칼뱅(Calvin) 신학의 윤리적 성격:
에릭슨(E. H. Erikson)의 발달심리학의 신학적 적용

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IV. 마치는 말
It is well known that certain psychoanalytic studies attempt to discern the developmental processes of ethical consciousness in human beings. Psychoanalytical theory can contribute greatly to recent new streams in theological thinking which seek to identify the ethical implications within certain theologies. For example, E. H. Erikson’s moral developmental theory reflects obvious theological themes as it considers the existential, developmental, and mutual (shared) aspects of moral decision making in great detail and depth. Religiousness goes beyond the simple confession of propositional truth claims and is more than mere expressions of an inner emotional state or feeling. A raised religious consciousness must lead to such ethical moments that challenge each believer to make decisions regarding his or her life.

While most people tend to disregard the ethical aspects of Calvin’s theology, it is, rather, the prevailing scholarly view that Calvin’s theology has a very ethical orientation. As this paper intends to show, Erikson’s moral developmental theory can significantly help one in thinking of the ethical aspects in Calvin’s theology. As several theological themes based on Erikson’s developmental theory are applied to Calvin’s theology of justification and sanctification, the supposition that Christian existence includes various moral developmental dimensions and also has a religious and communal nature will become apparent. For Calvin, justification by faith is an event of existential encounter between the sinner and Christ the Savior. And, for Calvin’s theological anthropology, the inherent strength of the human being is rooted in and develops by an orderly pattern through his or her growing relationship with God. Furthermore, Calvin’s doctrine of sanctification supposes that, as the Christian begins the new life in Jesus Christ, which is directed towards fulfillment and perfection in the future life, she or he is entering an ongoing developmental process of transformation which lasts a lifetime. Finally, Calvin emphasizes the important role of human relations within culture and society. For Calvin, defining human existence in the theological sense means that Christian piety is always interpersonal and social as well as directed heavenward, God-ward.

Key words: Calvin’s theology, existentialism, moral development, process, psychoanalysis