

D0163

Part II. Religious Experience and the Science of Depth Psychology Psychological and Theological

I. Introduction.

- A. The notion of the self.
- B. Personality and character
- C. The interrelationship of personality and character
- D. The self as a system on the move: development and decline. 1. Self-transcend. as key.
- E. Neurosis and cure: therapy and conversion
 1. Two kinds of evil: the impairment of affektive freedom and the impairment of essential freedom
 2. Basic sin as an absence of the good
 3. Basic sin as the root of all human evil
 4. Conversion as radical therapy.

II. What is conversion?

- A. The development of an infant
- B. Development in the world mediated by meaning
- C. The infinite reach of our questioning
- D. Basic fulfillment of our capacity for self-transcendence
- E. The characteristics of the seven major religions
- F. Religious aberration: some examples

III. The notion of the shadow

IV. The Role of symbols and dreams.

Announce, Friday, Oct. 1. Handout on MS, Part I.

Theo 160, Part II. Jung's Science and Christian Personality Development

Sept. 30 - Nov. 3
(Oct. 1)

Readings: Man and His Symbols, Parts 1 and 3

The Portable Jung, Part 1, Ch. 5, "Relations betw. the Ego and the Ues"

6, "Aion"

4, "Concept of Coll. Ues."

Part 2, Ch. 9, "The Transcendent Function"

12, "Spiritual Problems of Modern Man"

Part 3, Ch. 15, "Answer to Job"

For last part of course } MDR, "Late Thoughts" and "Retrospect"

Lectures. Oct. 1, 4, 6:

Oct. 8 :

11, 13, 15:

18 :

20, 22, 25:

27 :

For Oct. 11: Read
MS, Part 1

~~Ch. 5~~

For Oct. 18: Read

~~MS, Part 1~~

PJ, Ch. 5, 5, 6

For Oct. 27: Read

MS, Part 3

PJ, Ch. 9, 12

Nov. 3: Test

Nov. 5, 8, 10, 12

15, 17, 19, 21

24

Dec. 1, 3, 5

Nov. 24

2nd Paper: Due ~~Dec. 1~~,
Christ and the Psyche

For Nov. 17: Read

MS, Part 2

~~MS~~
Nov. 24: PJ, Ch. 14

Dec. 5: PJ, Ch. 15,

MDR, LT + R.

160,
Oct. 1,
1

We have completed the first part of our course,
which dealt with Jung's myth and Christian Personality
Development.

Every worldview is as good
as the facts on which it rests.

I have presented two worldviews, and esp. views about religion,
in the early part of the course:

the view of Jung

and a view I consider to be

more in harmony with Christianity than Jung's, and
more accurate.

But now we must investigate

the data which, interpreted in the way he did,

and see whether we can interpret the same data

in a way that supports

the alternative position on the religious development
of the personality

that we have suggested in place of Jung's position.

What we will be concerned with

in this second part of the course

is a scientific understanding of personality development

that builds on Jung's science

but that supports our vision of the Christian personality

rather than Jung's vision of the function of religion

in the development of the personality.

Does our religion No. 3

meet the facts or not?

That is the question we must ask. Is it supported by the data?

160,
Oct. 1,
1

Religious Experience and the Science of Depth Psychology. Part II of course.

1. Exams indicate a point that must be elaborated further: why feelings are important ^{constituting} in the context of religious experience. Most of you missed the connection in my argument at that point, so this can provide the starting-point into the second part of our course.

A. What we have seen thus far.

1. Human personality development: I am at any point in time the totality of ^{what I have learned,}

1 { what I have integrated,
what has been unintegrated, and remains in a ^{failure to reach beyond} dissociated state,

2 { and ~~what I am reaching for, my reachings for s-t~~
and/or ~~what I have perhaps around reaching for, my~~ ^{failures to reach for s-t.} refusals

Let us call this totality the self.

2. Let us call the first three components of the self my personality,
and the second three my character.

If this is the case, then the self, the totality of what I am, is a compound reality.

It includes my personality (No. 1 + No. 2)
and my character.

3. The two are not independent of one another, obviously.

A well-differentiated and well-integrated person (personality) will be able to sustain a continuous ^{reaching for} development s-t,

^{effectively} will be capable of character, more easily than a relatively undifferentiated and unintegrated personality.

Conversely,
a person able to handle the tension

between the self or transcending
the self or transcended, between character & personality,

will be differentiating new capacities more readily

and integrating these new capacities with the

had context of the self with greater ease. Character, tho,

is not what I am

effectively reaching

for, but my basic

disposition/reaching

good char. w/o

effective reaching

bad char. w. ability

D. The important thing to grasp

is that the self is a system on the move.

One totality of what I am is not static.

It is either developing

or declining.

It never stands still.

* I. Has or follows
or related to respond to a
given situation or respond to a
my expanding or my will, response
to respond in a self-trans-
formation
And the key to the dynamic lies in the motion of self-transcendence.
The self that I am is always a reaching beyond itself, < disharmoniously
or a failure or related to reach beyond itself when I can, or all the failures
or a response.

Development is a cumulative broadening of
the self. The self is a
cumulative contraction.

And the key to the dynamic lies in the motion of self-transcendence.

The self that I am is always a reaching beyond itself, < disharmoniously
or a failure or related to reach beyond itself when I can, or all the failures
or a response.

in a way that is harmonious with its present level

of development.

it is in a condition of continuous growth.

To the extent that it is reaching beyond itself

in a way that is harmonious with its present level

of development,

it is perhaps differentiating new skills

but it is not capable of integrating these developments

with the total context. Thus, one is not at home w. what one is
learning.

And so even in differentiation with the self,
uneasy, anxious, & will occur in life's strata.

A person may be driven by, e.g., ambition

to soar above the earth. (dream of flying)

160,
Oct. 1,
3

second,
finally,

to the extent that the self that I am
has ceased to reach beyond itself, to become more,
~~either because of emotional problems,~~
~~or because of a basic refusal to move out of~~
~~settled routine like an animal in a habitat,~~

I stop growing,
and because I cannot simply stand still,
I regress,
decline as a person.

become less and less able to live in the world as it is,
more and more ready only for the usual,
the ordinary,
the everyday;

more and more resentful
of the challenges of experience
to become more than I am;

more and more isolated
from people who are alive,
energetic,
& hopeful;

more and more associated
with people who have learned to
rationalize their failures to grow;
with people who perhaps narcotize themselves
from growth by trivial pleasures,
drugs, alcohol, television;
or with people who have banded together
in fanatical groups aimed at deriding
and destroying and cutting down
the challenges to growth offered by experience.

Obviously we are here moving into

our third & fourth possibilities.

There are those who can grow but refuse to. (3rd)

They make use of those who have desired to grow
but could not,

appeal to them,

to their frustrations,

fire the coals of potential resentment

& bitterness in them,

and organize them around an ideology,

which eventually turns them into our fourth possibility:

those who have moved back from

being unable to grow

to being unwilling to grow.

They now cease even reaching for growth,

wanting it,

valuing it.

They become infected with resentment.

They begin to attack the values

they previously prized,

to belittle the values

they once wanted to realize,

to hate and use violence against

those who possess the value - quality

they found themselves incapable of

achieving.

Their scale of values becomes distorted.

They now no longer want to transcend themselves. No Hitler.

The disease can spread, & when it does, the people becomes the easy prey ↑

160,
Oct. 1,
45

E. The absence of growth
~~failure to grow~~

thus can be traced
to one of two possibilities:
either to an inability to grow because of
an unintegration at the level of personality,
or to a refusal to grow because of

a basic character flaw.
Both may be called evil, but they are evil in quite different ways.
The first possibility,

that of an incapacity for growth due to
a lack of integration in the personality,
is primarily a matter of neurosis. Neurosis is basically a

The second,

that of a refusal to grow
due to an absence of the willingness for change,
is primarily sin.

In the first case,

the willingness may be present
but the person is unable to follow through on it.

In the second case,

the willingness itself is lacking.

The remedy for the first is therapy,

but for the second is conversion.

Conversion is more radical than therapy:

it is a basic change in orientation,

a shift in one's fundamental direction,
a change in one's essential freedoms,
in what one wants to be.

Non-integration in No. 2,
secondly a non-connection
of No. 1 w. No. 2.

160,
Oct. 1,
56

Therapy, on the other hand, intrinsically
is ^{other} ~~more~~ than that.

It is not necessarily a basic change in orientation. (E.g., in the 2nd case)

It can be rather a freeing of one's rigidities

so that one can follow through on one's

fundamental orientation to self-transcendence.

It is the release of one's effective freedom to be what

one already perhaps wants to be

but cannot be:

a self-transcending person

harmoniously moving beyond the self as it is

to the self as it could be and wants to be.