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THE FUNCTIONING OF THE CHRISTIAN RELIGION  
IN DEVELOPING AN INTEGRATED ADULT PERSONALITY

by

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## TABLE OF CONTENTS

### INTRODUCTION

	Page
A. The Statement of the Problem. . . . .	3
B. The Importance of the Problem . . . . .	4
C. The Limitation of the Field. . . . .	4
D. Sources for the Study. . . . .	6
E. The Method of Procedure. . . . .	6

### CHAPTER I

#### THE PROBLEM OF PERSONALITY

A. Introduction. . . . .	9
B. The Meaning of the Term "Personality" . . . . .	9
1. Definition. . . . .	10
2. Relation to Temperament and Character . . . . .	12
C. The Nature of Personality. . . . .	14
D. The Development of Personality . . . . .	16
1. Time Span of Growth. . . . .	17
2. Primary Conditioning Forces. . . . .	19
a. Heredity. . . . .	20
b. Environment . . . . .	21
c. Conclusion. . . . .	21
E. Summary. . . . .	22

### CHAPTER II

#### THE INTEGRATION OF PERSONALITY

A. Introduction. . . . .	25
B. The Meaning of Integration. . . . .	25

Jan. 20, 1944

23620

C. Factors Assisting the Integrating Process. . . . .	27
1. Good Health. . . . .	28
a. Physical Health. . . . .	29
b. Mental Health. . . . .	29
c. Moral Health . . . . .	30
2. A Well-trained Will . . . . .	31
3. Emotional Maturity. . . . .	32
a. Significance of Emotional Attitudes in Personality Development . . . . .	33
b. Effect of Healthy and Unwholesome Responses. . . . .	33
4. Self-Emancipation. . . . .	35
5. A Unifying Center of Life . . . . .	37
a. A Philosophy of Life . . . . .	37
b. An Ideal or a Cause. . . . .	38
c. A Significant Task . . . . .	38
6. Wholesome Social Participation. . . . .	39
D. Summary. . . . .	41

### CHAPTER III

#### THE FUNCTIONING OF THE CHRISTIAN RELIGION IN ADULT PERSONALITY INTEGRATION

A. Introduction . . . . .	44
B. Personality Defined by the Christian Religion. . .	44
1. The Basic Quality of Personality. . . . .	45
2. Jesus, the Ideal of an Integrated Personality. . . . .	46
C. Religion Functioning as an Integrative Force. . .	48
1. Contributing to the Health of the Individual. .	49
a. Physical Health. . . . .	49
b. Mental Health. . . . .	50
c. Moral Health . . . . .	51
2. Promoting an Effectual Will . . . . .	52
3. Fostering the Development of a Wholesome Emotional Life . . . . .	54
4. Aiding in Self-liberation and Fulfillment. .	56
a. Self-respect. . . . .	57
b. Self-finding. . . . .	57
c. Living Beyond Self. . . . .	58
5. Unifying all of Life's Experiences . . . . .	58
6. Presenting Precepts for Harmonious Relationships. . . . .	60

7. Imparting a Power for Achievement of Personality. . . . .	62
8. Conclusion . . . . .	63
D. Means of Sustaining the Integration of Personality. . . . .	63
1. Self-surrender to God. . . . .	64
2. Devotional Reading of Scriptures . . . . .	64
3. Fellowship with God in Prayer. . . . .	65
E. Summary. . . . .	66

#### CHAPTER IV

##### GENERAL SUMMARY AND CONCLUSION

A. Restatement of the Problem. . . . .	70
B. Summary of the Findings . . . . .	71
C. Conclusion. . . . .	73

##### BIBLIOGRAPHY

A. Sources Used. . . . .	77
B. Recommended Sources . . . . .	79

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## INTRODUCTION

## INTRODUCTION

### A. The Statement of the Problem

Mankind has begun to recognize the intrinsic worth of an individual and to realize the importance to society of aiding individuals in developing balanced and wholesome personalities. Consequently many endeavors have been made to find and bring to the knowledge of the world ways by which man can enrich this personality of his, and the combined discoveries have proved of great value in solving the problem which personality has always presented.

However, in much of the research made, very little acknowledgment has been given to the religious phase of man's life. And the question arises whether or not the Christian Religion has any contribution to make toward the interpreting of personality and the achievement of its integration? The present study is an attempt to answer this question, focusing on the Christian Religion and the adult personality, the specific problem being to determine how the philosophy, the teachings and the practices of the Christian Religion function in aiding an adult to achieve an integrated and dynamic personality. The subject of the thesis, dealing with this problem, is, therefore, "The Functioning of the Christian Religion in Developing an Integrated Adult Personality".

## B. The Importance of the Problem

Since the achievement of an integrated personality is the acme of man's desire and need, any findings that throw light on how this is brought about are of inestimable worth. Especially of value is that study which deals with the possibilities of change and improvement of adult personalities, for so many individuals have reached the age of maturity only to find that they lack altogether or have only in a minor degree those essential qualities which are necessary if they are to have the experience of being well-integrated. And since there are among these people many adherents of the Christian faith, it is certainly worth while to place before them in simplified form what they can expect of Christianity as an aid in attaining the highest type of personality desired. It will be especially significant to discover any relationship between the newly discovered scientific laws governing man's personality and the eternal divine laws pertaining to man's being as revealed in the teachings of Christianity.

## C. The Limitation of the Field

The subject of the thesis presupposes Religion as a field in which research will be done, the defining term 'Christian' marking the bounds of this field. So wherever the term religion is used, the Christian Religion is in-



ferred.

Psychology, which deals with the problem of personality, constitutes the second field of research with certain limitations. There are branches of psychology interested in abnormal or pathological personalities, being chiefly concerned with the prevention and cure of personality disorders. But since this study is to discover how Christianity helps the normal individual to reach his highest fulfillment, no research will be made in the division generally known as abnormal psychology. And, because it is impossible to treat adequately, in a study of this type, the whole account of personality development with Christianity's impact upon it through all its stages, only the psychology of adult personality will be considered.

It is recognized that there are various viewpoints concerning personality development other than that held by the Christian Religion, such as humanistic and naturalistic views. Since their consideration would not contribute directly to the solution of the present problem, no attempt will be made to discuss them. Nor will there be any attempt to judge or evaluate the Christian Religion, in comparison with other factors, in its capacity of bringing about personality integration. This thesis aims only to investigate how the Christian Religion functions in personality development in the adult, and to give a positive con-

structive presentation of the findings.

#### D. Sources for the Study

Psychological books, both secular and religious, will provide the chief sources from which data will be gathered in this research. A preliminary survey of such sources reveals so many books written on the subject of personality that it necessitates the selection of just a few of these books based upon previous acquaintance or recommendation. The Bible as the chief source book of the Christian faith provides another authority. Other books to be used are ones dealing with Christian beliefs and religious experience. These sources will be supplemented by pamphlet and magazine articles of recent origin.

#### E. The Method of Procedure

The problem of this thesis is concerned primarily with personality; therefore it requires a consideration of the nature of personality and its development. The chief interest in this problem lies in discovering if the Christian religion is a force in helping an adult individual achieve the highest level of personality development. This necessitates dealing with the problem of personality integration, first, and then, determining how Christianity functions in this particular experience of life.

This problem will be treated theoretically with the expectation that the resultant findings will be suggestive of practical methods to be used in personality development.

CHAPTER I  
THE PROBLEM OF PERSONALITY

## CHAPTER I

### THE PROBLEM OF PERSONALITY

#### A. Introduction

The very word 'personality' suggests a problem, for down through the ages human personality has seemed an enigma of life, and attempts have been made to probe its mystery. Both to understand the meaning and nature of personality and how to go about cultivating an effective personality constitute this particular problem. At first, personality was examined only philosophically, but of recent years the scientist and the religious scholar have joined the philosopher in this analysis. Together they have thrown much light upon man's genesis, development and behaviour as an individual, and therefore, have been able to offer real assistance to man's effort to achieve and help others to achieve unity, maturity and wholeness of personality.

The aim of this chapter is to discover the modern conception of personality and an understanding of its process of development.

#### B. The Meaning of the Term "Personality"

Investigation of popular and scientific writings for a definition of personality reveals that there are almost as many definitions as there are writers on the

subject. And special observation has disclosed the fact that the word 'personality' in ordinary speech is rather vaguely used with even a greater confusion of meanings. Usage, indeed, has sanctioned so many definitions and ideas of personality that a writer dealing with any phase of this subject might well approach his task with a sense of apprehension.

### 1. Definition

Popular definitions of personality need not be considered for, according to Allport, they have two serious defects.

"First they refer only to some portion of the intricate pattern of personal life, generally to the vitality, expansiveness, or expressiveness of the individual. Secondly, they invariably consider personality in terms of its influence in other people, and never in terms of its subjective or interior organization." 1

Psychological concepts of personality, on the other hand, though presenting many and varied theories, seem to have the common characteristic of referring to the general pattern of the individual, both psychic and physical taken as a unit. So the definitions or hypotheses that will serve as a working basis in this investigation will be drawn from the writings of recognized psychologists.

The original meaning of the term 'personality' came

. . . . .

1. Gordon W. Allport: Personality, A Psychological Interpretation, p.48



from the word 'persona' which meant the mask behind which one played his role in life, his assumed manner, or the front he presented to the world. But today it has just the opposite meaning through a transformation of the word, with personality signifying the 'real person' with his inner nature, substance and even essence.<sup>1</sup>

The following definitions will show in what way this term is being used now.

"Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment." 2

"The personality of an individual may be defined as his persistent tendencies to make certain kinds and qualities of adjustment." 3

"What we call personality is the raw material of the human being when he has arrived at the realization of its inherent form." 4

"Personality is the highest realization of the inborn distinctiveness of the particular living being." 5

The meaning of personality on which E. S. Brightman bases his book "Personality and Religion" is an hypothesis rather than a definition, "A man's personality is his conscious experience".<sup>6</sup> Along the same line of thought,

. . . . .

1. Cf. Allport: op. cit., pp.25ff; Winifred Richmond: Personality - Its Development and Hygiene, p.xiii.
2. Allport: op. cit., p.48.
3. L.F.Shafer: The Psychology of Adjustment, p.282.
4. Robert Ulich: Fundamentals of Democratic Education, p. 96.
5. Carl G. Jung: The Integration of <sup>the</sup> Personality, p.286.
6. P.13.

Plant concludes from his studies that "Personality covers a developing changing phenomenon which is 'all' of the mental life of the individual at any given moment."<sup>1</sup>

The general statements that follow, derived from various sources,<sup>2</sup> elaborate somewhat on these definitions. All the qualities of a person, his physical, emotional, intellectual, social and aesthetic traits, can be grouped under the general head of personality. Personality, however, does not depend upon one or a few of these characteristics; it depends upon the interaction of practically all the traits of an individual functioning as an organized system. Since an individual's self is constantly being influenced by the ongoing stream of experience in his social and material environment, every adjustment, overt or inner, conscious or unconscious, he makes to his environment contributes also to his personality content. It follows then that the form of personality is not the result of a natural organic growth but something achieved, and is primarily, but not wholly, a social fact and product.

## 2. Relation to Temperament and Character

There is a tendency among many people when referring to a man's personality to be really thinking of his

. . . . .

1. James Plant: Personality and the Cultural Pattern, p.71
2. Cf. Shafer: op.cit., p.282; Ulich: op.cit., p.96;  
L.L.Bernard: An Introduction to Social Psychology, p.255,  
404; Wade Crawford Barclay: The Church and the Christian  
Society, p.129.



temperament or character, but there is a distinction that should be recognized.

The reason that a man's personality is often judged by his temperament is because temperament is that characteristic emotional tone of an individual's personality. Temperament depends upon the emotional attitude an individual forms about the phases of his physical and social environment. Since temperament is an emotional attitude that has become habitual, the term 'temperment' should be used only as a convenient way in speaking of dispositions that have become an established pattern in a person's make-up through his emotional responses. In its relation to personality, it designates just a certain bent<sup>1</sup> to the raw material from which personality is fashioned.

As to character, if it means what a person is, being expressed in every thought, word and attitude, it does have a striking resemblance to personality. However it is usually thought of as the moral side of personality which varies with the standards of time and place in which the personality is developed. This conception of character is defined by Sir John Adams in the statement "Character is the moral estimate of the individual". But Allport in quoting this definition says that defined in this way

. . . . .

1. Cf. Allport: op. cit., p.53; Richmond: op. cit., p. xiii; Ernest M. Ligon: The Psychology of Christian Personality, p. 103.

the psychologist does not need the term at all, that per-  
sonality alone will serve.<sup>1</sup> Sheldon sets character forth  
as a quality of personality saying that it is the degree  
of consistency and system and internal integrity which a  
personality has achieved, the positive aspect of person-  
ality.<sup>2</sup>

Symonds in his book "Diagnosing Personality and Con-  
duct" makes a definite comparison of the two terms.

"In general character refers to the habits and  
skills with which one faces life situations,  
particularly such as are social, and has special  
reference to the organization and consistency  
of conduct. Personality refers to a more com-  
plete description of the constitutional make-up,  
including physique, intelligence, temperament  
and character. More specifically it sometimes  
refers to the adequacy of personal adjustments,  
also especially in social relationships." 3

### C. The Nature of Personality

Viewing man as a creation of a Divine Personality  
or as an organism evolving from some lower form of life  
makes a difference as to what is considered the essence  
of personality. And in thinking of man's personality as  
being based upon his spiritual life or upon his organic  
or glandular function makes a difference as to what is  
considered essential for the development and integration

. . . . .

1. Cf. Allport: op. cit., p.52.
2. Cf. William Sheldon: Psychology and the Promethean  
Will, pp.60, 61.
3. pp. 560, 561.

of personality.

Considering the basis of man's personality, Allport in his exposition of the biological theory of personality gives a scientific viewpoint.

"Individuals... attain personality as the form of survival most suitable to their individual needs within the particular environmental framework provided. The central nervous system in the process of effecting the necessary adjustments between the organic cravings and the exigencies of the environment develops certain characteristic habits, attitudes, personal traits, forms of sublimation and thought, and it is these characteristic modes of adjustment that, taken collectively, comprise personality. In a sense, therefore, the central nervous system is the seat of personality." 1

Valentine gives an explanation of the nature of  
2  
man's personality from a theological point of view.

Basing his statements on doctrinal teachings he says that man's personality, "i. e. his endowment with the powers of intelligence, sensibility, and self-determination" was  
3  
made in the natural likeness of God. And since God's personality is that of "spirit" (John 4:24), the center of the personality of man would necessarily be of spirit-essence. In his physical organism man is a natural being belonging to nature.

"But in that part which constitutes his rational personal self, he is created spirit, with attributes, capacities, and activities in which he is

. . . . .

1. Allport: op. cit., p. 114.
2. Cf. Milton Valentine: Christian Theology, Vol. I, pp. 385-391.
3. 'Natural likeness' in contradistinction to 'moral' since it denotes faculties creationally given, not ethical state.

an intelligent ethical being, linked in kindredship with God." 1

This latter concept of the nature of personality agrees with the biological theory to the extent that it recognizes that man's corporal structure and organic functionings are an integral part of his life in his process of achieving personality of the highest type humanly possible as he lives in the midst of an environing world. However it differs from this theory in that it holds that the basic essence is not the operation of the organic function, but the spiritual nature which expresses itself through the physical organism.

Accepting this<sup>2</sup> highest concept of personality does not eliminate the use of purely psychological explanation of the process of personality development and integration.

#### D. The Development of Personality.

In the achieving of personality, an individual goes through successive stages of development finally arriving at that age when, if conditions have been favorable, he has reached maturity in every area of life, meaning to him satisfactory adjustments to life situations and effective living. Just when and how this takes place is the problem under consideration at this point.

. . . . .

1. Ibid., p.391.

2. Concept further developed in Chapter III, B 1

# 1. Time Span of Growth

According to Gordon Allport<sup>1</sup> the new born babe is devoid of personality in its truest sense. Only the foundations of personality upon which to build are present at birth. But as soon as an infant encounters the world and begins to develop distinctive ways of adjustment and mastery, his personality starts forming. From then on the development of his personality continues uninterruptedly until death. This personality preserves much of its distinctiveness, although it changes, throughout the various stages of development.

Jung considers personality as an adult ideal<sup>2</sup> because, as he says, it cannot be manifested without definiteness, fullness and maturity, which naturally do not belong to childhood or youth.<sup>3</sup> He enlarges upon this thought by adding,

"Only an adult can attain personality as the mature fruit of an accomplished life that is directed to this end. The achievement in personality means nothing less than the best possible development that lies in a particular, single being. It is impossible to foresee what an infinite number of conditions must be fulfilled to bring this about. A whole human life span, in all its biological, social and spiritual aspects is needed."<sup>4</sup>

It really makes little difference in the developing of this thesis at which age personality begins. But what

. . . . .

1. Cf. Gordon Allport: Personality, pp.102, 107, 131.
2. For his definition of Personality, see p.13 above.
3. Cf. Carl Jung: The Integration of Personality, pp.248f.
4. Ibid., p.286

is of chief concern is whether or not there is a time when it ceases to grow. Both Jung and Allport, as quoted above, seem to agree that personality is a matter of progressive development reaching until the end of life. Other psychologists, after having made studies along this line, also confirm this conclusion.

Ligon says that personality can continue to grow long after maturity is reached, even old age with all its infirmities being unable to "defeat the triumphant personality". He says also that it has been shown that although man reaches physical maturity by twenty one and mental maturity by thirty, the quality of personality that comes as a result of the highest social and emotional maturity<sup>1</sup> is not reached before fifty,

Sheldon's studies have led him to conclude<sup>2</sup> that the personality who at thirty-five shows his interests are expanding and his philosophy is tentative and sensitive, who has eagerness for new knowledge and still has visions and impersonal enthusiasms generally continues to grow throughout the second half of life, most likely gathering headway and strength in the last decade.

There is no short cut to these final stages of de-

. . . . .

1. For a more complete discussion of the mature personality see Ernest M. Ligon: Their Future is Now, pp. 318-322.
2. William Sheldon: Psychology and the Promethian Will, pp. 3,4.

velopment, nor is it a matter of wishful thinking. Human personality does not change itself without need, therefore any development comes as a result of an impelling force of both inner and outer necessities. A person who feels this compulsion, and then is able to find a way to live in accordance with the requirements of his temperament, vitality and traits, matures harmoniously. But he has to make a conscious effort to be faithful to the law of his being in the process. Nevertheless, he is more fortunate than that individual who reaches adulthood only to discover that a modification of his personality is essential if he is to achieve any satisfactory completeness in life. This latter individual is going to need to exert a more strenuous effort and may only be partially successful in forming the necessary new habits of adjustment. But he can do it, for although personality traits crystallize relatively early, with habits and attitudes becoming increasingly fixed, he can still reform wrong trends, coordinate impulses, and develop new dynamics for living. In either of these cases just cited, the achievement of personality, at its highest level, is a favour that must be paid for dearly.<sup>1</sup>

## 2. Primary Conditioning Forces

Although the continuation of personality develop-

. . . . .

1. Cf. Jung: op. cit., pp.288,289; Ulich: op. cit., p.88; L.F. Shafer: The Psychology of Adjustment, p.362; Wade Barclay: The Church and the Christian Society, p.163.

ment in an adult depends to a great extent upon the individual himself, recognition must be made of the fact that there are two primary conditioning forces which contribute to his personality content.

a. Heredity

Heredity is one of the forces conditioning personality development which cannot be ignored. It is heredity which initiates the process of development and determines within what limits modification can be effected by external factors.<sup>1</sup> Man's inherited characteristics, instinctive urges, and physical attributes with which he is endowed, determine his potential personality.<sup>2</sup> In fact man's constitutional endowment really permeates the whole man.<sup>3</sup> But, although men are set within certain limitations as to vitality, abilities and intelligence according to the provision of their individual natures, they still have choice and chance variations within these limits,<sup>4</sup> for as Ulich expresses it

"Our ego-potentialities are often richer than a natural inertia permits us to realize. And one who masters himself by a proper balance and utilization of his resources can do more with a little than another with much." 5

. . . . .

1. Cf. Shafer: op. cit., p.345.
2. Cf. Ernest Ligon: Psychology of Christian Personality, p. 12f
3. For explanation, see Robert Ulich: Fundamentals of Democratic Education, p. 78.
4. Ibid., p.79f.
5. Ibid., p.80



b. Environment

Although Stolz also recognizes that "inborn competencies, functions, impulses and urges enter into the formation of personality with profound significance"<sup>1</sup>, he considers the social environment in which the individual is enmeshed as the major determinate of personality.<sup>2</sup> Plant agrees with him when he says that the working hypothesis of his Book "Personality and the Cultural Pattern" rests upon the possibility that environmental forces can change the personality. He explains this by saying that 'the wall' about the personality is highly permeable and that there flow into the personality currents of environmental influences which continually affect the existing conditions.<sup>3</sup> These viewpoints are in harmony with the idea which seems to be brought out in the preceding explanation of personality<sup>4</sup> to the effect that making a satisfactory adjustment to environment is a prerequisite to achieving personality.

c. Conclusion.

According to Winifred Richmond, an individual's personality is the product of the interaction of these two

. . . . .

1. Cf. Karl R. Stolz: The Psychology of Religious Living, p.181.
2. Ibid., p.175
3. See James S. Plant: Personality and the Cultural Pattern, p.15
4. Ante, pp. 10, 11.

forces, and at any point in his existence it can be defined as his psycho-physical make-up, modified by his life experience.<sup>1</sup> This same idea is expressed by Allport in a very unique way,

"Personality equals heredity times environment. The two causal factors are not added together, but are inter-related as multiplier and multiplier. If either would be zero, there would be no personality." 2

This general conclusion that personality is the result of both heredity and environment is the theory held by biologists and psychologists who recognize the difficulty of deciding which of the two exerts the most influence on the personality, and is the one accepted here.

#### E. Summary

Personality was found to be the total psychophysical individual at any particular moment functioning as a conscious self in his characteristic adjustment to environment. This conception implies that personality depends upon all the elemental components of man's being, such as the physical, emotional, intellectual, moral and social qualities, operating as an organized system in adjusting to the problems of life.

Several other facts concerning personality, which

. . . . .

1. Cf. Winifred Richmond: Personality, pp. 10, 11
2. Gordon W. Allport: Personality, p. 106

are not definitely expressed above, should be recognized or understood. In the first place, an individual's personality should not be confused with his temperament or character since they are really only the emotional and moral phases of the total pattern of life - adjustments, which a man makes in the developing of his personality. Secondly, the development of personality covers the whole life span, not ceasing with any particular age. And also, since the form of personality is a matter of achievement, personalities can be changed and improved after adulthood has been reached. Finally, the personality is conditioned by both inherited potentialities and environmental factors, and it takes the proper inter-relation between these two forces to make a normal personality.

The above interpretation of personality is from the psychological point of view and does not give the total explanation of personality. For if, as assumed in this thesis, man is looked upon as a God-created being, which conception puts the highest value of worth on his personality, the spiritual phase of his life must be considered. But this inner spiritual life of man, however, is not just another aspect of his personality, it is the essence of his personality, conditioning the true personality.

CHAPTER II  
THE INTEGRATION OF PERSONALITY

## CHAPTER II

### THE INTEGRATION OF PERSONALITY

#### A. Introduction

When an individual has achieved maturity in his intellectual, social and emotional life, as well as his physical, psychologically he has reached the highest degree of personality development, and is said to be functioning in his life-adjustments as an integrated personality. Integration is the term used to describe this aspect of the growing personality, and is considered a fundamental characteristic of the normal personality.

What, then, is integration, and what are the factors that assist in the integrating process?

#### B. The Meaning of Integration

The studies of Shafer and Ligon resulted in the following definitions of integration.

"Integration is a state of an individual in which his various habits, perceptions, motives, emotions are fully coordinated, resulting in an effective adjustment. The integrated person acts as a whole." <sup>1</sup>

"Briefly, integration is the condition of personality in which all the emotional attitudes are harmonious and mutually helpful, thus permit-

. . . . .

1. L.F.Shafer: The Psychology of Adjustment, p. 382.

ting all one's natural energies to be directed toward one end." 1

In his book "The Wholesome Personality", Burnham mentions integration quite frequently. In presenting this phase of development,<sup>2</sup> he says that integration is an active developing condition of the personality, and that the essential characteristic of integration is "the power of adaptation or coordinated activity in relation to any situation". In the normal individual there will not only be an integration of the different factors of the personality into one whole, but a sequence of integrations at higher and higher levels.<sup>3</sup> And No matter at what stage of development the different factors or traits of personality may be, they are in some degree integrated in the normal personality.

<sup>4</sup>  
Winifred Richmond refers to personality as an integration when all the natural forces of the organism-as-a-whole work smoothly together as a functioning unit. She, along with other psychologists, stresses the fact that perfect integration exists but rarely. She then explains that when the various parts of the man's organism are working together to perform the work of which it is poten-

. . . . .

1. Ernest Ligon: The Psychology of Christian Personality, p.14.
2. The explanation in this paragraph is based upon conclusive statements found on pp. ix, lx, l, 80, 181.
3. See also Karl R. Stolz: The Psychology of Religious Living, p. 186.
4. Cf. Winifred Richmond: Personality, pp. 10, 11.

tially capable, the individual has a sense of well-being and can be said to be well-integrated. But if he is in normal healthy condition, he is not likely to be consciously aware of himself as an integrated person, a whole personality.

### C. Factors Assisting the Integrating Process

Although there is an inexhaustive list of factors which could be considered important in assisting the integrating process, only the fundamental factors will be considered here, and of those just the ones which are pertinent to the person who has reached adulthood.

These factors cannot be classified as distinct categories for they depend upon each other for their proper functioning. Burnham says that there exists between these factors an intimate relation with overlapping and inter-dependence, and that no one really knows what the normal balance or combination should or would be.<sup>1</sup> However, for the sake of convenience in their explanation, they will have to be examined separately.

A search of the writings of psychologists for what they consider the essential factors in meeting the fundamental needs of the personality for its highest development, reveals a similarity in opinions expressed. However the

. . . . .

1. Cf. Wm. H. Burnham: The Wholesome Personality, p.24.

terminology is quite varied. Factors are referred to as needs, characteristics, aspects, and traits as well as factors. ~~And That~~ which is achieved in personality development is spoken of as maturity, integration, unity, wholeness, fulfillment of self, mental health, and, in some cases, just personality. So since the facts given below are based on these sources, these terms will be used interchangeably but in each case referring to factors in the integration of personality.

Several more things should be borne in mind in approaching the consideration of these factors. One of these<sup>1</sup> was brought out by Albert Day, who says that many of man's so called needs are really personality wants, artificially created, and that they are unnecessary to the completeness of personality or the fullness of life. It is only as an individual concentrates on the real needs that he can expect to reach the stature of a perfect man.

<sup>2</sup>The other fact, mentioned by Burnham, was that if an individual found himself especially weak in one personality trait, the strong development of another compensating factor could offset this, for the various factors can function vicariously.

#### 1. Good Health

According to Horne, health is a unity, physical

. . . . .

1. Cf. Albert Edward Day: Jesus and Human Personality, p.78.
2. Cf. Burnham, op. cit., p.80



health, mental health and moral health being just three aspects of wholeness of personality with each helping and being helped by the other two.<sup>1</sup>

a. Physical Health

Physical health is of notable importance. It is said that physical well-being is basic to the development of personality because behaviour and adjustment involve the activity of the body as a whole. Although there have been outstanding personalities who have experienced abundant living in spite of handicaps caused by crippled, weak or diseased bodies, they are the exception. The highest integration, or the most efficient functioning of the total personality, is more easily acquired when there is good bodily health and physical fitness. Therefore an individual cannot afford to be indifferent to health but should cultivate a right attitude toward it and endeavor to achieve good physical condition and maintain physical health by actively and objectively treating any known defects.<sup>2</sup>

b. Mental Health

Mental health is a matter of an individual's per-

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1. Cf. Herman H. Horne: Health of Mind, the Alpha Circle of the City of Boston Education Service Quarterly, Vol. 6, No. 4, July 1941.
2. Cf. Ernest Ligon: Their Future is Now, p.318; L.F. Shafer: The Psychology of Adjustment, p.536; Wade Barclay: The Church and the Christian Society, pp.338, 339; Horne: ibid.

sonal, social and cosmic adjustment in life.<sup>1</sup> Shafer, in discussing 'mental hygiene for one's self', gives the advice that if the attainment of a fuller, happier and better-adjusted life is desired, the individual should examine himself in the light of his adjustments and use this as a basis of a persistent effort to live according to the principles of positive mental hygiene in a planned course of action.<sup>2</sup> These principles are practically the same as the factors that are found to assist in the integrative process of personality development, and are, therefore, further discussed in the ensuing pages.

c. Moral Health.

Closely aligned with or as an integral part of moral health is a good conscience, so the two must be considered together. Burnham lists moral character, including obedience to organized and traditional authority, and conscience, the moral law within, as two of the characteristics important for mental health.<sup>3</sup> Horne states that "Good morals aid body and mind, but a bad conscience disturbs sleep and upsets mental poise".<sup>4</sup> And Barclay brings out the fact that man is a moral being within whom is the potentiality of inner authority, and that only as he has reached the stage of moral development in which his conduct

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1. Cf. Horne: Ibid.
2. Cf. Shafer: op. cit., pp. 533, 535
3. Cf. Burnham: op. cit., p. 24
4. Horne: op. cit.

is regulated according to the dictates of his own conscience will he be a fully mature personality.<sup>1</sup> And the "whole business of any man's conscience", as Royce puts it, "is to direct the man to find his individual place in the one, universal rational moral order".<sup>2</sup> It, therefore, follows that so far as an individual is able to adjust himself to life from the moral standpoint, through his conscience, to that extent will he be able to experience moral health and the concomitant values.

## 2. A Well-trained Will

Along with heredity and environment, important factors in the making of men and women, and on an equal basis, Horne lists will. He interprets this will as "consciousness in action" making the observation that will is not independent of thinking and feeling. Heredity and environment contribute capacities and opportunities, and through them life is transmitted, reared and developed; but will contributes the use of opportunities in developing capacities, and through will the given and developed life takes part in its own growth.<sup>3</sup>

Barclay claims that "character and personality are developed through moral decisions expressed in action",

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1. Cf. Barclay: op. cit., p.157
2. Josiah Royce: The Philosophy of Loyalty, p.352.
3. H. H. Horne: The Philosophy of Christian Education, pp. 140, 141, 152.

noting, as did Horne, that the will-to-do has an emotional<sup>1</sup> and intellectual reference. Burnham says that the prevalent view of the will according to modern psychology is that the term is used to represent the total psychophysical<sup>2</sup> energy in an individual in purposive activity, and then adds,

"Whether we look upon it as a determining tendency in human personality, or as an autonomous directing power or as a free expression of the fundamental urge of the organism, it is of prime importance." <sup>3</sup>

### 3. Emotional Maturity

When an individual acquires habitual or characteristic ways of thinking and feeling toward specific objects or situations calling for adjustment, he has developed what is known as attitudes. These attitudes have intellectual and emotional content, for, basically, they are ways of "thinking to which emotion is attached". And calling for some form of expression, they are influential in determining man's conduct. The individual builds up these behaviour patterns in the process of satisfying drives native to his constitution, and in a life time he develops numerous typical attitudes which show "great diversity of form and emotional quality".<sup>4</sup>

. . . . .

1. Cf. Barclay: op. cit., p.148
2. Cf. Wm. H. Burnham: The Wholesome Personality, p.57
3. Ibid.
4. Cf. L. L. Bernard: An Introduction to Social Psychology, pp. 246-248; Ernest Ligon: The Psychology of Christian Personality, p.14; Barclay: op. cit., p.149.

a. Significance of Emotional Attitudes in Personality Development

Ligon considers the emotional attitude as the functional unit of personality, determining to a great extent the type of personality, the kind of character and the health of mind of an individual.<sup>1</sup> It is also a recognized fact that the health of the body is affected by emotional attitudes, as is brought out by Horne in his article on "Health of Mind".<sup>2</sup> Burnham's conclusion on this matter is that emotional attitudes "represent perhaps the most significant of all factors that combine to make up the human personality", because they are so "deep seated and so fundamental in relation to human activity".<sup>3</sup>

The evidence of these emotional tendencies of an individual are shown by his attitudes directed toward himself and others, toward his work, toward the present, past and future, toward society, toward life in general, toward the world, nature and extra human phenomena.

b. Effect of Healthy and Unwholesome Responses

Recognizing the above facts concerning the significance of emotions in personality development, an adult who desires integration must strive toward emotional maturity. It is when he has developed healthy emotional attitudes,

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1. Cf. Ligon: op. cit., p.13.
2. See Educational Service Quarterly, July '41.
3. Burnham: op. cit., p.56.

has attained balance and stability in his emotional reactions, and has achieved a considerable degree of inner and outer poise and serenity, that he can be said to be emotionally mature. There are times when emotionally mature individuals have emotional experiences which are not entirely conjunctive, but on the whole they respond to people and situations with confidence, courage, good-will, social sympathy, love and joy, which gives to them further coherence and unity and adds content to the meaning and worth of life.<sup>1</sup> And To these attitudes may be added other positive upbuilding emotional attitudes which are most commonly experienced, such as cheerfulness, enthusiasm, optimism, humility, selflessness, magnanimity, contentment, reverence, hopefulness and faith. A person who is able to form a harmony of wholesome emotional attitudes is developing according to Ligon, "the strongest personality for which his native endowments fit him", and is an integrated personality.<sup>2</sup>

There are, however, some fundamentally unwholesome attitudes, which must be recognized by the adult striving toward emotional maturity. They are emotional expressions such as fear, anger, hate, suspicion, resentment, malice, jealousy, disgust, lust, loneliness, worry and depression.

. . . . .

1. Cf. Karl R. Stolz: The Psychology of Religious Living, p.348; Wade Barclay: The Church and the Christian Society, p.148.
2. See Ligon: op. cit., p.15.

These emotional responses are usually carry-overs from emotional instability of earlier life, and become increasingly tormenting to the individual, giving to many of life experiences a negative feeling tone. Of these, fear is the most demoralizing and devastating, with anger a close second. They cannot be integrated into a healthy personality, and if indulged in excessively have very disintegrating effects. But these emotional attitudes are learned responses so can be changed or controlled if other means of satisfying instinctive emotional drives are found.<sup>1</sup>

#### 4. Self-Emancipation

The ego or self is the central factor of personality. All the factors are inter-related with this central factor, and in the normal person the ego has developed in right relation to these other factors and is properly and wholesomely balanced by them.<sup>2</sup>

It follows therefore that if an individual wants to develop and preserve an integrated personality, he must understand how much significance should be attached to self, and must cultivate healthy attitudes toward his own self. What are some of the chief wholesome attitudes, and what is their importance?

Self-confidence and self-respect seem to rank high

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1. Cf. Ligon: op. cit., pp.14, 15; Barclay: op. cit., p.147; Stolz: op. cit., p.349.
2. Cf. Wm. H. Burnham: The Wholesome Personality, pp.30, 77, 79.

among these attitudes. Burnham considers self-confidence as standing among the first characteristics that condition mental health.<sup>1</sup> Day says of self-respect that it is the most urgent demand of the self as it moves toward the achievement of personality.<sup>2</sup>

A person should also be able to stand off and contemplate or survey the self in detachment of self. This Allport calls self-objectification, and places it as one of three differentiating characteristics distinguishing a fully developed personality.<sup>3</sup> An objective understanding of one's own conduct would come under the same classification. This Shafer lists as a principle of mental hygiene, bringing out the idea that an individual who has attained such an insight into the sources of his own behaviour does not practice self-deceit and rationalization and is a well-adjusted individual.<sup>4</sup>

Then, a person, to avoid becoming ego-centric or too self-concerned, which is the basis of much psychic and physical trouble, must have a trans-personal goal toward which all his energies are directed, this objective sphere of thought or action absorbing all his energies.<sup>5</sup> This capacity to lose oneself in the pursuit of objectives, not

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1. Ibid., p.65.
2. Cf. Albert E. Day: Jesus and Human Personality, p.151.
3. Cf. Gordon Allport: Personality, p.213.
4. Cf. L.F.Shafer: The Psychology of Adjustment, p.537.
5. Cf. Robert Ulich: Fundamentals of Democratic Education, p.92.



primarily connected with the self, is referred to by Allport as self-extension. He says that this characteristic<sup>1</sup> is the first requirement for maturity in personality.

Thus an individual, must find himself, then lose himself, paradoxical but true, if he is to attain any degree of personality integration.

#### 5. A Unifying Center of Life.

In order to transcend the self, and in the process attain self-fulfillment, an individual must have some master-control or unifying center in life, which gives coherence to all life's experiences. This can be realized in several inter-related ways.

##### a. A Philosophy of Life

First, a man should have some philosophy of life. Stolz recognizes the importance of this when he lists "a governing philosophy of life" with environmental forces and native equipment as the three things which determine<sup>2</sup> the extent and quality of personality organization. Allport, likewise, puts a stamp of importance upon it, when he includes "a unifying philosophy of life" as one of three integrative factors required for the fullest development<sup>3</sup> of personality.

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1. Cf. Allport: op. cit., p.214
2. See Stolz: op. cit., p.174
3. See Allport: op. cit., p. 214

b. An Ideal or a Cause

Secondly, a man needs to organize his life around some supreme value requiring loyalty, namely an ideal or cause. Day enlarges upon this by saying that the self needs something or someone to which the whole self can respond and which will bring about the greatest possible unification of all the interests of the self.<sup>1</sup> According to Stolz any "exclusive and dominating desire, sentiment or ideal acts as an integrating agency".<sup>2</sup> Such an ideal of life is set before a person when he looks to a cause to which he would be loyal.<sup>3</sup> This is brought out by Royce who also observes that this cause to be of any value must be larger than one's self, must be a social tie that binds one to others, and must have a transcendent or super-personal quality to it; and then it is the act of loyalty to this cause which tends to unify the man's life and to give it center, fixity and stability.<sup>4</sup>

c. A Significant Task

Finally, a man should have the opportunity to perform a significant task, a task expressing a dominant purpose in life. For as Burnham says, "The most positive aspect of maturity is the finding of one's self by means

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1. Cf. Day: op. cit., p.81.

2. Stolz: op. cit., p.184

3. Cf. Josiah Royce: The Philosophy of Loyalty, p.174

4. Ibid., 27.

of a significant task that becomes a permanent interest,  
perhaps a life work".<sup>1</sup> The work this task or purpose in-  
volves should be interesting and engaging, be constructive,  
and have a "recognized social utility". Most of all this  
task should be satisfying, that is, using all a man's  
natural abilities and not requiring more than he possesses.<sup>2</sup>  
Only then can the self become integrated about it.

#### 6. Wholesome Social Participation.

As a social creature, man cannot find completeness  
in life apart from others. Bernard claims that achieve-  
ment in adjustment and personality integration is a matter  
of cooperativeness and collectiveness, for an individual  
cannot make successful adjustments in this complex world  
without the aid of other individuals.<sup>3</sup> Also, other per-  
sonalities are indispensable in developing a man's person-  
ality as it "requires the stimulating effect of the pres-  
ence of others to bring out the full force of personality  
traits".<sup>4</sup>

It follows then that social contacts and activities  
are needful for healthy personality development. However,  
it must be borne in mind that the mental hygiene of an  
individual depends to a large extent upon his ability to

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1. Burnham: op. cit., p.48.
2. Cf. Shafer: op. cit., p.538; Horne: "Health of Mind",  
Education Service Quarterly, July '41; Day: op. cit.,  
p.157; Ligon: The Psychology of the Christian Person-  
ality, p.16f.
3. Cf. Bernard: An Introduction to Social Psychology, p.404
4. Ibid., pp.497, 502.

participate normally in ordinary social groups.<sup>1</sup>

As ~~an~~ integral part of both these values of social participation is the formation of ideals. As an individual functions in a group, he builds up ideals, ideals which stimulate men to rise above the crippling limitations of human nature, and in the achievement of which the personality will find its fulfillment.<sup>2</sup>

Bernard explains that these ideals are really primary emotional attitudes which have become intellectualized or objectified as ends.<sup>3</sup> Among those of the positive attitudes and ideals that he lists are love, kindness, helpfulness, friendliness, truthfulness, justice, lawfulness, group loyalty, humanitarianism for all mankind, devotion to abstract principles (idealism), intellectualized and constructive service toward others (altruism), and projection of these constructive ideals for the realization of desired social objectives.<sup>4</sup> And he implies that if a person desires to be a good socialized member of a group and derive benefit from this participation, he must learn to understand these ideals and make them effective as behaviour patterns.<sup>5</sup>

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1. See Shafer: op. cit., p.539; Burnham: op. cit., p.523 for further discussion.
2. Cf. Bernard: op. cit., p.425; Barclay: op. cit., p.148; Day: op. cit., p.87.
3. Cf. Bernard: op. cit., p.426.
4. Ibid., pp. 429, 430.
5. Ibid., p. 436.

Horne emphasizes the service ideal in social participation. He says that the thing that will help an individual to find his true self is to lose his isolated self in the service of society, making some contribution to human welfare. In this way he can become his best self.

#### D. Summary

An integrated personality is found to be a developing personality which is able to meet the varying experiences of life as a balanced and harmonious whole. The normal individual experiences progressive integrations throughout life, from childhood on, finally attaining the highest level of integration after reaching maturity. In order to achieve wholeness and unification in his personality, the individual must make some conscious effort to put into practice those psychological principles which have been discovered and set forth as essential to personality integration.

An adult should follow a program of living which would be most conducive to physical, mental and moral health. He must realize that only a well-trained and strong will makes possible his appropriation of all that which is necessary to personality integration. He must build up healthy emotional attitudes and acquire emotional

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1. Cf. Herman H. Horne: The Philosophy of Christian Education, p. 153.

stability, if he desires to reach emotional maturity. He must attempt to understand himself and the motivations responsible for his characteristic behaviour. And, then, as an absolute imperative, he must be able to get away from self. A wholeness of devotion to the best one knows beyond himself brings about the convergence of diverse impulses and energies and aids in the accomplishment of this self-losing. Living according to a comprehensive and guiding philosophy of life, exercising loyalty to a socially-accepted cause, and having a purpose in life involving a task which is both constructive and in accordance with his capabilities, are three inter-related ways by which an individual can achieve such a unifying center of life to harmonize his total personality. Finally, an individual must be able to find a place among other individuals with whom he can cooperate normally in all the wholesome activities of group life. The combination and right relation of these factors help an adult to adjust to life and thereby attain a high level of integration.

CHAPTER III  
THE FUNCTIONING OF THE CHRISTIAN RELIGION  
IN ADULT PERSONALITY INTEGRATION

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A. Introduction

Among the factors that were examined in the preceding chapter, religion was not included as necessary for personality integration. Only those principles that have been worked out and recognized by psychologists in general were presented. However, outstanding personalities of the past and present have attested to the fact that religion was a vital factor helping them to reach their greatest fulfillment. It is, therefore, the aim of this chapter to discover how the Christian religion operates as an integrative force in the developing of a unified personality, fulfilling the requirements for such self-realization.

B. Personality Defined by the Christian Religion

Personality from the viewpoint of the Christian religion was introduced in the first chapter.<sup>1</sup> Further treatment by explaining and illustrating this concept follows.

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1. Ante, pp. 15f, 23.



## 1. The Basic Quality of Personality

Man's personality is of spirit-essence<sup>1</sup> and is more intimately related to the life of his soul than any other part of him.<sup>2</sup> This suggests that man is a spiritual as well as a natural creature and that, as Evelyn Underhill states it,

"Life in its fullest, the life which shall develop and use all our capacities and fulfill all our possibilities, must involve correspondence not only with our visible and ever-changing environment, but also with our visible and unchanging environment: the spirit of all spirits, God, in whom we live and move and have our being." <sup>3</sup>

Such a statement means that spirituality is not just another side of man, but is the whole man in relationship to God. Horne says that "Spirituality covers all: body, thinking, feeling, willing, health, truth, beauty, conduct, vocation, social relations."<sup>4</sup>

It, therefore, follows that if an individual desires to attain the stature of personality which God meant for man, he must grasp the spiritual vision. He must surrender any materialistic concept of life he might have and accept the fact that there are "unsuspected deeps of spiritual forces" beneath the surface of life, which have the

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1. Loc.cit.
2. Ernest Ligon: The Psychology of Christian Personality, p.10.
3. The Spiritual Life, p. 22f.
4. Herman H. Horne: The Philosophy of Christian Education, pp.134,135.

power to condition and control his life, and then live in accordance with this conviction.<sup>1</sup>

He must also endeavor to become physically, mentally and spiritually adjusted to the supreme Reality, God, and think of himself as being a son of God and as having a definite place and work in God's world. This is the ideal of religious life for the adult. As a Christian, the individual would measure his life with the fullness of manhood as revealed in Jesus Christ.<sup>2</sup>

## 2. Jesus, the Ideal of an Integrated Personality.

Jesus himself, said, "I am the way, and the truth, and the life."<sup>3</sup> His contemporary associates were consistent and overwhelming in their presentation of Christ as a dynamic and unique personality who had what was needed to make life victorious.<sup>4</sup> Time has strengthened this early conviction of man and has added to it. In the twentieth century, Jung says,

"One of the most shining examples of the life and meaning of personality that history has preserved for us is the life of Christ.---This apparently unique life has become a sacred symbol because it is the prototype of the only meaningful life, that is, of a life that strives for the

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1. Cf. Underhill, op. cit., p. 21f; Seabury: How Jesus Heals Our Minds Today, p. xxvii.
2. Cf. Wade Barclay: The Church and the Christian Society, p. 176; Kirby Page: The Personality of Jesus, p.52; Richard Hollington: Psychology Serving Religion, p.60.
3. John 14:6a. R.V.
4. Cf. Page: op. cit., p.93; Delaware Study Conference Reports: A Study of the Significance of Jesus Christ in the Modern World, p. 4.

individual realization of its own particular law, such realization being absolute and unconditional." 1

McDowell points out that,

"Christ has given us a new conception of personality. He has not only defined God, He defined man. He not only made clear the divine personality, showing its reality and disclosing its qualities, He illustrated and in His own person defined human personality.--- Through the changing centuries Jesus remains the unchanging pattern of a perfect personality." 2

A brief description of the characteristics of Jesus' personality, taken from a discussion by Horne on the character of Christ, will serve to show why Jesus can be used as an example of an integrated personality.<sup>3</sup> Within His human nature there was unity, harmony, and balance devoid of unreconciled conflicts and divisions, with variety, diversity, and complexity, and struggle (always ending in victory and success), rounding out His life. The basic traits of human nature, such as the physical, vocational, ethical, social, emotional, aesthetic, and intellectual, Jesus had in their noblest expression. Embracing all these was the all-pervasive and dominant trait, the spiritual. These traits were brought out by His regarding of His own body as a temple; His knowledge of, and skill in manual work; His moral goodness exemplified in His facing temp-

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1. Carl G. Jung: The Integration of the Personality, pp. 297, 298.
2. Wm. F. McDowell: In the School of Christ, pp.278, 290.
3. See Horne: op. cit., pp. 121-138 for fuller discussion.

tation and not yielding to it; His social graces and efficiency shown in His active and positive friendliness and goodness toward others; His complete and adequate emotional development seen in His wholesome reaction to all situations; and lastly, His spirituality evidenced in His daily living. Therefore Horne concludes,

"His physique, His thinking, His feeling, His deeds, His spirituality are the ultimate goal for individual growth.--- In the individual, Christianity is Christ-likeness.--- In Him we have God's idea, expressed by the Word, of what man should increasingly become." 1

Jesus was able to live His life to its full capacity as described above, because of His unwavering conviction and religious faith that God, the Creative Power of the universe was a personal Power which was near, accessible and responsive. This dynamic fulfillment that took place in the life of Jesus in His years on earth illustrates the reach and reality of every human life. 2

### C. Religion Functioning as an Integrative Force

It is quite evident that religion, as lived and taught by Christ, has a great contribution to make in motivating integration of personality. How the Christian religion functions in this capacity can be shown specifically by discovering how it meets the fundamental needs for

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1. Ibid., p. 137.
2. Cf. Donald Rowlingson: "The Importance of Jesus for the Twentieth Century", Religion in Life, Winter 1941, p. 128.

personality development as discussed in chapter two.<sup>1</sup>

### 1. Contributing to the Health of the Individual

To the trinity of health,<sup>2</sup> the physical, mental and moral, can be added a fourth, spiritual health, which however cannot be treated separately, but is seen at work in building up these three other aspects of health.

#### a. Physical Health<sup>3</sup>

It has been conceded by both physicians and psychologists that emotional and spiritual maladjustments are responsible for much ill health today, both physical and mental, because they now see man as a mental-physical unit.

Wrong attitudes, stresses, emotional disturbances and feelings of guilt have actually been found to bring about changes in the body's chemistry, resulting oftentimes in chronic organic trouble. On the other hand, as Valentine states, human experience is full of testimony that the corporeal organism has been "inspired and sustained"<sup>4</sup> to a wonderful measure by the influence of the spirit. Simple faith in the power of God, will open an individual's life to the forces of healing and the source of life-

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1. Ante, pp. 27-41.

2. Ante, pp. 29-31.

3. See Smiley Blanton and Norman Vincent Peale: Faith is the Answer, pp. 204-222, especially pp. 205, 211, 218.

4. Milton Valentine: Christian Theology, Vol. I, p. 392.

giving vitality. This faith and the practice of the mental and moral hygienic principles discussed below give the answer of the Christian religion to the problem of physical health.

#### b. Mental Health

If religion causes unhealthy minds, as has been observed, the reason must lie not with religion but with the individual whose religious belief is not in harmony with the spiritual laws of God. If God is good, and the universe He created orderly, conformity to and obedience<sup>1</sup> of these spiritual laws should mean mental health.

Ligon finds in the Beatitudes the sum and substance of these spiritual laws. In making a brief exposition of<sup>2</sup> them, he lists eight traits of the Christian personality, which are really attitudes that Jesus taught, traits utilizing human nature that can be developed in any normal human being. Four of them he classifies under experimental faith and lists them as vision, love of righteousness, faith in the friendliness of the universe, and a dominating purpose. The other four are descriptive of the love each should have toward the other, and are listed as sensitiveness to the needs of others, forgiveness and mercy,

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1. Ernest Ligon: The Psychology of Christian Personality, pp. 2, 10.
2. Ibid., pp. 24-91.

magnanimity and Christian courage.<sup>1</sup> He concludes his explanation by asserting that if an individual makes the Beatitudes his philosophy of life, he will fulfill every requirement that is necessary for mental health.

Paul, in his letter to the Philippians, gives an excellent prescription for mental health.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard and seen in me, do: and the God of peace shall be with you." 2

<sup>3</sup>  
c. Moral Health

There can be no health of mind and body as long as an individual's conduct is incompatible with his moral ideals. Man, as a moral personality, destined so by creation, experiences conflict within when his attitudes and acts are inconsistent with accepted moral standards. From the Christian standpoint, this inner conflict is an aroused conscience brought about by his deviating from the "authoritative mandates of God". Theologically speaking, when an individual does not adapt himself to these basic moral laws

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1. Ligon's book, *Their Future is Now*, is based upon the development of these eight traits in every age group.
2. *Philippians* 4:8,9.
3. See Karl Stolz: *The Psychology of Religious Living*, pp. 192, 200; E. Stanley Jones: *Is the Kingdom of God Realism*, pp. 101, 179; Blanton and Peale, *op. cit.*, pp. 100, 102, 108, 109; Rowlingson, *op. cit.*, pp. 125, 129.

of life, he is sinning. This sin, not only sets up a barrier within himself, but a barrier between himself and his brother, and between himself and God. So it is not difficult to understand why sin is considered a disintegrating force, disrupting the unity of self and disorganizing the personality.

In order to control conscience and be free from the burden of guilt caused by sin, one must understand and practice the virtues which result in moral rightness with God and man. The elements of moral character as delineated by both Jesus and Paul in their lives and teachings are the guide offered by the Christian religion for the achieving of moral health.

However, even with this guide, no person is entirely free from a certain amount of wrong doing, due to human weakness and lack of wisdom. A sense of moral failure and the consequent feeling of distress due to guilt generally results. But those, who live in spiritual fellowship with Jesus, their Saviour, will repent of their sins and experience the deep joy of divine forgiveness and the peace that passeth all understanding. Such freedom from sin and forgiveness of sin are essential to man's moral health and the harmonious organization of his personality.

## 2. Promoting an Effectual Will

1

Man is endowed with a free will that he might have

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1. Review pp. 31, 32 in text.



a part in making himself.<sup>1</sup> This will is vital to the self, for without it the self would cease to function. By his will the individual can carry out in action the self-imposed and self-accepted moral decisions that he deems necessary for the maintenance of his integrity. It is by his will-power that he is able to make effective life-adjustments and achieve unity within the self.<sup>2</sup>

According to the Christian religion the most effectual will is not the strong self-will, but the will that has been surrendered to God. The will that should be formed in man is typified by the will of Christ. His whole earthly ministry was motivated by the desire to do the will of the Father.<sup>3</sup> His will to do the right was strengthened by His willingness to follow God's will for Him rather than doing His own will.<sup>4</sup> His human will was distinct from His Father's will, but He surrendered His will to God, for by His free will, He chose to do the Father's will, and thus was able to live victoriously in spite of all the difficulties that lay in His way. The Christ with such a will lays claim to the will of Man.<sup>5</sup>

Paul, the apostle, lamenting the inner conflict in

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1. Cf. Herman H. Horne: The Philosophy of Christian Education, p. 141.
2. See Richard Hollington: Psychology Serving Religion, pp. 40-42.
3. Cf. John 4:34.
4. Cf. Luke 22:42b.
5. Horne: op. cit., p. 155.

his life, due to sin, says,

"For I know that in me (that is in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." 1

But he does not despair, for he finds help from Christ, in his inward man, to obey the spiritual laws of God, and<sup>2</sup> thereby finds peace.

The will of any individual is his to make God's also. This surrendering of the will to God is, in the words of E. Stanley Jones,

"a positive bringing of everything in one's life into line with the will of God and then actively cooperating with that will as it is revealed to us in every phase of our lives." 3

### 3. Fostering the Development of a Wholesome Emotional Life

The importance of emotional stability and maturity to physical and mental health, the significance of emotional attitudes in the determination of the personality as a whole, and the most commonly experienced and observed emotional responses have been referred to quite extensively<sup>4</sup> throughout the thesis. What needs to be discussed here is only what the Christian religion has to offer in the way of solving the problem that man's emotional life presents.

Stolz says that the practice of the principles of

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1. Romans 7:18.
2. Cf. Romans 7:25.
3. Jones: op. cit., p. 194.
4. Ante, pp. 13, 18, 33-35.

religion "engenders and directs conjunctive emotions and attitudes" such as love, sympathy, confidence and courage. The experiencing of these emotional values means emotional stability and "thereby tends to give the self unity and coherence".<sup>1</sup>

Referring to Jesus' life again, it is discovered,<sup>2</sup> according to Horne, that among the emotions He registered were good cheer, joy, sense of humor, sympathy, compassion, tenderness, love, dependence, faith, appreciation, gratitude, sensitivity, modesty, interest, satisfaction, peace, zeal, reverence and exaltation; also sorrow, disappointment and indignation. But there was no fear, hate nor anxiety.

In both the life and teachings of Jesus are found the all-inclusive emotional attitudes of love and faith, constructive forces destined to accomplish mighty things in a man's life, even though used "ignorantly and inaccurately" by some.<sup>3</sup> If this love is put into practice, it will cast out fear and eliminate hate.<sup>4</sup> If absolute faith in God's love and goodness is practiced, anxiety and worry will disappear, and that internal harmony and peace of personality will be experienced.<sup>5</sup>

. . . . .

1. Stolz, op. cit., p. 354.
2. See Horne: op. cit., pp. 128-134, particularly p. 129.
3. Cf. Ligon: The Psychology of Christian Personality, p. 10f; Jones: op. cit., p. 101.
4. Cf. I John 4:18-20; II Timothy 1:7; Matt. 22:37-39.
5. Cf. Philipians 4:6,7; I Peter 5:7 R.V.

Paul speaks of the unwholesome, disintegrating emotions, such as fear, hate, passion, covetousness, jealousy, anger, bitterness, envy and others, as lusts of the flesh, which must be put away.<sup>1</sup> These attitudes are not only disruptive in themselves, but they lead to the more destructive moral acts, such as stealing, lying, drunkenness, strife, idolatry, uncleanness, fornication<sup>2</sup> and others, which Paul lists among them.

How to overcome these negative emotional responses is a problem to many. According to Paul, if a man walks in the Spirit, he will not fulfill the lusts of the flesh, and the fruit of the Spirit is love, joy, peace, long-suffering, gentleness or kindness, goodness, faith or<sup>3</sup> faithfulness, meekness, temperance or self-control. It seems quite evident, therefore, that if man, through his religious faith has such use of the power of the Spirit to help him understand and develop a wholesome emotional life, he need go no further in his search for a solution to this problem.

#### 4. Aiding in Self-liberation and Fulfillment.

Self-respect, self-objectivity and self-extension, are the three major experiences in regard to self which<sup>4</sup> enable an individual to find self-realization. How the

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1. Cf. Colossians 3:5, 8; Ephesians 4:31. R.V.
2. Cf. Colossians 3:5-9; Ephesians 4:19, 28, 29. R.V.
3. Cf. Galatians 5:16, 22, 23.
4. Ante, pp. 35-37.

Christian religion deals with these three is shown as follows.

1

a. Self-respect

Jesus endeavored to have men reevaluate themselves, for in all His relationships with men, He acted upon the conviction that they were sons of God, in spite of their shortcomings, and therefore possessed unlimited possibilities for personality fulfillment. And by His life and death He set His seal upon the great worth of man's self. This high conception of self builds up self-respect and the accompanying self-confidence. In addition it demands that a man love himself - that healthy self-love which makes him want to improve himself in every way and avoid those things that bring about the disintegration of self.

2

b. Self-finding

The teachings of the New Testament aid an individual in the understanding of himself by shedding light upon the carnal and spiritual nature of man's self. The examining of his attitudes and behaviour through the eyes of God, by prayer, completes the process of an individual's finding of himself objectively.

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1. Cf. Jones: op. cit., pp. 128f, 168-171; Hollington: op. cit., p. 106; Kirby Page: The Personality of Jesus, pp. 150, 151.
2. II Corinthians 13:5.

c. Living Beyond Self

If it is true that an individual must love himself it is also true that his love cannot stop with himself<sup>1</sup> without dire consequences. Egotism, self-centeredness or selfishness, which results from loving only one's self, has its own punishment as evidenced by the unwholesome emotional attitudes it arouses.<sup>2</sup> This consequence of selfishness is inevitable because it is contrary to the law of God,<sup>3</sup> which admonishes man to love his neighbor as himself. Paul continually exhorted Christians to avoid self-seeking and self-pleasing, admonishing them to be more concerned<sup>4</sup> about their neighbors' welfare.

Looking to others in this Christ-spirit of love, self-forgetfulness and service has its own rewards, for as Jesus frequently said, "Whosoever will save his life shall lose it: and whosoever shall lose his life for my sake<sup>5</sup> shall find it".

5. Unifying all of Life's Experiences<sup>6</sup>

According to Stolz,

"Religion is man's apprehension of, and surrender to, an active Purpose in the world of human relationships, Purpose greater and other than

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1. See Jones: op. cit., pp.129-131.
2. Ante, pp. 34, 56.
3. Cf. Matthew 22:39.
4. Cf. I Corinthians 10:24, 33; Philippians 2:4; Romans 15:1.
5. Matthew 16:25.
6. Ante, pp. 37-39.

himself which in portion as he rightly responds to it transforms and regulates his conduct, and unifies and completes the self." 1

With religion defined in that way, the adult who has made his religious interests centrifugal and who is internally motivated by his religious beliefs is in possession of a completely embracing philosophy of life, and consequently a most effective integrative force. Because his religion is the focus of his thoughts and desires he views all his experiences in life as ordered and meaningful, and, therefore, is likely to be a well-adjusted individual.<sup>2</sup>

The Christian religion, besides being a supreme way of life, offers to man a supreme Person as an ideal and holds before him a supreme goal and a master cause. The Christian unifies his life around the principle that he has accepted Christ as his Lord and Saviour, a Christ Who demands complete and unreserved commitment. The goal, toward which he strives, involves adjustment to a personal God, living in such fellowship with Him that all life's relationships are governed by His purpose and will. The cause to which he gives his loyalty is the realization of the Kingdom of God on earth. As a master sentiment, this loyalty evokes his whole-hearted effort and becomes a sus-

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1. Karl Stolz: The Psychology of Religious Living, p.149.
2. Cf. Stolz: op. cit., p.188; Ligon: op. cit., p. 294; Gordon Allport: Personality, p. 226; Louis Thorpe: Personality and Life, p. 226.

taining and dominating motive for all life's experiences.<sup>1</sup>

A Christian with such a unifying center of life will look upon his life work as a significant task, whatever his vocation or profession, for he can use it as a means by which he can be a co-laborer with God, participating in His life and work.

#### 6. Presenting Precepts for Harmonious Relationships

One of man's fundamental needs is to know how to relate himself to his fellowmen, for wholesome relationships to others are indispensable in bringing out the best personality traits, in assuring mental health and in building up positive ideals.<sup>2</sup> This problem is so closely linked with moral conduct and attitudes toward others that religion in giving its answer starts with these experiences of life, showing how to attain moral goodness, acquire healthy emotional attitudes toward others and put into practice selfless love to others.<sup>3</sup> Thus it points the way to the achievement of the wholesome social participation.

A few additional statements may help to emphasize the contribution of religion in this area of man's life. Jesus offered a method of achieving an effective and harmonious relationship with others by stressing that there

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1. Cf. Richard Hollington: Psychology Serving Religion, pp. 93, 94; W. C. Barclay: The Church and the Christian Society, pp. 164, 165.
2. Ante, pp. 39-41.
3. Ante, pp. 51, 52, 54-56, 58.



is a spiritual kinship of brotherhood between individuals through their sonship to God, and that love and forgiveness is the approach that individuals must make to each other in their quest for a wholesome relationship.<sup>1</sup> Respect for a Supreme Being which religion offers will give the individual an incentive to identify his own welfare with that of others by enlisting in loving service for mankind, thereby losing himself in that greater life of universal brotherhood, which psychologists consider essential for a sound socialized personality.<sup>2</sup>

The Christian family and the Christian fellowship of believers are the religious social units through which a man has the unique opportunity and responsibility to exemplify what is meant by the gospel of love and Christian brotherhood in action.<sup>3</sup> "Those who assert that Christianity entails no social obligations", says Stolz, "do not understand either the genius of our religion or the nature of soundly integrated personality."<sup>4</sup> In explaining this assertion he brings out that the Christian society contributes to the organization and content of personality, and that the follower of Christ achieves fulfillment in "active, hearty, and intelligent social participation".<sup>5</sup>

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1. Cf. Thorpe: op. cit., p. 150; Page: op. cit., p. 156; Albert E. Day: Jesus and Human Personality, p. 197.
2. Cf. Thorpe: op. cit., pp. 227, 228; Donald Rowlingson: "The Importance of Jesus for the Twentieth Century", Religion in Life, Winter, 1941, p. 125.
3. Cf. Barclay: op. cit., p. 139.
4. Stolz: op. cit., p. 352.
5. Ibid., pp. 351-354 for explanation.

## 7. Imparting a Power for the Achievement of Personality

Although psychology has made available principles governing workable ways of meeting the needs for personality development, it is religion that provides the resource power and inspiration that helps man to the highest achievement of which he is capable.<sup>1</sup> The power inherent in the Christian religion is a divine spiritual power which sustains reason, strengthens will and stabilizes emotions in the struggles of life, a Spirit which cleanses and renews the individual's spirit, motive and purpose so that new<sup>2</sup> direction and necessary dynamics may come into life.

Because the Gospels, the testimonies of experience and modern discoveries indicate that Jesus had an unerring insight into human personality and knew what it needed for its awakening and the fulfillment of its highest possibilities, men should turn to Him to find this spiritual power which is available to all. They will discover that not only because of His example and teachings is He able to free, unify and enrich man's personality, but also because of His direct influence, His personal power. Christ imparts Himself to men. His personality is transmitted to<sup>3</sup> those who would become like Him.

. . . . .

1. Cf. Ligon: op. cit., p. 294.
2. Cf. Hollington: op. cit., p.94; Barclay: op. cit., p.165.
3. Cf. Rowlingson: op. cit., p.124; Day: op. cit., p.256; Wm. McDowell: In the School of Christ, p.298; Delaware Study Conference Reports: A Study of the Significance of Jesus in the Modern World, pp.10, 11.

Out of his own experience, the apostle Paul says<sup>1</sup> that "if any man be in Christ, he is a new creature". This may be true of any personality who will open his life to the power and inspiration of Christ.

#### 8. Conclusion

Because of these values inherent in the Christian religion, Barclay has drawn the conclusion that

"The man or woman who responds with his whole heart to the appeal of the Christian religion becomes an integrated person whose life takes on wholeness, unity, harmony, consistency of character, and strength and beauty of personality." 2

Then, why has not Christianity done more for men and women? This question so frequently asked, Day answers:

"We have not known Jesus in the human heart well enough to bring the transforming, captivating values that are in Him to bear upon the native impulses which are the raw stuff of personality, in such a way as to direct those impulses into activities which shall be internally harmonious and socially useful and in unity with the good will of God." 3

#### D. Means of Sustaining the Integration of Personality

Deliberate and continued training and exercise is the price that the individual must pay if he desires to cultivate and maintain an integrated personality regulated by religion. He must make use of the means advocated by the Christian religion which support and direct religious

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1. II Corinthians 5:17.
2. Barclay: op. cit., p. 165.
3. Day: op. cit., p. 48.

integration of personality.<sup>1</sup>

2  
1. Self-surrender to God

A constant and continuous self-surrender to the overtures of God is the road to self-realization. Such a surrender does not destroy or submerge the personality but brings about the full release of its power. The surrender of personal egotism and self-will and the choice of spiritual discipleship instead, enlists God's aid in the conquest of all the disruptive forces of personality. Such a surrender makes religion no longer just an external or social pressure but an internal motive force, an inward compulsion, which is the only way the true benefits of man's spiritual life can be realized. And, finally, it means becoming Christ-centered, instead of self-centered, and being able to receive the benefits of His influence.

3  
2. Devotional Reading of Scriptures

A personal relationship with Jesus the greatest of all personalities, is essential if a man desires to experience His influencing power. The Gospel records with their Old Testament background and supplemented by the rest of

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1. Cf. Karl Stolz: The Psychology of Religious Living, pp. 238, 239.
2. See Stolz: op. cit., pp. 45, 57; Day: op. cit., p.150; David Seabury: How Jesus Heals our Minds Today, p.316; E. Stanley Jones: Is the Kingdom of God Realism?, pp. 148, 190-196; ante, pp. 53 and 54.
3. See McDowell: op. cit., p.115; Seabury: op. cit., p. xxviii; Jones: op. cit., pp. 209, 270; Blanton and Peale: Faith is the Answer, p. 220.

the New Testament show men how to experience this vital relationship.

The Word of God, with its moral and religious teachings, is the noblest volume about life ever written, laying bare the nature of reality underlying our personal, social and spiritual relationships , and furnishing a guide for living in these relationships. The New Testament alone has been considered by many men as the greatest handbook of mental hygiene available to mankind. Particularly does the Sermon on the Mount, as recorded in Matthew, have<sup>1</sup> its psychological implications for personality growth.

Finally, the Holy Scriptures give a picture of how Christian faith releases a power for living, beyond man's appreciation or limited comprehension.

To receive any of these benefits the Bible has in store for man, each individual needs to make a daily practice of reading its pages.

### 3. Fellowship with God in Prayer<sup>2</sup>

In order to get insight into the spiritual nature of the universe, and to become adjusted to God and identified with His purpose in thought and word, an individual

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1. Seabury's book, How Jesus Heals Our Minds Today, gives an interpretation of these teachings according to the new psychology. Ligon's book, The Psychology of Christian Personality, is based upon the Sermon on the Mount.
2. See Wade Barclay: The Church and the Christian Society, pp. 175, 176; Richard Hollington: Psychology Serving Religion, p. 103; Ligon: op. cit., pp. 178-189; Stolz: op. cit., pp. 257-278.

must have communion with God through prayer.

Additional values for personality development are realized through prayer. Through unceasing prayers of thanksgiving, aspiration, consecration, submission, confession, and prayers for forgiveness and divine guidance, a person will reach a higher level of integration, continuing to grow in strength and wholeness of personality. Prayer purifies emotions and desires, arouses conjunctive emotional attitudes and gives peacefulness of soul that helps one to rise above fear and anger. It deepens ethical insight, clarifies ideals, sensitizes the conscience and directs volition. It aids the individual to see objectively and face courageously life's problems and difficulties through strengthening his faith in God's power and love.

Prayer, as such, is a fellowship between man and God and, as Day says, "witnesses an increasing illumination and transformation of the self until it approximates that<sup>1</sup> of Jesus".

#### E. Summary

It is quite evident from the findings of this chapter that the Christian religion not only defines its conception of personality in abstract theological terms but also offers a living illustration. According to the

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1. Albert E. Day: Jesus and Human Personality, p. 150.

Christian religion, personality is basically of a spiritual nature involving a relationship with God as divine Reality and with Jesus the standard and ideal of a perfectly integrated personality.

It was discovered that, functionally, the Christian religion is more than a factor assisting the integrative process; it is a positive force. It includes and makes meaningful all the factors that psychologists have deemed necessary for the highest development of personality in the following ways.

The Christian religion contributes to the total health of the individual primarily by showing him that the practice of Christian faith and love secures and maintains spiritual and moral fitness, and that this condition in turn has a direct bearing upon his physical and mental health, there being such a close correlation between all these aspects of man's health. It strengthens the individual's will by encouraging him to surrender his will to God, which will enable him to do the thing most necessary to work out effectively the law of his own being. It fosters a wholesome emotional life by setting forth principles and examples of healthy emotional attitudes, thus overcoming disintegrating emotional reactions, and by offering the gift of the Spirit bearing the fruits of wholesome emotional attitudes. It aids in self-liberation and fulfillment by helping the individual to realize the value of his self in the sight of God, by providing him a guide and

means of finding his true self, and by offering him a way of living beyond self. It unifies life by being a way of life, centered around a Person, a Goal and a Cause, making orderly and worthful all experiences and relationships of life. It provides a way for an individual to experience a harmonious relationship with his fellow men by presenting precepts of brotherly love and forgiveness for governing these relationships, and by stressing the importance of an active and intelligent giving of self for the welfare of others. Not only does the Christian religion meet all these psychological demands for personality development, but it supplies a divine spiritual power through Christ which unlocks the door for personality fulfillment.

It is, therefore, concluded that the Christian religion has in it values which can effectively minister to the progressive integration of personality in so far as the individual opens his life to the creative power of Jesus.

The Christian disciplines of living a life completely surrendered to God, of reading the Scriptures daily for edification and inspiration, and unceasingly communing in spirit with the Father of all were found to be ways by which the individual may realize to the fullest the benefits inherent in the Christian religion for the integration of personality.



## CHAPTER IV

### GENERAL SUMMARY AND CONCLUSION

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#### A. Restatement of the Problem

The question introducing the problem of the present study was, "Does the Christian religion have any contribution to make toward the interpreting of personality and the achievement of its integration?" To answer such a question involved determining if Christianity has an answer to the demands of personality as discovered through scientific research and findings, and if so, how it actually functions. The vastness of the field dealing with personality necessitated delimiting the study to one particular stage in personality development. The normal adult personality became the focus of attention for several reasons.

In the first place, a study of this age group would no doubt throw light upon the problem faced by many, "Must an individual who wakes up to the fact that he has reached adulthood with some personality handicap resign himself to that condition, or is there still an opportunity for him to achieve a wholesome personality with the resultant happiness that is the inalienable right of every individual?" In the second place, it would provide an opportunity to gather together and share with adults, especially those in positions of leadership, practical information concerning

the means for reaching the highest level of personality integration so that their personality traits would exert the most wholesome influence on others.

The problem of this study, therefore, rested primarily in the integration of an adult personality, and the functioning of the Christian religion in the capacity of an integrative factor.

#### B. Summary of the Findings

In the first chapter of this investigation, it was found that the physical, intellectual, emotional, ethical and social aspects of man's nature, permeated by his spiritual life, functioning as a balanced and organized whole in making the necessary life-adjustments, constitutes the personality of a normal individual. The development of personality, conditioned by the interaction of hereditary and environmental forces, is a life-long process. A normal adult may change and improve his personality and continue to grow in personality strength to the extent that he makes a conscious effort to do so.

The study of the second chapter revealed that integration is just a normal part of the total process of personality development, depending upon the natural forces of man's psycho-physical self functioning harmoniously as a unit in the making of personal, social and cosmic adjustments. The normal adult can continue to attain higher levels of integration as he reaches maturity in every area

of life. There are certain psychological principles which, if put into practice, can assist in the integrative process.

The definite ways commonly agreed upon as essential for meeting the conditions of integration and promoting its process are as follows: keeping in good physical, mental and moral health by building up attitudes and habits conducive to one's total well-being; promoting an effectual will, morally sound; becoming emotionally mature and balanced by outgrowing infantile and negative emotional attitudes and responses; respecting one's self, yet being free from unhealthy self-centeredness; stabilizing life by means of a unifying philosophy, an inspiring ideal and a constructive life-work; and living in an active wholesome relationship with others.

The findings of the third chapter brought to light that the Christian concept of personality is Christ-likeness as exemplified in the life and teachings of Jesus, with spirituality the predominant and pervasive characteristic. Further, the Christian religion can help the individual to fulfill the psychological requirements for personality integration functioning in this capacity by leading him into an understanding of the basic moral and spiritual laws of the universe, so closely related to his spiritual nature, and empowering him to obey them.

By this unique approach to the problem of personality, the Christian religion is an invaluable aid in pro-

moting the health of the body, mind and soul, is influential in directing the will toward the fulfilling of self according to its true design, contributes to the cultivation of the positive, upbuilding emotional attitudes, supplies a way to attain self-realization on higher levels and in fuller measure is a unifying center for all of life's interests, loyalties and activities and furnishes ideals for living in harmony with one's fellowmen. Thus it is seen as an active, integrative factor.

The Christian religion, through the spiritual disciplines of self-surrender to God, daily communion with Him by the reading of His Word and prayer, supplies the means by which the integration of personality may be directed and supported.

### C. Conclusion

It is recognized that the findings of this present investigation are far from adequate in giving a complete picture of the adult personality and its needs, but they do provide sufficient data from which to draw certain conclusions pertinent to the problem at hand.

(1) Religion, even as Psychology, is interested in teaching the adult why and how to live in harmony with the fundamental laws of his being that he may develop a strong and wholesome personality.

(2) Religion offers the adult a means by which he can meet the demands for personality integration, as

explained by psychologists, and therefore can play a vital part in the organization and control of his personality.

(3) The Christian religion works on the principle that the individual is entrusted with a personality, divinely bestowed, which is destined by its spiritual nature to grow into the measure and stature of the fullness of Christ.

(4) It follows from these conclusions that the normal adult can overcome deficiencies in his personality pattern or develop a more wholesome personality by becoming a religiously integrated and mature personality.

(5) However, if religion is to function effectively in the integration of an adult's personality, he must, first, accept his spiritual nature as his true reality and realize that he must not only become adjusted to his personal and social milieu but also to the spiritual environment centering in God. Secondly, he must recognize in Jesus the standard and ideal of a perfectly integrated personality, must experience a personal relationship with Him, and try to bring all his native and acquired personality traits into harmony with the pattern of His life. Finally, he must yield himself to the operation of the inner spiritual power, freely given to all who enlist God's aid in the quest for personality fulfillment.

In the light of this study and the evident conclusions, it is almost an absolute imperative for all adults,

particularly parents, teachers and those who have been set aside for Christian leadership, to make a definite effort to cultivate religiously integrated personalities, not only that they may experience fulfillment in their own lives, but that they may have a more wholesome influence on the personality development of others and on the improvement of society as a whole.

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