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divine spirit that has implanted in man both a knowledge of his perfection, and a striving toward it, but he rejected the idea as contrary to reason and science.

☞ Sigmund Freud, *Outline of Psychoanalysis*, New York, Norton, 1949, pp. 16ff., 121ff.; *Moses and Monotheism*, New York, Vintage, 1955, Part III, Section II. ORVILLE S. WALTERS

SUPEREROGATION, WORKS OF. See also *Merit*. Linked to the Roman Catholic teaching of the merit of good works, is the claim that believers are able to merit more than is necessary for their own salvation. The term comes from the Latin *supererogare* which means to do or to pay more than is required or necessary. The Vulgate translation of Luke 10:35 uses this term, but its technical sense was developed in the Middle Ages. Clement VI in 1343 proclaimed the doctrine (Denzinger 550ff.), and it was implicitly sanctioned by the Council of Trent in its affirmation of the doctrine of indulgences.

Works of supererogation are not obligatory but rank as something good over and above what is required, such as the "counsels of evangelical perfection" involving vows of poverty, celibacy, and obedience. These superabundant merits of the saints and of Mary are added to the infinite merits of Christ, which were beyond the needs of our salvation, and become the "spiritual treasury" of the church. These are at the disposal of the pope and by way of indulgences can be transferred to others in need, including the dead.

Biblical support for the doctrine was sought in the account of the rich young ruler (Matt. 19:16ff.) and in Paul's teaching on virginity (I Cor. 7). The Reformers repudiated the doctrine as unbiblical and as arrogant and impious. FRED H. KLOOSTER

SUPERMAN. See also *Nietzsche*. Superman is the name given by Nietzsche to what he considered a higher type of humanity. Nietzsche did not coin the word *Über-*

mensch (literally, "overman"); the term was used by Herder, Muller, Goethe, and Faust before Nietzsche. The hyperanthropos is found in the works of Lucian (Second century A.D.) to whom Nietzsche had made frequent reference as a classical philologist in his *Philologica*. Nietzsche first used the word "superman" as a youth in describing Byron's Manfred as a "superman who controls spirits," thus closely paralleling Goethe's usage in his poem (*Zueignung*). He later applied it to Shakespeare's heroes as well. The "superman" is a human being (*Mensch*—male or female) who has organized the chaos of the passions, given style to one's character, and become creative.

Except for an ironic, self-critical reference in the chapter on Poets in *Zarathustra*, Nietzsche uses the word "superman" in the singular. It is intended to indicate a this-worldly antithesis to God. Despite its singular form, the word is never applied to an individual, and Nietzsche plainly considered neither himself nor Zarathustra, whom he often ridiculed, to be "superman." Nietzsche rejects the idea of a kind of superior man or the deification of a specific individual. Even the most superior men fail us. Hence, the idea of superman is not to be identified with what is visible nor with what is concealed in man. Rather, the superman stands for the future, for what is beyond man but can be realized through man.

To bring forth the superman is our task, contends Nietzsche. For "It lies within our nature to create a being higher than ourselves. To *create, beyond ourselves!* That is what drives us to procreate, and that is the urge behind our activities and our achievements." Man is a rope stretched between animal and superman—a rope over an abyss.

In order for superman to come there must be a radical break with all traditional values. Absolutes like myths of the past are completely defunct. God died and all value died with him; we must now transvaluate all values. The values of the past, especially the

Christian ones, must be transformed from other-worldly to this-worldly. The former “soft” virtues of the flock morality must be replaced by the new “hard” virtues of the individual. For example, one must not love out of weakness or sentimentality, but engage in generosity that gives as an overflow of one’s individual strength.

The superman, then, is a personification of this higher man envisioned by Nietzsche. It is an ideal toward which men should strive in the transvaluation of all traditional values in view of the claim that God has perished.

NORMAN GEISLER