CHAPTER X   HYPNOTISM, SUGGESTION AND NEURO-LINGUISTIC PROGRAMMING

Hypnotism

The term "hypnotism" was invented by James Braid (1795-1860), an English physician, who was influenced by "mesmerism" developed by the Frenchman Franz Anton Mesmer (1734-1815). Mesmer sought to channel "animal magnetism" to his patients to correct the inbalance between the "magnetism" within the patient and in the external world. Though Braid disagreed with the idea of "animal magnetism", he noted the effects of the mesmeric trance induced by fixing the eyes on a bright object. He called it "nervous sleep" because of what he felt was its similarity to sleep. Braid came to recognize the role of psychological factors and suggestibility in hypnotism and used it in his medical practice, even to perform surgery.

Braid's writings were translated into French and German. The French neurologist J.M. Charcot discovered that hypnotism was a valuable treatment in cases of "hysteria". His pupil Pierre Janet came to a similar conclusion, noting that disassociation functioned in both hysteria and hypnosis. Sigmund Freud, in cooperation with Joseph Breuer, developed a treatment , called *abreaction*, which involved re-enaction of stressful experiences under hypnosis with uninhibited expression of emotions. Freud turned against hypnosis because he distrusted psychotherapeutic procedures based on authority (which is important in hypnosis), favoring rational analysis and a process in which the patient came to understand the nature of the symptoms. He felt also that hypnosis might leave the causes of the symptoms untouched, while changing only the symptoms.

Hypnosis or suggestion is, of course, much older than the 19th century. It has operated wherever possibilities are strongly suggested by some authority which has the "charism" to suggest reality. Thus they operate "as if" they are real, whether they are real or not. However, when speaking about their reality it is helpful to realize that possibilities or suggestions may have internal reality within the psyche even if they have no external reality, and internal reality is another form or sphere of reality. Thus something akin to hypnosis or suggestion has always been operative within religious and even within cultural and political traditions. Whatever is strongly believed becomes effectively operative.

Hypnosis is the method by which a subject is induced to become highly responsive to suggestions. Altered perception of external reality (including hallucination) altered perceptions of oneself, alteration of memory, and limitation and enhancement of sensory perception (even to the elimination of pain) can be effected. New contents and experience can be added to the contents of one's psyche and personal history.[174] Regression to earlier ages may be suggested, some carrying this back into what they believe are previous life-times.[175] Suggestion may also be given for the carrying out of suggestion given during hypnosis after the hypnotic session (posthypnotic suggestion). As originally use by Breuer and Freud, it can become a tool for the exploration of the unconscious and the discovery and reliving of trauma.

In hypnosis the subject is asked to relax and focus attention on some object, light or sound. With the narrowing of the focus of attention the subject becomes more open to suggestion and the hypnotist gains access to parts of the psyche repressed by the conscious mind. Relaxation, slower breathing and closing of the eyes are suggested so that as the subject responds to each suggestion the trance and response of the subject becomes more convincing. Often it is suggested that the subject cannot open the eyes or

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[174]. It is important to note that experience or suggestions introduced during hypnosis are a part of the total experience of the individual even if they are not introduced by external experience.

[175]. Ian Wilson, *Mind Out of Time*, Victor Gollancz Ltd., 1981. This is a treatment of reincarnation claims whose phenomena are then explained in terms of formation of multiple personality. Wilson uses hypnotism to access the forgotten sources out of which the psyche has created the previous life personalities.

temporarily cannot lift a hand so that the effect of the hypnosis becomes apparent both to the hypnotist and the subject, thus indicating that a type of control is established.

It is often debated as to whether a hypnotized subject can be forced to unethical acts which would not be done if the person was aware of such acts. I believe that it is possible, if the nature of such acts is hidden from the subject (i.e. you will hit the man in the brown coat, but he is not really a man and cannot be hurt). I believe that in the ethical use of hypnosis the hypnotist has an important responsibility to exercise care in the giving of suggestions and that there are situations in which the ego of the person may consciously enter into the hypnotic journey to participate in the experience as an observer and exercise a measure of control. In such a situation the subject would need to be willing to allow the suggestions to happen. There are, however, cases in which the subject should not be aware and where amnesia should be suggested after the hypnosis -- such as in the remembering of repressed or disassociated materials which the subject is not yet able to handle consciously. It is not ethical to play games with the subject or use the subject for experimentation or theatrical purposes without the knowledgeable agreement of the subject. It is also not ethical to hypnotize groups of people where one cannot care for the persons afterwards or be aware of the consequences of the hypnosis. The hypnotist also needs to be concerned about the fragility of the structure of a personality and how the subject might become dis-integrated or uncontrolable unconscious contents might emerge through the use of hypnosis (though the hypnotist can always suggest loss of memory for such materials).

There has been a great deal of contemporary interest in hypnosis.[176] It is true that for a while much modern work with hypnosis had passed from the therapist and physician to the experimental psychologist where the concern is to explain and understand hypnosis. However, there seems presently to be a return to it as a therapeutic technique.[177]

Neuro-Linguistic Programming (NLP)

One interesting use of suggestibility is Neuro Linguistic Programming where quick cures are claimed that by other methodologies would take extended periods of time.[178] In *Frogs Into Princes* Bandler and Grinder claim:

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[176]. The reader is referred to:

Gill, Merton M. and Brenman, Margaret, *Hypnosis and Related States*, NY: John Wiley & Sons., Science Editions, 1959.
        Hypnotherapy: A Survey of the Literature, NY: John Wiley & Sons., Science Editions, 1964.
Barber, Theodore, *Hypnosis: A Scientific Approach*, NY: Van Nostrand Reinhold, 1969.
Fromm, Erika, and Shor, Ronald, Eds., *Hypnosis: Research Developments and Perspectives*, rev. ed., NY: Aldine Pub. Co., 1979.
Hall, James A., *Hypnosis: A Jungian Perspective*, NY: Guilford Press, 1989.
Le Cron, Leslie M., and Bordeaux, Jean, *Hypnotism Today*, forward by Milton Erickson, NY: Grune & Stratton, 1949.
Miller, Michael M., *Therapeutic Hypnosis*, NY: Human Sciences Press, 1979.
Rowley, David T., *Hypnosis and Hypnotherapy*, Phila.: Charles Press, 1986.
Sheehan, Peter W. and Perry, Campbell W., *Methodologies of Hypnosis: A Critical Appraisal of Contemporary Paradigms of Hypnosis*, Hillsdale, NJ: Lawrence Erlbaum Assoc., Distrib. by Halsted Press Division, Wiley, 1976.
Wittkofski, Joseph Nicholas, *The Pastoral Use of Hypnotic Technique*, NY: Macmillan, 1961.
An interesting application of self-hypnosis or suggestion is the work of Maxwell Maltz which at one time was very popular, e.g. *Psycho-Cybernetics: A New Way to Get More Living Out of life*, Englewood Cliffs, NJ: Prentice-Hall, 1960.
[177]. For its use in diagnosis and treatment of Multiple Personality Disorder see Braun, Bennett G., ed., *Treatment of Multiple Personality Disorder*, Washington, DC: American Psychiatric Press, 1986.

[178]. Bandler, Richard and Grinder, John, *Reframing: Neuro-Linguistic Programming and the Transformation of Meaning*, Moab, UT: Real People Press, 1982.

        , *Trance-formations: Neuro-Linguistic Programming and the Structure of Hypnosis*, Moab, UT: Real People Press, 1981.
        , *Frogs Into Princes: Neuro Linguistic Programming*, ed. by Steve Andreas, Moab, UT: Real People Press, 1979.

A few specific examples of things you can learn to accomplish are: (1) cure phobias and other unpleasant feeling responses in less than an hour, (2) help children and adults with "learning disabilities" (spelling and reading problems, etc.) overcome these limitations, often in less than an hour, (3) eliminate most unwanted habits - smoking, drinking, over-eating, insomnia, etc., in a few session, (4) make changes in the interactions of couples, families and organizations so that they function in ways that are more satisfying and productive, (5) cure many physical problems - not only most of those recognized as "psychosomatic" but also some that are not - in a few sessions.[179]

Bandler and Grinder depart from Freud's preference for rational therapy, feeling that psychotherapeutic models and the subject's understanding of symptoms and causes is secondary. The primary concern is whether something works, and if it works and helps people, then it should be done.

Its technique is really twofold. One is the use of suggestion, but the other is an observation of the person which provides the therapist with visual clues as to the way the person functions and what might be most effective.

All persons in their responses and communications give body clues as to their inner "mental" process when producing a verbal response. When one becomes sensitive to these clues one can communicate using the person's own style of referencing inner material and communicating (e.g. visual, auditory, and kinesthetic feelings including smell and taste). Eyes looking up or defocused indicates visual accessing. It is often the case that eyes looking up and to the left indicates remembered images and to the right indicates visual constructed images. Eyes looking to the left indicate auditory remembered sounds or words, while eyes to the right indicate accessing of constructed sounds or words. Constructed images and words are those not available in memory, but needing to be constructed out of whatever is available. Looking down to the right indicates kinesthetic feelings while looking down to the left indicates auditory sounds or words.

Another way to enter another person's process is by "pacing" or "mirroring", which is to reflect their facial expressions, body posture, breathing, etc., either by using similar signals or "cross-over mirroring" (e.g. hand signals in rhythm to breathing). Such mirroring enables one to better communicate and opens the other to suggestion.

A major way to produce change in a person is by "anchoring". By this the therapist ties certain experiences, good or bad, to a physical sensation so that the experiences can be accessed or modified. This could mean that the client was asked to imagine the problem which needs change and then the therapist would touch the left shoulder. The client would then be asked to remember or create in the imagination an experience where the problem did not exist (even to the extent of creating a new personal history) and the therapist would touch the right shoulder. The therapist would then be able to manipulate the two types of experiences by physical contact with the shoulders, even merging them so that client could access both at the same time by touching both shoulders. With both available, the client now has new options. Anchoring can also be done with tones of voice as well as touch.

Another technique is "reframing". In this the unconscious part of a person that is causing a certain behavior is contacted and asked about the reason for the behavior, i.e. what is the secondary gain? When that is discovered then the alternatives behaviors which can accomplish the same purpose are explored and the part of the unconscious which created the problem is asked to assume responsibility for the new behavior and other parts of the person are asked (in an "ecological check") if there any objections. The good intent of the part responsible for the problematic behavior is always recognized.

The techniques of NPL are often at the borderline of hypnosis, but usually without trance induction. That this is so indicates the possibility of suggestion operating without loss of consciousness, though many of the suggestions operate below the level of consciousness.

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[179]. Bandler, Richard and Grinder, John, *Frogs Into Princes: Neuro Linguistic Programming*, p. ii.

The Use of Suggestion in the Church

Faith, hope and love are three dimensions of strong orientation to religious reality mentioned by Paul in I Cor. 13. Faith is trust in and commitment to the reality. Hope is an orientation which is confident of the reality's future realization even though it does seem fully present. Love is the affective investment in the reality. All three affirm and suggest the reality whether or not it is to be identified in the external world. Each of these three enable the reality to be operative in the present, to influence one, to become introjected so that it is internally operative. This reality is then supported by church architecture, religious symbols, and religious worship and meetings which reinforce or re-present the reality. Thus the reality is "suggested" to one. The reality may be suggested and internally created even if it does not have "objective" reality. Thus leaders within the religious traditions have a real responsibility to sort out what objects of their faith, hope and love, what objects of architectural and symbolic presentation, are faithful to present reality and the reality which can be in the future. It is like when one leads a meditation on Scripture, what one suggests can become operative within the meditation and thus one has responsibility for what one suggests.

Eschatology and Transcendence are important here. To speak of Transcendence recognizes that a different reality may exist above the ordinary course of events as we experience them. Eschatology recognizes that a different reality may exist in the future than the present. To affirm these dimensions must rest upon some present experience or understanding of the dimensions which reality ultimately reaches towards. For example, we would not judge the nature of human existence merely from the life of the child, but we would know the future of the child and the potentials which this involves. We would not view the possibilities of life merely from its crises and problems nor from its biological and psychological dimensions. Yet if Eschatology and Transcendence are not responsibly portrayed eventually a dissonance develops between what is promised and what is real which Transcendence and Eschatology may not be able to bear.

The human being needs images and words of power which can faithfully call forth reality. The difficulty is that our culture and particularly Protestant Christianity has lost its images and their power. Our rational explanations have lost the power to create new reality. Where what we speak of is conditioned by limitations and critical issues on all sides, the power of suggestion cannot work. Thus, as Jung has indicated, "modern man" is led to the psychiatrist to rediscover the images which were once the treasure of the Church. The Church then needs to seek a responsible use of its critical and intellectual faculties which does not deprive its images of reality and power. It needs both to restore the power of its faithful images and words and help persons to create personal images, rooted in the stream of an individual's life, which become vessels for the person's life and spirituality and reflect back the life process.

Imaging and Mandala

Use of the Mandala is one helpful way to get in touch with the power of images. Jung felt that the psyche thought primarily in images. By this he meant not only the visual memories of the psyche, but the deep archetypal psyche which found its expression in images, though it was not within the psyche in image form. Such images within dream, "active imagination" (intentional use of the imagination), and excited by feelings or projection of the psyche upon the world, are symbols of our intuitive life and of contents of the psyche not yet understood. Jung described his pursuit of his inner images during his "journey within" in the years following 1914, as follows:

> The years when I was pursuing my inner images were the most important in my life - in them everything essential was decided. It all began then; the later details are only supplements and clarifications of the material that burst forth from the unconscious, and at first swamped me. It was the *prima materia* for a lifetime's work.[180]

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[180]. Carl Jung, *Memories, Dreams, Reflections*, recorded and edited by Aniela Jaffe, translated from the German by Richard and Clara Winston, Rev. ed., NY: Vintage Books, Random House, 1965 p. 199.

In 1918-19 Jung sketched a circular drawing in his notebook every morning. This "mandala", from a Sanskrit word meaning "circle", appearing often in religious and mythological imagery, Jung understood as a symbol of the archetype of the "self", a symbol of wholeness. The images which he spontaneously drew within the mandala provided him with a gradual understanding of his inner dynamics. From one perspective, it provided him with a safe and confined place within which to give expression to his inner life. In another sense, the center of the circle symbolically gave him a focus for his psychic expression. As he said,

> During those years, between 1918 and 1920, I began to understand that the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self. Uniform development exists, at most, only at the beginning, later everything points toward the center. This insight gave me stability, and gradually my inner peace returned. I knew that in finding the mandala as an expression of the self I had attained what was for me the ultimate. ....

> It has taken me virtually forty-five years to distill within the vessel of my scientific work the things I experienced and wrote down at that time. .... I hit upon this stream of lava, and the heat of its fires reshaped my life.[181]

To explore the use of mandalas, draw seven circles with a compass or a pencil and string, using one each day as an area within which to give free and uninhibited expression to whatever comes to mind, whatever you are led to image. Use crayons rather than a pencil so that you can image in colors. Do not try to create any continuity from one day's images to the next, unless it comes naturally. Use this as an opportunity to "circumambulate the self." Remember that Jung saw the "self" as a psychic structure for wholeness, the spiritual dimension of the human being, often expressed in religious images, such as that of Christ. When each drawing is taken as far as you feel led, then reflect on the drawing and jot notes on the back of the paper about what it seems to mean to you spiritually and how it describes the "structure" of your inner life. Perhaps no meaning will be clear. Then every several days glance at the drawings that have been produced and reflect on any meaning in the progression of symbols and images.

It should be remembered that not everyone images easily. If images do not come easily, be patient or recognize that this may not be for you. For some persons words function as well as or better than images. If words appear in your mind, you may wish to include them within the circle wherever it seems right.[182]

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[181]. Ibid., pp. 196 - 199.

[182]. See Chapter I on "The Four Worlds of the Person" for a discussion of imaging.

CHAPTER XI   TYPE AND FAITH DEVELOPMENT

In I Corinthians 12 Paul speaks supportively of the legitimacy and value of variety, in the same letter in which he has dealt with the difficulties that variety can produce for the church. The source and purpose of variety can be deceptive. Variety can cause one to think that the phenomena in the variety are merely the expression of the life of the person for the good of the person, thus producing differences without responsibility to origin and social context.

In I Corinthians 1 Paul points to the source from which diversity comes and the purpose which it serves. There is a misunderstanding of the church when one says: "I belong to Paul, or I belong to Apollos, or I belong to Cephas." It is even wrong to say, "I belong to Christ."[183] By such words one forgets the *source* of the life which manifests itself in Paul, Apollos, Cephas and even in Christ. The church does not belong to any of these, but to *God*.[184]   God is

> the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, "Let him who boasts, boast of the Lord."[185]

It is *God* who gives growth and "we are *God's* fellow workers; you are *God's* field, *God's* building,"[186] and in the end Christ will return all things to *God*.[187]

In the church's variety it is the *same* Spirit which gives gifts, it is the *same* Lord that the variety serves, and it is the *same* God who works in all persons with regard to all things. All of this is not merely for the individual, but for the "*common* good."[188] To illustrate this Paul draws upon the metaphor of the body with its many members, each of the same value and sharing the same life.[189]

Variety contributes to the common good and is only destructive or misused when its common source in and responsibility to the origins of life (biological and psychological variety) and God (spiritual variety) are neglected. Variety is produced both by individual differences and by cultural differences which call out one's potential in varying ways. If one takes seriously the activity of God in the origins of variety, then the Transcendent is another factor, bringing into being that which the nature and mission of the Transcendent calls forth.

In dealing with the appropriate forms into which the Gospel is to be cast, Paul believes variety needs to be addressed and respected. His concern to address the Jew as a Jew, the Gentile as a Gentile, and the "weak" as "weak" is a clear expression of this. Jew and Gentile express cultural differences, but the "weak" evidence a difference in or limitation of understanding: a different way of seeing things.[190]

How much pain and suffering would have been avoided if only we had remembered that all are not cast from the same mould and all cannot be forced into the same pattern. Political, social and religious systems have struggled with the legitimacy of variety, often seeking to bind persons together by conformity to some authority. Though the religious traditions with which all of us live express standardized and corporate traditions and perspectives, the individual cannot incorporate and integrate the Gospel into personal life unless it becomes in some sense individualized.

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[183]. I Cor. 1:11-12
[184]. I Cor. 1:2
[185]. I Cor. 1:30-31. The quotation is from Jer. 9:23-24 where "Lord" is "Yahweh."
[186]. I Cor. 1:6-9, italics mine.
[187]. I Cor. 15:28.
[188]. I Cor. 12:4-11, italics mine.
[189]. I Cor. 12:14-31, Romans 12:3-8.
[190]. I Cor. 9:19-23.

David Kiersey and Marilyn Bates, who discuss differing personal temperaments, begin their book *Please Understand Me* with an eloquent plea for the respect of differences:

> If I do not want what you want, please try not to tell me that my want is wrong
> Or if I believe other than you, at least pause before you correct my view.
> Or if my emotion is less than yours, or more, given the same circumstances, try not to ask me to feel more strongly or weakly.
> Or yet if I act, or fail to act, in the manner of your design for action, let me be.
> I do not, for the moment at least, ask you to understand me. That will come only when you are willing to give up changing me into a copy of you.
>
> I may be your spouse, your parent, your offspring, your friend, or your colleague. If you will allow me any of my own wants, or emotions, or beliefs, or actions, then you open yourself, so that some day these ways of mine might not seem so wrong, and might finally appear to you as right - for me. To put up with me is the first step to understanding me. Not that you embrace my ways as right for you, but that you are no longer irritated or disappointed with me for my seeming waywardness. And in understanding me you might come to prize my differences from you, and, far from seeking to change me, preserve and even nurture those differences.[191]

In recent years the increasing use of the Jungian *personality type* theory, to which the Kiersey and Bates book is related, and the study of *faith development* have contributed greatly to our appreciation of the variety of faith. These will be explored in this chapter.

Faith

Kenneth Stokes, in his excellent popular summation of the results of faith development studies, characterizes faith as a verb.[192] This presents well the dynamic and developmental aspects of faith. We are often used to thinking of faith as a noun: what we believe in. But this does not consider *how* we believe and the *life circumstances* which call forth various aspects of faith, nor the *personality structure* by which we approach our believing.

James Fowler, in *Stages of Faith*, defines faith in such a way as to apply inclusively to those outside as well as within religious traditions:

> Faith is not always religious in its content or context. .... Faith is a person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relationship that make up our lives. Faith is a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose.[193]

He quotes Wilfred Cantwell Smith (*The Meaning and End of Religion*) who defines "religions" as "cumulative traditions" and faith as "the person's or group's way of responding to transcendent value and power as perceived and grasped through the forms of cumulative tradition."[194] Smith indicates that until the 16th century faith had the primary meaning of "to set the heart upon". He summarizes the change which culminated in the nineteenth century perspective as a "shallowing" of faith:

> There was a time when "I believe" as a ceremonial declaration of faith meant, and was heard as meaning: "Given the reality of God, as a fact of the universe, I hereby proclaim that I align my life accordingly, pledging love and loyalty." A statement about a person's believing has now come to

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[191]. David Keirsey and Marilyn Bates, *Please Understand Me: Character and Temperament Types*, DelMar, CA: Prometheus Nemesis Books, 1978, p. 1.

[192]. Kenneth Stokes, *Dynamics of Adult Faith Development: Faith Is A Verb*, Mystic, CN: Twenty-Third Pub., 1989.

[193]. James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, San Francisco: Harper and Row, 1981, p. 4.

[194]. Ibid., p. 9.

mean, rather, something of this sort: "Given the uncertainty of God, as a fact of modern life, so-and-so reports that the idea of God is part of the furniture of his mind."[195]

This change in perspective has resulted in three broad movements in understanding faith: from the personal to the propositional, from the first person to the third person, and from belief in what is considered true to what is considered neutral. Such "shallowing" of faith often leaves modern persons without faith because its dynamic and verbal dimension is lost, and it is lost as a common element of human existence and experience.

Fowler expresses Smith's major conclusions as:

1. "*Faith*, rather than belief or religion, is the most fundamental category in the human quest for relation to transcendence."
2. "Each of the major religious traditions studies speaks about faith in ways that make the same phenomenon visible."
3. Faith is not a separate dimension of life, but an orientation of the total person.
4. The recognizability of faith among its myriad variants supports a theory of religious relativity in which religions "are seen as relative apprehensions of our relatedness to that which is universal," but without rejecting the need to press the question of truth.[196]

Faith as noun, as content, may be described as "the *centers of value* that claim us .... the *images of power* we hold and the *powers* with which we align ourselves to sustain us in the midst of life's contingencies" and "the *master stories* that we tell ourselves and by which we interpret and respond to the events that impinge upon our lives."[197]

The content of faith and the others with whom our community of faith is formed constitute a triangle of faith with ourselves. Actually, with the broad definition of faith, we are members of many different faith-relational triads. These triads may be integrated or remain unintegrated in various ways:

Polytheism - many centers of value and power without a unifying commitment and identity;
Henotheism - a deep investment in a center of value and power that is not of ultimate concern;
Radical monotheism - the focus of supreme trust in a transcendent center of value and power that is the *source and center of all value and power*.[198]

Faith may also be seen as *imagination*:

> Part of what we mean when we say that humankind - *Homo poeta* - lives by meaning is that from the beginning of our lives we are faced with the challenge of finding or composing some kind of order, unity and coherence in the force fields of our lives. We might say that faith is our way of discerning and committing ourselves to centers of value and power that exert ordering force in our lives. Faith, as imagination, grasps the ultimate conditions of our existence, unifying them into a comprehensive image in light of which we shape our responses and initiatives, our actions.[199]

Fowler is also helpful in distinguishing the contents of faith and the stages of faith. His approach to the stages is structural: i.e. the development of cognitive and affective structures in the person nuance the styles or stages of faith. His treatment of stages will be explored later. Here I only want to indicate his discussion of the various interrelationships of content and stage. To change content is what is called "conversion." To change a stage is to realize the potential of a particular time in life. The change of stages is a spiral and overlapping process, with thematic and convictional continuities. Changing content may

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195. Ibid., p. 13.
196. Ibid., pp. 14-15.
197. Ibid. pp. 276-277.
198. Ibid., pp. 19-23.
199. Ibid., pp. 24-25.

precipitate a change in stage and a change in stage may precipitate a change in content, but one may occur without the other.[200]

Recognition of faith as a common existential bridges the gap to those whom the religious communities would reach. Recognition of faith as dynamic and varied enables the religious communities to embrace within their support and care persons who are in process and at various stages of faith and unfaith. The demand for religious conformity not only denies individual expressions of faith but forces one to sacrifice faith for community and belonging, or to move on to some other faith comunity. Thus the recognition of variety has a great deal to do with a faith community's ability to retain its adherents. There should be ways for faith communities to maintain the wisdom of their traditions, i.e. their truth, and still provide for varieties of appropriation and reinterpretation of the traditions. It seems to me that this happens when one learns the lessons of the mystics. Truth and God are mysteries beyond our knowing and conceptualization, though quite real and needing to find some imagic or conceptual expression. There are forms and expressions of this mystery which we may view as central, but even our descriptions of these central affirmations are limited by the very language in which they become incarnate. The point that Paul is making in I Corinthians, discussed at the beginning of this chapter, is that variety is not devisive where there is common commitment to its source. The creative faith community exists where the tradition of wisdom exists along with the encouragement of variety and individual gifts -- and the spirit (?Spirit) of the community, along with its common and growing tradition, creates its unity.

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[200]. Ibid., pp. 269ff.

Jungian Personality Type and the MBTI

Carl Jung, in his *A Psychological Theory of Types*, describes two attitudes and four functions which provided him with a basis for comparing persons and describing their orientations and responses.[201]

Introversion or Extroversion are described as *attitudes*. An attitude

> means an essential bias which conditions the whole psychic process, establishes the habitual reactions, and thus determines not only the style of behavior, but also the nature of subjective experience. And not only so, but it also denotes the kind of compensatory activity of the unconscious which we may expect to find.[202]

However, these two *attitudes* were not adequate to explain the variety of behavior in extraverts and introverts. Thus Jung described four *functions* with terms "from the notions expressed in current speech" and says he "used them as my criteria in judging the differences between persons of the same attitude-type."[203]

Thinking and *Feeling* are chosen as terms designating two different types of *rationality* (what is called in the Myers-Briggs Indicator, *Judgement*). He distinguishes *Feeling* from *Sensation* and *Intuition*, which are the other two functions, and by *Feeling* intends a way of forming values and making judgements that is as "discriminating, logical and consistent as thinking."[204] *Sensation* and *Intuition* are functions that are *perceptive* - they make us aware of what is happening, but do not interpret or evaluate it. They do not act selectively according to principles, but are simply receptive of what happens."[205] Together the four functions provide a completeness. Where functions remain undeveloped they remain primitive, infantile, and largely unconscious:

> *Sensation* establishes what is actually given, *thinking* enables us to recognize its meaning, *feeling* tells us its value, and finally *intuition* points to the possibilities of the whence and whither that lie within the immediate facts.[206]

Jung's views would result, then, in eight distinctive personality types, various combination of the prominence (or dominance) of one of the four functions with Extroversion or Introversion.

The Myers-Briggs Type Inventory is an instrument with a long history of development, based upon Jung's theory. Katharine C. Briggs, noting personality differences, read biographies to develop her own system of typology for the patterns she found. However, when she discovered Jung's Psychological Types she gave up her own theory and, with her daughter Isabel, engaged in the study of psychological types which formed their major occupation for the rest of their lives. Isabel Briggs married Clarence Myers, and thus the name Myers-Briggs. The Type Indicator was developed in the years following World War II. Over the years it was widely tested among varied audiences and underwent various developments, resulting in the widely used shorter G Form. Since 1975 Consulting Psychologists Press has become the publisher for both the G Form and the later developed AV Form, an abbreviated self-scoring version. The Myers-Briggs is not designed to be used below the junior High level, and so recently a form has been developed

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201. "A Psychological Theory of Types" published, among other places, in *Modern Man in Search of a Soul*, transl. by W.S. Dell and Cary F. Baynes, NY: A HArvest Book, Harcourt Brace Jovanovich, 1933, pp. 74ff.

202. Ibid., p. 86. Jung also characterized the action of Introverts as given to forethought, hesitation, or drawing back a little from the world before they are able to react. pp. 84-85.

203. Ibid., p. 89.

204. Ibid., p. 91.

205. Ibid., pp. 91-2, italics mine.

206. Ibid., p. 93, italics mine.

for use with children.[207] In 1980 Isabel Briggs Myers, with her son Peter, published *Gifts Differing*, their treatment of type theory and its application.[208]

The Myers-Briggs indicator develops further Jung's theory to include a focus on the *Dominant* function, something that Jung mentioned but did not develop, and then the importance of the *Auxiliary* (helping) function, as they affect personality type. The Dominant function is the one most strongly developed and is indicated by the J/P (Judgement/Perception) preferred attitude, a new category Briggs adds to Jung's theory. One needs not only a Dominant, but a complimentary Auxiliary: in other words one needs to develop ways of both Perceiving and Judging and these two functions, plus Extroversion/Introversion, affect one's personality type. Thus where Jung came up with eight personality types, the Myers-Briggs produces sixteen combinations: Extroversion and Introversion joined to various combinations of Perceiving and Judging functions.

The Myers-Briggs Indicator has become one of the most used, researched. and validated psychological instruments. A qualifying program and examination is required for those administering and interpreting it, though it may also be used under the supervision of one qualified. Those interested in its use have the support of the Association for Psychological Type which publishes a journal and newsletter and provides qualifying programs, and the Center for Applications of Psychological Type which maintains a library, a computerized bibliography, a data bank of the scoring of various audiences, and serves as a center for research.[209] There is an excellent *Manual* written by Isabel Briggs Myers and Mary H. McCaulley which discusses the theory, validity, administration, scoring, and use of the Indicator in various contexts.[210]

Further developments on the theory behind personality type may be found in *From Image to Likeness*, which provides a theory of the development of the dominant to the lesser functions at various age levels, and in *Please Understand Me*, previously quoted.[211] Whereas those who follow Jung usually see the attitudes and functions as basically innate, developing individually and then integrated in the life process, Kiersey and Bates see the basic constituent of the individual as a temperament out of which the various attitudes and functions are differentiated. The temperaments, with their Jungian equivalents, are:

> Dionysian -- SP -- free, not confined, impulsive;
> Epimethian -- SJ -- conservative, emphasis on duty and usefulness;
> Promethian -- NT -- drive for competence, passion for knowing;
> Appolonian -- NF -- drive for self-realization, meaning, seeks people rather
> > than things.

Kiersey and Bates also provide the Kiersey Temperament Sorter within their book, thus making it available without needing to qualify. Because they provide for mixed types, where scoring on two alternatives within a category are equally weighted, they list thirty-two mixed types besides the sixteen of the Myers-Briggs.

Interpreting the Myers-Briggs

It is hoped that the following will be helpful in the interpretation of the Myers-Briggs Type Indicator.

What is indicated in the scoring is the strength of preference between pairs of opposites:

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207. The Murphey-Meisgeier Type Indicator for Children, available with a Manual from Consulting Psychologists Press.

208. Isabel Briggs Myers with Peter B. Myers, *Gifts Differing*, Palo Alto, CA: Consulting Psychologists Press, 1980.

209. CAPT and APT are located at PO Box 5099, Gainesville, FL 32602-5099.

210. Isabel Briggs Myers and Mary H. McCaulley, *Manual: A Guide to the Development and Use of the Myers-Briggs Type Indicator*, 2nd ed., Palo Alto, CA: Consulting Psychologists Press, 1985.

211. W. Harold Grant, Magdala Thompson, Thomas E. Clarke, *From Image to Likeness: A Jungian Path in the Gospel Journey*, NY: Paulist Press, 1933.
David Keirsey, Marilyn Bates, *Please Understand Me: Character and Temperament Types*, Del Mar, CA: Prometheus Nemesis Books, 1978.

E/I S/N T/F J/P

- *E/I Attitude*: *E*xtroversion or *I*ntroversion
- *P - Perception* (**S/N**) *Function*: *S*ensing or I*N*tuition
- *J - Judgment* (**T/F**) *Function*: *T*hinking or *F*eeling
- *Attitude to external world* (**J/P**): *P*erception or *J*udgment

EXTROVERSION/INTROVERSION has do with whether one's primary investment of interest and energy is in the outer world of people, things, and events or in the inner world of mind and inner experience.

PERCEPTION: SENSING/INTUITION has to do with whether persons perceive their world primarily through sensory reception and observation (Sensing) or through inner awareness (Intuition) by which the world is viewed, understood, and ordered.

JUDGMENT: THINKING/FEELING has to do with the rational process one uses, how one decides, one's Judgment. Thinking examines abstractly and intellectually what is perceived and makes decisions on that basis. Feeling takes into account the way things and persons matter according to personal values (having nothing to do with emotional feeling).

JUDGMENT/PERCEPTION ATTITUDE: This has to do with one's preferred attitude toward the external world. Judgment means that one relates to the external world through a judging process (T or F), giving the world its order and structure from within oneself. Perception means that one relies on a perceptive process (S or N), responding to the world primarily in terms of the way the world presents itself and is perceived. In simplest terms this means that a J prefers a structured world and a P prefers an unstructured, more spontaneous world. This preference is also used to determine one's DOMINANT function (see below).

DOMINANT, AUXILIARY, TERTIARY, INFERIOR functions

The STRENGTH OF PREFERENCE for the four functions:
P - PERCEPTION: S,N;
J - JUDGMENT: T,F   is indicated by the terms:

DOMINANT - the strongest J or P function
AUXILIARY - the second strongest developed function which   helps the Dominant, opposite it in function category (a J if Dominant is a P, or a P if Dominant is a J)
TERTIARY - the next strongest developed function, opposite the Auxiliary and within the same category as the Auxiliary (e.g. S if Auxiliary is N)
INFERIOR - this is opposite to the Dominant function within the same category as the Dominant (e.g. T if Dominant is F)

Beyond the Dominant and Auxiliary functions, the remaining two reside more in the Unconscious rather than the Conscious because of their less developed nature.

The JP scoring, which determines the primary attitude towards the external world, only establishes the Dominant function for the Extravert. The **INTROVERT'S DOMINANT** operates in the internal world. Thus if the JP preference for an Introvert indicates he/she is a J in relationship to the external world (T or F), in the internal world the Dominant would be the preferred P function (S or N). This would mean that only when one got to know an Introvert closely and the preference of his/her inner world was disclosed, would one get to experience the Dominant. What shows on the outside is really the Auxiliary.

Though it makes sense to speak of one function being developed more strongly (Dominant) than others, there is never a time that one can get along without both a P and J function. One needs both to perceive and make decisions. So both in the inner and external worlds one must think of one using both. If a person has not developed some skill in using both a P and a J function, they can be severely handicapped.

It is important to:

1. **Accept what is innately and developmentally yours as a gift.** There is no implication whatsoever that one type is better than another. Types in the totality of the human race or in the totality of the church compliment each other. By being aware of our variety we become aware of our need for each other and our contributions to each other. It is true that the development of the whole person is a life goal, meaning that all of us need to probe and seek development in the attitudes and functions in which we are least developed. Though we are called to development, it is a Christian insight that we are not "saved" or made acceptable to God by the accomplishments of our development. Acceptance comes before the challenge to development.

2. Realize that **your score on EI, NS, TF, and JP indicate PREFERENCES, not SKILLS in a particular attitude or function.** Thus you may prefer, for example, a function in which you have not yet developed your skills or you may have developed skills in a function which is not your preference. Sometimes preference and skill go together. The relationship of PREFERENCE to SKILL should be explored as you think about the meaning of your "score".

3. Realize that **no "testing" instrument or indicator is perfect and its results are affected by a number of factors**:

> a) what is going on with you when you take the Indicator;
> b) your concern to appear a certain way:
> -both familial and cultural environments idealize certain types of behavior so that you may intentionally answer in an "acceptable" mode, or you may subconsciously have adopted certain modes of behavior which are not innately yours;
> c) there are differences of opinion as to the nature of type which complicates interpretation (some see the two attitudes, EI, and four functions, SN and TF, as separate elements of the person which are developed and integrated; others see the personality in terms of "temperaments" which innately possess certain combinations of functions which are then developed by differentiation ... see Kiersey and Bates, *Please Understand Me*);

THEREFORE, you should look at the description of your personality type as indicated by the Myers-Briggs Indicator and see if the description sounds correct. This should be particularly the case if your PREFERENCE STRENGTH in an area is LOW. If the description does not match what you experience of yourself, look at adjacent personality types in the Myers-Briggs Type Table and see if they do.

4. **Be cautious, where your PREFERENCE STRENGTH is LOW, about quick conclusions as to what this means.**

Jung believed that as a part of development it was necessary to develop skill with one function before trying to develop its opposite. Otherwise perception or judgment may become confused. Thus a preference is to be "preferred", and lack of preference could, in his view, indicate an undeveloped personality. However, the absence of clearly indicated preference may be due to a number of factors:

a) the circumstances of the day when you took the Indicator;
b) neither attitude or function having been developed as a clear preference;
c) both opposite functions or attitudes having been developed, with one being a more innate preference and the other having consciously been developed either through intention or environmental influences;
d) part of you responding to one preference and part to another.

Some believe that additional clarity can be achieved by :

-examining the **X and Y halves of the Indicator** (the Indicator really contains two halves which can be scored separately for consistency)
-examining the **relationship between the scoring on Section 2 (word pairs) and the rest of the**

Indicator (consisting of phrases and sentences). It is felt that answers to word pairs are more spontaneous, less affected by conscious processes, and thus provide a clearer indication of innate type.

5. Remember that **THERE ARE MANY REASONS FOR THE DEVELOPMENT OF A PREFERENCE**. Thus, though one has a preference, this does not mean that each person has the same reasons for this preference (although Jung did regard true preferences as innate). For example:

-Introversion

-some are introverted because of an innate preference
-some are introverted because of familial or cultural influences
-some are introverted because of the need to solve inner problems. Inner problems may be either psychological or biological in nature (e.g. The English psychiatrist Eysenck describes what he calls a "weak nervous system" which does not adequately control external stimuli which therefore overwhelm the nervous system and cause one to introvert in an attempted solution.)

-JP Preference (indicating the desire for a structured or spontaneous way of life)

Some want structure because they psychologically must have it while others merely prefer it; some are spontaneous and unplanned because they are comfortable with life that way and others for various reasons are this way because they have no choice; its the only way that they can live with what happens.

6. Realize that **PREFERENCE STRENGTHS differ for many persons of the same Type** and thus persons of the same Type will differ. One must also take Type descriptions with a grain of salt for they usually describe Types where the preferences are fairly strong.

7. Explore low scores on functions or attitudes as indicating **POSSIBLE AREAS FOR GROWTH**. Have you been able to develop some skill in using any of these even though you do not have a preference for them? What can you do as part of your personal development to increase your skills in these? Remember that it is important to have clarity in preference and development of skill in one function before trying to develop its opposite. Otherwise confusion may result.

The Myers-Briggs Indicator and Spirituality

A great deal has been written on the relationship of the MBTI to spirituality. Perhaps because of the potential relationship of Jungian psychology to the Ignatian Exercises, the Jesuits have made good use of it. One outstanding book is *From Image to Likeness* by Grant, Thompson and Clarke, subtitled *A Jungian Path in the Gospel Journey*.[212] Human development is seen as a journey from the image of God towards likeness to God, hence the title of the book, and compared to the Jungian process of individuation. The development of the Jungian functions are then correlated to biblical, theological and spiritual themes. The functions are seen not merely in the service of the individual, but in service of human relationship and society. Sensing is related to simplicity, thinking to justice, feeling to gratitude, and intuiting to hope, while individuation is related to charity. The book comes out of extensive use of its content in retreats, and contains numerous suggestions for spiritual life and individual growth.

Another book is *Prayer and Temperament: Different Prayer Forms for Different Personality Types* by Chester Michael and Marie Norrisey.[213] Michael and Norrisey not only administered various types of

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[212]. See previous footnote.

[213]. Chester P. Michael, Marie C. Norrisey, *Prayer and Temperament: Different Prayer Forms For Different Personality Types*, Charlottesville, Virginia: The Open Door, 1984. Michael and Norrisey are both students of Jungian psychology. He is a priest. Together they manage the Open Door, Inc., P.O. Box 855, Charlottesville, VA 22902, which provides retreats and

Jungian personality type indicators to 400 persons of various churches, male and female, clergy and lay, but also followed their progress and reactions to various suggested approaches to prayer. After a brief treatment of the history of Christian spirituality in relationship to personality types, chapters are devoted to Benedictine Prayer - Lectio Divina. Ignatian Prayer, Augustinian Prayer, Franciscan and Thomistic Prayer, with chapters of suggested exercises for each. Additionally there are chapters on Using the Shadow and the Inferior Function in Prayer, Temperament and Liturgical Prayer. There is an Appendix to assist in Discovering Your Type which consists of a half page of description for each attitude or function by which persons can identify themselves without the use of a testing instrument. Appendix II contains prayer suggestions for the sixteen types indicated by the MBTI, including the development of the "shadow" of each type. The approach of Michael and Norrisey is to begin with areas of stronger preference and then move, for enrichment and wholistic development, towards the exploration of the possibilities in the Inferior function for one's spirituality.

Perhaps it would be helpful to briefly indicate the spirituality preferences which belong to the different attitudes and functions:

Extroversion = preference for spiritual interests in the world of action and persons,
                     sociability;
Introversion = preference for spiritual interests in the inner world of mind,
                     imagination, privacy and solitude;

Intuition = preference for meaning, the pattern of things, intuited meaning of
                     events and life, the inner voice of God and life;
Sensation = preference for the experienced world, meditative imaging, for the
                     Extravert the world of creation and people;

Thinking = preference for more abstract, conceptual treatment of religion and
                     principled treatment of life;
Feeling = preference for people and groups, religion as relational and personal;

Judgement = preference for a structured religious and moral life;
Perception = preference for a more spontaneous religious life.

Of course, type is not the only thing that affects religious preferences. There are the conditioning that comes from one's background and tradition and the particular personal issues with which one deals which call upon one's religious tradition in differing ways.

Faith Development

There are a number of perspectives from which faith development could be considered. Religious educator John Westerhoff, in his book *Will Our Children Have Faith*, uses the analogy of a tree with growth rings to describe the growth of faith. Each new ring added retains and grows upon the previous. The terms he uses describing stages are self explanatory: Experienced Faith, Affiliative Faith, Searching Faith, and Owned Faith.[214]

Neill Q. Hamilton

Neill Q. Hamilton, New Testament professor at Drew School of Theology, with experience that comes out of a deep involvement in Drew's D. Min. program, has published *Maturing in the Christian Life: A*

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workshops on spirituality and publishes a quarterly bulletin which deals with spirituality in its broadest sense, including justice issues.

[214]. John Westerhoff, III, *Will Our Children Have Faith*, NY: Harper & Row, 1983.

Pastor's Guide. He seeks to provide a biblical-theological version of the maturing of faith as an alternative to what he sees as Fowler's psychological version.[215] He says:

> My way of giving structure to the Christian life shares with faith development the ideas of stages or eras and a particular sequence to them, but that is all. As I read the New Testament, the life of faith is drawn ahead by the Spirit rather than driven from behind by the self. Indeed, so long and insofar as the journey is driven by the self, faith is inauthentic. The self's idea of faith is so laced with illusion that its quest must be displaced by the Spirit's drawings in order for authentic faith to emerge and mature. In the Christian life there is no completion of the journey in this life under the conditions of this world. Maturity comes finally in a new body in the setting of a new heaven and a new earth. In this life we are ever in the process of maturing; we never arrive.[216]

The master role of ministry is then to be prophetic guide to maturing in the Christian life, and this provides its distinctiveness over against all other helping professions and it provides a way of integrating all of the subordinate roles in ministry. How this works is discussed extensively in Hamilton's last chapter.[217]

The initial *phase*, a term he prefers to *stage*, in Hamilton's schema is *discipleship*: identification of oneself with Jesus' way of life and destiny in an intimate following of him. The Gospels which portray this provide only a description of faith's puzzled beginnings, its collapse before the cross, and intimations of a new beginning in the resurrection:

> Matthew, Mark, Luke, and John all portray Christian faith in terms of discipleship up until the resurrection. Matthew recommends that metaphor as valid to the close of the age, but does not give content for Jesus' continuing presence. How baptism in the name of Father, Son, and Holy Spirit makes a difference is never spelled out.[218]

The problems in discipleship lay in the central role of the ego and one's natural resources, and in "reparenting", becoming children under God's parenting. These are legitimate in themselves as part of the "childhood of faith", but they are incomplete.

The cross presents us with a crisis and an opportunity for transition to the next phase.

> The cross stands athwart the path of the journey of faith, barring the way to further development until we come to terms with our illusions about what God was up to in Jesus of Nazareth. Sooner or later, disciples must face the fact that a crucified Christ cannot be made to be the patron of the misfit dreams of discipleship.[219]

The new phase of the Christian life comes in the Spirit.

> The Counselor (Paraclete) fills the vacuum left when Jesus rose to the Father. The limited energy of a self misguided by illusion drove the life of discipleship. Now the life of faith is driven by the unlimited energy of the Holy Spirit. The raising of consciousness that accompanies this shift of focus is the difference between living as an alienated slave who moves in sheer obedience to commands that a slave has no way of understanding, and living as a friend who works out of understanding sympathy with another friend who explains everything as they go. The slave brings no heart to the task. The friend works from the heart. .... This change in the quality of relationship inaugurates an intimacy that removes all distance

[215]. Neill Q. Hamilton, Maturing in the Christian Life: A Pastpr's Guide, Phila.: The Geneva Press, 1984.

[216]. Ibid., p. 29.

[217]. Ibid., pp. 141ff, "Organizing for Maturing."

[218]. Ibid., p. 43.

[219]. Ibid., pp. 72-73.

between the believer and God... .... The contrast in mood between discipleship faith as a burden to be borne and transition faith which bears one up by the grace of the Comforter-Paraclete justifies the drama in the metaphor of rebirth.[220]

There are three major moves in this transition to life in the Spirit: "an acute consciousness of the worldly illusions that dominated our discipleship and a turning from the religious selves constructed upon them .... an acceptance of the forgiveness made possible in the crucifixion .... the departure of the risen Christ opens the way to fresh intimacy through the gift of the Spirit."[221] It is out of the life in the Spirit that the maturing of the life of the church and the church's mission comes. Hamilton offers helpful suggestions in the application of this New Testament perspective to lay "soma" groups in the church and to the pastor's own professional life. The tragedies of professional burnout and merely institutional churches are avoided when life comes not from self or institution but from the Spirit, and when it is realized that maturing is only to be achieved within God's end-time.

Faith Development in the Adult Life Cycle Project

Between 1981 and 1986 The Faith Development in the Adult Life Cycle Project, sponsored by the Religious Education Association and several denominations, engaged in extensive research involving over 1000 persons in North America. Its work consisted of two modules. In module 1 telephone calls were made by the Gallup Organization to randomly chosen households representing a cross-section of the population. In Module 2 forty-one men and women were interviewed in depth and invited to set out a "tapestry" or historical overview of their lifes. In the initial stages of the project nearly 300 persons gathered on the campus of the College of St. Thomas in St. Paul, Minnesota, for a Symposium which resulted in a publication ed. by Kenneth Stokes, the Project's Director: *Faith Development in the Adult Life Cycle*.[222] Following the completion of the Project its results were shared in regional meetings across the country. Out of the whole process has come a Report.[223] The Princeton Religion Research Center has also published *Faith Development and Your Ministry*, based on the work of the project, and Kenneth Stokes has produced an excellent study book for laity: *Dynamics of Adult Faith Development: Faith Is A Verb*.[224]

The key findings of the Project are stated in seven hypotheses:

> 1. The dynamics of faith development are different for men and women.
> 2. Faith development does not occur at a consistent rate or in a uniform way throughout adulthood, but rather in varying patterns of activity and quiescence directly related to specific chronological periods of the adult life cycle.
> 3. There is a relationship between periods of transition, change and crisis in one's life and his or her faith development.
> 4. Faith development is positively related to one's involvement in organized religion.
> 5. Faith development is positively related to one's involvement in social issues and concerns.
> 6. Faith development involves struggle leading to both cognitive and affective change.
> 7. Faith development is positively related to one's involvement in educational experiences.[225]

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[220]. Ibid., p. 85.

[221]. Ibid., p. 103.

[222]. Kenneth Stokes, Ed., *Faith Development in the Adult Life Cycle*, NY: W. H. Sadlier, 1983.

[223]. *Faith Development in the Adult Life Cycle: The Report of a Research Project*, Religious Education Association, 1987. This is obtainable from the office of the Project: Faith Development in the Adult Life Cycle, 9709 Rich Road, Minneapolis, MN 55437.

[224]. *Faith Development and Your Ministry*, The Princeton Religion Research Center, PO Box 682, Princeton, NJ 08542, n.d.. Kenneth Stokes, *Dynamics of Adult Faith Development: Faith Is A Verb*, Mystic, CN: Twenty-Third Publications, 1989.
[225]. *Faith Development in the Adult Life Cycle: The Report of a Research Project*, op. cit.,pp. 27ff.

Under the name of Adult Faith Resources the office of the project, directed by Kenneth Stokes, is providing a variety of workshops, originating publications, and publishes a quarterly newsletter. Let us now then proceed to a discussion of the perspectives of Fowler and the Eriksonian model.

James Fowler, Stages of Faith

James Fowler, whose understanding of faith was previously discussed, is director of the Center for Faith development at Emory University in Atlanta. His book on *Stages of Faith* was preceded by a book done with Sam Keen: *Life Maps: Conversations on the Journey of Faith*.[226] Fowler takes a structural approach, based upon the work of Jean Piaget and Lawrence Kohlberg. Piaget was a Frenchman influenced by biology and the legacy of Kant's critical philosophy. He developed a psychological theory which sought to characterize the structures which constitute thinking at different stages in life. Kohlberg, a citizen of the U.S., was influenced by the work of Piaget and others. He focused on the development of moral reasoning, and is also a structuralist. The particular contribution of these two men helps us to understand how we know or the way we know according to the structures of knowing inherent in certain stages of life, and how this affects the content of our knowing.

Fowler's stages are:

1. *Intuitive-Projective Faith*   age 3-7 yrs.
The "fantasy-filled, imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primal related adults."
2. *Mythic-Literal Faith*   age 7-12 yrs.
The "stage in which the person begins to take on for him- or herself the stories, beliefs and observances that symbolize belonging to his or her community." Beliefs and morals are appropriated literally.
3. *Synthetic-Conventional*
Since the person's experience transcends the family, other social/cultural spheres demand attention. "Faith must provide a coherent orientation in the midst of that more complex and diverse range of involvements. Faith must synthesize values and information; it must provide a basis for identity and outlook."

> ***From this point on no ages can be assigned to stages. This "conformist" Stage 3, tuned to the judgement of significant others, is the stage where faith development may stop for many adults. What happens with Stage 3 and beyond depends on several factors:
> 1) The understanding of faith and faith development allowed within a certain tradition.
> 2) The life experiences which produce growth and provide new experience.
> 3) The resolution of early life issues which give one the personal freedom to grow.

4. *Individuative-Reflective Faith*
The person takes responsibility for his/her own commitments, life-style, beliefs and attitudes. Such issues need to be dealt with as: individuality vs. group influence, subjectivity and feelings vs. objectivity, self-fulfillment vs. being for others. A capacity for critical reflection is developed.
5. *Conjunctive Faith*
This "involves the integration into self and outlook of much that was suppressed or unrecognized in the interest of Stage 4's self-certainty and conscious cognitive and affective adaptation to reality." One's past is reworked and reclaimed. Personal depths are plumbed. This Stage is frequently connected with a working through of the mid-life crisis.
6. *Universalizing Faith*
Fowler describes this State as "exceedingly rare. The persons best described by it have generated faith compositions in which their felt sense of an ultimate environment is inclusive of all being. They have become incarnators and actualizers of the spirit of an inclusive and fulfilled human community." They are

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[226]. James Fowler and Sam Keen, *Life Maps: Conversations on the Journey of Faith*, Word, 1978.
James Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, NY: Harper and Row, 1981.

open to relationships with persons and traditions other than their traditions and representing other faith stages. Some religious traditions would see this stage as contrary to their perception of faith.[227]

The Eriksonian Approach

Erik Erikson studied in Vienna under Anna Freud, emigrated to Boston where he became the first child psychoanalyst in the city. He moved beyond Freud's interest in childhood and pathology to psychosocial development beyond puberty and concern for the growth and development of the healthy personality (viewed in terms of eight stages). In each stage the person confronts a developmental task posed in terms of a favorable resolution of conflicting attitudes called "negative" and "positive". Though the resolution is in favor of the positive, the negative is not eliminated. Even when there is a favorable resolution of the attitudes within a developmental stage, one continues to deal with these attitudes throughout life and new crises may make old resolutions come unstrung.

The stages, with their accompanying attitudes, are:

	Positive	Negative
1. Early Infancy	Trust	Mistrust
2. Late Infancy	Autonomy	Shame & Doubt
3. Early Childhood	Initiative	Guilt
4. Middle Childhood	Industry	Inferiority
5. Adolescence	Identity	Identity Confusion
6. Young Adulthood	Intimacy	Isolation
7. Middle Adulthood	Generativity	Stagnation
8. Older Adulthood	Ego Integrity	Despair

Carol Gilligan in *In A Different Voice: Psychological Theory and Women's Development*, criticizes much psychological theory as ignoring a different pattern in feminine development:

"While in Piaget's account (1932) of the moral judgement of the child, girls are an aside, a curiosity to whom he devotes four brief entries in an index that omits 'boys' altogether because 'the child' is assumed to be male, in the research from which Kohlberg derives his theory, females simply do not exist."[228] In Erikson, the primary tasks of the first five stages is individuation, a male pattern, although the first stage is anchored in Trust/relationship. Though Erikson does observe that the female holds Identity in abeyance until dealing with Intimacy in terms of relationship with a man, this does not change his schematic.[229] Thus these developmental schemes do not consider that a woman's moral judgements and developmental pattern is early on more oriented to relationships and interdependence. "The elusive mystery of women's development lies in its recognition of the continuing importance of attachment in the human life cycle. Woman's place in man's life cycle is to protect this recognition while the developmental litany intones the celebration of separation, autonomy, individuation, and natural rights. .... Only when life-cycle theorists divide their attention and begin to live with women as they have lived with men will their vision encompass the experience of both sexes and their theories become correspondingly more fertile."[230]

With this in mind it is important for women to reflect on how they fit the life-cycle pattern provided by the major theorists. Shortly there will be a discussion of the instrument developed by Gwen Hawley to measure the resolution of the tasks of Erikson's psychosocial stages. Gilligan's critique should be applied to the results of this instrument when used by women. I also have the suspicion that Gilligan's critique may apply more to women raised in somewhat traditional contexts and that some men will fit her

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[227]. James Fowler, *Stages of Faith*, op. cit., pp. 122 ff.

[228]. Carol Gilligan, *In A Different Voice: Psychological Theory and Women's Development*, Cambridge, Mass.: Harvard U. Press, 1982, p. 18.

[229]. Ibid., p. 12.

[230]. Ibid., p. 23.

description when raised in a context where attachment is important. Thus there should be some correlation between life histories and the task resolutions of the various stages and care should be taken not to idealize resolution patterns. Gilligan seems to realize this.[231]

Evelyn and James Whitehead utilize the Eriksonian model in *Christian Life Patterns*, and focus primarily on the last three adult stages.[232] One of the special values of their book is the relating of the issues of adult life to biblical materials and theological isssues. In the conclusion of their book they argue quite effectively that psychological development and religious growth are not enemies. Religious growth has often been seen as necessitating a negative view of the world, self and flesh. Thus Christian growth has been seen as the attainment of perfection unrelated to or inimical to "natural development" and not normally involving meaningful stages. The consequence of separating psychological development and religious growth has been that "Holiness as the goal of religious maturity was often epitomized in eccentric personalities -- persons whose careers departed from rather than illuminated the patterned challenges of human growth." We often have the same problem when discussing the spirituality of biblical personalities: e.g. Jesus' holiness cannot be seen as related to personal process or development. This has resulted in the "mystification of religious growth" and our having difficulty identifying our normal life experience with this growth, sensing ourselves to be not very religious because we do not easily transcend our humanness.[233] The dynamics of adult life are identified as:

1. Active and passive mastery: an asceticism of letting go, learning how to prevail and how to lose.
2. Life choices: "growth from the general to the particular, expressed in specific and specifying life choices," focusing one's possibilities.
3. Self-transcendence: moving beyond the self-focus of earlier life, something that is powerfully supported in biblical images.[234]

Gwen Hawley's Measure of Psychosocial Development

Dr. Gwen Hawley has in recent years developed an instrument called *Measures of Psychosocial Development* (MPD).[235] This instrument measures the eight positive and negative stage attitudes and the degree of resolution of the conflict between the positive and negative in each stage. Thus it provides an important tool for examining one's own developmental process and the issues which affect behavior and needs.

Since the MPD measures psychosocial development, it focuses on normative development rather than pathology. As with the preferences shown by the Myers-Briggs Type Indicator, there is no right or wrong way to be. We are the product of our innate potential and our life history. The MPD really points to what has happened to our developmental process in our interaction with our life history. It also points the way for personal growth where there has not been favorable resolution of the tasks in life's various stages.

Interpreting the MPD

The MPD scoring represents the way you reported about yourself on a particular day. Thus it is only accurate in-as-much-as you were able accurately to report and your feelings and perceptions on this day were representative of your usual feelings and perceptions. What was occurring with you on the day you took the MPD or during this present time in your life could have affected your scores. Thus if negative scores are high you should see how this relates to present issues besides issues of long standing.

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[231]. Ibid., p. 2

[232]. Evelyn Eaton Whitehead and James D. Whitehead, *Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life*, Garden City, NY: Doubleday & Co., 1979.

[233]. Ibid., p. 191.

[234]. Ibid., pp. 191ff.

[235]. *Measure of Psychosocial Development*, Odessa, Florida: Psychological Assessment Resources, 1988. For materials and Professional Manual write: Psychological Assessment Resources, PO Box 998, Odessa, FL 33556; phone 1-800-331-TEST.

Remember then that you need to make judgements about how well the scoring actually describes you.

It is important to remember that there is NO CORRECT SCORE. The way you score on the various attitudes and their resolution is the result of your inherited characteristics, your life experience and your interaction with these. Your scores will, however, give you some idea of the psychosocial tasks that remain for you, areas important to work at with some intentionality. Dealing with these tasks is not merely a matter of raising them to consciousness and deciding to work for new resolutions. With some of them it is also a matter of allowing yourself to have new experiences which will provide for you a new experiential base for the positive attitudes. You may also wish to work at some of these areas in therapy, depending on their importance to you, their impact on your life and functioning, and the difficulty you have in working towards resolution by yourself.

Like most people, you are probably high in some areas, low in some, and moderate in others. Your profile may reflect *past development* when the resolutions of various attitudes were at their ascendency (see the chart below which assigns the attitudes and their resolution to certain ages), but it may also reflect *current experience and issues*. **It is important to remember that Erikson indicates that all of the attitudes exist in some form from the beginning to the end of life and that resolutions once achieved may dissolve in crisis or life change.** Fortunately, we all possess psychosocial resources with which to work through present psychosocial tasks.

In evaluating the scoring it should be noted that Erikson's stages of development reflect both masculine and western cultural biases and Gwen Hawley's "normative sample" group of 2,480 was only 5% non-white. Hawley does seek to deal with the masculine bias by establishing different norms from her sample group for males and females in various age groups, but the white and cultural bias remains. The cultural bias is expressed in the advocacy of developmental norms which may not be considered appropriate in other cultures.

The MPD profile sheet used to report back scores has 27 scales, representing the attitudes and dynamics outlined in Erikson's developmental stages (previously described). The 27 scales are grouped into four types on the profile sheet: (1) eight positive scales, (2) eight negative scales, (3) eight resolution scales, and (4) three total scales. The resolution scales describe the degree and direction of resolution existing between the two attitudes (positive and negative) for each stage. The three total scales assess overall psychosocial adjustment, summarizing the positive, negative and resolution.

The scores are to be found on the bottom of the profile sheet and these scores are then plotted on a graph marked with the scores. This provides a visual representation of the scores. Percentiles and normalized T scores are provided on each side of the graph for the age-sex group indicated on the top of the profile (profile forms for a total of eight age-sex groups are provided). T scores have a mean of 50 and provide a convenient way of comparing one's score with others. About 2/3 of individuals tested are located between the scores 40 and 59, and this is considered the NORMAL RANGE. Scores 30-39 should be considered MODERATELY LOW and between 60-69 should be considered MODERATELY HIGH, each including about 13.5% of the individuals tested. Graphed, this would be:

T Scores

60-69 Moderately High
40-59 Normal Range
30-39 Moderately Low

The attitudes may briefly be defined as follows:.

[P = positive N = negative Arabic numeral indicates stage]

P1 TRUST - Trust in self and others. Confident one can cope with life and needs will be satisfied.

N1 MISTRUST - Life is unsafe, unpredictable. Suspicious of others and of needs being met.

P2 AUTONOMY - Feels free to be oneself and makes one's own decisions.

N2 SHAME and DOUBT - Shame and doubt from feelings of inadequacy and worthlessness. Not free to be self. Plagued with doubts about ability to make decisions and control life.

P3 INITIATIVE - Believe know how world works and how to affect its workings. Action, experimentation, adventure are key words.

N3 GUILT - Guilt over actions to achieve purposes. Fear of making mistakes, being inadequate.

P4 INDUSTRY - An active orientation toward learning, competence, and production.

N4 INFERIORITY - Despair of skills and abilities. Difficulty in being productive.

P5 IDENTITY - One's various roles integrated into one consistent identity. One knows who one is and where one is going.

N5 IDENTITY CONFUSION - Difficulty integrating a central identity and resolving conflicts between primary roles. Not sure of basic convictions and role in life.

P6 INTIMACY - Capacity to commit to concrete affiliations, ability to form relationships.

N6 - ISOLATION - Tendency to remain alone and to be self-absorbed because of fear of ego loss. Threatened by intimacy.

P7 GENERATIVITY - Caring. Concern for the creation of a better world for the next generation. New avenues of self-fulfillment.

N7 STAGNATION - No long term goals or purpose. Absence of powerful caring and creative interest.

P8 EGO INTEGRITY - Sense one's life has meaning and significance. Satisfied with life, work, accomplishment. Practical wisdom.

N8 DESPAIR - Life has been filled with misdirected energies and lost opportunities. Despair about one's own life, but also about life in general.

The Christian Tradition and the Resolution of the Psychosocial Tasks

The rich Christian tradition, the fullness of the Gospel, provides perspectives and resources which may be drawn upon to deal with resolution of various of the opposing attitudes. As one develops one's spiritual discipline, besides the many other issues which may determine its design and intent, one needs to consider the unresolved psychosocial tasks or those that have become crucial because of what is presently going on in one's life. One must also consider how certain understandings of the Christian tradition may contribute to an unfavorable balance towards the negative attitude.

Trust vs Mistrust

Here the issues are relational and bad experience with one's early environment. Working on relationship with God and others becomes important, but we need to remember that the anxieties that lead to mistrust belong to levels of life that reason often cannot touch. We need not just new thoughts, but new experiences of life. Frequently an "existential anxiety", an anxiety about life as a whole, is a problem . Thus centering life in God experientially becomes important in finding an experienced and dependable reality which transcends the uncertainty and risk of life. Sometimes relationship with another human will provide a window into a new experience of reality as trustworthy. However to learn to trust is for many a

long process or sorting out old experience, gaining new perspective, and appropriating new experience. It is not that one should become naively trusting, for their is much in life that cannot be trusted. Rather, mistrust should be situationally appropriate, rather than pervasive. The Lord's Prayer, with its opening address of God as "Abba, Father" (an intimate form of address to one who is dependable and loving) could be important in working on trust. So is planned and intentional experience of others within the Christian community. Legalistic and perfectionistic expressions of Christianity may only provide opportunity for transference from childhood of experience of an unaccepting environment.

Autonomy vs Shame and Doubt
Initiative vs Guilt

Here the issue is whether in early life one has been given permission to be oneself and initiate one's own actions. If not, then doubt about oneself and guilt for making mistakes or even for initiating successful actions may be the consequence. The way that God affirms us and gives us freedom in the Gospel is important here, but one needs to be cautious about using some elements of the Christian tradition. The emphases on sin, self-denial, and flesh (as leading to sin) only reinforce shame, doubt and guilt. Too much emphasis on God's sovereignty and surrender to God, with diminishment of ego, undercut Autonomy. Some forms of Christianity produce weak, dependent and frustrated persons as do some parents. Here one needs to be "wise" about how the Christian tradition is used. Gal. 3-5 is very helpful in speaking of how God brings humankind to maturity and freedom in Christ. Behind the pages of the Gospels one also finds a Jesus who encouraged autonomy and freedom from guilt.

Industry vs Inferiority

Industry is an active orientation towards producing. The ability to produce depends on one's Trust, Autonomy and Initiative ... and it also depends on Identity. Identity before adolescence is more a sense of oneself given from early environment (significant others) and intuited. We produce out of what we are through freedom to be and act .. and to make mistakes. Though production is often seen by the individual as a way of solving the unresolved tasks of earlier life, this works with difficulty, and frequently successes are not appropriated. Industry is then best dealt with by working on the other tasks of development while engaging vigorously in the process of living and doing. Though the approach to life in the Gospel of Matthew is very much that of doing and obeying the commands of Jesus, seeking purity and perfection, such an approach does not deal with the issues underlying difficulty in performance. Because of the complexity of being human, it is also important to accept one's humanity as well as one's performance failures, to accept what it means to be human. The Pauline understanding of productivity as the result of the acceptance of God's love and the new inner dynamics introduced by the presence of God's Spirit are important here.

Identity vs Role Confusion

Identity implies knowing who one is, where one is going, and who one is in relationship to others; an integration of self-understanding and the views of one by others; and an at-homeness with oneself. As indicated above, there is an identity which one early receives from others and which is intuited. But the identity of which we speak here is more reflective and conscious. It is also more whole, rather than fragmented by the many expectations of others. Biblically we are presented with two aspects of identity: we are made in the image of God and we are called to put on Christ, becoming children of God. These are gracious givens, but need to be worked with and integrated into our lives in ways that respect individuality (e.g. Paul's treatment of the variety of gifts which expresses variety of personality). The Christian tradition then calls upon us to appropriate God's givens as support or counterpoint to givens from significant others in childhood, and the exploration of the meaning of our individuality through living it out in concrete ways. God's givens are crucial as is the living out of our individuality in the context of a supportive community which calls us to be what is possible. However, we are not "saved" by our identity, by our psychosocial well-adjustment, as we are not saved by our industry. We dare not become developmental perfectionists, psychological Pharisees.

Intimacy vs Isolation

Intimacy is the capacity to commit oneself to concrete relationships, and to do so not merely on the basis of personal need, but learning how to care (and if need be sacrifice) for others. Relevant here is the Christian concept of love, reflecting the gracious love of God which goes beyond self-need and even suffers for the other. It is no accident that Christianity sees human intimacy as dependent on the reception of the intimacy of God. Contemplation and meditation become important here, but particularly contemplation - allowing God to be intimate with us. Though relationship with God followed by human relationship is the correct theological order (the first tablet of the Ten Commandments is the basis for the second), yet growth in relationship with God and humanity seems to be reciprocal, each becoming ground for the other. Thus in the exploration of human relationship we also discover the possibilities of relationship with God. The church should be the place where intimacy is explored as it should be the place where God is explored. Thus the church must be careful about concern for righteousness, holiness, and purity which does not allow intimacy in terms of our human reality and thus only allows for an artificial and stylized intimacy.

Generativity vs Stagnation

Generativity expresses concern for the world and the future and opens new avenues of self-fulfillment. Related to it is what the Bible says about the place of humanity in creation and the call to ministry and vocation inherent in the Gospel. Here we need to explore the biblical traditions with an awareness of the way context influenced generative possibilities. Jesus addressed and acted within his society as an OT prophet while the early church, having moved from Palestine into the vast Greco-Roman world, could do little to change society. Their expression of generativity was often the transformation of the human situation within the Christian community rather than without. Eschatology provided them with a vision of a future transformed world, but often caused them to leave this to God's future transformation of the cosmos. Their world was often regarded pessimistically as the domain of Satan. We need their vision and concern for transformation, with revision of some of their presuppositions and recognition of our living in a different context. We need a new appraisal of creation as God's, as reflected in creation spirituality, rather than interpreting the world dualistically through the perspective of the Fall, the dominance of Satan and the problems of the flesh. Liberation theology has called attention to elements of the biblical tradition calling to world involvement and God's concern for the marginal persons. Thus there are significant resources within the tradition, rightly interpreted. Also important is the role of the Spirit as the contemporary dynamic of God operating in history according to the paradigm of Christ, leading to service and compassion.

Ego Integrity vs Despair

Integrity is defined as the acceptance of one's own unique life, experience and meaning -- a sense of satisfaction with one's accomplishments. This is a task of the maturing individual. However, one senses in this definition some of the Western ideals of success and accomplishment. The course of life is not always towards wholeness and integration, not all are successful. Some persons' lives are one tragedy after another. Some are biologically limited, as in the case of retardation. It is true that one can learn to accept one's own unique life as meaningful whatever it has contained, but this can only be done from a transcendent perspective and with a transcendent vision which gives wholeness that may not exist in immanent experience. Depression and despair can come from disappointment with life, but are frequently conditions of one's life context and sometimes related to body chemistry (as in endogenous depression). One needs the transcendent vision of wholeness which puts one's life together beyond the limitations of context and creates some unity even in dis-integration. Thus faith, philosophy of life, and experience of transcendent integrity, through experience of God, is important.

Childhood Religious Experience

With all of the analysis of faith development there is liable to be a neglect of the legitimacy of the religious experience of the child which would seriously affect educational processes and our respect for the child -- as well as our understanding of adult experience. For two reasons the limitation of real religious experience to the adult is deficient. One is that if religious experience is at all a result of the action of the Transcendent upon us, it does not happen only to adults. It is a gift of God to whom it is

given. In the language of the Moravian Zinzendorf, it is the gifted relationship of the heart with the Saviour, an intuitive knowing, and not dependent upon mental development. The second is implied in the previous comments. There are other ways of knowing than the intellectual, conceptual synthetic. Zinzendorf's comment is worth including here:

> 1) Religion can be grasped without conclusions drawn by reason, otherwise no one could have a religion except the one who has an enlightened mind, and they would be the best students of God who had the greatest rational capacity; however, that is not believable and wars against our experience.
> 2) Religion must be something which is obtained without any concepts, through mere experience; otherwise no one deaf, or still less someone born blind, or even less an insane person, or a child, could have the religion which is necessary for salvation. The first could not hear the truth, the second lacks the sensual perception which would awake his mind and incite his thoughts, and the third type lacks the ability to understand concepts, relate and test them.
> 3) Truth in concepts is less important than truth in experience, errors in teaching are not as bad as in essence, an ignorant person is not as badly off as one impervious (to God).
> 4) The conceptual meanings vary with age, education and other conditions. The experienced meanings are not so much subject to these variations; they remain firmly established in the face of time and circumstances.[236]

Edward Robinson has done extensive research on the religious experience of childhood. He is the director of the Religious Experience Research Unit at Manchester College, Oxford. Sir Alister Hardy, a British scientist, had founded the unit and in 1979 published *The Spiritual Nature of Man*, which John Westerhoff calls "the most seminal analysis of the phenomena of religious experience since that of ... William James."[237] Robinson's own publication, *The Original Vision*, contains research and reflection on the religious experience of childhood, taking as a starting point some of the research of Sir Alister Hardy. Hardy had invited some 4,000 persons to write an account of an experience wherein they "felt that their lives had in any way been affected by some power beyond themselves." Of these 500 cited childhood experience, and from these 500 Robinson was able to gain later responses from 360. His understanding is that religious experiences are not properly termed by "peak experiences", but are really quite ordinary. What he calls "the original vision" is "no mere imaginative fantasy but a form of *knowledge* and one that is essential to the development of any mature understanding." He believes that such experiences may be described as *mystical*, that they "can only properly be understood when studied *over a period of time*" (i.e., that the later reflection of the adult on earlier experience is to be taken seriously), that they are *self-authenticating*, that they bring to the person an awareness of true *self*, that they can only be understood in *purposive* terms (e.g., "destiny"), and that they are essentially *religious*.[238]

Robinson feels that the picture of childhood which emerged under the influence of Piaget and others is inadequate. Though the child may not see the world as an adult and have not developed the ability to *synthesize* thought, this does not mean that the child does not have real experience nor that the child's more *holistic* comprehension should not be taken seriously.[239] That the experience of the child has been affected by the world and needs of the child and the reflection of the adult does not deny the validity of the experience.[240]

After the discussion of many insights and cases, Robinson concludes:

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236. Count Nicholas L. von Zinzendorf, *Der teutsche Sokrates*, "Gedancken von gelehrte und doch gutwillige Schueler der Wahrheit", Samuel B. Walter, 1732, pp. 35f.
237. Edward Robinson, *The Original Vision: A Study of the Religious Experience of Childhood*, NY: Seabury Press, 1983.
238. Ibid., pp. 7-17.
239. Ibid., p. 20.
240. Whereas Robinson has researched childhood experience as remembered and reflected upon by adults, Robert Coles, in *The Spiritual Life of Children* (Boston: A Peter Davison Book, Houghton Mifflin Co., 1990) shares extensive research done with children.

The great majority of those whose experience led me to make this study are men and women in whom the original vision of childhood has never wholly faded. But are they typical? And what of the rest of us who have no such memories? If the child within me dies a little more each day, how, asks Marcel, am I to be faithful to myself? And when I cannot do this, "I am no longer there, I do not exist any more." In Brancusi's words, when we cease to be children, we are already dead. But if childhood in the wider, timeless sense is in some mysterious fashion connected, or even to be identified with, that kind of awareness that is truly to be called religious, it could be that by learning once more to respond to the demands made upon us by the something-more-than situation we may discover that there is still a spark of life in the child within each one of us.[241]

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241. Ibid., p. 148.