FAITH AND IDENTITY

AS

CRISES OF ADOLESCENCE

by

Rev. Kenneth J. Metz, B.A.

A Thesis submitted to the Faculty of the
Graduate School, Marquette University, in
Partial Fulfillment of the Re-
quirements for the Degree
of Master of Arts

Milwaukee, Wisconsin
May, 1969

Table of Contents

Preface

In the Catholic Church today there are many indications of a prob-
lem in regards to the faith of adolescents in that Church. It seems
that young people are leaving the Church. Life in college seems to in-
fluence these students either to abandon their childhood beliefs for a
free-living experience or to enliven their beliefs in politcal demon-
strations having religious overtones.

These indices show a need for a study of the crises that have to
do with faith during the adolescent years. Men have addressed them-
selves to studies of faith from the viewpoint of theology and psychol-
ogy. At times, they have combined the two. In this paper, a combina-
tion is attempted which puts together a consideration of the crisis of
faith with the identity crisis of adolescence as proposed by Erik Erik-
son.

In order to accomplish this purpose, we will begin by examining
faith in the light of theology and of psychology. In Chapter Two we
will study the crisis of faith and Erikson's identity crisis. This will
be followed in Chapter Three by a consideration of research which bears
on the relationship between these two crises. In Chapter Four will be
indicated the implications which the adolescent crisis of faith, viewed
in this light, poses to the Church.

ii

This paper is concerned with the Catholic faith as exercised by that Church's members, since to consider all faiths would be a super-human task demanding a number of volumes.

With all this in mind we are able to state the purpose of this paper: to indicate the role of the Catholic Church in the adolescent crisis of faith in terms of Erikson's identity crisis during adolescence.

As in all our efforts, thanks must be given. These are due to Dr. Nick Topetzes, who directed this study, and to Dr. Edward F. De Roche and Dr. Albert Thompson, who passed on this paper. A note of thanks is due to Reverend Thomas Schmitz and other Newman Aposolate Chaplains who encouraged this work and to Miss Patricia Schwalbach who proofread and typed the manuscript.

Chapter I

Faith

1. The Theology of Faith

What is faith? This is a hard question. Men use the word all the
time, but rarely do they try to understand its meaning. When it comes
to faith in a Supreme Being--in God--it becomes even more difficult to
understand. Father Kirvan has stated it in a unique way:

> Faith. A curious thing. An absurdity to those who do
> not believe, a puzzle to those who do.
> Faith. A free gift from God. But a gift that is given
> subject to all the laws by which a man lives and grows. Be-
> yond psychology, but knit into the fibers of a man's psycho-
> logical growth. The same in all times and places, but col-
> ored by every time and place.
> Faith. The sturdiest of commitments, but as fragile as
> love.
> And why do you still believe?
> Who can say why? Who can say more than in the face of
> reality, in experiences forgotten or only half remembered, a
> voice was heard, a face was seen, a conviction grew, a real-
> ity was grasped beyond that which was seen.
> The world had meaning. There was a claim on your love.
> And, as Scripture says, 'Lord, to whom shall we go?'[1]

Other men have seen faith in even more poetic language. Jones saw
faith as a chain and religion as "man kissing the chain that binds him
to God."[2]

---

[1]John J. Kirvan, C.S.P., The Restless Believers (Glen Rock: Paulist
Press, 1966), p. 109.

[2]Alexander Jones, Unless Some Man Show Me (New York: Sheed and Ward,
1951), p. 89.

Newman saw faith as the courage to make a wager. Kirkegaard and others viewed faith as a leap into the great abyss of God.

Men have tried to describe faith, but seem to have much trouble grasping the essence of faith. Perhaps it cannot be completely defined at all. The First Council of the Vatican, St. Thomas Aquinas, philosophers of every persuasion, and theologians of every school have tried.

An attempt at a definition of the concept of faith might start with an acknowledgement of what it is not. No believer holds that faith is mere reasoning; then man would have a registration of results, not faith. Neither is faith mere will-power; then man would be deprived of intellectual reasoning. These two elements of intellect and will cannot be separated in the art of faith. They go hand in hand to make the "chain," "conviction," or "leap." Without an attempt at a scientific definition, the Dutch Catechism speaks of faith in this manner.

> Faith is a leap, but not an irresponsible one. It is justified by the leap itself. In the act of giving ourselves, we experience the truth that life, growth, and the way lie here. If this could be calculated scientifically, it would not be so truly and profoundly human and vital.[3]

The Judaeo-Christian act of faith begins with an historical drama played out against the history of mankind in the Middle East. The call and continued existence of Israel was, in the view of those who believed, a calling from God Himself which was to be responded to by man. In the Old Testament, the meaning of faith was no more univocal than democracy was for Athens and the United States. Faith corresponded to the progressive revelation of Almighty God. It was as much an atmosphere as a

---

[3]Hierarchy of the Netherlands, A New Catechism (New York: Herder and Herder, 1967), p. 289.

doctrine, an attitude as an affirmation, an orientation as an articulation of beliefs. Faith in the Old Testament included Abraham, the Covenant, the individual's reaction, and faith in existence and a Creator.

Abraham, "our father in faith," is called out of Ur of the Chaldees.. He, in his obedience to the call of Jahweh, is remembered as the ultimate model of Jewish faith. In Abraham's case, faith begins with the divine intitiative. The Lord speaks, Abraham listens. The Lord asks, Abraham answers. The Lord promises, Abraham agrees. The Lord only speaks and promises: He offers no reasons for His choice or for His promise; nor does He give a pledge of immediate fulfillment beyond His own word or power.

Yet, Abraham follows. In spite of all problems and doubts, he remains oriented towards Jahweh. He believes. Someday, he knows, it will all come true. Isaac is finally born. Again God asks--this time the sacrifice of his son. Abraham obeys. In faith, he takes Isaac to the mountain. At the last moment, Jahweh again speaks. A ram is found and sacrificed in place of Isaac. Jahweh's promises are fulfilled. In all of these actions, Abraham's total readiness, his complete obedience, correspond to the dominance and power of God.

To the request of God, Abraham has replied, "Here I am." The Hebrew word "he-min," "to believe," has been paraphrased by Arthur Weiser to mean, "saying 'Amen' to God." Abraham is the perfect example of this "Amen."[4]

The invitation extended to Abraham continued to be given by Jahweh. Isaac received it and responded in faith. Jacob followed, even though

---

[4] Joseph Cahill, S.J., "Faith in the Old Testament," The Bible Today, December, 1964, p. 961.

his response was not as complete as was Abraham's or Isaac's. It was Moses, however, that God chose to invite in a very special manner. Under the guidance of Jahweh, Moses led the people out of Egypt to their Promised Land. He took them from the land of slavery to the land of Freedom. This saving event of the Exodus points out another facet of Hebrew faith: God as Savior. God chose Israel, elected her by choice, and then made her a distinctive religious entity. Israel responded to this election with faith that Jahweh did save, can save, will save as He did Abraham, Isaac, Jacob, and Moses. The personal relationship between God and man was called a covenant: "I will be your God, you will be My people." The terms of the agreement were the Commandments.

In the Old Testament concept of faith, man was of little value by himself. Together with God, however, man was of great value. This realization was emphasized by man's consciousness of his sinfulness. The basic revelation of the Old Testament, and hence, a large measure of its significance and relevance for today, was man under judgement for his sins. Throughout all of the Old Testament, there was the growing conviction that man cannot save himself; but God can and will. Faith was the conviction and subsequent reliance on God. It was the concrete grasp of the nothingness of man and the power and will of God.

The idea of faith was so intense that in the Old Testament there was practically no instance of small or little faith. The opposite of divine faith was no faith or hostility to faith, with no degree or contraries.

The belief in God as Creator followed belief in Him as Savior. Going beyond the fact of man's sinfulness, the Israelite's faith was concerned with the basics of life: the very existence of man. Faith in

God as Creator was for the Jew the most complete and comprehensive re-
ligious act possible. Faith in a Creator was the acknowledgement that
human existence had its origins outside itself, the total admission that
no human effort, no human possibility could in any way be a ground for
human existence.

In response to this appreciation, man had to leave himself and point
himself outward to the source of all existence: God the Creator.

With these two approaches to or emphasis on faith in the Old Testa-
ment, there is a tendency to be bewildered or confused. Father Cahill
put it this way:

> Faith is a complex reality. Yet faith is as simple as
> Abraham standing before God and saying, 'Here I am.' Were we
> to seek a descriptive definition of faith that we might find
> in the Old Testament, one might call it the deliberate and re-
> ligious orientation of the whole man to God in which man at-
> tains authentic existence by acknowledging the saving God as
> Creator and Lord of history. Or, again, faith is man hope-
> fully turning to God who has first turned to man. Everywhere
> in the Old Testament faith is man's answer to God's challeng-
> ing and transforming world.[5]

In the New Testament, according to the beliefs of Christians, God
continued to reveal himself by extending the invitation to believe to
all men. Previous to this, God sent His messengers: kings, judges, and
prophets. At his point in history, He sent His own Word: His Son. To
the men of Nazareth, this Son, Jesus, was not special, for he was known
as the son of Joseph, the village carpenter. To the man of faith, Jesus
of Nazareth was truly God's Son. It was faith that enabled the followers
of Jesus to recognize in Him the Christ, the Messias, the Promised One
of the Old Testament. To see beyond the physical, to grasp the meaning

---

[5]Ibid., p. 967.

of His coming, was the object and purpose of their faith.

The great invitation from God was to follow His Son. As in the Old Testament, the invitation was on the part of God, the response was on the part of man. The men who saw Jesus had to make the choice of responding on not. Even those who professed to believe had problems. The Apostle Thomas would not believe at first, yet, he finally accepted the invitation to follow Jesus. The Apostle John wrote that this was really knowing God in a special way. Faith for those Christians who came after Jesus was placed in the same person. Their faith enabled them to "see."

It was to Paul that the call to follow was made very dramatically. On the road to Damascus, God extended an invitation to believe. Paul accepted it and just as fiercely as he had fought against it, he supported Christianity. In his late writings, Paul saw faith in God coupled with good works as that which justifies man. This concept was much like the Old Testament view of God as Savior.

Paul emphasized the knowledge of God as a very important aspect of faith. He termed this knowledge, "epignosis." By faith man had Christ. By epignosis man knows what he has in Him. Montague, interpreting Ephesians 3:14-19, wrote:

> We can conclude that epignosis is an exact knowledge of the object of faith, giving a greater consciousness and appreciation of all the riches one thereby possesses (implying also a discernment of true doctrine from false), and, since what one possesses is a person already attained by love (God, Father, and Son), this knowledge is a lucid recognition or discovery of the riches of wisdom and knowledge hidden in Him.[6]

The knowledge of faith was a vision peculiar to those who find God

---

[6] George T. Montague, S.M., "May Your Charity Abound In Knowledge," The Bible Today, February, 1964, p. 245.

in the person of Jesus, the object of saving knowledge, the truth and the life. This knowledge had to be spread. In the New Testament times, this was accomplished by communities with others. One does not come to faith by a process of introspection but by hearing.

The revelation of the creative, redemptive work of God was recorded in the sacred writings. Revelation to man was a special type of speech, namely testimony, to which the specific response intended was faith. What the apostle of Jesus gave over to the Church was testimony. The Church received, conceived, and protected this testimony and the Church explained, interpreted, and understood it even better than before. Through the centuries following the time of Jesus of Nazareth, the Church, the body of believers, constantly asked itself what this faith was and what it meant. After two thousand years, the Church today continues questioning by looking back at what has happened and forward towards what will occur. Faith is important in both views.

In these days, a number of approaches to the theology of faith and how to study and live it are propounded. These trends are very important as one's approach to the Church, toward all reality in fact, is based on which one is followed. Tovard notes the two main approaches.

> Faith is destined to be, as it were, incarnate in mankind;
> and the desire for faith is incohate in man's search for wis-
> dom. This is a first standpoint from which theology must be
> viewed. But we may also see faith as essentially transcend-
> ing man. It is revealed from above as a free gift. By him-
> self man can do nothing to acquire it. In the theology of
> faith, these two points of view give rise to a choice between
> a transcendental or an imminent emphasis. In the terminology
> of the Church, this becomes an eschotological or an incarna-
> tional ecclesiology.[7]

---

[7]George Tovard, The Pilgrim Church (New York: Herder and Herder, 1967), p. 24ff.

A number of divisions can be made in the transcendentalist position. An integralist is one who has an exclusive focus on apologetics and the defense of the faith. A conservative is not so exclusive, as he tends to use the past as a foundation on which to build. By implication, however, this attitude distrusts philosophies that have grown up outside of the Catholic past. A speculative tendency appears among another group of transcendentalists. They hold that faith is really a very systematic reflection, an intellectual contemplation.

On the other hand, incarnational theologians are more concerned in tracing the historical development of belief and the growth of theology as a human response to, and the subjective apprehension of, the object.

The transcendentalist prefers the supposedly safer path which more or less ignores historians, while the incarnational theologian wants "to touch with his own hands the historical embodiment of faith, and accordingly, he does not shun history, but only bad historians."[8] In proceeding to a theological definition of faith, these different approaches should be kept in mind as insights bearing on the Church's role in the crisis of faith.

Among the more recent developments in the theology of faith has been a renewed interest in personalism. The concepts of encounter and community of believers have also received much attention.

When two persons communicate with one another, the classic "I-thou" relationship is present. The "I" seeks to contact the "thou" and intends to be heard. Such a relationship is present between God and man. In both the Old and New Testament God is seen as revealing Himself. He always

---

[8]Ibid., p. 28.

takes the initiative. To this invitation to communicate man must respond. This response is more than mental gymnastics. The whole man is caught up with this encounter. It is more than something of the mind and soul alone in the cerebral world of prayer. Man is an animated and personalized body. His actions involve his whole being; whether he thinks or loves, eats or sleeps, he acts as an integral unity. Faith in such a context is a total experience involving the surrender of the whole man at once, spiritual and physical.

The response of faith is to a person. Faith provides not an idea but a person, not any individual but Christ's human consciousness, not an impossible dream, but salvific reality. The faith of the Christian is thus different from the faith of others to which all men are called only in the sense that the universal summons is spelled out in the teachings, life and victorious death of Jesus Christ. Faith in Christ is already its content. Faith is determined by that which one believes. Belief is the living movement towards Him in Whom one believes. It is the living answer to the call of Him who appears in revelation and draws men to Himself in grace.

The basic note of revelation, whether looked upon as utterance, witness, or encounter, is always the same: God is love and His Word is a word of love. Faith is not the submission to the will of a God who gets pleasure out of exacting homage from the human spirit, it is rather man's recognition of God's loving plan and of man's free place in that plan; faith is an opening up to divine love inviting man to share in its own life. Revelation and faith are the works of love. The early Christian termed this relationship ἀγάπη.

The certitude of this love is of unusual force for the Christian. Through it, the follower of Christ lays hold of the inner meaning of life. He is sure that Christ is present in his life, that God is with him, that he can bring Christ to others. Certitude does not cause faith, only God is able to do that. But it causes faith's kinship with reason. It makes faith emminently reasonable. This certitude is illumined by faith, and in turn itself enlightens the faith. Yet, for the believer, one is not able to prove a presence. He can only accept it and live with it. The sole proofs of revelation are signs manifesting God's presence and announcing His call.

Some degree of reason is present in all conscious experience that relates fleeting impressions into meaning. Man believes not entirely by reason but never without an aspect of reasonableness. Reason performs a double function in man's coming to faith: it is first critical in that it checks out suspicions, and it is constructive in that it helps set up belief along coherent lines. Faith would not make sense if reason did not possess the power of recognizing God, His world, and the other signs of His presence. The faith possessed by the Christian respects but encompasses and surpasses the rational level and is irreducible to it. It demands both assent and commitment.

Faith, for the follower of Christ, is closely related to the individual's life. It takes time, but little by little he learns the crucial lesson of existence that man does not ask what life has to give him, but rather that he must respond to what life asks of him. For the religious person, this is all bound up in the mystery of salvation. Faith in God's projects makes it less difficult for him to live with the darkness and

uncertainty that are inherent in every human project. This gives a certain relaxed atmosphere to the Christian's work. To be carefree is not to be careless; to be carefree is to be careful in a serene and even-minded way.

The response to faith is also free. Man is never compelled to accept it. It is a gift. Faith imposes itself upon the human conscience. Conscience in turn makes the demand for earnest inquiry and research, commands that man make further inquiry as soon as one is confronted with the possibility of divine revelation. But conscience also forbids the sincere inquirer to accept as certain and give firm adherence to any alleged revelation as long as there is reasonable doubt concerning an essential fact or truth in his mind. Preceeding the act of faith, there must be the judgement of the conscience that one may and must believe.

For the Christian, the act of faith is a risk. Man is able to know the divine only in so far as it manifests itself to him. Therefore, man must look around. He must reflect, difficult though it may be, upon what is meant by Christ speaking to him in scripture, in sacrament, and in other Christians. Though these three modes of Christ's communication with man are distinguishable from one another, they are closely intertwined. Among these three modes, the concept of Christ speaking to man in community is psychologically most basic. Faith is always a community event. This is the reason for the Church's infant baptism.

At the First Vatican Council, the concept of faith was put into theological terminology.

> The Catholic Church professes that this faith is the beginning of human salvation; it is a supernatural virtue. Through this supernatural virtue, and with the assistance of God's grace,

we believe all that natural reason can see, but simply because
of the authority of God revealing--God who cannot deceive, nor
be deceived.[9]

Thus, in objective theological language, the Catholic Church defines

faith. It is the same faith demanded by Jesus Christ in the New Testament.

It is the same faith that had its beginnings in the Old Testament. It is

the same faith that has been studied, examined and taught by the theolo-

gians. It is the same faith believed by the millions of Christians who

have made up the Church. It is belief in the resurrected Christ as Lord

and Messiah. It is the same act of faith by which man opens his mind and

heart to the voice of the infinite God. It is man's participation in the

divine dialogue. It is the same faith which opens man to the life of God

and enables man to believe and imitate Him who is the only way, truth and

life.

Having received the theological elements of faith in Scripture and

tradition, attention must be focused on the individual in whom faith did,

does or will reside. Understanding the act of faith does not mean one is

able to make such an act. The process of belief in a theological under-

standing is necessary for understanding faith.

In general, the process of belief in anyone or anything follows a

pattern. Such a pattern is able to be set up in small steps. One who

believes must first judge that belief is worthwhile. It must mean some-

thing to him. It must be worth the effort of continuing work on the be-

lief. Thus, a judgement must be made on the source of belief, be that a

teacher, a book or a scientist. This judgement concerns the reliability

---

[9]Gerald Van Ackerman, S.J., ed. The Church Teaches: Documents of the
Church in English Translation (New York: B. Herder, 1955), p. 28.

of the source. One must then judge that the information communicated is indeed accurate.

The next step in the process of coming to faith is much deeper. One who believes is able to reflect on and grasp the belief in question. He must see the value of belief in the question itself, not only in how it would be worthwhile to him.

The believer is able then to decide to believe; an act of the will. This leads to the final step--the actual assent of belief. Each of these steps involve an objective and subjective element. The objective elements are the things grasped and believed, the subjective elements involve the person who believes.

The objective elements of the act of faith are important as the foundation upon which the person builds his own appreciation of belief. The emphasis on the objective reasons for belief had its beginnings in the Reformation. Luther, Calvin, and the other Reformers saw faith as an internal religious experience due solely to the direct influence of God. For them, external evidence was not very important as the internal act was what counted. This approach inclined the classical theologians to insist very much on the validity of the external evidence. In their turn, however, these theologians neglected the psychology of the would-be believer.

The objective elements of the act of faith are the evidence found in the Old and New Testaments and the Church. Together these form the foundation of belief. In the Old Testament, one reads of the wonderings and coming to belief of the Hebrew nation. The Lord Jahweh is shown as a strong spiritual force responsible for the creation and salvation of the world. He is seen in every event of Israelitic history.

In the New Testament, one meets the God-man, Jesus, who is called the Christ. Belief in this Person grows and spreads throughout the world. In His suffering, death, resurrection, ascension, and reign with the Father, He has saved the world. This Person is revealed as the mediator between God and man. At his departure, he left behind "His own" to carry on his work.

In the Church, one meets Christ in the world today. The Church is seen as exemplifying what the God-man did two thousand years ago. To look at the Church is to look at Christ. Therefore, according to believers, man is able to discern the motives or reasons for making belief in God, Jesus and the Church something of his very own.

The subjective elements of the act of faith touch upon man in his totality, going beyond mere intellectual awareness of the motives of credibility. Man must have an indispensible openness to all the things he has seen. Upon these experiences the intellect operates until he is led to make the "great leap." This blind thrust in the dark is not a surrender of reason, but an unmerited enlightenment and fulfillment, wonderful beyond all human expectation.

Faith, in its subjective element, is not the result of man's effort and achievement, as though man enkindled the light of his understanding, but it is the enlightening, expanding, and deepening of his knowledge through participation in the divine knowing by means of revelation. To believe the objective elements demands more than mere knowledge of them. It demands a further push into the areas of willingness to go beyond self to someone or something greater than oneself. In its perfect degree, the human intelligence endowed with faith submits in faith, submits before the authority

of a revealing God and before the magisterium of the Church established
by that God.

John Henry Newman addressed himself to the process of submission as
it affects the intellect in his epic, "Grammar of Assent."[10] For Newman,
there were two types of assent possible to man. In its notional assents,
as well as its influence, the mind contemplates its own creation instead
of things; in real assent, it is directed toward things, represented by
the impressions which they have left on the imagination. Newman listed
several types of notional assents which serve as an outline for the many
roads belief takes in coming to realization.

Profession is an assent made upon habit and without reflection. A
man does this when he states that the water is hot or the snow is cold.

Credence is the assent given to what is bestowed on man. This refers
to the type of assent where one has "no doubts." It is the sort of assent
one gives to those opinions and professed facts which are always present-
ing themselves to man without any effort of his, and which are commonly
taken for granted, thereby obtaining for himself a broad foundation of
thought for himself, and a medium of communication between himself and
others. This type of assent is the basis of patriotism, morality and na-
tional characteristics. Newman believed that this was the level of the
English practice of religion.

Opinion is an assent to a proposition, not as true, but as probably
true, that is, the probability of the proposition's truthfulness. This
type of assent is independent of its premises and varies in strength

---

[10]John Henry Newman, Grammar of Assent (New York: Doubleday and Com-
pany, 1955), p. 53 ff.

according to the probability. This is not a solid type of assent.

Presumption is assent to first principles: propositons with which man begins in reasoning on any given subject matter. These assents do not pertain only to the individual, or come from direct experience.

Speculation is the word used to describe mental sight or the contemplation of mental operations and their results as opposed to experience, experiment or sense. It is used at this level to describe those notional assents which are the most direct, explicit, and perfect of their time, that is, those assents which are the firm, conscious acceptance of propositions as true.

Thus, with notional assent, man's mind is focusing its attention on the mind's reaching reality. With real assent, however, it goes further to reality itself. It often takes some sort of crisis to make these assents real for man. "And so generally: great truths, practical or ethical, float on the surface of society, admitted by all, valued by few, exemplifying the poets adage, 'Probitor laudetur et alget,' until changed circumstances, accident, or the continued presence of their advocates, force them upon one's attention."[11]

In order for man to see these great truths, Newman believed strongly in the necessity of meditation. The purpose of this meditation was ultimately to make the real assent operative. "Real assent, then, or belief, as it may be called, viewed in itself, that is, simply as assent, does not lead to action; but the images in which it lives, representing as they do the concrete upon the affections and passions, and by means of these,

---

[11] Ibid., p. 78.

indirectly become operative."[12]

Having presented his ideas on the notional and real assent to faith, Newman concludes with a consideration of what a dogma of faith really is.

> We are now able to determine what a dogma of faith is, and what it is to believe it. A dogma is a propostion; it stands for a notion or a thing; and to believe it is to give the assent of the mind to it is an act of religion; to give a notional, is a theological act. It is discerned, rested in, and appropriated as a reality by the religious imagination; it is held as a truth by the theological intellect.[13]

Obviously, psychological forces come into play in the affections and passions Newman refers to above. The collaboration of all the psychological forces of man are necessary for the act of faith. Again it is evident that faith is more than mere intellectual reasoning but that it includes the whole man. The personal and intimate adherence of the believers to God appears even more clear when the conviction of faith is considered. Newman's real assent does not rest on any properly called intellectual penetration of a mystery, but on the very word of a loving and intelligent Being in whom one places full confidence, trust, and love. To the psychological forces which affect this real assent, section two will be devoted.

2. The Psychology of Faith

As mentioned above, the psychology of the coming to faith was neglected by the Catholic Church for many years following the Protestant Reformation. In the past few years, however, great strides have been made to remedy this unfortunate situation. Today, the psychological study of faith is

---

[12]Ibid., p. 86.

[13]Ibid., p. 93.

considered as a legitimate area of concern by Church officials.

One point must be made at the beginning of a consideration of the psychological forces in the coming to faith: the act of faith cannot be explained completely by psychology or any other study of natural causes. There is always the supernatural element to be considered. Despite so much interest, so many studies and surveys, religious behavior remain an enigma for the scientific observer. For religion, especially the Christian religion, is above all life; its main driving force is invisible: it is faith in the love of God.

Having stated this, however, there is no reason why such studies cannot be made to broaden the understanding of faith. What is located within man's mind is not dead; it, in fact, demands its right to live. Even man's religious life and faith depend on it. The psychic region is a reality of God's creation and an integral part of the totality of human nature. The study of the psychology of faith enables man to better understand his whole self. The use of psychology in individual cases often aids the person in coming to a deeper commitment to his God.

Through the use of psychology, the natural realm of the psyche within the inner world of man is cultivated to aid him in his reception of the divine-human word. Psychology helps man to attain his rightful place in reality so that he might confront the external world as a composed, self-assured individual. Out of such a use of psychology arises man's ability to hear the message of the Gospel with a sense of responsibility; his affirmative response to its message and his attempt to live it; that is, faith.

In order to study the psychology of faith, the different theories

of the psychology of religion must be listed. What is being advocated in this paper is a "psychology of faith." Certainly what is being proposed is not "the" only way the psychology of faith is able to be approached, but one of many possibilities. So often faith is looked upon as a static thing, whereas, psychology bespeaks a dynamic reality. The concentration, thus, will be on the development of faith. This psychology will not deal with the process which gives rise to the act of faith.

Johnson, in his book, The Psychology of Religion, lists four theories of psychological growth to religion.[14] These will serve as an outline for the consideration which follows.

The first approach to the psychology of religion is the Conflictual theory. The foremost proponent of this position was Sigmund Freud. From the materialistic approach which he took, supernatural religion was an illusion, and religious concepts were but images of the mind or psychological projections of inner need. There is a struggle between these inner needs and external reality; a conflict. From this conflict, religion emerges as a consoling fiction. Boisen, in a study of psychotics, found that religion was not an escape from reality, but a confrontation with reality.[15]

The second theory, the Collective theory, is styled on Jung's Archtypes. According to this theory, religion emerges from the conflict to overcome the conflict seen by Freud. Religion arises from the sources of unconscious energy in the world beyond the individual consciousness.

The third theory is called the Personalist theory. Allport is the

---

[14]Paul E. Johnson, Psychology of Religion (Nashville: Abingdon Press, 1959), p. 214 ff.

[15]Ibid., p. 216.

the leading proponent of this view of the psychology of religion. It is

against all collectiveness and for the individual personality. Allport

sees man's religion as the audacious bid he makes to bind himself to cre-

ation and the Creator. It is man's ultimate attempt to enlarge and to

complete his own personality by finding the supreme context in which he

rightly belongs.

> From its early beginnings to the end of the road, the re-
> ligious quest of the individual is solitary. Though he is so-
> cially interdependent with others in a thousand ways, yet no
> one else is able to provide him with the faith he evolves, nor
> prescribe for him his part with the cosmos.
> Often the religious sentiment is merely rudimentary in
> the personality, but often too it is a pervasive structure
> marked by the deepest sincerity. It is the portion of the
> personality that arises at the core of the life and is dir-
> ected toward the infinite. It is the region of mental life
> that has the longest range intentions, and for this reason is
> capable of conferring marked integration upon personality,
> engendering meaning and peace in the face of the tragedy and
> confusions of life.[16]

The fourth theory is the Interpersonal approach. Moreno, Buber, and

Johnson are proponents of this type of psychology of faith. The inter-

personal theory is eclectic. Moreno did good work with small group ther-

apy. He learned how important men were to one another. Buber gave the

philosophical bases to Moreno's findings. According to this view, man

is incomplete as the single one; he is not himself in isolation. Neither

does he find his fulfillment in the crowd by submerging himself in a col-

lective mass. Real life is in meeting, lived in relations between man

and man. Here is the place for the "I-Thou" relationship mentioned above.

As Buber wrote, "Not by turning away from human personality do we meet

---

[16]Gordon W. Allport, The Individual and His Religion (New York: Mac-
millan Company, 1950), p. 41-42.

God, but God meets us in our interpersonal relationships.[17]

In this paper, the interpersonal theory will be followed as it seems best in view of Erikson's psychological appreciation of growth. All this leads to a brief consideration of the psychological growth of a person especially as this relates to the growth in faith.

Joseph Goldbrunner posits a system whereby he feels a man comes to faith.[18] In a general way, this shows the process man goes through during his lifetime. He calls it the road to self-discovery. In brief it is comprised of the following elements.

1. The Ego. To discover the ego, one's self, results in a genuine reality and correspondence between one's inner and outer selves. This leads to a realization of man's right to existence before God. This is a realization of truth, not in defiance of God.

2. The Thou. To discover the thou, others, means to encounter fellow man by means of the formation of his love life. To discover the thou renders the ego capable of encounter with reality beyond itself, an ego that has learned to stand with itself.

3. The We. To discover the we is the next step; to realize one operates as part of a group. This even means to accept the bitter truth that man is a number.

4. Religion. To discover God. This corresponds in the natural realm of the psyche to the organs for the comprehension of the "noumenon" as a quality of nature which refers to something over and above itself and raises the question of religion. To experience the noumenon, one

_____

[17]Johnson, Psychology of Religion, p. 220.

[18]Josef Goldbrunner, "Faith and Depth Psychology," Worship, January 1968, p. 25 ff.

must meditate. This leads one to the heart of reality, yet, this is not faith.

To transcend the natural, a communication from the supernatural world must first be sent to this created order. God, the Creator, must first speak through His own nature. As Goldbrunner sees it, the four steps to faith are recognized in the Gospels:

First, God recognizes the rights of existence by the fact that he does not push a person to believe or not. God respects the freedom of man.

Second, the encounter with the thou is realized in that God reveals Himself as a Person, Jesus Christ.

Third, through the Cross and Resurrection, fulfillment is given man's need for salvation performed in a community: "We together" are saved.

Fourth, God takes up a dwelling place in man himself.

How this develops in the extended life of man is seen in the following description of man's journey from myth to faith.[19]

1. Childhood: Age 1-5.

A. Birth to 18 months.

In the first period, the child learns he is not the center of the universe. He comes up against objective reality. In the area of belief, some people remain at the level of it being a completely subjective thing, a part of them, something to have around in case of emergencies.

B. 18 months to 3 years.

Most children progress and arrive at a certain facility of speech,

---

[19]This outline follows that of Henri J. M. Nouwen, "From Magic to Faith," The National Catholic Reporter, September 27, 1967, p. 7.

which, however, is not so much a mastery of words but of objects. It takes
time before a child is able to detach the word from the object and give
it a symbolic function. Powers are also gained over instinctual impulses.
In the area of belief this period of time is important as words of reli-
gion are profuse. For some, they remain magic and become a substitute for
reality. For these children, prayer gives them some power over God, in-
stead of engaging man and God in real dialogue.

C. 3 years to 5 years.

During this two year period, conscience is formed. The exter-
nal policeman ("no-no") is slowly converted to an internal policeman by
the powers of identification. The child takes in others' judgements, val-
ues, standards, etc. However, the child's father is not a super man, he
has his faults, and the child sees them. Therefore, God is substituted.
He becomes a magical father. Freud objected strongly to this projection
and called such a religion a neurosis. This leads to security. The love
of God is built on man's early concept of love of father.

2. School age: 5 to 12 years.

The school doors swing open to the five-year-old. He is ushered into
a new, fascinating and threatening world. He walks into the school to
find out whether his home experiences are really valid. In all cases,
his previous experiences are fortified, modified, enlarged or disrupted.
He now learns new things, but could remain content with the same idea of
religion. At this time, a systematic presentation of religious truth is
given. The danger here is that religion might become just another change
of clothes; something to wear when the occasion demands.

Going to school also means the beginning of the long trip down the

road of science. If his religion does not follow the same road with an

open and critical eye, the grown man who flies the ocean in super jets

might be religiously still content with his tricycle. Essential for ma-

ture religions, faith is the constant willingness to shift gears, to in-

tegrate new insights, and to revise one's position.

3. Adolescence: Age 12-19 years.

    A. Pre-adolescence: 12-14 years.

       The time for breaking away from home begins. Idols are found

not in mother and father, but in the group. Religion becomes a part of

the establishment and is to be deserted. A time of critical change, be

it sudden or gradual, begins. Not only is life outside himself compli-

cated, so is life inside just as, if not more, so. Various expressive

drives of the instincts begin to raise their heads. Conflicting desires

and feelings are present at the same time: love and hate; desire to embrace

and desire to kill; desire to give and desire to take. Added desires

to abandon childhood attitudes of sexuality, guilt, and isolation are felt.

Finally, a crossroads is reached: is the young person able to accept and

understand these conflicts as to mature in faith? But religion is nice

and pure, etc. "Do not curse," "do not steal," "do not kill, do not, do

not, do not"... "No one understands" is the cry of the young person.

    So they react in one or a combination of three ways. First, some

say all men are hypocrites, so why bother and lie. The only alternative

is get out either slowly or dramatically in open rebellion. Second, some

will repress the bad side. They will walk through life "as if they had

swallowed an Easter candle, rigid and tense, always afraid that things

will get out of hand."[20] Third, some will realize that to be mature, man must tolerate the weeds to grow good wheat. The solution to this problem is not rebellion, or repression, but integration.

While all this inner turmoil is occuring, outside pressures multiply. Conformism to the style of the peer groups opposes the newly desired individualism. The childhood supports proceed to crumble and doubts raise their heads. This process is good. Doubts can be used for the betterment of the individual. This positive relationship will be noted in greater detail later.

B. Pubescent adolescence: 14-16 years.

The young person is caught between two worlds. The world of childhood is slowly disappearing from under him, that solid faultless world where he had voluntarily accepted his parents' outlook on the world. The adult world is now opening up; " it is an unknown, undiscovered world, strange and fascinating all at once, where he will be able to enter as a Christian only after he personally and vitally assumes the faith and way of life his parents had formerly given him."[21]

The growth of this period continues closely upon the previous. They proceed in the direction their natural tendencies take them, looking for a measure of social success and conformity to the tastes of the day. Johnson sees four areas of growth at the time of adolescence. First, personal experience deepens, the religious experience is enriched by deeper reference and satisfaction in union with God. Second, social interests broaden as conscience becomes sensitive to new social values and responsibilities.

---

[20]Ibid.

[21]Pierre Babin, Options, (New York: Herder and Herder, 1967), p. 38.

Third, intellectual powers heighten as religion grows intellectually. Fourth, life purposes lengthen as questions are asked of everyone about everything: "if we're here for a purpose, what is it?"[22]

C. Late Adolescence: 16-19 years.

By this time, the path of future development is able to be discerned: acceptance or rejection of a faith. The late adolescent matures on a double level: knowledge and will. Knowledge matures as one doubts and questions, seeks and hopefully finds. Intellectual reflections become a handmaid to faith in an important way. The will matures as one's point of view is clarified in calmer circumstances.

The process of evaluation of belief is easily seen in this period. Often this occurs in the form of a crisis. Three stages make up this process: the first, a state of doubt and deep insecurity: the second, a state of reflection and intellectual deepening, and, the third, a state of decision and commitment emphasizing the direction taken. In general, the years to come will only confirm the direction taken at this time. In fact, many college religious counsellors believe that "the crisis of faith occurs before a student goes to college."[23] There will be more on this crisis in the remainder of this paper.

4. The Young Adult: 19-24 years.

A period of great freedom next comes to the maturing person. He heads off to college or the "big city"; his home away from home. For many the scientific approach becomes the mode of life. The key word is hypothesis, the criterion is probability, and the tool is experimentation. Scientific

---

[22]Johnson, Psychology of Religion, p. 90.

[23]Andrew Greely as quoted in Joseph Walsh, C.S.P., and John J. Kirvan, C.S.P., "Faith and the College Student," Guide, 1965, p. 9.

methods are applied to all areas of life, even belief. A new sentiment

appears, "I can be sure without being cock-sure." Life can have meaning

without having all the answers. Trust creates the possibility of a re-

ligion of search, and of doing so without being threatened. The search

enables the young adult to transform, as Allport puts it, "his religious

attitudes--indeed all his attitudes--from second-hand fittings to first-

hand fittings of his personality."[24]

Nouwen puts it strikingly as he describes the process of searching

for the college student.

> The man who never had any religious doubt during his col-
> lege years probably walked around blindfolded; he who never
> experimented with his traditional values and ideas, was prob-
> ably more afraid than free; he who never put to a test Dad's
> and Mom's advice probably never developed a critical mind; and
> he who never became irritated by the many ambiguities, ambi-
> bilences, and hypocrises in his religious milieu probably ne-
> ver was really satisfied with anything either. But he who did,
> took a risk, the risk of feeling alienated from his past and
> of becoming irritated by everything religious, even the word,
> "God," the risk of even the searching loneliness which Jesus
> Christ suffered when He cried, "God, my God, why have you for-
> saken me?"[25]

5. The Adult Man: Age 24 to death.

What is it all about? What is the purpose of living? The answer

is given in the mature person's philosophy and theology of life. The

mature mind is characterized by a unifying approach to living. The new

perspective on life for the believer is his faith. The ultimate meaning

to life is given by faith. It does not create new things but adds a new

dimension to the basic realities of life. It brings man's fragmented per-

sonalities into meaningful wholes. Man discovers himself, he discovers

---

[24]Allport, The Individual and His Religion, p. 32.

[25]Nouwen, "From Magic to Faith," p. 7.

others, and with the rest of mankind he discovers the Other; God. Faith

is the source of inspiration for a searching mind, the basis for a crea-

tive community and a constant incentive for an on-going renewal of life.

Chapter II

The Crises of Adolescence

1. The Crisis of Faith

The crisis of faith is part of the process of coming to belief for
many persons, especially during adolescence. Understanding this problem
and its causes is most important for those who would help people through
its turmoil. To see the crisis for what it is, is the purpose of the
first part of this chapter. The second part will be devoted to a con-
sideration of Erikson's adolescent identity crisis.

In the previous chapter, the growth of the person was outlined in a
fashion which indicates some characteristics. To begin, the minds of
the young have been opened abruptly to new, unlimited perspectives. Through
a searching process man has moved forward. It is no longer a dream for
man to envision himself on the moon watching the earth rise over the hor-
izon. This attitude has torn man from the lukewarmness of ready-made
solutions, The future is wide open, ready to be used.

From this characteristic arises another: the youth of today suffer
from an insecurity which has painful repercussions on their emotional life.
There are so many shocks for them to endure; authority is challenged on
all sides: mother wears the pants in the family. The youth often wonders
where to turn.

In spite of their insecurity, or perhaps a sign of it, youth often
displays an astonishing vitality and sensitivity to human realities.

29

Even though many young people do leave the Church, some of the most apostolic members of the Church are often found among the youth.

Added to the above characteristics, one notes that the youth of today have a tendency to be socialized to an extent that might be called standardized. From the mania over the latest music rage to fashion, most go along. These characteristics have much to do with the conversion or lapse of the individual in his faith.

The types of conversion or lapse from faith are three in number. They serve as a framework for the following consideration of the crisis of faith.

The first possible attitude is an explicit conversion to or lapse from faith. It occurs usually between the ages of fifteen and twenty-five. It represents the end of adolescent vacillation and gives direction to adult life. Where previously a desire for happiness seemed more important than the desire for truth, and the will was emphasized more than the intellect, in the adult the intellect has greater weight. The indifferentiated knowledge, ie., "I believe in God, in religion, in Jesus Christ," now takes on more explicit detail. The conversion involves a new vision of reality and moral decision which then stamps decisively which direction life will take for the person.

The characteristics of the explicit lack of faith are about the same but in a direction away from faith. This often leads to the perversion wherein the person feels, "Whatever suits me is true and good."

The second possible attitude is an implicit conversion to or lapse from faith. The majority of human beings seem to have experienced this mode of coming to or leaving faith. In this type of action regarding faith,

there is no real crisis as the person merely floats in or out of his commitment. The reason for this could lie in the person's weak vitality, stunted development, or lack of the pressure of circumstances which would have forced a decision. Characterizing this approach to faith are a poor relation to concrete facts, action and commitment to faith and a lack of intensity, reflection and intellectual awareness.

The third possible situation is the conversion to or lapse from faith due to the ratification of a given situation. Ordinarily, this occurs later in life, most often between the ages of twenty-five and forty, to those who have had the implicit conversion or lapse noted above. It is a delayed taking of a stand. In a new situation the person comes face to face with God in a way unforeseen. A decision is demanded. In response, the person either hardens and rebels, runs away from the problem, or ratifies the situation in the light of his faith.[1]

In the end, a crisis is reached in which the person must take his stand. He reaches the point where, for life to be meaningful, he accepts or rejects faith.

Within this context the crisis of faith is studied. A crisis can be defined as a time of decision for or against something. Actually, it refers to that point in time when it is decided whether something is to be continued, be modified, or be terminated; a turning, a decisive moment. Some think crisis has too frightening a sound, that a better term might be decision of faith. At any rate, the event referred to is the attaining of a personal reflective faith. The young person passes from a faith

---

[1]Romano Guardini, _The Life of Faith_ (Westminster: Newman Press, 1961), p. 58 ff.

he had accepted quite naively to a faith which is now received with all
the might of his reflective intellect and personal decision. The period
during which it occurs can be described as a time "of almost lack of
faith."[2] Disbelief and agnosticism are seen as tempting realities, no
longer explained away by pat answers or memorized cliches.

In today's American Catholicism, much heat has been generated as to
whether as a whole, the Church is undergoing a crisis of faith or some-
thing that resembles it. Daniel Callahan felt that the crisis is not as
much one of "faith, per se, as though Christianity has suddenly seemed
to be false or irrelevant or what have you, but rather a kind of readjust-
ment of people to a totally changed social situation."[3]

Michael Novak disagreed.

> The real crisis in American Catholicism is not a crisis
> between aggiornamento and backwardness, it is a crisis of be-
> lief and unbelief, and the aggiornamento is only a cover-up.
> The real issue is whether this preposterous church be divine.[4]

If this be the case with the church in general, the adolescent crisis
is a close reflection of it. Donald Carey notes a connection when he
writes, "The problem with faith as regards students is perhaps not so much
their losing their faith, but their finding it in the first place."[5] The
child will learn of faith from the Church. Why, then, the problem?

A definition of the crisis does not really explain it. However, a

---

[2]Robert E. Kavanaugh, as quoted in Joseph Walsh, C.S.P., and John
J. Kirvan, C.S.P., "Faith and the College Student," Guide, 1965, p. 9.

[3]Daniel Callahan, as quoted in Ibid., p. 4.

[4]Michael Novak, as quoted in Ibid., p. 12.

[5]Donald Carey, as quoted in Ibid., p. 5.

description of what brings the crisis to a head does reveal much.[6]

Cultural factors are involved in the crisis of faith. In modern society, skepticism is rampant. The industrial revolution should have cured man's problems, but events have subsequently put this down as a lie. God appears to be irrelevant. Many reason that men take time to argue against and reject only the things that count, that stand in their way. Where there is no contest, there is no argument: God is like that, He is not even worth the bother.

The problem here is how does one experience God? Belief is based on encounter. So how can one believe if he doesn't see God active today? If God is to be experienced in the Church, how is He seen in a supermarket Mass, a bailiff toned epistle and Gospel, a "shower" confession?

The second group of causes are grouped around the growth of the individual. As noted above in the survey of psychological growth, there comes a time when one sets his value system in an order which guides the rest of his life. The new man makes his appearance with a new set of values: self-fulfillment, independence and freedom. The old man lingers on with standards of judgement of what is right and what is wrong: obedience, respect for others, blind faith. The young adult feels the demands of his new vision and feels its validity, but he feels condemned by the standards of his old world.

Another cause of the crisis of faith is felt by many to be the religious education which has called itself catechetics. There is a reaction

---

[6]The listing of causes of the crisis of faith follows an outline proposed by James Di Giamoco, S.J. in "Adolescent Religious Crisis and Adult Responses," National Catholic Guidance Conference Journal, Fall 1967, p. 77-79. The reasons listed are supplemented by many other sources given a comprehensive view of recent thinking on causes of the crisis of faith.

to the fundamentalism, dolorism, impoverished theology and moralism of the more recent past. Too often has the Church's faith been taught as something apart from reality: something nice to make people good or merely an aggregate of more or less compelling "don't's." Don Carey put it this way.

> Most of the time he is fleeing from a pseudo-religion he has learned, not from the true revelation of Christ. Such a student is "indifferent" or "loses his faith" for he never really had it. He has grown up a Christian schizoid--with a human heart that longs to come to God as a human person and involve itself in something worthwhile, and a negative morality that offers nothing but stop signs.[7]

At times, catechetics have been very polemic. This becomes a problem when the students grasp that their task is not to carry on a Christian debate with the modern world, but to live as Christians in it.

Of course, Catholics have trained their students and have told them to go ahead and choose Christ. They are the products of years of systematic exploration of faith. Then they are told, "commit yourselves. Make this Church your own. Accept it as the one, true Church." And they reply, "This is the only one we know. How do we know if this is the only, the one, the true? Or even just better? Until you know what else is around, how can you choose this one?" So they feel trapped. Some will give their commitment, perhaps because of a fear of hell, but with resentment; some will not, and the Church will then wonder why.

A high school senior indicated such a view in a few well-written sentences.

> The Catholic teenagers of today are finding that what they were taught in the grades is not what was really going

---

[7]Donald Carey, "Faith and the College Student," p. 5.

on in the time of Luther. The teachers wanted to make our be-
lief and faith in God so strong that they tried many ways in
which to make us have "fear of the Lord"--we were told that
if we did not word the answers to a religion question exactly
as they had it in the book, we could be claimed heretics and
be excommunicated.

Now in high school we find contradictions in the things
that were told were correct and true. The Catholic Church was
not always right. The Popes were not always holy and good.
Our faith is slowly rotting away because we were not told the
truth about our religion--not the whole truth at least--or
about anyone else's. Religion and faith are being chipped
away because what we based our religion on is no longer right.

Faith is something you should know for a fact to be true.
You should be able to defend it readily with facts that you
know cannot be refuted.

If faith and belief were explained correctly from begin-
ning to end, with both bad and good points brought out, I
think that the kids of today would more readily believe--
"Rise up and walk, your faith has saved you."[8]

Jacqueline Grennan speaks of the insecurity evident in the senior girl's

remarks.

I feel so strongly that the only security we can give them is
the security of realizing that they are finite beings contem-
plating the infinite. We dare not make them dependent on
platitudes, or fixed positions, or closure. We raise a pigmy
generation and then wonder why they reject us in one of two
ways: they either believe us and get guilt complexes and
scared; or they don't believe us and reject what they see as
a shallow existence.[9]

Another cause was evident in the above quotation. It is termed the

creeping aggiornamento. For the young, changes do not happen fast enough.

Youth generally lacks historical perspective. It only sees what has not

been done and so agitates that more be done.

Resentment of aculturalization is another cause of crisis in the young

lady's paragraphs. The charge of brainwashing is heard on many sides. If

----

[8] Personal correspondence to the author from a 1968 graduating senior
of Cedarburg, Wisconsin, High School.

[9] Jacqueline Grennan, as quoted in Walsh, "Faith and the College Stu-
dent," p. 7.

childhood is merely a period of indoctrination and of being forced into a pattern of belief, there may be something to this criticism.

Another serious cause is the supposed conflict between science and religion. In the past, men faced with the unknown powerful forces of nature, often clung to Mother Church for reassurance and protection. With the advance of science, man has learned to control nature to an extent. He is no longer inclined to turn his back on this world in the hope of a heavenly bliss in the next.. In turn, religious leaders have at times turned on science as an enemy. The word "scientism" has been heard often from the pulpit. It refers to the scientists' insistence that objective rigorous proof is more important than simple belief. In its derogatory sense, it suggests that scientists will not accept an instinctive feeling about anything than cannot be touched or measured. In truth, many scientists are able to separate their lives, demanding proof on Wednesday but faith on Sunday. Yet, the feeling exists that scientists are anti-religious. Some of the people who have followed science exclusively feel that it has hurt their faith or at least caused a crisis in its development.

The trend to religious subjectivism is another cause of crisis of faith in some individuals. With a heavy stress placed on the individual conscience, many persons begin to feel that there is no objective force to morality. This attitude is then reflected in their moral lives.

The image one has of God is very important. If God is a loving Father, the person will have Someone to turn to and the pain of failure will be assuaged by forgiveness of a God he trusts and tries to love. But if God is seen as a policeman, He who can forgive man is merely biding His time,

waiting to damn him.

Loss of morals often leads to a loss of faith.[10]

Coupled with the last cause is old-fashioned paganism. The truth is that some men will always reject Christian idealism, and embrace pagan ideals instead.

The cause of the crisis of faith most discussed today is the religiosity as induced by the Church itself. Much of religious life today seems to be tied to the institution known as the Church. The idea of the Church as a holy counterpart of the country club, is repugnant to many. The idea held by many is that the institution exists for its own self-perpetuation.

"Religion isn't where the action is," some complain. Yet when the Church as institution does get involved where the action is, it is told to stop interfering. This in turn alienates persons on the other end of the spectrum of the Church membership.

A final cause of the crisis of faith are the youths' parents. These fine people have educated their children from the beginning of their lives. They have taught Christ to their children. Then, they often times do not live what they have taught. This lack of living out Christianity is a scandal to the young. Bernard Cooke, S.J., described it this way.

> I have found in dealing with young people that many of them cannot psychologically accept Christ because to do so they would have to pass judgement on their parents. This is painful. They don't want to admit their parents aren't Christian.[11]

---

[10]John J. Kirvan, C.S.P., The Restless Believers, (Glen Rock: Paulist Press, 1966), p. 39.

[11]Bernard J. Cooke, S.J., quoted in "Parents Failure to Accept Christ," by Ethel Ginthoff, Catholic Herald Citizen, December 16, 1967, p. 15.

At this point, a few words must be said about the relationship between a doubt and faith. In themselves, doubts are not a negative feature of a crisis of faith, but a positive aspect. A generalized doubting becomes more likely according to Babin[12] when the adolescent's intelligence is more active and his emotions more violent and dominated by his imagination.

Difficulties are a part of faith. They perform their positive function by forcing the believer to bring the message of the Gospel clearly to mind. They make commitment a more conscious act. They purify faith from accidental motives. In these roles, doubts are to be welcomed as democracy welcomes freedom of speech, as judicial bodies welcome minority opinions, as scientists welcome revolutionary discoveries, and as true religion welcomes prophetic denunciation of error and evil for the sake of truth.

A faith which is challenged can remain a full faith. As the Dutch bishops noted, "True faith is always full. One's not half-believing, half unbelieving. As long as one says, yes, I believe, one is fully a believer. No one ever fell away from his faith unless he wished to."[13]

The mature faith, then must be equipped to engage doubt. Tracy emphasized this strongly.

> Doubt is part of the human condition and not always a pathological one at that. Unbelief permeates belief. In fact, they are complimentary. Unbelief in the believer appears as a sign of health rather than disease. If some still persistently claim that unbelief is a disease; we can retort that disease only attacks what is alive. There are no epidemics in graveyards. Obviously, the entire issue of doubt and

---

[12]Pierre Babin, Faith and the Adolescent, (New York: Herder and Herder, 1965), p. 40.

[13]The Bishops of the Netherlands, A New Catechism, (New York: Herder and Herder, 1967), p. 294.

unbelief lays itself open to revisions and refinement. Flee-
ing all doubts of faith, like impure thoughts, is not a solu-
tion. There are some doubts to be encountered, pondered and
worked through. One who categorically suppresses all doubts
of faith invites stunted development filled with suffering.[14]

Next, attention is given to Erik Erikson's psychology with an empha-
sis on the adolescent identity crisis, in order to find if there is a
connection between the crisis of faith and the identity crisis he posits.

2. The Identity Crisis

Eric Homberger Erikson, in his works on the development of the human
personality[15] has posited eight life crises. In many respects, this fol-
lowed Freud, with a modified psycho-sexual element, along cognitive lines
in a basic trust vs. mistrust hierarchy.

1. Trust vs. mistrust: The first stage covers the first years of
life for the human. The child must choose to trust or mistrust his par-
ents. The crisis is met when he must choose between his own self love
and loving trust of his parents.

2. Autonomy vs. shame: This stage is found in the years one to
three. At this time, the child recognizes justice with its rewards and
punishments and seeks it. He must decide whether to live according to

---

[14]James J. Tracy, "Faith and Growth: A Psychology of Faith," Insight,
May, 1967, p. 19.

[15]The following articles are the sources of this exposition of Erik
Erikson's stages of human growth:
Erik Erikson, " On the Sense of Inner Identity," in Robert P. Knight,
and Cyrus R. Friedman, Psychoanalytic Psychiatry and Psychology, (New York:
International University Press, 1954).
Erik Erikson, "The Problems of Ego Identity," in Maurice Stein, (ed.),
Identity Anxiety, (Glencoe: The Free Press of Glencoe, Illinois, 1960),
reprinted from the Journal of the American Psychoanalytic Association, Win-
ter 1956, p. 58-121.
Richard I. Evans, Dialogue with Erik Erikson, (New York: Harper and
Row, 1967).

the rules or follow his own will and feel the shame and guilt which would accompany the choice against justice.

3. Initiative vs. guilt: Ages four to eight are found in this stage. The child works to be active. He leaves the genital attachments he had till now and goes out into new areas. His crisis is whether he will move ahead and possibly make mistakes and feel guilt, or whether he will remain stationary.

4. Industry vs. inferiority: This stage occurs between the ages of six and twelve. The child enters the work world of school. He begins to realize that he will have to work if he wants to attain his goals. He sees his role in the world; as he develops a sense of duty and accomplishment. The crisis he faces is whether he trusts in himself enough to reach his goals or be inferior to others by doing nothing.

5. Identity vs. identity confusion: From the ages of ten to sixteen, the adolescent faces a crisis of identity. He sees his role in society. The following section will have more on this.

6. Intimacy vs. isolation: During the late teens and early twenties, the young adult begins to care for others, especially in the partnership of dating and marriage. The crisis here is whether he can commit himself to another or not.

7. Generativity vs. stagnation: During his adult years, man brings new life into the world. He begins again the role of teacher of another generation. The crisis found here is whether to give onto another what is being learned or stagnate in a non-giving capacity.

8. Integrity vs. despair: In the mature years of later life, the person, based on his past, faces the crisis of feeling success or despair

over the meaningfulness of life. If decisions on trust have been made

throughout life, integrity should have been achieved.

For the purpose of this paper, the term identity must be described

along with its causes in the adolescent. Erikson has used the term iden-

tity for a number of years. Its origin is undoubtedly found in Freud's

use of the same term. However, they are not the same thing. In 1951

Erikson wrote the following.

> The word identity here has the advantage that it can des-
> cribe a double relationship: one can be identical with one-
> self and yet at the same time be identical with something else.
> This seems to me to express the essence of ego-gain which youth
> must accomplish: namely, a need to create a continuity and a
> sameness out of (1) what he was as a child and is becoming
> in the present, and (2) what he conceives himself to be and
> what the community sees in him and expects from him. The
> sense of identity thus created is super-ordinated to the sin-
> gle identification with significant individuals and ideal im-
> ages of the past; it includes them but it makes something new
> out of them. This, however, can be accomplished only by way
> of a new, as it were, communal self-definition. It is for
> this reason that adolescents define themselves and are another
> in continuous and often ruthless comparison and in passionate,
> yet often short-lived, attraction and repudiation.[16]

By 1961, Erikson had expanded this concept by letting the term iden-

tity speak for itself.

> At one time, thus, it will appear to refer to a conscious
> sense of individual identity; at another, to an unconscious
> striving for a continuity of personal character; at a third,
> as a criterion for the silent doing of ego-synthesis; and,
> finally, as a maintenance of an inner solidarity with a group's
> ideals and identity.[17]

Thus Erikson uses the term identity with multiple conotations which

include the conscious and unconscious strivings for continuity of person-

ality and a maintenance of congruence with the ideals and identity of

---

[16] Erikson, "On the Sense of Inner Identity," p. 358.

[17] Erikson, "The Problem of Ego Identity," p. 38.

one's social grasp, a conscious awareness of who one is. Identity is the accumulated meaning one forges about himself as he wrestles with his meeting with society. For Tiedman,

> Identity is a psycho-social phenomenon. It is the meaning a person evolves toward himself in a situation as his strivings for identification with numbers of increasingly larger social collectivities are encouraged or discouraged and as they are expressed either verbally or empathetically.[18]

The search for identity, as will be evident from that which follows, is a social as well as an individual problem. The kind of answer a man gives to the question "Who am I?" depends in part upon how one answers the question "What is this society and this world in which I live?" Erikson expressed this idea well.

> It is this identity of something in the individual's core, with an essential aspect of a group's inner coherence, which is under consideration here: for the young individual must learn to be most himself where he means most to others, those others, to be sure, who have come to mean most to him. The term identity expresses such a mutual relation in that it connotes both a persistent sameness within oneself (self-sameness) and a persistent sharing of some kind of essential character with others.[19]

It is within the group that these identities are formed. For some persons identification with family, neighborhood or immediate community are apparently adequate. For others, identification with a larger community, such as a nation or religion are essential. Earlier identification must be reintegrated with newer norms.

> For earlier crystallizations of identity can become subject to renewed conflict, when changes in the quality and quantity of drive, expansions in mental equipment, and new and often conflicting social demands all make previous opportunities

---

[18]David V. Tiedman, and Robert P. O'Hara, Career Development: Choice and Adjustment, (New York: College Entrance Examination Board, 1963), p. 4.

[19]Erikson, "Problems of Edo Identity," p. 38.

and records appear suspect.[20]

A personal sense of identity is subordinated to any single identification with an individual or group; it includes all meaningful identifications but it modifies them in order to make a unique and reasonably coherent whole. These identifications are positive and negative. There are some things people want to become and they know they are supposed to be and which, given good socio-historical situations, they can fulfill. Then there are some things which they do not want to be or which they know they are not supposed to be. These identites are established in relationship to the group or the ideological framework of a person's life. The group identity influences the individual's identity. Thus, identity and ideology are two aspects of the same process. Erikson has taken great pains to emphasize this relationship in his writings.

> Ideologies seem to provide meaningful combinations of the oldest and the newest in a group's ideals. They thus channel the forceful earnestness, the sincere asceticism, and the eager indignation of youth toward that social frontier where the struggle between conservatism and radicalism is most alive. On that frontier, fanatic idealists do their busy work and psychopathic leaders their dirty work; but there, also, true leaders create significant solidarities. All ideologies ask for, as a prize for the promised possession of a future, uncompromising commitment to some absolute hierarchy of values, and some rigid principles of conduct: be that principle total obedience to tradition; if the future's as eternalization of ancestry: total resignation, if the future is to be of another world; total martial discipline, if the future is to be preserved for some band of armed supermen; total inner reform, if the future is perceived as an advance edition of heaven on earth; or (to mention only one of the ideological ingredients of our time) complete pragmatic abandon to the processes of production and to human teamwork, if unceasing production seems to be the thread which holds past and future together. It is in the totalism and exclusiveness of some ideologies that the superego is apt to regain its turitory from identity: for when the established identities become outworn or unfinished

---

[20]*Ibid.*, p. 49.

ones threaten to remain incomplete, special crisis compel men
to wage holy wars, by the cruelist means, against those who
seem to question or threaten their unsafe ideological bases.[21]

Singer has challenged Erikson's view of identity saying that iden-

tity is a very personal thing opposed to identification which he takes

to mean a merging of one in the other with a concommitant loss of iden-

tity. In effect, Singer falls back on the Freudian definition of iden-

tity. Identification, he feels, will lead to problems because of loss

of personal definition gained from giving attention to and cultivation

of individual experience, be it sensory, esthetic, or intellectual, a

self-delineation which may or may not be in accord with group values,

cultural expectations, and social demands.

Singer does not rule out the group completely, however,

> While identification as pointed out earlier denotes a
> merging of one in the other with a concommitant loss of iden-
> tity, the term solidarity may be renewed to describe a pheno-
> typically similar but genotypically totally different process.
> Solidarity may be defined as an independently arrived at agree-
> ment with another person and the decision to join him without
> merging in him and adapting his identity while giving up one's
> own self-definition--a joining of partners with full mainten-
> ance of individuality.[22]

It is to be wondered how one can arrive at a conclusion without others

being involved. Man is still a social animal. Because a group ideal may

destry a personal identity and replace it with a social role does not mean

that the group emphasis on identity is wrong or that it really does not

influence the person. If the influence of the group is reality, it must

be faced.

The question is not whether to adjust to or rebel against

---

[21]Ibid., p. 81.

[22]Erwin Singer, "Identity vs. Identification: A Thorny Psychological
Issue," Review of Existential Psychology and Psychiatry, 5, 1965. p. 171.

reality, but, rather, how to discriminate between these real-
ities that must be recognized as unalterable and those that
we should continue to try to change however unyielding they
may be appear. Our whole life is spent in an attempt to dis-
cover when one's refusal bows to limitations is romantic es-
cape from actualities and when it is courage and rational
faith.[23]

A part of reality is the Church, a group of people who believe. To

this body attention is most given so that it will be seen as it really is;

a group of believers with an identity.

---

[23] Helen Merrell Lynd, On Shame and the Search for Identity, (New York:
Harcourt, Brace and Company, 1958), p. 203.

Chapter III

Religious Identity in the Church

1. The Adolescence Crisis and the Church

It is in the Church and in its meaning that the two crises of adolescence find union. Is the crisis of faith part of the crisis of identity? The rest of this chapter and the next will be devoted to an attempt at an answer.

Eric Fromm once wrote that everyone has a deep, inescapable need for a "system of thought and action shared by a group that gives the individual a frame of reference and an object of devotion."[1] It is through the group that one comes to God. It is through the community of faithful that one discovers the faith God gives him. One can have no explicit and conscious understanding of any aspect of the human message unless he has a human experience analagous to it. Babin feels that God is and must be identified more and more with the soul and norm of the group of believers. As a group ideal, "God is presence, certitude, strength, value, quality, and exigence."[2]

Life enhancing religion enables a person to confront rather than evade his existential anxiety. This certainly was true of the Old Testament Jewish notion and of early Christianity. Nothing so integrates a personality as a faithful devotion to a cause, as seen above, and no cause demands more

---

[1] Howard Clinebell, Jr., Basic Types of Pastoral Counseling, (Nashville: Abingdon Press, 1966), p. 251.

[2] Pierre Babin, Faith and the Adolescent, (New York: Harcourt, Brace and Company, 1965), p. 52.

46

faithfulness than a religious mission led by eternal imperatives. Carrier believes this is a necessary thing.

> To identify with an institution and to view it objectively are not necessarily incompatible, and if one wished to personalize church adhesion, this would not be brought about by underrating collective solidarities but rather by permitting the faithful member to assume personally the mutiple psycho-social bonds which link him with his religious group.[3]

To make up a community of believers is the task of the Church. No Church will survive unless it has the vitality of a primary group, with lively interest, and cherished sentiments, common activities carried on by mutual participation, and norms to guide the behavior of members. "Without a community, a church is but the shell or facade of what may once have been a corporate life."[4]

Van Kaam believes the community life is important but must be the means to an end.

> I may also develop existential transference to organizations, institutions, or countries, such as my fatherland, my city, my school, my political party, my church, or my religious order or congregation. In all these cases, I tend to idealize such organizations or institutions, to deify or divinize them. Of course, I must transcend these idealizations sooner or later, if I hope to find God himself beyond all limitations.[5]

What brings people together, in religious bodies is their faith. They are united by their Creeds. This seems to be a paradox because there are so many religious groups separated by these very same Creeds. Yet, underlying the surface tensions of divisions are the deeper unities of common

---

[3]Hervè Carrier, S.J., The Sociology of Religious Belonging, (New York: Harcourt, Brace and Company, 1965), p. 52.

[4]Paul E. Johnson, Psychology of Religion, (Nashville: Abingdon Press, 1959), p. 278.

[5]Adrian Van Kaam, C.S.Sp., Religion and Personality, (Englewood Cliffs: Prentice-Hall, Inc., 1964), p. 125.

faith. Johnson carries on this idea.

> Every social unity and cooperation rises from common be-
> liefs. If we did not believe in the same values, we would not
> work together for them. If we did not trust one another, we
> would not dwell in peace and harmony as largely as we do.
> Creeds are not only religious, they are also political, econ-
> omic, social and scientific. But religious creeds seek to go
> higher in cosmic perspective and deeper in the tide of eter-
> nal destinies.[6]

Therefore, in the religious community man travels together to God.

Through a man's identity with the body of believers, he comes to his God.

This is the reason for the sacraments of Baptism and Eucharist: to con-

tinue the life of the Church. Erikson treats this well.

> It is religion which by way of ritual methods offers man
> a periodic collective restitution of basic trust which in ad-
> ults ripens to a continuation of faith and realism.... The
> query of the psychologist and that of the theologian meet in
> the consideration of one common question only, namely, whether
> or not a given form of organized religion at a given time and
> in a given community is or is not able to accomplish that sys-
> tematic assurance transmission of basic reassurance to his
> small children.[7]

All of what has been presented so far is summarized by Carrier in

three sections.

> Thus: a) the religious attitude is linked with the indi-
> vidual's primary solidarities: his family, his relations, his
> own traditions and the culture to which he belongs; b) the re-
> ligious attitude is among the most comprehensive of all atti-
> tudes since it unifies, centralizes and integrates all of the
> individual's values within a personalized synthesis; c) the
> religious attitude is institutionalized, leading to identifi-
> cation of the members with a group which incarnates his beliefs
> and symbolizes the object of his devotion.[8]

---

[6]Carrier, The Sociology of Religious Belonging, p. 270.

[7]Erik Erikson, "On the Sense of Inner Identity," in Robert P. Knight
and Cyrus R. Friedman, Psychoanalytic Psychiatry and Psychology, (New York:
International Universities Press, Inc., 1954), p. 353.

[8]Carrier, The Sociology of Religious Belonging, p. 270.

2. Research

In order to see the role of the Church in the adolescent crisis of faith in view of Erikson's theory of identity crisis, a review of pertinent research must be pursued. There are no studies which bear on the topic directly, but, there are quite a few from which to draw inferences for the topic. It is thought by the author, however, that even though the psychosociological discovery of the Church community cannot explain the ultimate reason for faithfulness to that body, the causes of disaffection known as the crisis of faith, can be subsumed under the rubric of primary groups which encourage or claim the adolescent's logistics. What is seen here is the support that is afforded the young by the affective and moral frameworks within which their spiritual evolution takes place.

The measurability of the concept of identity was shown by Baker who found that identity is a "variable which is descriptive of variations in self attitude among late adolescents and related to the earlier development of a course of trust vs. mistrust."[9] This gives support to the studies of Carrier who found that in cases of unbelief or theism among former Catholics, the parents and other early influences are far from negligible.[10]

In Peterman's study of Freud's contention that one's image of God is only a spiritualized image of one's father, some interesting findings were reported. Admiration of the father was found to be strong in correlation with strong belief in God, though not as strong as expected. Where religious belief had a more feminine, passive trait, there usually was a strong mother image; where it was more masculine, the father dominated the

---

[9]Frank Baker, "The Sense of Identity: Measurement and an Examination of Correlates," Dissertation Abstracts, 26(4), 1967, p. 2317.

[10]Carrier, The Sociology of Religious Belonging, p. 261.

home. "Where religion is more 'bi-sexual' in atmosphere, then both the father and mother must be figures worthy of respect and admiration if one is to believe in God."[11] It seems true to say that one's relationship with a God is begun in the identity found at home.

To measure the attitudes a person has toward his Church and toward his own identity is not easy. This must be remembered. Chave is very explicit in this caution.

> All that we can do with an attitude scale is to measure the attitude actually expressed with the full realization that the subject may be consciously hiding his true attitude or that the social pressure of the situation has made him really believe what he expresses. This is a matter for interpretation. It is probably worthwhile to measure an attitude by opinions. It is another problem to interpret in each case the extent to which the subjects have expressed what they really believe. All that we can do is to minimize as far as possible the conditions that prevent our subjects from telling the truth, or else to adjust our interpretations accordingly.[12]

Bearing this in mind, a number of studies are presented. Brown, in 1967, tested the relationship between a person's self concept on strength of religious belief. He discovered a strong positive relationship between the intensity of belief and the self concept as measured by the Who am I? scale.[13]

This would seem to indicate that the person who thought highly of himself, who had achieved his identity in the world, would be more religious than his neighbor who did not have such a confidence about him.

Kuhlen and Arnold found that religious belief becomes more abstract

---

[11] Dan J. Peterman, "Familial and Personological Determinants of Orientation Towards God," _Dissertation Abstracts_, 26(1), 1966, p. 4081.

[12] L. L. Thurstone and E. J. Chave, _The Measurement of Attitude_, (Chicago: The University of Chicago Press, 1929), p. 10.

[13] Constance M. Brown and Leonard W. Ferguson, "Self Concept and Religious Belief," _Psychological Reports_, 22(1), 1967, p. 266.

and tolerant for persons between the ages of twelve and eighteen. In order to find out how true and strong this adolescent belief was, William studied the relationship between Church attendance and a religious altruistic scale. He found a significant correlation between measures of church attendance and humane-beneficent concern, though the scores were consistently lower for the latter variable. This suggested to Williams that adolescents attend church for reasons other than spiritual efficacy: eg. maintaining social and business status, friendship, etc. "Although perhaps not consciously recognized our basic incentive for church attendance may be social approval rather than spiritual edification."[14]

Yet, this religious identification seems to be necessary. At the University of Florida a study was conducted which showed that need characteristics of entering college freshmen without religious affiliation differed from those who indicated a religious preference. Non-affiliated students were particularly deviant on associative conformance of needs, suggesting inner conflicts between needs. According to the score rationales, the adjustment problem of these students centered around (a) poor perception of goals, and (b) conflicts over desires to be independent and to avoid responsibility for others. However, this study was not able to determine whether the adjustment problems were the cause, the result, or simply the correlate to lack of religious preference.[15]

Among Catholic young people, their approach to their Church and departure from it have been studied. Allport found that it was fair to

---

[14]Robert F. Williams, "Psychological Efficacy of Religiosity in Late Adolescence." Psychological Reports, 20(3, pt. 1), 1967, p. 926.

[15]Jay L. Chambers, Winston T. Wilson, and Ben Borger, "Need Differences Between Students With and Without Religious Affiliation," Journal of Counseling Psychology, 15(3), 1968, p. 208-210.

report that among Roman Catholic students in his study of religious atti-
tudes who still felt the need for religion, eighty-five per cent expressed
themselves as satisfied with their system of faith.[16] Chave found in his
study of attitudes towards their Churches, Catholics were as a whole more
strongly favorable to the Church.[17]

Times have changed since these studies were made. Today one finds
much more criticism of institutional religion. Allport pointed this out
in 1950, when he said that

> the majority are clearly dissatisfied with institutional reli-
> gion as it exists, so much so that forty per cent of those who
> feel a religious need repudiate the Church in which they were
> reared.[18]

Babin, in his more recent study of adolescent faith has tied together
many of the thoughts expressed above that the Church must have meaning for
the young before they will be active members of that group.

> Finally, this study has shown that in late adolescence
> and young adulthood (and day-to-day experience proves this),
> young people require a synthesis and an apologetic which are
> not only expressed in terms of reason, nature and being. They
> demand first of all a terminology of the heart, of person and
> action.[19]

In Carrier's studies of the relationship between membership in the
Catholic Church and one's faith in God, it appeared that the values and
norms of the religious institution play such an extensive role in integrat-
ing personal attitudes that a rupture with the religious group will bring
about a dissolution of the very synthesis of beliefs.[20]

---

[16]Gordon W. Allport, The Individual and His Religion, (New York: Mac-
millan Company, 1950), p. 41.

[17]Thurstone, The Measurement of Attitude, p. 70.

[18]Allport, The Individual and His Religion, p. 45.

[19]Babin, Faith and the Adolescent, p. 35.

[20] Carrier, The Sociology of Religious Belonging, p. 262.

The studies quoted have led the author to believe that the Church as an institution is necessary from the theological viewpoint as seen early in this paper and as a social structure as seen more recently. If the crisis of faith is to be met, then, the Church as social institution of religion must make itself more attractive as a primary group in order to be the gathering of the People of God it was meant to be. Suggestions as to how this might be done make up the final chapter.

Chapter IV

Implications For The Church

The dean of Catholic religious counselors of the twentieth century,

Father Daniel Lord, once wrote,

> I should be inclined to fear that the boy or girl who
> sails along smoothly without problems connected with faith
> is an unthinking animal whose highest interest is football
> or Friday night's dance.[1]

The practical section of this paper is now reached; how can the Church

serve its members thereby aiding their quest for personal identity during

their crisis of faith.

A good starting point is to recall that faith is a gift from God to

be watched over at some sacrifice. It is a task. It will not remain with-

out man's effort. It is something he must either attend to and foster or

forget and leave die. It is that leap in the dark which must be taken

again and again.

This constant, life-long leaping leaves man open to doubt. As was

mentioned above, these doubts ought to be used constructively in order to

increase faith. A doubt aired and brought into the open is a doubt half

solved. The doubt that is struggled with in secret, that is turned over

and over in the mind and scanned with untrained and troubled eye, is the

doubt that poisons.

There are two ways in which the Church is able to help in this

---

[1] Daniel A. Lord, S.J., The Guidance of Youth, (St. Louis: The Queen's Work, 1938), p. 57.

situation. First, as a member of the body of believers, the one who has the doubts must allow the contradictions within one's inner world to formulate themselves so that he can know himself and separate what is false from what is genuine. It is only by delving deep within oneself that the believer can create a foundation for a true life of faith. When he is confused, he must go to another believer for aid. In the resulting encounter he will come to the truth.

On the part of the listening believer, understanding is the key idea. This does not mean indulgence with what is expressed. It does not mean repression either; that leads to resentment. Understanding is a positive "Yes," from the listener--be that a man, woman, priest, sister, layman, who shares hopes and secret desires. Rogers records four steps in understanding another.

> 1. To understand is first to discover the potentialities of the other. This is a very general type of conversation.
> 2. To understand is to have a deeper vision of the other's potentialities, based on one's (a) natural knowledge from experience with others, and (b) knowledge of faith from experiences as a follower of God. You go beyond the person to a larger area of activity.
> 3. To understand is to confirm the potentiality of the other through genuiness of our friendship and weight of our prestige.
> 4. To understand is to confirm the other through teaching.[2]

This entire process demands detachment. A believer cannot support evil, but he can support the evil doer in order to help him escape the evil. For those who would like to help other believers on a regular basis as in a parish or school office, certainly professional status is required. Rooney demands this.

---

[2]Pierre Babin, Crisis of Faith: The Religious Psychology of Adolescence, (New York: Herder and Herder, 1963), p. 160.

The need then is for those providing spiritual guidance to be broadly educated men and women with background psychology as well as theology, practical supervised experiences as well as theoretical study, and for them to be mature and well balanced individuals who understand the persons they serve and relate well to them.[3]

A number of approaches could be used in meeting the problem of faith by the Church and her members. The person with the problem of faith might be told to stop thinking about it--of course, the reason he brought it up is that he cannot stop thinking about it. He might be exhorted to be humble, to submit himself to those who know better and more--but that will not solve the doubt. He might be told to forget the intellectual nonsense but, to him it's not nonsense but quite sensible.

These approaches are no good because they do not touch the doubt itself. What is needed is the realization of a few facts. He needs to know that questioning isn't a death warrant for faith. Growth always involves some form of death with its resultant pain and anguish. He needs to know that there are some strains of unbelief in every believer. "Lord, I believe, help my unbelief."[4] He needs to know that faith goes beyond intellectual acceptance of a creed. It entails psychological, historical, educational, family and social ties. He needs to be able to sort out what is sturdy faith from an inheritance of pious addenda and childish simplifications. What he most needs to know is another believer who is an honest and reflective person. He needs to encounter true belief and not a charade. He needs a Church to love and be loved by.

To be more specific, the Church must be able to meet the different

---

[3]John J. Rooney, "Counseling and Spiritual Directors," National Catholic Guidance Conference Journal, Fall, 1967, p. 52.

[4]Mark 9:23.

causes of the crisis of faith noted above and give at the same time, an
idea of the group the believer should identify with.

The irrelevancy of God is a problem for some, with good reason. The
problem of God is to confront the modern man, to show that Christian be-
lievers really believe God is acting in history through them. The qual-
ity of the lives of members of the Church, the quality of their concern,
and, of the existential dimensions of their everyday concerns; these are
ways in which the believers present the living God to men.

The belief is not a "belief that," but rather, a "belief in" a God
who cares, a God who loves man and is loved in return. It is impossible
to believe this is true by telling. It must be experienced. As Kirvan
says,

> This means that your capacity to believe in God is rad-
> ically dependent on your own experience of human love. An
> adult who does not know what it is to love and be loved may
> miss the whole point of whatever experience of God he might
> have.[5]

Therefore, the structure of the Church must be such, that the love
of God will be most evident to mankind. This is especially true of the
Church's sacraments. The supermarket Mass, the bailiff-toned epistle and
Gospel, the shower-confession must be changed to make God and His activi-
ty more easily seen for what they really are: God working with men.

The area of education is certainly one of most importance for the
Church. Studies have shown decisively that early religious education in-
fluences later religious attitudes significantly. The great task which
faces the Church as educator is to help adolescents make the transmission
from a natural religion or vogue piety, to the fidelity of response to

---

[5]John J. Kirvan, C.S.P., The Restless Believers, (Glen Rock: Paulist
Press, 1966), p. 55.

their personal calling.

In order to bring this about, changes will be necessary. Allport reminds the church that in childhood the rituals are learned but not their significance.[6]

Mc Glynn points out some of the changes which the Church will have to make in order to teach the significance of faith.

> To meet this situation, we will have to reorient our whole presentaton of the Church to young people. We will have to elicit from them a personal commitment rather early. We will first have to insist on Christ and our union with Him and then the Church as an institution. We will have to present the Church through Christ rather than Christ through the Church.[7]

The only remedy to problems of faith caused by education besides prayer is more serious study of the truths of faith. These must be experienced, not just dropped down from on high by some teacher who knows it all. In regards to teachers who really represent the Church in an official way, something must be said.

The old adage, you accomplish more by what you are than by what you say, or even by what you do, is very applicable to the teaching of adolescents. The Church in the person of the teacher must surround the young person with an atmosphere of personal bonds between adults and adolescents, and among adolescents themselves. Education in this way can be called atmospheric: To do what one teaches is the only way it will work. To teach charity and then not to talk to another teacher is to negate all that was already said. Babin notes how truth enters into the teaching of religion

---

[6]Gordon W. Allport, The Individual and His Religion, (New York: Macmillan Company, 1950), p. 29.

[7]Mc Glynn, as quoted in Joseph L. Walsh, C.S.P., and John J. Kirvan, C.S.P., "Faith and the College Student," Guide, 1965, p. 10.

especially in a world which isn't that stable anymore. So, the Church must
educate.

> As a result, the adolescent needs today not a teacher of
> traditional wisdom, but an educator of change and adaptability.
> And the first thing the students want to find in a teacher is
> the ability to look at the world today, to adjust to the mon-
> uments in the world. With this attitude and approach, he will
> mean something to these students who are looking for truth.[8]

In order to communicate, the teacher must use language. Here again
are some problems. If religion is presented by the Church to young adults
in the language of nursery or elementary school, there should be no sur-
prise if they are bored and defect from the faith. There are no sacharine
expressions in the language of Jesus, in the Psalms or in the liturgy.
The sentimental, dripping expressions of religiosity is an artificial prod-
uct of a few centuries of Christianity and not at all the authentic expres-
sion of a mature faith. An example of this misuse of language, to say
nothing of theology, would be for the teacher to say to the students that
the received host will drip blood if the communicant chews it after recep-
tion.

Babin gives a few hints on what to teach. He suggests in early adol-
escence a concrete, biblical approach, rather than a philosophical one.
The teacher should show where unrestricted freedom has gotten man: only
loneliness and disillusionment in reality. Man needs God to guide that
freedom. In presenting the concept of freedom, Babin suggests teachers
steer clear of freedom defined in terms of free will: _a fortiori_ in terms
of freedom to do as one pleases.

In later adolescence, a more philosophical approach would be justified.

---

[8]Pierre Babin, Options, (New York: Herder and Herder, 1967), p. 15.

To establish the Being of God as necessary for man's existence, for his greatness and development, must be one of our major preoccupations in catechesis in the time of subjective toil. Woe to us if we make God appear as a facultative quantity, or as a vague response to man's needs. We must show clearly that God does not permit man to call Him on account.[9]

Is not the correct method to proceed and suggest values, films, books, and stimulating encounters which will give the adolescent a desire for life? True freedom and religion is being open to others in the act of loving God in community. Advances must be made in placing these ideas into practice.

In the world in the making there is no room for a Christian education that is closed, carefully shielded, or nurtured in a hot-house. If they would be faithful to their mission, educational institutions and youth groups must, from the first moments of adolescence, arouse and direct in joy and earnestness the need of young people to create and love. Will Catholic schools and youth movements become primary bastions for defense, rather than the avant-garde of advance?[10]

There are a number of things the Church could do to put this into practice. The Church might first allow students to experience the Church for what it really is: a searching community in which there is freedom to grow. The Church should allow questions to be asked first, rather than give answers before the questions are brought forward. Another aid would be to refrain from giving excessive direction. A priest once lost his audience by saying, "No, No. That's all wrong. The doctrine is this." This action was like turning off the hot water and turning on the cold. To not give excessive direction will take patience and faith on the part of the teacher. It takes a person who really believes that no one can be cajoled or forced into commitments that are worth their salt. A final

---

[9] Babin, Crisis, p. 216.

[10] Ibid., p. 224.

suggestion would be for the teacher to refrain from flying into a panic

when adolescents say they have missed Mass or transgressed some commandment.

It would be much better to explain the why's and wherefore's of these laws

in terms of their importance to the Church. Only in this way will a mature

faith develop.

> Maturity is any sentiment comes about only when a grow-
> ing intelligence somehow is animated by the desire that this
> sentiment shall not suffer arrested development, but shall keep
> pace with the intake of relevant experience. In many people,
> so far as the religious sentiment is concerned, this never
> happens.[11]

In the Catholic situation, the Church must always help the person keep

pace through a good, thorough education.

The Church is well-equipped to counteract the creeping aggiornamento

as a cause of the crisis of faith by giving historical perspective thus

helping the believers find his identity in a historical continuum. The

present generation shuns talk of the good old days before Vatican II and

looks to the future. Adolescents must learn that to really understand the

present, one must know the past. Because students are taught so much of

the world of things and their potentialities, it is more than necessary

that the Church teach

> the value of history, the secrets of earthly effectiveness,
> the spiritual meaning of facts, the Christian sense of his-
> tory, and the power of the Resurrection in the world to these
> young people learning to know the weight of things.[12]

The Church is able to meet the problem of the supposed conflict between

science and religion by relating the facts: scientists do believe. In a

study at Honeywell Incorporated and Borg Warner Corporation, of twenty sci-

entists picked at random, twelve members of churches attended regularly,

---

[11] Allport, The Individual and His Religion, p. 225.

[12] Babin, Crisis, p. 231.

five were casual church-goers or agnostic, and only three professed to be

atheists. The feeling persists, however, that there is opposition.

> The minister always acts surprised to see me show up on
> Sunday morning, grumbled a Honeywell mathematician. "He's
> always making bad jokes about programming God into a computer;
> he wants to start arguments with me.[13]

The Church's catechesis for science should be one that imparts love

for earthly realities. The problem is that the Church has not really pen-

etrated this area of society and human learning. In the past, the Church

always sent men going out to the abandoned souls of their time. Adrian

Van Kaam advocates the following solution.

> All Christian communities should willingly assume the sac-
> rifices necessary in order to enable some of their gifted mem-
> bers to become missionaries among the abandoned "tribes" of
> scholars, scientists, artists, and creative writers. The alarm-
> ing collapse of Catholicism in those most abandoned circles
> is even more tragic when we consider their influence on the
> mood, taste, and thought of increasing numbers of students
> in our society. In other words, the lapse of faith in these
> influential subcultures will gradually increase the lapse of
> faith in the culture as a whole.[14]

The causes of the crisis of faith which are included under moral prob-

lems are more difficult to counteract. The only way to begin to help is

for the Church to be open and listen with understanding. The Church must

avoid the mistake of Job's friends and try to explain everything. Evil is

not a problem which one solves with doses of knowledge of more evil. Evil

is first of all a mystery on which light is shed through the acceptance of

love. Only when seen in the love relationship with God is evil really seen

---

[13]Max Gunther, "The American Scientist: Man or Superman?", The Satur-
day Evening Post, December 16, 1967, p. 32.

[14]Adrian Van Kaam, "The Counselor and Problems of Faith," in James
Lee and Nathaniel Pallone, Readings in Guidance and Counseling, (New York:
Sheed and Ward, 1966), p. 452. Exerpted from "A psychology of Falling-
Away-From the Faith," Insight, Fall, 1963.

as evil. The Church must give the loving acceptance of sinners as did Jesus Christ. From the experience of evil, the Church can lead man through love to God.

The Church must also remember that there is a place for anxiety, guilt, and shame in the moral armament of the adolescent. The problem is, however, that these experiences have been used for destructive purposes, with the result that many adolescents end up with a totally neurotic view of morality in place of a healthy, well-developed conscience, and an intelligent set of moral values, principles and standards. As the adolescent makes the morality of the Church his own, he will identify with the Church. If he does not, he will leave the crisis of faith in a worse condition than before.

The problem of thse who desire to lead pagan lives has been with the Church from the beginning and will remain with it probably till the end of time. The Church may not abandon these men, however, but must continue to pursue them with charity till the end of time.

The cause of the crisis which is termed traditional religiosity is able to be counteracted by the Church more easily. The problem here is that of accepting a structure for the Church. Many people accept the structure, but without really getting involved. These men have these alternatives open to them. First, they are able to stop thinking and pretend all is fine. It is easier to get along this way: join the Knights of Columbus, compliment Father after a pointless sermon, become a guiding light of the Holy Name Society. Second, they may join the system out of necessity but hold back allegiance. Third, they are able to reject it completely.

The problem with these three reactions is that the men who take them lose hope; the hope to help build up a Church where they are able to be

real persons, where they can speak and be listened to, where a system of ways of doing things does not take precedence over the goals to be won. Kirvan suggests how this could be accomplished.

> Other generations found the sense of the Church's divinity by tracing the Church back to Christ and His apostles, by proving that the sacraments were instituted by Christ and passed on to the disciples. Today's believers need something more. For them the divine--God--is seen in people, not syllogisms. They are looking for a kind of loving concern and mutual respect for people which they and their culture have come to believe in the sign of God's presence and grace.[15]

In other words, the Church they are looking for, is the Church they feel they can identify with. The Church must offer such to them.

Seeing parents listed as a cause of the crisis of faith is startling. But, it should not be. As noted above, parents start the children from the cradle building up their personalities gradually. Ideals are presented to the child for imitation. All too often, however, the child's parents say they are Catholic and act the opposite. The youth then complains, "You claim religion is the most important thing in your life and yet, that isn't what you give all your time to." The Church and its members must remember that this attitude is not critical but one of searching for self-identity.

This brings up the point of what the Church should do when a child has been brought up Catholic and is slipping away from his religion. The answer is not an easy one as it is through the community that faith is communicated by God. The only answer is to give the freedom of choice to the individual. Faith must be urged by the Church but not imposed. It is necessary for the parents of such a child to show increasing respect

---

[15] Kirvan, The Restless Believers, p. 68.

for what the child believes sincerely, even if they think he is wrong. In any case, a child or young adult who has "left the Church" must never be shown the door.

Conclusion

The responses which the Church makes to the crises of faith during adolescence are most important. On them depends, to a great extent, the eternal salvation of fellow human beings. In conclusion, a few remarks about these responses would not be out of place.

In the first place, it has been shown that the Church needs to appreciate the great variety of factors which cause the problems of faith today. The Church must realize that it must present religion in terms meaningful to youth so that they will want to identify with it. In order to do this, the Church must have a scrupulous and sensitive respect for the freedom of the young and a willingness to separate catechesis from indoctrination.

Secondly, the Church must not see the values of the Gospel as being rigidly coterminus and coextensive with adult, middle-class values. When criticized by the young for this, the Church must be willing to admit the elements of truth.

The Church must, thirdly, provide leadership, not repression. Father Lord once put it rather succinctly:

> Youth wants a leader who, as Saint Ignatius said of Christ, never orders us to go but always begs us to come; who doesn't exhort but leads; who so loves the things he preaches that he holds these things personally dear; who asks of others only those ideals and heroisms which he himself exemplifies in his life.[1]

The fourth idea of value is that religious motivation and divine

---

[1] Daniel A. Lord, S.J., The Guidance of Youth, (St. Louis: The Queen's Work, 1938), p. 153.

66

sanctions should not be employed indiscriminately to render young people docile and manageable: God must not be used by the Church as a guarantee of adult convenience. God is not the bogeman of a punishment. God is a Judge, but a more merciful one than man will ever be.

Above all, the Church and her members must encourage youth. Andrew Greely confesses his reactions to this idea.

> For many long years I felt that my role as a priest working with young people was to impart to them a vision, to stir up in them idealism, vigorous commitment, and generous involvement. Looking back on the mistakes of the past, I can see one thing which they required which, alas, I did not give. They needed perhaps far more than anything else from their priest, encouragement. They needed to be told in season and out that they were worthwhile; that they amounted to something, that they were good, and that they were capable of living up to the talents and vision they had, that they were worth loving, and indeed, were loved.[2]

In conclusion, two basic factors which kept surfacing in various forms throughout this paper are honesty and risk.

Honesty is a compound of fidelity to reason and to conscience. Honesty sees things not as the Church likes to see them but as they really are and it acts accordingly.

Risk carries the possibility of success or failure. The uncertain nature of risk forces all members of the Church to drop their hold on security. There is no completely "safe" position.

Inspite of everything, believers must think highly of one another. If one is drifting away, they may not conclude that this is a good thing. But, they may not conclude all contacts with the person must be severed. Which believer can claim to be without sin?

---

[2] Andrew M. Greely, Strangers in the House, (New York: Sheed and Ward, 1967), p. 22.

Hence, believers can do nothing better to promote growth in faith than to open their hearts in love. To be generous, to desire the existence of a Being who surpasses them, to wish to encounter the Most High in order to give themselves to Him. To adapt the bold, joyous attitude of one who does not fear for himself, for he knows that gift of oneself is stronger and more creative than self-containment can be.

As seen above, the whole purpose of the religious crisis of faith and the identity crisis of Erikson is the maturation of the individual. This maturity also comes to one's faith. Following Tracy, we conclude with eight simple statements about mature faith which will be achieved through identity with the group of believers, the Church.

1. Mature faith trusts in the ability of the individual within the Church.
2. Mature faith manifests a sense of self-mastery.
3. Mature faith displays an initiative which is both creative and controlled.
4. Mature faith actively engages in the tasks of modern society.
5. Mature faith integrates the beliefs of our personal part with our future task within the Church.
6. Mature faith works itself out in responsible commitments to others.
7. Mature faith concerns itself with the future of Christianity.
8. Mature faith discovers ultimate meaning in the midst of the limiting boundaries of our life cycle.[3]

---

[3]James J. Tracy, "Faith and Growth: A Psychology of Faith," Insight, 5(3), 1967, p. 21.

Bibliography

Books

Allport, Gordon W., The Individual and His Religion, New York: Macmillan Company, 1950.

Babin, Pierre, Crisis of Faith: The Religious Psychology of Adolescence, New York: Herder and Herder, 1967.

Babin, Pierre, Faith and The Adolescent, New York: Herder and Herder, 1965.

Babin, Pierre, Options, New York: Herder and Herder, 1967.

Cahill, S.J., Joseph, What Is Faith?, Glen Rock: Paulist Press, 1962.

Carrier, S.J., Hervé, The Sociology of Religious Belonging, New York: Herder and Herder, 1965.

Chave, E.J., and Thurstone, L.L., The Measurement of Attitude, Chicago: The University of Chicago Press, 1929.

Clinebell, Howard, Basic Types of Pastoral Counseling, Nashville; New York: Abingdon Press, 1966.

Collins, Joseph B., Confraternity Teacher's Guide, Milwaukee: Bruce, 1960.

Erikson, Erik Homberger, "On the Sense of Inner Identity," in Kinglet, Robert P., and Friedman, Cyrus R., Psychoanalytic Psychiatry and Psychology, New York: International Universities Press, Inc., 1954.

Erikson, Erik Homberger, "The Problem of Ego Identity," in Stein, Maurice R. (ed.), Identity and Anxiety, Glencoe: The Free Press of Glencoe, 1960, reprinted from the Journal of the American Psychoanalytic Association, 4, No. 1, 1956, p. 58-121.

Evans, Richard F., Dialogue with Erik Erikson, New York: Harper and Row, 1967.

Greely, Andrew M., Strangers in the House, New York: Sheed and Ward, 1967.

Guardini, Romano, The Life of Faith, Westminster: Newman Press, 1961.

Haring, C.S.D., R., Bernard, The Law of Christ, Westminster: Newman Press, 1963.

Hierarchy of the Netherlands, A New Catechism, New York: Herder and Herder, 1967.

Johnson, Paul E., Psychology of Religion, Nashville: Abingdon Press, 1959.

Kirvan, C.S.P., John J., The Restless Believers, Glen Rock: The Paulist Press, 1966.

Lord, S.J., Daniel A., The Guidance of Youth, St. Louis: Queen's Work, 1938.

Lynd, Helen Merrell, On Shame and the Search for Identity, New York: Harcourt, Brace and Company, 1958.

Newman, John Henry, Grammar of Assent, New York: Doubleday and Company, 1955.

Riga, Peter, Catholic Thought in Crisis, Milwaukee: Bruce, 1963.

Schneiders, Alexander A., Adolescents and the Challenge of Maturity, Milwaukee: Bruce, 1965.

Tovard, George, The Pilgrim Church, New York: Herder and Herder, 1967.

Tiedman, David V., and O'Hara, Robert P., Career Development: Choice and Adjustment, New York: College Entrance Examination Board, 1963.

Ván Kaam, C.S.Sp., Adrian, "The Counselor and Problems of Faith," in Lee, James M., and Pallone, Nathaniel J. (eds.), Readings in Guidance and Counselling, New York: Sheed and Ward, 1966, exerpted from "A Psychology of Falling-Away-From the Faith," Insight, 2, Fall, 1963, p. 11-15.

Van Kaam, C.S.Sp., Adrian, Religion and Personality, Englewood Cliffs: Prentice Hall, Inc., 1964.

Van Kaam, C.S.Sp., Adrian, The Art of Existential Counselling, Wilker Bane: Dimension Books, 1966.

Periodicals

Baker, Frank, "The Sense of Identity: Measurement and an Examination of Correlates," Dissertation Abstracts, 26(4), 1965, p. 2317-2318.

Brett, Francis X., and Mc Clain, Edwin W., "Differences Toward Authority Figures Among High School Seniors," National Catholic Guidance Journal, 12, 1968, p. 139-150.

Brown, Constance M., and Ferguson, Leonard W., "Self Concept and Religious Belief," Psychological Reports, 22(1), 1967, p. 266.

Cahill, S.J., Joseph, "Faith in the Old Testament," The Bible Today, 15, December, 1964, p. 959-967.

Chambers, Jay L., Wilson, Winston T., and Borger Ben., "Need Differences Between Students With and Without Religious Affiliation," Journal of Counselling Psychology, 15(3), 1968, p. 208-210.

Cooke, S.J., Bernard J., "The 'Presence' of Jesus," The Commonweal, November 24, 1967, p. 264-269.

Cooke, S.J., Bernard J., Quoted in "Parents' Failure to Accept Christ," by Ethel Ginthoff, Catholic Herald Citizen, 98(4), December 16, 1967, p. 2.

Di Giamoco, S.J., James, "Adolescent Religious Crisis and Adult Response," National Catholic Guidance Conference Journal, 12(1), Fall, 1967, p. 77-79.

Douglass, James W., "A Non-Violent Christology," The Commonweal, November 24, 1967, p. 259-264.

Finnegan, James, "The Secular Meaning of Heresy," The Ecumenist, 5(4), May-June, 1967, p. 58-60.

Finney, M.Z.S.H., Sr. Rose Francis, "The Psychodynamics of Adolescence and Religious Education," Insight, 4(3), 1966, p. 8-23.

Gallen, S.J., John, "Liturgical Atheism," Worship, 40(7), August-September, 1967, p. 430-436.

Greely, Andrew M., "The Religious Behavior of Graduate Students," Journal for the Scientific Study of Religion, 5, 1965, p. 34-40.

Goldbrunner, Josef, "Faith and Depth Psychology," Worship, 42(1), January, 1968, p. 22-30.

Gunther, Max, "The American Scientist: Man or Superman," The Saturday Evening Post, 25, December 16, 1967, p. 30 ff.

Hamilton, William, "Good-by Chalcedon, Hello What?", The Commonweal, November 24, 1967, p. 235 ff.

Lally, John J., "A Theology of Conflict," The Commonweal, 87(10), December 15, 1967, p. 255-257.

Latourelle, Rene, "Faith: Personal Encounter With God," Theology Digest, 10(4), Autumn, 1962, p. 233-237.

Malik, Charles, "The Crisis of Faith," Thought, 25(99), December, 1950, p. 581-590.

Mailoux, Noel, "Modern Psychology and Human Values," Pastoral Psychology, October, 1954.

Montague, S.M., Reverend George T., "May Your Charity Abound in Knowledge," The Bible Today, February, 1964, p. 241-245.

Mouroux, Jean, "The Role of Reason in Faith," Theology Digest, 14(3), Autumn, 1966, p. 228-231.

Navone, S.J., John J., "Leading Ideas in John's Gospel," The Bible Today, November, 1965, p. 1311-1317.

Nouwen, Reverend Henri, J.M., "From Magic To Faith," The National Catholic Reporter, September 27, 1967, p. 7.

Pang, Henry, "Religious Attitudes of Students," Psychological Reports, 22(2), 1968, p. 344.

Peterman, Dan J., "Familial and Personalogical Determinants of Orientation Toward God," Dissertation Abstracts , 26(1), 1966, p. 4080-4081.

Rooney, John J., "Counselling and Spiritual Direction," National Catholic Guidance Conference Journal, 12(1), Fall, 1967, p. 43-55.

Taylor, C.M.S., Reverend E.K., "Approaches to the Act of Faith," Guide, 1960, p. 9-12.

Tennison, James C., and Snyder, William U., "Some Relationships Between Attitudes Toward the Church and Certain Personality Characteristics," Journal of Counselling Psychology, 15, 1968, p. 187-189.

Tovlan, James M., "Identity Formation in Adolescence," American Journal of Orthopsychology, 37(2), 1967, p. 401-402.

Tracy, James J., "Faith and Growth: A Psychology of Faith," Insight, 5(3), 1967, p. 15-22.

Walsh, C.S.P., Joseph L., and Kirvan, C.S.P., John J., "Faith and the College Student," Guide, 1965.

Williams, Robert L., "Psychological Efficacy of Religiosity in Late Adolescence," Psychological Reports, 20(3, pt. 1), 1967, p. 926.