology. They have attempted to solve this problem by using phenomenological language and coining their own words; God-with-us, agape, body-person and the Whole Christ. Although they have been criticized for their hyphenated words, when they are understood and one becomes familiar with them their merit certainly justifies their use. Of particular importance in this terminology is the emphasis on the process of living itself rather than the beginning or end of life. The words themselves tend to create communion of thought and action and have bridged the static terminology gap that existed between man and God to a great extent. It leaves room for creativity and the in-between meanings that are a part of our dialogue yet so difficult to grasp at times.

Fromm then contributes to the understanding of God in that he points out the false images presented of God. He sees the Christian God as authoritarian; he does not see the Judeo-Christian loving God; he does not see the forgiving God; he does not see the benevolent God; he does not see God in action. He contributes also in presenting his view that many people practice infantile religion which is immature and inhuman. He is particularly struck by the idolatry of God "in Word," and the irrelevancy of God in modern day living. His understanding of Christ is not entirely historically sound which points out a

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

need for greater authenticity in teaching about Christ and Church History. He sees God as a symbol of man's highest powers. These humane experiences are spontaneity, self-awareness, freedom, interest, integrity, compassion, love and hope. God is another word for humanity for Fromm. McMahon and Campbell accept the fact that there have been abuses and misuses of the images of God. They see God as a loving, forgiving, benevolent God who is at work in the world, God-with-us. They see that God must be present to man not only as a truth but as a reality. Man must attempt to become this truth in his living and loving, to become, "to be" the temporally and spatially limited incarnation of self-giving which is the extension of Jesus to another in the course of human history."⁷⁰ It implies that one must strive to see God as truly with man in Jesus Christ, in the Christian Community. "I'm naming God, instead of teaching the individual to name a person should we not be helping him to name a personalizing activity?"⁷¹ In this way the Christian message enables modern man "to realize the very human values most prized by his age could be contemplated and actively lived in faith as the expression of his union with God."⁷² In the light of McMahon and Campbell and other theologians recognizing the lack of authenticity in the ambiguous use of various images of God, as well as admitting the need for renewal in presenting the image of God

70. Erich Fromm, The In-Between, p. 161.

71. Ibid., p. 168.

72. Ibid., p. 170.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

and Christ, and the Trinity, in relation to a more human way of learning, worshiping and living.

THE TRINITY

McMahon and Campbell attempted to present the Trinity as the source of Community life but their approach is incomplete and somewhat superficial. It is incomplete in that we are told we must live with the Triune God but how this is to be done is somehow vague. What is important is that we base our spirituality on the "reality of the Incarnation and the "Continuing Incarnation, of the Whole Christ within the family of man."⁷³ This implies the developmental aspect of growth in relationship to one another in the whole Christ. It is superficial to the extent that they do not attempt to explain in concreteness or depth how the Trinitarian life of God is to be lived out in our own lives, but rather refer to the Hypostatic Union to which we must witness. We are created "in the image and likeness of God's Trinitarian life,"⁷⁴ McMahon and Campbell point out within the Trinity of Persons,

"the gift of Self to the other Persons is their union, whereas in man it is the love-relationship between human beings, acted out selflessly in faith within the Whole Christ through the Spirit, that effects the union both between the persons themselves and between the persons and God." 75

73. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 98.

74. Ibid., p. 95.

75. Ibid., p. 96.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MAMCHON AND CAMPBELL

What is it that makes the Persons Persons? What is it that they give when they give Themselves to each other? The confusion over the use of the word person needs considerable clarification. McMahon and Campbell intend to develop their treatment of the Trinity in greater detail and are not by any means satisfied with their limited presentation of persons relating to the three Persons. They in fact have only touched the very real problem of interpersonal communication with the Triune God. Their immediate concern was man's relating to the second Person of the Trinity. The question that comes up here is how does man become a person in relation to the Trinity, the Father, the Son and the Spirit. It must be conceded that this undertaking would be a major work in itself. Their starting point of human experience, of love-relatedness, would seem to be the key to developing the "Father-Son-Spirit" relatedness of God to man and man to God. Their stand on the Trinitarian life being the source of community life deserves further investigation and expansion. In our modern times it would also mean investigating the family as the basic community; evaluating the strength of community life in the modern conception of family life and determining what factors need changing or adapting as well as renewal. This could also lead to a re-evaluation of the various communities, secular and religious, to determine how they relate

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

to the humane values and divine values found in Trinitarian Life, and how they can best image and achieve the likeness of the Triune Persons' living and loving Community.

THE GOSPEL

Fromm's rejection of the objective reality of the Gospel leaves him open to much criticism. The New Testament does not leave much room to doubt that using the gospel for one's own ends is evidence of failure to listen and to learn and to revise these ends. Fromm views God and man in a Master-Slave relation. McMahon and Campbell would be the first to admit that too much stress has been placed on legalism in the teachings of the Church yet Fromm's severe judgment on the rich in the New Testament would seem to have more meaning of directed toward the self-righteous and hypocritical man. Fromm's theory of projection, God is a projected image of man's highest powers, eliminates God as a being or person. This rules out God making himself known in Biblical conception and anthropomorphism. This rules out the Biblical conceptions of God acting and particularizing himself. McMahon and Campbell would rather see man as exploring all possibilities and trying to relate to every mode of existence, of which Revelation is indicative. Fromm's theory of projection also sees man giving his self to God, so he becomes less. This theory of projection presupposes a background upon which a projection is made. This leaves open a way for the concept of otherness or transcendence of God which Fromm

opposes. It allows for the possibility of their being one God above many gods. (Idols). McMahon and Campbell would see genuine transcendence as the self-movement of God to man, which would nullify the projection theory which emphasizes self-movement and self-realization by self. Man is pulled by forces of love of God and forgiveness of God, according to Christian thinking and demands the acceptance of life and human existence in a positive way.

Fromm's basic issue is with the law in relation to the Gospel. He denies the God of legalism. Man is the source of the new society. The law of the Gospel "serves evil purposes"⁷⁶ in many instances. It produces sin and weakness. Whereas Fromm believes "in original goodness"⁷⁷. "St. Paul, McMahon and Campbell see sin as dormant in man. Whereas Fromm sees law in the gospel as awakening and activating as well as provoking sin, Paul, McMahon and Campbell believe in original sin and see law as good, a promise of life and as against sin. They see rather that it is man who negates himself, by misusing law. The key point is the Gospel and law is for man not against him.

THE BIBLE

This negativism in Fromm's interpretation of the Bible is largely due to his authoritarian conception of God and Christianity.

⁷⁶ Idem, Erich Fromm: A Protestant Critique, p. 202.

⁷⁷ Ibid., p. 202.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

Fromm picks out the focal points as the cross, crucifixion, self-denial, sacrifice religion of death, "what man is saved from,"⁷⁸ and emphasizes the moral, and sorrowful aspects of Christianity such as the death of Christ in the Mass. Here again Fromm is attacking a prevalent trend in the Church which has been counteracted and is being revised today since Vatican II. Extreme practices of self-denial during Lent have been re-directed toward more positively orientated self-gift such as more conscientious treatment of fellow man, peace corps, and general acts of kindness and love. McMahon and Campbell would stress the positive aspects of Christianity such as what man is and what man is becoming, what man is saved to, as well as the emphasis on the eschatological, the creative events of Easter and the Resurrection. In truth both aspects are present. The Bible is paradoxical not dialectic. Love entails both negative and positive aspects. The key point is God is for man, not against man. This is expressed in the goodness of creation of the Creator. This is expressed in the historical order, in our Saviour, God. This is expressed in freedom from bondage to death in freedom for and freedom to live more fully. God is for man in a way man cannot be for himself.

78. Ibid., p. 209.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

EXISTENTIAL SITUATION

The problem of maturity of fulfillment can be worded in many ways. Fromm calls his solution for living a full authentic mature existence, humanistic communitarianism or "human universalism."⁷⁹ McMahon and Campbell see themselves as Christian humanists. Fromm is concerned with human growth and McMahon and Campbell are concerned with going one step farther, becoming a person in the Whole Christ. Fromm is an adherent of Rousseauism; "man is born free and good, only to be enclosed and corrupted by an evil society."⁸⁰ He envisages man in his perfect state in a perfect rational society. This is too idealistic for McMahon and Campbell. They cannot see how such a state of love, rationality, and creativeness is really possible in the paradoxical world we live in. They agree man must try to live fully, become more human and become more divine, yet this entails seeing man in his full complexity which Fromm ignores. He tends toward Pelagianism by glorifying the human autonomy and holding man to be self-sufficient. He views man in his original rightness, instead of seeing the whole person, in his grandeur and misery, in his perfection-directedness and imperfect existentialism, as McMahon and Campbell present him.

79. Erich Fromm, The Sane Society, p. 59.

80. Herberg William, "Freud- Religion and Social Reality", Commentary, edited by Elliot Cohen, Vol. 23, 1957, p. 280.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

CONCEPT OF MAN

Fromm proposes a "system Man"⁸¹ in which man is the source of values. He sees that there is no meaning to life except that given by the unfolding of man's powers, by living productively. "Man is the centre and purpose of his life."⁸⁵ McMahon and Campbell propose a new description of man, the "Maturing-Body-Person"⁸³ in which Christ is the source of values. They see that although the unfolding of man's powers does give a meaning to life, there are still deeper levels of interpersonal life and divine life that man alone does not give the meaning of. This transcending of man from, self-centeredness to other-centeredness and Christ - centeredness is "an activity found in the Spirit."⁸⁴ They see the purpose of life as being man developing himself with the help of God and his neighbour and the world, to become persons in the Whole Christ. In Fromm's system Man, "man must be integrated into the whole social system; as a planner he must be conscious of the role he plays in the whole system; as a builder and analyzer he sees himself as the object of the system he analyzes. In McMahon and Campbell's Maturing-Body-Person, there are two characteristics stressed, "the unity of man as a psycho-physical being and the developmental (maturing) aspect of human existence."⁸⁵ For Fromm there are several requirements for man's well-being; to be

81. Erich Fromm, The Revolution of Hope, p. 99.

82. Idem, Escape From Freedom, p. 291.

83. Idem, The In-Between, p. 182.

84. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 87.

85. Idem, The In-Between, p. 58.

active; humanistic management; and a new form of psychospiritual orientation. To be active means for Fromm a productive exercise of all faculties, in social affairs, in enterprise and in personal affairs. Humanistic management points out that the subjects of decision making have a right to challenge the decision makers. The psychospiritual orientation he speaks of entails transcending greed, selfishness isolation and loneliness. It means experiencing identity and integrity and solidarity. It further comprises a loyalty to life and to humanity; developing according to the laws of nature; creating, objectivity and reasons. Most of all it means to be productive and active, to be revolutionary character and become identified with humanity. For McMahon and Campbell there are likewise several requirements for man's well being and development. They see that man's way of knowing and communicating is "a body-person way of knowledge and communion."⁸⁶ It is not spiritual as separated from human or material, but rather an integrated body-person way of knowing. They wish to stress here the inter-dependant, inter-acting and inter-related unity of the whole person. They acknowledge here the need for activity as Fromm did, as well as the historical need for a more accurate and truthful anthropological assimilation within the Christian expression.

86 Idem, The In-Between, p. 58.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

Fromm's concern with this aspect led him to investigate the relation between the trans-survival needs and the new and old brain. Perhaps this area could be further explored by McMahon and Campbell. McMahon and Campbell see man as called to a becoming process, a maturing within the individual's own unique history. Fromm has likewise expressed his concern for the process orientation of man, in the developing of his powers. McMahon and Campbell claim that they aim further and deeper into the self-extension of man from a Christ-centered community. They aim at continual renewal of integrated self-expression, "that quality in man whereby he continues to grow in his capacity to never be totally encapsulated or defined by the limitations of the moment."⁸⁷ Man is aware of himself as a body-person with a potentiality for openness. Most important for McMahon and Campbell is that the effective motivating power for mature growing, is to be found "within the "experiential knowledge" of the change itself, or the transformation taking place within the ordinary setting of life, and not outside it."⁸⁸ In view of these insights of McMahon and Campbell, Fromm might have to reconsider his position of human universalism which does not consider man as complex but rather as incomplete, and not relating to all of reality.

87. Idem, The In-Between, p. 73.

88. Ibid., p. 91.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, McMAHON AND CAMPBELL

NATURALISM

According to naturalism, "the essential conflict is that between man and society."⁸⁹ The characteristics that are basic to naturalism are a deep humanitarianism and a moral protest against injustice and oppression. The naturalism theory maintains that once society insures the natural needs of man there will be harmony established between human nature and human culture. Evidence has showed however that welfare in terms of physical terms does not achieve this happy society. Fromm, by revising the naturalist position, stating that the natural needs are trans-survival needs, of relatedness, rootedness, transcendence and orientation and devotion still defines the problem of good and evil in terms of the satisfaction versus the frustration needs. Fromm promises that society can become perfect because human nature already is perfect. He says what is needed is that society should not hinder natural perfection. Whether Fromm admits it, or not, McMahon and Campbell in their Christian Humanist position see that there is a tension between a reality of evil and the reality of goodness and the perfect agent of redemption must therefore be beyond nature as nature itself is in need of redemption. McMahon and Campbell's believe in original sin, and see sin as dormant in man, whereas Fromm's understanding is that of original goodness

89. Kesketi Paul, "The All Powerful 'I'", Commentary, edit by Elliot Cohen, Vol. 21, No. 2, 1956, p. 176.

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

with the law and society awakening and provoking sin. Fromm sees law negating man whereas McMahon and Campbell see man as negating himself. Fromm maintains that there still is a natural perfection. McMahon and Campbell maintain that Christ came to redeem the whole of creation, which includes man and the world and the universe.

MATURE PERSON

Fromm's humanistic universalism finds man as independant and free, an end in himself. McMahon and Campbell's Christian Humanism sees man as dependant on God but free to extend himself in self-realization and fulfillment with God as his end. What is important for Fromm is what nature reveals, not what McMahon and Campbell would propose; divine law or revelation's communication as well as natural law's teachings. Fromm's position advocates that man seek the highest self, which is found in humane experiences of love, hope, integrity, compassion, interest, spontaneity, independance and freedom; in humanity itself which he refers to as the "All". This person who acquires all of humanity has acquired the X experience, the highest of the humane experiences, God, who is the symbol of man's highest self. He becomes a revolutionary character. He is the mature person for he is:

"related to the world lovingly and to reality objectively, who experiences himself as a unique individual, entity, and at the same time feels that he is not subject to irrational authority and accepts willingly the voice of authority of conscience and reason. 90

A COMPARISON AND CRITICISM OF THE THEORIES OF FROMM, MCMAHON AND CAMPBELL

McMahon and Campbell see the Christian mature person as one who is:

"selfless and integrated socially precisely because of his conscious awareness in faith of the Trinitarian presence - Three Divine Persons in his interpersonal life." 91

He is the resurrected character for McMahon and Campbell. He practices what he preachers; witnesses the presence of Christ; is characterized by his love for others. He is open to all of reality. He cultivates the experiences of freedom, self-realization, relatedness, hope, loyalty, open listening, unconditional acceptance, wonder, silence and wholeness. These humane experiences are transformed by his Christ-centeredness and other-centeredness into greater aliveness and fullness. The greatest model of humanistic universalism and Christian humanism is for Fromm, McMahon and Campbell, Jesus Christ. Whereas Fromm sees him as the greatest man that ever lived; McMahon and Campbell see him as human and divine, as the God-man, the second person of the Trinity, the Son of God.

91. McMahon and Campbell, Becoming a Person in the Whole Christ, p. 11.

CONCLUSION

This research has been an attempt to treat and clarify the problem of the relation between human growth and growth in Christ. The problem was seen in the light of wholeness, personality formation and maturity, and involved relating to all of reality in the multi-dimensions. It meant bridging the gap between intellectual and experiential knowledge, in psychology and theology, so man could be a whole person once again. This study attempted to show how Fromm's theory of personality and McMahon and Campbell's theory of Christian maturity converged and supported each other and diverged and separated each other.

In order that the gradual development of the study be understood, clarifications of the sources of the positions of Fromm, McMahon and Campbell were made, by presenting their psychological, philosophical and theological origins. The second chapter dealt with Fromm's theory of reality and his criteria for maturity which resulted in universalistic humanism. A following chapter was devoted to an examination of McMahon and Campbell's conception of personality and their theory of Christian maturity. The fourth chapter pointed out certain comparisons and criticisms of the key concepts of Fromm, McMahon and Campbell.

This chapter is meant to summarize the previous four chapters, bringing out the main points by itemizing them, so that their causal

relations may be clarified and viewed in the light of the whole work and in relation also to the central converging point which is the area of humane experiences, and the central diverging point which is in the area of Christian commitment.

ORIGINS

In the first chapter, Fromm, McMahon and Campbell are situated historically, psychologically, philosophically and religiously. Initially Fromm would classify himself as Freudian but at present he would be referred to as a social psychologist, in relation to his theory of psychology. Influenced by Marx, Feurbach and Spinoza Fromm has always been a great humanist. He classifies himself in regard to religion and God as a non-theist. McMahon and Campbell were greatly influenced by the third force in psychology and consider themselves as belonging to the humanistic psychology or self-psychology school. They were influenced by such men as Allport, Rogers, Maslow and Moustakos. In the field of philosophy, McMahon and Campbell were influenced by Kierkegaard, Heidegger, and Marcel, which formed them into Christian existentialists. In the field of scripture and theology they were strong advocates of Schillebeeckx, Rahner, Aquinas and Teilhard. They consider themselves as Christian humanists.

FROMM'S CONCEPTION OF PERSONALITY AND MATURITY

In the second chapter, Fromm's conception of reality was treated under the headings of his theory of personality and his

criterion for maturity as well as his goal of universalistic humanism.

APPROACH TO PERSONALITY

- Fromm's approach to personality is the understanding of man's relation to the world, to others, to nature and to himself.
- Fromm uses the characterological method of approach in his study.
- He aims at understanding and strives for unity and solidarity.
- Psychology is for Fromm an attempt to understand forces underlying man's behaviour, the evolution of man's character, and the circumstances determining this evolution.
- The key problem of psychology is the specific kind of relatedness of the individual towards the world.
- Fromm views personality as the totality of inherited and acquired psychic qualities which are characteristic of the individual and which makes the individual unique.
- Individual personality is determined by the peculiarities of human existence common to all men.
- Psychology must be based on an anthropological-philosophical concept of human existence.

CHARACTER AND TEMPERAMENT

- Temperament is the mode of reaction which is constitutional and not changeable.
- Character permits the individual to act consistently and reasonably and is the basis for his adjustment to society.

- Character is essentially formed by a person's experiences and is changeable.

PRODUCTIVENESS

- Productive orientation is characterized by a mode of relatedness in all realms of human experience.
- Productiveness is man's ability to use his powers and to realize the potentialities inherent in him.
- Productive love requires the basic elements of care, responsibility, respect and knowledge.

CONSCIOUS AND UNCONSCIOUS

- Conscience is the voice which recalls us to ourselves.
- Humanistic conscience is the reaction of our total personality to its proper functioning or dysfunctioning.
- There is no meaning to life except the meaning man gives his life by the unfolding of his powers, by living productively.
- The unconscious is that part of ourself which is excluded from the organized ego which we identify with ourself.
- By permeation and integration the unconscious is kept in contact with the conscious.
- The Unconscious contains both the lowest and the highest infinite versions of life, including the highest self or humanity.

HUMANE EXPERIENCES

- God is the X experience, the highest value in humanism, a symbol of man's highest self.

- The revolutionary character is identified with humanity.
- The primary humane experiences for Fromm are love, freedom, self-awareness, independence, interest, compassion, integrity and hope.
- Positive freedom consists in the spontaneous activity of the total, integrated personality.

RELATED CONCEPTS

- The self is the organized and integrated whole of the personality.
- Man is the centre and purpose of his life.
- There is no higher power than the unique individual self.
- There is only one meaning of life, the act of living itself.

MATURITY

- Fromm's criterion for maturity can be summarized according to the following outline:

PRIMARY CONCEPTS

- General maturity is the realization of man's powers of reason, love and productive work.
- Religion is one of the attempts men have used to solve the riddle of mature existence.
- God is a symbol of man's own powers.
- Love is union with somebody, or something outside oneself under the condition of retaining the separatedness and integrity of one's own self.

RELATEDNESS

- Relatedness seeks to overcome isolation and aloneness and maintain individuality and integrity as well as enable us to relate productively.

TRANSCENDENCE

- Transcendence is man's ability to create and love productively, work productively and relate productively. It is the act of leaving the prison of one's ego and achieving the freedom of openness and relatedness to the world, making oneself poor in order to be rich.
- Man transcends his creature state through hope, love, faith, creativity, independence, and spontaneity.

ROOTEDNESS

- Man has a need for rootedness or brotherliness.
- Community means living together, working together, discovering, creating and relating together.

IDENTITY

- Self-identity is developing a concept of self and to be able to say "I am I".
- Self-identity and individuality enables one to overcome conformity and to be oneself.
- The process of individuation includes the growth of self-strength and a growing aloneness as well as integration, mastery of nature and unity with all.

A FRAME OF ORIENTATION AND DEVOTION

- Man has a need for a frame of orientation and devotion.
- The more perfect God becomes, the more imperfect becomes man.
- The basic principle common to all humanistic religions is to love your neighbour as yourself.
- Religious experiences which should be developed are, wondering, awareness of life, awareness of one's own existence, relatedness to the world.
- Fromm describes the Christ event as an evolutionary process of man who was aggressive against the father; Jesus is seen as man raised to God, then man turned to self-annihilation; Jesus is seen as God become man.
- In the world today we have idolatry for God is an image "in Words".

UNIVERSALISTIC HUMANISM

Fromm's goal of universalistic humanism can be summarized as follows:

- Man is the centre and purpose of his life.
- Man's concern is to be himself and the condition for attaining this goal is that man be for himself.
- The aim of man's life is the unfolding of man's powers according to the law of nature.
- Man must be independant and free, an end in himself and not the means for any other person's purposes.

- Man is basically good and evil is the result of social factors.
- Moral ideas issue from man himself.
- Good is the equivalent of the natural.
- To know what man is, is to know what he ought to be.
- Man must make his own decisions, determine what is good or evil.
- The increasing size of the brain suggests a corresponding increase in awareness, imagination and all the faculties of speech and symbol-making.
- Humane experiences according to Fromm's educated speculation could be based on the interaction between the new and the old brain.

THE SYSTEM MAN

- The System Man is that system in which man can grow and produce the maximum of vitality and intrinsic harmony, that is subjectively of well-being.
- Man must be integrated into the whole system, be conscious of the role he plays in the whole system, and see himself as the object of the system he analyzes.
- The main requirements of well-being are to be active, humanistic management, and new forms of psychospiritual orientation, such as solidarity, loyalty to life and to humanity.

The questions that arise from studying Fromm's theory of personality and his criterion of maturity and position of humanistic universalism can be briefly outlined to show how they converge in the area of humane experiences and diverge in the area of Christian commitment.

AUTHORITARIANISM

Because of Fromm's strong stand against authoritarianism in religion there is a need:

- for reform and re-evaluation of the explicit expression of community worship in Christianity today.
- for a re-evaluation and guided evolving of the existing structures into a more relevant, more human, community-centered living church.

PERSONALITY

Fromm's conception of personality needs development because of its lack of coherence and ambiguity:

- in regard to his concept of self.
- in regard to his over-emphasis on productiveness.
- in regard to his value structures. (functionalism)
- in regard to his concept of person.

MATURITY

Because of Fromm's view that God is an idol today "in words", there is a need:

- for multi-relevant and multi-communicable symbols.
- for a living dynamic commitment to one's vocation.
- for re-defining and renewal of God's image and man's image.

Because of Fromm's conception of rootedness or brotherliness, there is a need:

- for a real living community of Christian experience in the world today.

Because of Fromm's conceptualization of the Christian community, which is primarily based on cognitional knowledge, there is a greater need for the integration of experiential knowledge to become whole persons.

Because of Fromm's System Man there is a need for further research in anthropology and in the field of humane experiences.

UNIVERSALISTIC HUMANISM

Because of Fromm's universalistic humanism there is a need for further enquiry into the way of leading a meaningful life in search for truth and authentic existence without belonging to a special group of worshipers or structure.

MCMAHON AND CAMPBELL'S CONCEPTION OF PERSONALITY AND MATURITY

In the third chapter, McMahon and Campbell's conception of personality, and theory of Christian maturity was reviewed and examined in respect to their stand of Christian humanism, which maintains that growth in the Whole Christ is an extension of human growth.

APPROACH TO PERSONALITY

The main characteristics of their personality development toward maturity was based on the following position:

- McMahon and Campbell's approach to personality is developmental, evolutionary and dynamic.
- They aim at openness, readiness, uniqueness and wholeness.
- Their greatest contribution as belonging to the humanistic psychology school is the constant stress on the significance of the total person relating to all of the various modes of existence in a dynamic interpersonal encounter.

- Other characteristics of the school are their concern for self-development, self-identity and the person.
- Personality tells how a person relates to reality in his unique way with his total self, continually becoming, creating and maturing.
- Personality development depends largely on the unity of man's psycho-physical system, which can be grasped meaningfully in sacramental communication.
- McMahon and Campbell accent a psychology that is cognitive rather than psychoanalytic.

PERSON

- A person is someone who has the capacity to lead a basically other-centered life with some constancy, someone who has the capacity for openness to all of reality.
- The mature Christian person is selfless and integrated socially because of his conscious awareness in faith of the Trinitarian presence, in his interpersonal life.
- To be a person is to be interpersonal.

SELF

- The real self is a spiritual being incarnated in matter, a body-person.
- Self-identity is our radical identity in the Whole Christ.
- Christ is to be found at the heart of human development and the self.

RELATEDNESS

- Relatedness is the growth process through which we receive our self-identity and self concept.
- The chief characteristics of relatedness are open listening and unconditional acceptance.
- Open listening is a loving awareness of human existence in a world of unthreatening realities.
- Unconditional acceptance is a willingness to invest one's energies and abilities in authentic personal concern for the other's human growth.

HUMAN VALUES`

- McMahon and Campbell advocate the need for positive regard and self-regard as well as conditions of worth.
- Because a man is unique, he has a unique approach to God.
- Authenticity is the true expression of the incarnate-spirit.
- The chief human values which stem from authenticity are openness to all of reality and a capacity to be conscious of this transcendentality.
- McMahon and Campbell include, freedom, creativity, spontaneity and wonder in their value system.
- Freedom is the creative center of our emerging body-person.
- God must be relevant to man as the One who sustains him both in his commitment to truth and in his growth as a person.

- Our self-revelation, openness and authenticity with one another, in faith is our revelation to the Whole Christ.
- A community involves an authentic presence of both persons to each other in a free, responsible, grateful, gift-giving-mutual-openness.
- Wonder is that humane experience that calls me out of myself.
- Growing wholeness is ordered to God because its very existence is dependant on a conscious response to the infinite dimension within life.

MATURITY

McMahon and Campbell's theory of maturity can be summarized according to the following outline:

- Human maturity is found in the growing capacity of man to transcend personal isolation. This is an activity accomplished in the Spirit.
- The mature Christian person is a becoming person who has been able to participate in a Christian experience of community, agape, and is consequently more open, more alive, more related to life, self, others, the community, the world and God.
- Commitment involves the whole person. By such an act an individual commits himself to truth and to a person who is Truth-Incarnate.

COMMITMENT TO LIFE

- Life comes only in the freedom of response to the gift of the Spirit.
- Human life entails a creative relationship to all of reality in the Whole Christ.

- God's life is a community of persons, a community of interpersonal love.
- A Christian community makes one aware of an increase in personal freedom, in self-identity, in self-realization, in a kind of independence within the dependency of inter-relatedness and union.
- Human beings cannot meet the person of Christ, the transcendent risen Lord apart from the Body in which He is present to them.
- Human experience is the ground of discovery of the personal presence of Christ-for-us.
- Christian life is the transformation of man's potentialities for maturity and self-realization, for integration, human fulfillment and actualization with and in Christ as a member of his Body.

COMMITMENT TO OTHERS

- Other-centeredness is the beginning of Christ-Life.
- McMahon and Campbell see man as relating to others, being aware of others in "a reflective-body-person-awareness".
- Each person is a member, one who needs others, who needs to be resurrected and fulfilled.
- Personal identity is found in the gift of self to another.

COMMITMENT TO COMMUNITY

- The creation of a community involves, "a reflective-body-person selfless-presence to the other."
- The task of the Christian today is to deepen the "we" relationships

and to achieve a greater relatedness with the Whole Christ.

- A Christian community is an invitation to a life with Jesus Christ.
- Man becomes community as an effective realized bond of union between himself and others.
- Every man is a community presence.
- Man becomes the temporally and spatially limited incarnation of self-giving in a Christian community.

COMMITMENT TO SELF

- Man's chief gift to others is self-gift.
- The self is a body-person.
- Self-gift depends on a deep faith-involvement with the Whole Christ.
- The chief quality of the self is love-relatedness.
- The self considers all as potential friends.

COMMITMENT TO GOD

- God is with us, in the very process of development.
- God is present as someone at work in man.
- God is not psychologically discovered by us apart from developing matter and developing man.
- God's enfleshed presence to us is not only a truth but a reality which man opens to in responding to the call to be human.
- Whole Christ is the continuing body-personal union of the risen, glorified Lord with His members into One Being.
- Man is an extension of Jesus Christ when he lives a community-centered life.

- God is present to our limited way of knowing as a personal Divine Community.
- The mature Christian Person must be a sign and a symbol of Christ's presence in the world.
- Revelation develops the maturing Christian person enabling him to grasp the divinely incarnated significance of the transformation of man so that he sees and hears beyond the natural faith, to another aspect of reality.
- Revelation contributes the faith-experience of God-with-us as a community presence.
- Revelation points out that God is present as a reconciling center in the process of development of man and the world.

THE MATURING-BODY-PERSON

- Man is a maturing-body-person who consciously seeks a more unified incarnate-expression of his unique self.
- Man experiences faith in the limited, finite daily experience of human body-persons relatedness and maturation.
- Man discovers this real self in a becoming process, which deepens his capacity for selfless interpersonal life and union.
- Man is a maturing Christian person when he believes in the presence of God at work in the limited finite dynamism which thrusts us on to personally assume responsibility for the mature direction of our lives.

- Man is a mature Christian person when he lives his involvements with the social issues of today as a true expression of his life in God and an integral part of his worship.

CHRISTIAN HUMANISM

- McMahon and Campbell's position as Christian humanists maintained the belief that growth in Christ is based on human growth.
- The aim of Christian humanism, is achieving the full stature of Christ, as body-persons, by living out our roles as becoming man.
- Becoming a person is one with becoming a person in the Whole Christ.
- Christian humanism is lived by man seeing God in the very process of development of his humanity.
- Christ is the origin and present dynamic spirit within humanism.
- Christ is the greatest instance of humanism.
- The divinization of man is the business of Christian humanism.
- Man as an extension of Christ humanizes and gives value to the world.
- Christian humanism means openness, relatedness, and interpersonal encounters with Christ as the personal center of each individual humane experiences.
- Christian humanism implies an intrinsic and extrinsic recognition of man's commitment to others and God in some form of relevant expression.
- Christian humanism aims at reflective body-person awareness.
- Christian humanism implies living a life a love-relatedness with all people as potential friends.

- Christian humanism is found in a maturing Christian person if he is committed to life, himself, others, the world and God.

ENSUING QUESTIONS

After studying McMahon and Campbell's conception of personality and their theory of Christian maturity certain causal relations can be established and outlined for further research in regard to a common converging area of humane experiences that they like Fromm advocate, and in regard to a diverging area of commitment, which finds them like Fromm, not only committed to life, self, others, the community and the world, but also to God.

PERSONALITY

- Because of McMahon and Campbell's concern for the process of development itself, there is evidently a need for further clarifications of their structural outline in regard to the various developmental stages of growth.
- Because of McMahon and Campbell's definition of the person and their interest in the interpersonal approach which gives man personal worth and value, this area of psychology needs further investigation.
- Because of their definition of the self as a body-person, the link between the human and divine aspects of a person must be further clarified.

MATURITY

- Because of McMahon and Campbell's definition of maturity the link between human persons and divine persons must be further clarified, as well as a deeper study of why one element leaves a person incomplete, without the other.

COMMITMENT TO LIFE

- Because of McMahon and Campbell's understanding of Christian commitment to life as a response in freedom to the gift of the Spirit, there is a need to recapture and integrate the aspects of wonder, awareness and silence into our life. How this is to come about would be a study in itself.

COMMITMENT TO SELF

- Because of McMahon and Campbell's understanding of commitment to self as a Christification of man there is a need for investigation of the process from self-centeredness to other-centeredness and Christ-centeredness.

COMMITMENT TO OTHERS

- McMahon and Campbell's reflective-body-person-selfless-presence-to-the-other points to a further need for studying the aspects of open listening and unconditional acceptance as well as other humane experiences of love, hope, interest, spontaneity, freedom and independence.

COMMITMENT TO COMMUNITY

- McMahon and Campbell's commitment to community makes the individual realize the need for further research in the area of humanizing and divinizing others, in community life, both implicitly and explicitly through private and public cultic expression.
- Their view of commitment to community also points out the need for authentic communities of Christian agape experience, and how to bring this about.

COMMITMENT TO THE WORLD

- McMahon and Campbell's spirituality of the world would be a stepping stone to further research of St. John's and St. Paul's works.

COMMITMENT TO GOD

- Because of McMahon and Campbell's stress of the uniqueness of the individual a consequent study would be unique approaches to God.
(humane experiences,
individual differences)
- Because of McMahon and Campbell's emphasis on man's relation to the Trinity, there is a need for further development of the Trinitarian process.
- McMahon and Campbell point out the need for further research in the area of authentic existence, anthropology in relation to theology, Christian values and human counter-values, and spiritual formation.

Fromm, McMahon and Campbell have converged in the area of humane experiences. This has been evidenced in their mutual commitment to life, self, others, the community and the world. This has been seen in their mutual concern for openness, relatedness, rootedness, brotherliness and creativeness. Their diverging area of commitment has been mainly in the conceptualization and commitment to a higher power God. Whereas McMahon and Campbell have been seen as needing further development especially in the area of becoming more human Fromm has been seen as one who could possibly benefit from further investigation of the in-between area of the divine and the human. The common answer then would be a purer humanism, which would include all of reality the human and the divine aspects, and a more human Christianity which would be concerned with the whole person.

ABSTRACT

ERICH FROMM'S THEORY OF PERSONALITY - MCMAHON AND CAMPBELL'S THEORY OF CHRISTIAN MATURITY; A COMPARATIVE STUDY

Erich Fromm's characterologic approach to personality aims primarily at understanding and strives for unity and solidarity. It is based on an anthropological-philosophical concept of human existence which is concerned with the specific kind of relatedness of the individual to the world. It views personality as the totality of inherited and acquired psychic qualities which are characteristic of the individual and which makes the individual unique. Whereas temperament is the mode of reaction which is constitutional and not changeable. By productive love, work and life man comes to use the powers and potentialities that are inherent in him. Fromm views conscience as the voice which recalls us to ourselves and the unconscious as that part of the self which is excluded from the organized ego which one identifies with the self. By permeation and integration the unconscious is kept in contact with the conscious. The unconscious contains the lowest and the highest infinite versions of life, including the self or humanity which is the highest value in humanism and which Fromm identifies with the X experience or God as a symbol of man's highest powers. The primary humane experiences for Fromm are love, freedom, self-awareness, independance, interest, compassion, integrity and hope. The ideal or revolutionary character for Fromm is identified with humanity.

McMahon and Campbell's approach to personality is developmental, evolutionary and dynamic. They aim at openness, readiness, uniqueness and wholeness. Their humanistic psychology views personality development as man relating to reality in his unique way with his total self, continually becoming creating and maturing. Their personality conceptualization is based on a cognitive rather than psychoanalytic psychology. They consider a person as someone who has the capacity to lead a basically other-centered life with some constancy. To be a person is to be interpersonal for them. The real self is a body-person, a spiritual being incarnated in matter. Christ is to be found at the heart of human development. Wholeness and relatedness is brought about through open listening and unconditional acceptance and living an authentic existence. McMahon and Campbell advocate the need for positive regard and self-regard as well as conditions of worth. The chief human values that stem from authenticity are openness to all of reality and a capacity to be conscious of this transcendentality. This growing wholeness takes place in a community of self-giving in a free, responsible, grateful love-relatedness, with Christ as the centre of the very process of growth.

Fromm lists five basic criteria of maturity that stem from the needs of man. They are relatedness, transcendence, rootedness, identity and a frame of orientation and devotion. Relatedness

enables man to overcome isolation and aloneness and maintain individuality and integrity as well as relate productively. Transcendence is man's ability to create and love productively, work productively and relate productively. Rootedness means establishing new sources of security for existence through relatedness to others. Identity is developing a concept of self and avoiding and overcoming conformity to be an authentic individual. Man relates to his environment intellectually through a consistent way of viewing reality; a frame of orientation, which makes life meaningful to him and emotionally and volitionally through having an object of devotion. General maturity is the realization of man's powers of reason love and productive work. This entails realizing the humane experiences of freedom, love, hope, independence, interest, identity and the highest humane experience, the X experience, which Fromm identifies with humanity or God. God is a symbol of man's highest powers. Love your neighbour as yourself is the basic humanistic principle.

In addition to Fromm's five basic criteria for human maturity McMahon and Campbell present a further dimension of reality. Their conception of Christian maturity not only implies commitment to life, self, others, the community, the world but also to God. Human maturity is found in the growing capacity of man to transcend personal isolation, but this is an activity accomplished in the Spirit. To be a maturing Christian person, one must be a becoming individual who participates in an authentic Christian community of agape or self-giving. Human experience is viewed as the ground of discovery of the

personal presence of Christ-with-us. This means that a Christian community will make one more aware of an increase in personal freedom, in self-identity, in self-realization and the individual will be more alive, and related to all of reality. Other-centeredness is seen as the beginning of Christ-life. Personal identity is found in the gift of self to another. Man is viewed as a maturing-body-person who consciously seeks a more unified, incarnate-expression of his unique self. The chief qualities of the mature Christian person are open listening, unconditional acceptance, love-relatedness and openness to all of reality. A mature Christian person must be a sign and a symbol of Christ's presence in the world. He co-creates with God in reconciling the world to God. Through revelation man is transformed to greater awareness so that he sees and hears beyond the natural faith to another aspect of reality. The Christian person lives his involvement with the social issues of today as a true expression of his life in God and an integral part of his worship. The Christian man is an extension of Christ when he lives a community centered, Christ-centered life. Grace surrounds and guides his actions. The mature Christian person believes in the presence of God at work in the limited finite dynamism which thrusts man on to personally assume responsibility for the mature direction of his life.

Fromm's universalistic humanism is based on the principle that man is the centre and purpose of his life. Man must be for himself in order to be himself. The aim of man's life is the unfolding

of man's powers according to the law of nature. Man is basically good and evil is the result of social factors. The System Man is that system in which man can grow and produce the maximum of vitality and intrinsic harmony that is subjectively of well-being. The main requirements of universalistic humanism are to be active, humanistic management and new forms of psychospiritual orientation, such as solidarity, loyalty to life and to humanity.

McMahon and Campbell's position of Christian humanism is based on the principle of love. Christ is the centre and purpose of man's life. Christ is for man in a way man cannot be for himself. The aim of man's life is the unfolding of man's powers, both human and divine so that he will become a whole person in Christ. Christian life means a transforming of the psychological potentialities for maturity and self-realization through with and in Christ as a member of his body, or corporate personality. The divinization of man is the business of Christian humanism. Christian humanism means openness, relatedness and interpersonal encounters, with Christ as the personal center of each individual. Man is a mature Christian in the degree that he is committed to life, himself, others, the community, the world and God.

By comparing Fromm's theory of personality and McMahon and Campbell's theory of Christian maturity, it is possible to show a converging and diverging line of thought between humanism and Christian humanism; human growth and growth in Christ. Fromm's theory is man-centered whereas McMahon and Campbell's theory is other-centered and

Christ-centered. Fromm sees man as the measure of all things; McMahon and Campbell see man in relation to an ultimate meaning, God. Fromm advocates man develops himself by his sole power; McMahon and Campbell are aware there is someone else working within man helping him, Christ. Fromm and McMahon and Campbell are both concerned about the importance of the process of living itself. Fromm claims life has its meaning in the act of living itself; McMahon and Campbell maintain the act of living is the very act that one finds Christ in but they stress also the relation of man to his ultimate end, God. For Fromm man strives to become his higher self, an infinite man or all of humanity when he becomes a revolutionary character. McMahon and Campbell see man as striving for fulfillment in loving his neighbour and God, as a body-person. Fromm sees man as the source of his life. McMahon and Campbell see man as dependant on God to become a resurrected person. Both Fromm and McMahon and Campbell recognize the importance of the humane values of love, hope, freedom, independence, identity and spontaneity. The difference is that McMahon and Campbell see these potentialities transformed into a greater awareness by Christ and as stepping stones to growth in Christ. Christ for Fromm is a great humanist, but a mere man. Christ for McMahon and Campbell is a great humanist but he is not only human but divine, the Son of God, the second person of the Trinity. Fromm does not mention the Spirit in his discourses on God

but McMahon and Campbell see the Trinity community as the source of Christian community. Whereas Fromm claims that man through his own powers and productivity can achieve selfhood, manhood, and maturity, McMahon and Campbell maintain that selfhood, manhood, and Christian maturity is based on agape, which is found first in Christ and in man as an extension of Christ when he lives a community-centered, love-life.

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