

NAME FALL, '76, COURSE, M.U., CHRISTIAN
PERSONALITY DEVELOPMENT

NO. D-52

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Thes 160, Sept. 1

1. Intro & class list
2. Details:
 - a. Office hours: Gr. 305, 1-4 T-Th, and by appt.
 - b. Invite all to stop in.
 - c. Seating Chart will be passed around on Friday.

I. Questions and Context of Course Read "course description"

In this course, we will be concerned with the process of the emergence of Christian subjectivity.

- What is the Christian subject? What are the key moments in the development of the Christian subject?
- How does the Christian subject differ from the man or woman whose life is not informed by Christianity?

- Thus, what difference does it make to be a believing Christian? ^{personal} And what are the ^{personal} dynamics of a growth in faith? ^{What diff does it make if one is growing in faith or not?}

This will be the over-riding concern of our course.

But we must place this concern into some kind of ^{asked in many times a culture} context, ^{contemporary} and I have chosen Jungian psychology as the context within which we will explore this question. Other possible contexts: {modern secularism, atheism, modern quest for justice, world religions.}

In our journey or journey of spiritual growth.

I have done this for several reasons: I will first list these reasons, then give a brief ^{explanation of} these.

First, I find that Jungian psychology is an avenue to the contemporary understanding of religious and Christian existence.

Second, Jungian psychology raises many questions about religion and Christianity that are very current and contemporary questions.

Third, Jungian psychology brings us to the very threshold of the domain of transcendence, which is the explicit domain of religious living.

SKIP

Let us then to be speak of these reasons separately, in order to situate ourselves as well as we can right from the outset.

First, then, ~~I said that~~ Jungian psychology is ^{one} an avenue to a contemporary understanding of Christian existence. There are others.

I do not mean by this that Jungian psychology will offer us a complete understanding of religious living, or that it will provide us with a new understanding of the Gospel, or, least of all, that Christianity can be reduced to Jungian psychology.

Some Jungians would maintain these positions (e.g., Edward Edinger, Ego and Archetype).

I mean, rather, that (3)

a) no presentation of Christian subjectivity in the contemporary world can proceed from the findings of the psychological sciences concerning man;

b) Jungian psychology is in large part a very accurate and fruitful understanding of a great deal of the data on the human subject;

c) Jungian psychology, more than any other psychological understanding of the human subject, forces us to deal with the religious questions & moral questions and provides a context for facing that question. involves development of the person.

The particular manner in which it does so is by providing raising the questions:

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What constitutes human wholeness?

What will make ^{the human subject} ~~us~~ a whole,

rather than a fragmented, ^{in its pursuit}
human being?

These questions are inescapably posed to anyone who
takes Jungian psychology seriously,
and especially to one who goes on the journey
that Jung calls the individuation process,
We will see the process of becoming
one's own self.

How is wholeness to be reconciled with
the Christian exhortation to self-sacrifice,
to not seeking
one's own good
but the good of
others & the glory
of God? The two
commandments.
Wholeness and self-
transcendence.

that I do not consider
that Jung himself adequately answers these questions,
and that his failure to answer them correctly
has led to subsequent developments in
Jungian psychology
that are quite opposed to
authentic human development.

But there is, ^{perhaps} no better way to raise the questions
than by becoming involved in the thought of Jung.

I think that a serious study of
Jungian psychology
will reveal

that no adequate overall theory
of human personality
can prescind from the religious dimension
of our being,
and thus, finally, from theology.

In following his insights and further questions,
Jung, as a psychologist,

found himself explicitly, sooner or later, in the religious dimension of

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experience. He was forced to deal with it.

While I do not think he dealt with it adequately, he does bring us to deal with it, and perhaps we can begin to deal with it more adequately than he did.

or at least suggest ways of dealing with it on its own terms and in the light of a more accurate understanding of the human subject than was available to Jung.

In many ways, then, ^{of the reading of} I use Jung to set the problems that are involved in the development of a notion of Christian subjectivity.

II. Details of Course: Course Requirements

The course will be structured as follows:

1. Lectures will be given on Mondays and Wednesdays. Fridays will be devoted to the discussion of readings. (3 books).
2. The ^{few} early lectures will not be on Jung, (6) but on a broader context within which to understand Jung. (readings will be on Jung fr. the beginning).
The middle set of lectures will be on Jung. About $\frac{2}{3}$ of course
The final set of lectures will tie Jung back into the context set early on in the course.
3. There will be three ^{major} examinations for the course, and ~~three~~ ^{two} short papers. (change from course description)
There will be no mid-term exams.
There will be a B+ option for the final exam.
~~There will be short, unannounced quizzes.~~

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4. The first examination ~~Monday, Oct. 4~~
will be on ~~Friday, Oct. 29~~, Wednesday, Sept. 29.
It will cover the material from the first set of lectures
plus the readings.
5. The first paper will be due
On Friday, October 8.
It will be on "The Notion of Religion in Jung's Autobiography."
6. The assignments for the readings will be as follows:
Sept. 10: PL, "The Stages of Life"
MDR, pp. 1-113.
17: 114-~~222~~. 237
239
24: ~~222~~-359.
7. The lecture topics for the first set of lectures will be:
Sept. 8: The Subject as Control of Meaning: The Context of Modernity
13: The Subject as Knower: Intellectual Conversion
15: The Problem of Evil
20: The Subject as Moral Agent: Moral Conversion
22: The Subject as Religious: Religious Conversion
27: The Subject as Psychic: Psychic Conversion
8. The following questions are intended as helps in your reading of "The Stages of Life"
 - a. What are the specific problems of the stage of life which Jung calls youth?
 - b. What are the quite different problems to be confronted in middle life?
 - c. How does Jung understand these stages in terms of the relations between the ego and the unconscious?
 - d. What would be the difference between the role Christian faith would play in a person's life during the stage of youth and the role it would play during the years of middle life?

III. Some Definitions and Basic Notions

Theology: a. Reflection on religion

b. The pursuit of correct understanding regarding the religious dimension of human experience, the referent of that dimension, and the implications of that dimension for the individual and cultural life of humankind.

Religion: the dimension of ultimacy or limit in human experience, and what an individual does about that dimension.

The two phases of theology:

There is one phase of theology which seeks to understand and evaluate the past,
+ what others have said or done or written.

And there is a second phase which confronts the present and the future, where the theologian states what he or she regards or judges to be the case, to be true. No longer attempting to understand the past, but trying to confront the ever-present question: What do I hold to be the truth, and why?

We have courses at M.U. principally geared to the 1st phase and others to the 2nd phase.

Our course will be primarily a matter of the second phase, although we'll also be involved in Phase I as we try to understand Jung,
+ to understand the Christian tradition, and see how these are related to one another.

But our primary task will be in Phase II:

What do I judge to be the truth about Christian subjectivity?

Each of the phases has a number of different tasks.

Phase I: In the first phase,

I have to gather the data about the past (research):

archeology, studying ancient documents, symbols, pictures; deciphering unknown scripts and languages; collecting MSS, preparing critical texts, writing bibliographies, handbooks, dictionaries, encyclopedias.

Secondly, I have to understand what all this data means (interpretation). I have to put ~~ever~~ whatever I am studying in its proper historical context, in line with its proper mode and level of thought, and in the light of the circumstances and intention of the writer. The ~~common~~ interpreter produces commentaries.

Thirdly, in the study of the past there is history^{esp.}; the doctrinal history of Christian theology, the history of Christian thought. What cultural and institutional realities influenced particular movements? How was Christianity related to other religions? To secular history?

Fourthly, the theologian will find two kinds of conflicts in his or her work: first, there are many conflicts in Christian history; second, the One will find that his or her interpretation or historical account is in conflict with somebody else's. And so the One must try to understand the character of the various viewpoints, their oppositions, and their relations.

Dialectic. Are the differences irreducible? Are they complementary? Could they be brought together w/i a larger whole? Could they be regarded as successive stages in a single process of development? What differences are really serious and profound, and what are less serious? E.g., ecumenism.

Phase 2 also has four ~~different~~ different kinds of tasks. When the theologian faces the present and future and attempts to speak what he or she judges to be true -- no longer concerning re w. understanding what others have said, but becoming one of the "sayers" oneself --

First, the theologian can make explicit ~~the~~ what must happen before anything else he or she will say can be understood. That is, the teachings of the Christian religion concerning God, the Trinity, Jesus, the redemption, the Church, the sacraments

can only be understood within a given horizon, a horizon established by conversion.

So in foundations, theology speaks about converted subjectivity and unconverted subjectivity,

and derives certain categories that make sense w/ the horizon of converted subjectivity and make no sense w/ any other horizon.

Secondly, the theologian will use these categories to form judgments of fact and of value,

that will be his or her doctrines or positions.

In this functional specialty,

the theologian is selecting from among the many conflicts studied in dialectic

those which he/she judges to be true.

Thirdly, the theologian will attempt to work his/her positions into a unified and coherent system of thought. Systematics.

And finally, the theologian will be concerned about the relations of theology with other disciplines: art, literature, science, ϕ , history;

about the relations of religion to various cultures; \vee to other religions.

\vee about the practical ways of preaching the Gospel more effectively in the world of today.

Communications.

In our course, we will be concerned primarily with foundations, and positions. but not exclusively. (over) foundations, and communications (conversion)

Project "Stages of life" (Stages of Consciousness)

4 stages:

a. childhood: the emergence of the ego w/ the context of parents & thus as

b. youth (puberty to 35 or 40): negotiation of the ego with ^{part of} "the other" the other (society, inst's., the sexual other) ⇒ autonomous ego

mind 'd begin to become responsible for the problems: darkness & obscurity

c. middle life (35 or 40 to old age): negotiation of the ego w. the self. → wholeness

d. old age: person (ego + self) confronts

- 1) his/her life
- 2) his/her death
- 3) the universe
- 4) God

Meaning of:

- a) consciousness
- b) instinct