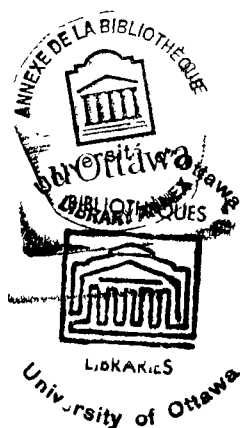


FAITH IN THE BIBLICAL SENSE AND
ADOLESCENT PERSONALITY GROWTH

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of Religious Studies of the
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CURRICULUM STUDIORUM

Phyllis M. Cusack was born October 10, 1923, in Lothair, Montana. She received most of her education in Canada, obtaining her Teacher's Certificate in 1946, from Calgary Normal School in Calgary, Alberta. She received her Bachelor of Education degree from the University of Alberta, Edmonton, Alberta, in 1959.

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INTRODUCTION

Faced today with apathy, indifferentism, and the 'good life' only in terms of man's accomplishments and progress, we have a dire need for a true, deep meaning and understanding of faith in our everyday living experiences. This living personal faith must be an act of the whole person who neither clings to utopianism nor to despair but who freely accepts a personal God who cares and who loves.

Even a most cursory casual glance at contemporary spiritual forces as shown in the works of our poets, philosophers, and novelists, reveals the danger threatening men today. Scepticism, gloom, despair, a kind of nihilism penetrating his whole being...that is what hampers the free development of man's personality... Many are crushed beneath weight of events and therefore incapable of rising to them... The man today certainly has a great difficulty in believing or in hoping. Deep down there is a lack of faith, an impossibility to believe, an unconcealed despair, a profound unease which Kierkegaard rightly calls an "illness unto death".¹

Can a living, personal faith rescue man from his nihilism, despair and unease? Is it living this faith that a person becomes truly realized and fulfilled; that an "I-Thou" relationship with God is set up; and that authentic security, joy, peace, hope and love are experienced? How does this "I-Thou" relationship come about? These are serious questions asked by many today.

¹ F. Arnold, "The Act of Faith, a Personal Commitment", Lumen Vitae, Vol. v, No. 2-3, 1950, p. 251-252.

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Faith to some means an opinion of some kind, to others something irrational where only feelings come into play, to others only an intellectual act and to still others a die-hard virtue obtained from mere adherence to a doctrine, a system or a self-sufficient moral code. What is faith according to the Old Testament and the New Testament? It is an "I-Thou" relationship with a personal God. This "I-Thou" relationship cannot come about either with God or with others unless there is a call-response communication, that is, God calling, revealing; man responding, accepting.

According to Sacred Scripture man is called, first into being, then into faith - a relationship, an acceptance, a participation, into love and union. When true increase and growth take place in a person, being grows into faith-living and faith-living grows into love participation and final consummation. The increase and growth of a person depend upon a vital communication with a Person who calls. This call is God's gradual revelation of himself by which he communicates and expresses himself more and more clearly, not only as it is revealed in the Old and New Testaments, but also as it occurs in the everyday living experiences of men. Man's response to God's saving revelation - call of himself is faith. It is this faith, a most important hinge, that makes us truly sons of God. It is

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this faith whereby I say, "I believe in Jesus Christ as a Person in a Trinity of Persons, I believe in His words and His works, I believe in others and I believe in life." In this profession is man's most perfect faith contained. He is a person and grows to completion as a personality. It is this faith whereby I as a human person freely respond to the call of and come to meet a living personal God in accepting the good news of the New Testament and the sacramental life of the Church. This faith acquaints me with the way of salvation - a way which leads to life, truth, and love. In this faith my whole person responds and my complete self is open to God, others and the universe.

Faith, as a person's response to God's gradual revelation of himself, calls for a successive and deeper response on that person's part. His free response becomes fuller and deeper as he accepts, knows and understands Christ in his Person, his words and his works; as he accepts, knows and understands other persons; as he is open to justice, truth, hope and reality; and as he sees the meaningfulness and dignity of all life in all its facets - love, joy, peace, equality, suffering, death, etcetera. He gradually becomes like Christ. Thus faith is an encounter in which God takes and keeps the initiative but where man inserts his own person in response.

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This faith will further call for a dynamic living wherein a person develops a personality not only open to authentic life, truth and love but also attains them. This living faith means personal faithfulness, trust and hope, personal experiencing and understanding of truth; personal justice and mercy and personal listening and receiving. This faith is more than a mere adherence to a doctrine, a system or self-sufficient moral code. Without this faith we cannot be open to all life, truth or love nor to the fullness of these in all events, studies and experiences.

Now what has adolescent personality growth to do with this? The adolescent is at a privileged period in life where he has many ideals, desires, longings and searchings; where he has many stresses, conflicts and disturbances; where he is motivated, enthusiastic and striving to become. He is more open and sensitive to the authenticity of life, of truth and of love in the attainment of true humanness and because of lack of pressures, he can gain insight into cosmic mysteries. It is a period rich in spiritual rebirth and the opening toward something greater than himself.

Adolescence is a privileged religious period,
animated by the Spirit, leading toward a fuller
understanding of the true God.

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And more than others they (the adolescents) are open to the mystery of the covenant and of living, rich and spontaneous dialogue with the God of Jesus Christ.²

...an age sensitive to certain human attainments is a time rich both in those experiences which favor an explicit understanding of the faith and in opportunities for perfecting the Christian life.³

In this paper the formation and growth of an adolescent personality by faith - a faith that is a loving, free, and personal response to the Person of Christ - means the opening of the person to Life, Truth and Love itself and the limitless vistas of life, truth and love. It means the moulding, growth and integration of the person through the wide horizons and new dimensions of these limitless vistas. It means the fashioning of true relationships to all other persons and realms of beings and every kind of value. It means finally that a person becomes a personality through adherence to Christ, the Person. In other words, faith as a personal, free acceptance of a real, true Person aids personality growth in adolescence, a period of life wherein a young human being

2 P. Babin, Faith and the Adolescent, Montreal, Palm Publishers, 1965, p. 32, 40; A. Schneiders, Personality Development and Adjustment in Adolescence, Milwaukee, The Bruce Publishing Company, 1960, p. 320-321.

3 P. Babin, Ibid., p. 116; J. Audinet, Forming the Faith of Adolescents, New York, Herder and Herder, 1968, p. 22-23; G. Allport, The Individual and His Religion, New York, Macmillan Company, 1968, p. 36-40.

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needs to find self and to lead a fruitful, authentic life of love and truth.

God calls every person by his name, allows both the good and the bad grain to grow for the sake of the good, and leads man into the desert after he has seen the glitter of the promised land. The believer perceives all this and perceives the link between the stages on the road and the end to be attained, between groping and achievement, between the temporal unfolding of human freedom and its perfection in full adherence to God. Here the believer does not denounce, but understands realities as stages, shadows or beginnings. He points to the interior of these realities, the ways of the Spirit nourishing the body of Christ toward full stature.⁴

In the following pages the writer wishes to explore in the Christian context what these stages are by studying briefly the meaning of biblical faith, person and personality, and the prevalent tendencies of adolescent personality. Then an attempt will be made to show how faith can aid the adolescent to face himself and others in reality and thus begin to grow into an integral personality and to come to a fuller, total meaning of life, truth and love which will lead to communion with the personal God in Jesus Christ.

Ever since Abraham's day, and for as long as there are men who are faithful to God, the adventure of faith begins with God's promise and

4 P. Babin, Op. cit., p. 18.

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gift of life to every man who makes the right about-face of conversion. In order that God may have first place, the whole course of his life is changed.⁵

⁵ A. Liégé, "Faith", The Virtues and States of Life, Theology Library, Vol. IV, A.M. Henry (ed.), Chicago, Fides Publishers Association, 1957, p. 3.

CHAPTER I

MEANING OF FAITH IN THE BIBLICAL SENSE

A. Faith a Living Experience of Trust,
Truth, Hope and Understanding.

Both the Old Testament and the New Testament emphasize faith as a living experience of trust, truth, hope and understanding. To study faith in the Old Testament, it is not enough to study the Hebrew word "Aman" - "to be firm and established, faith or faithfulness", etc. and "'emeth' usually rendered truth or the form 'Emunah', generally rendered faithfulness...".¹ It is also important to study the whole context where these words occur in order to obtain the full sense of faith. It is in these faith situations that we shall be able to obtain greater insight and depth into God's call and man's response. It is in the living faith experiences of important persons of the Old Testament and the people we meet in the Gospels that we shall more clearly understand what faith is and how vital it is for us. These people of faith were totally committed to a personal God who communicated to them and summoned them to

¹ Robert B. Girdlestone, Synonyms of the Old Testament, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1953, p. 102; A. Weiser, "Faith: The Old Testament Concept", Kittel's Bible Key Concepts, London, Adam & Charles Black Limited, 1961, p. 1-33.

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cooperate in his plan.

1. Abraham's Faith.

Abraham's faith is a living experience, a living relationship with a living God. This man comes into contact with a God who calls, who elects him to be the father of many peoples.

The Lord said to Abram: "Leave your country, your kinsfolk and your father's house, for the land which I will show you; I will make a great nation of you. I will bless you, and make your name great, so that you shall be a blessing. (Gen. 12, 1-2).²

God enters history by calling Abram. Abram responds by following the directives of this God. This call-response sets in motion salvation history where faith and love play the vital parts. Abram's faith to a personal God is a matter of trust and confidence; it is an abandonment of his whole life and all that he holds dear and meaningful.

He took God's word seriously and staked his whole destiny upon this promise. ...Surrendering his whole being to God, the believer sharing in the stability of God himself becomes stable and secure.³

² Holy Bible, Saint Joseph Edition - Confraternity Version, New York, Catholic Book Publishing Company, 1963. (All scripture quotes taken from this version.)

³ A. Liégé, "Faith", The Virtues and States of Life, Theology Library, Vol. IV, A.M. Henry (ed.), Chicago, Fides Publishers Association, 1957; p. 4; Angel Gonzalez, Abraham Father of Believers, New York, Herder and Herder, 1967, p. 31; Robert Meagher, Personalities and Powers, New York, Herder and Herder, 1968, p. 108-109.

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Another call-response comes in the promise God made to Abram. He is to be the father of many nations and to possess the land. Abram becomes the father of all believers by accepting the promise of a son. For a second time Abram was tested and asked to believe, to trust in a God who would do what he said he would.

After these things the word of the Lord came to Abram in a vision, "Fear not, Abram, I am your shield; your reward shall be very great." And Abram said, "O Lord God, what will you give me? I am childless, and the steward of my house, Eliezer, is my heir." Abram also said, "To me you have given no descendents; the slave born in my house will be my heir." But the word of the Lord came to him, "He shall not be your heir, your heir shall be one of your own flesh." Then the Lord led him outside and said, "Look at the heavens and, if you can, count the stars." And he said to him, "So shall your posterity be." Abram believed the Lord, who credited the act to him as justice. (Gen. 15, 1-6) (cf. Rom. 4, 18-22)

The plan of God moves on as this man Abram fully accepts a promise by an act of trust to the God who gives without demands. Faith here takes on the element of justice, for Abram was accounted as having justice in him at the time he was promised an heir - "Abram believed the Lord, who credited the act to him as justice." (Gen. 15, 6. cf. Rom. 4:3,9).

Along with the promise comes the call to obedience when God seems to contradict himself and asks Abraham to sacrifice his son. In the very simple answer "Here I am", to God's call "Abraham", we see a great and deep personal

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faith which leads to sublime obedience in Abraham's response for "early in the morning Abraham harnessed his ass, took with him two of his servants and his son Isaac" to the place of sacrifice. (Gen. 22, 3). Abraham's response or faith is an adherence to the word of God which entails confidence, trust, hope, love and fidelity. Abraham believed God and his word and on this belief based his whole life.

Abraham was primordial among believers, and the risk he took requires an equal willingness in his heirs.

.....

How can any mortal man repeat Abraham's action, taking the leap into the absurd and attaining finally to his "logic"?

.....

Abraham's action is an ideal and a model. It is a model and symbol of fidelity and trust. The action narrated in this story is not repeated every day, but it is a synthesis in which all of life is concentrated and in which the believer's whole attitude is formulated.⁴

Faith was the all-embracing principle of this man's life; it was the structural component which gave meaning to all his actions. ...This is something more than vague trust in another, a kind of pallid fidelism or a loyalty divorced from

⁴ Angel Gonzalez, Abraham Father of Believers, New York, Herder and Herder, 1967, p. 127; cf. p. 128; Rolf Rendtorff, Men of the Old Testament, London, SCM Press Ltd., 1968, p. 13, 17.

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intellectual conviction. The whole man, intellect, will and affective life, was committed to another Person and to his promise that in this man God was working out his plan for the salvation of men.⁵

2. Faith as Trust, Truth and Hope in the New Testament.

The New Testament writings narrate many instances which show faith as a living experience of trust, truth, hope and understanding. We find this faith as trust in a Person, his words and his works. This faith engenders confidence and hope in Jesus as God's witness.

Trust is a very integral part of faith. This trust or confidence can help us to open ourselves to a living God whereby truth and religious experience come to birth. Throughout the Gospels we see that Christ worked miracles for, was pleased with and wondered at those who trusted him, who believed in him as savior.

And behold, they brought to him a paralytic lying on a pallet. And Jesus, seeing their faith, said to the paralytic, 'Take courage, son, thy sins are forgiven thee'. (Mt. 9,2; Mk. 2, 3-5)⁶

5 F. Moriarty, "Faith in Israel", The Way, Vol. 4, No. 1, Jan. 1964, p. 7; Rolf Rendtorff, Men of the Old Testament, London, SCM Press Ltd., 1968, p. 16; E. Maly, "Genesis", The Jerome Biblical Commentary (henceforth referred to as JBC), New Jersey, Prentice-Hall, Inc., 1968, p. 19 (58), p. 22-23 (72-73); Ingo Hermann, The Experience of Faith, New York, P.J. Kenedy & Sons, 1966, p. 55-56.

6 Edward J. Mally, "The Gospel According to Mark", JBC, 1968, p. 27; (16) Gerald S. Sloyan, "The Gospel of St. Mark", New Testament Reading Guide, Collegeville, Liturgical Press, 1960, p. 26; R. McL. Wilson, "Mark", Peake's Commentary on the Bible (henceforth referred to as PCB), 1962, p. 801 (698b).

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Again when the two blind men asked for pity,

And when he had reached the house, the blind men came to him. And Jesus said to them, 'Do you believe that I can do this to you?' They answered him, 'Yes, Lord'. Then he touched their eyes saying, 'Let it be done to you according to your faith.' (Mt. 9, 28-29)⁷

We see people trusting Christ, placing trust in this man who can do what he says, and total openness between those who trust in one another in the raising to life of the ruler's daughter, the woman with a hemorrhage and the Canaanite woman. "... 'My daughter has just now died; but come and lay thy hand upon her, and she will return to life'." (Mt. 9, 18; Mk. 5, 22-23; Lk. 8, 41-42). "But Jesus, turning and seeing her said, 'Take courage, daughter, thy faith has saved thee'..." (Mt. 9, 22; also Mk. 5, 34; Lk. 8, 48).⁸ And the Canaanite woman trusts completely even after apparent insult and rebuke.

But she came and worshipped him saying, "Lord, help me!" He said in answer, "It is not fair to take the children's bread and to cast it to dogs." But she said, "Yes, Lord; for even the dogs eat of the crumbs that fall from their master's table." Then Jesus answered and said to her, "O woman, great is thy faith! Let it be done to thee as thou wilt..." (Mt. 15, 25-28; Mk. 7, 24-30).⁹

⁷ David M. Stanley, "The Gospel of St. Matthew", New Testament Reading Guide, Collegeville, The Liturgical Press, 1960, p. 34; J.L. McKenzie, "The Gospel According to Matthew", JBC, 1968, p. 79 (65).

⁸ Gerald S. Sloyan, Op. cit., p. 46.

⁹ David M. Stanley, Op. cit., p. 55-56; J.L. McKenzie, Op. cit., p. 90 (108); K. Stendahl, "Matthew", PCB, 1962, p. 787 (686 jkl).

Christ was amazed at the faith or trust portrayed by the Centurion. "And when Jesus heard this, he marvelled, and said to those who were following him, 'Amen I say to you, I have not found such great faith in Israel'." (Mt. 8, 10; also Lk. 7, 9-10).¹⁰ Explicit trust in Christ himself seems to be displayed by the father of the possessed boy. Here, too, we find that even the tiniest grain of faith can work the impossible. (Mt. 17, 14-20; Mk. 9, 13-28; Lk. 9, 37-43).¹¹ There are other events that show the meaning of faith as living truth, trust and hope. We can think of the trust implied in the "feeding of birds of the air" and "clothing of the lilies of the field", in every cure that took place and in every power over nature that occurred. Thus it is with faith that we place the whole meaning of our existence in his power, truth, wisdom and love - in Jesus, the Sacrament of God.

3. Faith as Experience and Understanding in the New Testament.

Faith as trust and confidence in Christ also has the dimension of experience and understanding. We come to

¹⁰ Carroll Stuhlmueller, "The Gospel According to Luke", JBC, 1968, p. 136 (73).

¹¹ J.L. McKenzie, Op. cit., p. 93 (121); G.S. Sloyan, Op. cit., p. 70-72; C. Stuhlmueller, Ibid., p. 52-53; R. McL. Wilson, Op. cit., p. 809 (705C); G.W.H. Lampe, "Luke", PCB, 1962, p. 832 (727C).

experience faith and understanding in Christ through the revelation of himself in the New Testament and in others today. Through faith we gradually come to experience and understand who he is and what he did and said. Living faith is like leaven that penetrates the whole person bringing about a comprehension of Christ, his words and his works. The episode where Jesus rebukes the disciples for their blindness (Mk. 8, 14-21; Mt. 16, 5-12; Lk. 12, 1) seems to show us that faith in him leads to experiencing a deeper meaning and understanding of who he is and what he does. Jesus berates them for their misunderstanding of the "breaking of the bread" (Mk. 8, 19-20) which symbolizes the Eucharist. He is the "Bread of Life" who satisfies.

...Mark combines a saying about the yeast of the Phārisees and the yeast of Herod with a stern rebuke of the disciples for their lack of comprehension about the multiplication of the loaves.

...Their concern for material food prevented them from seeing that Jesus, who had just fed the multitudes miraculously, is the Messiah capable of feeding them with the bread of life.

Jesus' reaction takes the form of seven questions in which he berates the disciples for failing to understand the meaning of the miraculous feedings, and tries to open their eyes to that meaning..."do you not yet perceive or understand?" ...expressed by Jesus as a question designed to evoke the disciples' understanding..."do you still not understand?" Jesus' final question...summarizes the gist of this whole episode: it is intended to evoke from the disciples a recognition of himself as the Messiah because of the two bread miracles.¹²

¹² E.J. Mally, Op. cit., p. 39 (48); G.S. Sloyan, Op. cit., p. 63-64; R. McL. Wilson, Op. cit., p. 808 (704b).

The faith of the Centurion recorded in Mt. 8, 5-13 and Lk. 7, 1-10 appears to indicate that this man experienced some understanding of Christ as a person of authority who has special powers. J.L. McKenzie in a commentary states:

The climatic line in both versions (Mt. & Lk.) is the centurion's belief that Jesus need only speak; a visit and personal contact are unnecessary. "A man under authority": He illustrates from his own position. He, a military officer of lower rank, gets instant obedience and execution from men under him; if military discipline can effect things by a word, Jesus is surely no less "under authority".¹³

There is also apparent understanding and life-like faith in the Samaritan leper who returned to thank and glorify God after his cure. This man appeared to understand who Jesus was and did not carry on with the trip to the priests.

But Jesus answered and said, "Were not the ten made clean? But where are the nine? Has no one been found to return and give glory to God except this foreigner?" And he said to him, "Arise, go thy way, for thy faith has saved thee." (Lk. 17, 17-19).¹⁴

Later in Luke it is possible to recognize understanding in the disciples who were going to Emmaus. These men must have been with Christ most of his public life and yet they did not seem to understand him and know faith as

¹³ J.L. McKenzie, Op. cit., p. 77 (57:8-9); B. Vawter, "The Gospel according to John", JCB, 1968, p. 433 (46); G.W.H. Lampe, Op. cit., p. 830 (725C).

¹⁴ G.W.H. Lampe, Op. cit., p. 837 (731Cd).

a living experience. But "their eyes were opened, and they recognized him..." (Lk. 24, 31).¹⁵ This faith experience of the disciples led them to recognize Jesus as the Messiah and opened their eyes to a deeper understanding of revelation. In the "breaking of the bread" we see again the symbolism of the Eucharist where through faith we are able to experience and understand Christ's presence. From the above it is possible to draw the inference that faith as experience leads to understanding.

It is also possible to imply that faith as a living experience or a lived faith is an experience of love, a meeting with a Person. This seems to be indicated in Luke's account of the penitent woman.

...A woman in the town who was a sinner... brought an alabaster jar of ointment; and standing behind him at his feet, she began to bathe his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with ointment.

.....

Wherefore I say to thee, her sins, many as they are, shall be forgiven her, because she has loved much. ...Thy faith has saved thee; go in peace." (Lk. 7; 37-38, 47, 50).¹⁶

This woman's faith is a love experience that leads to appreciation, thanksgiving and generosity. Her experience of love springs from her living faith in Christ's mercy and power.

15 C. StuhlmueLLer, Op. cit., p. 162-163 (176-177).

16 Idem, Ibid., p. 137-138 (76).

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B. Faith as Covenant, Personal Commitment.

1. Covenant Faith in the Old Testament.

Throughout the Old Testament faith is shown as Israel's covenant with Yahweh. This seems to be a forerunner to faith as a personal commitment brought out in the New Testament. Though a covenant of some type was made with Abraham, it is at Mount Sinai that God calls a people to respond and to ratify a contract of faith in himself, the true God. This agreement is mediated by another great figure of faith of the Old Testament, Moses. From the time of his call at the "burning bush" to the final setting of his looking across the river Jordan to the Promised Land, we see a man fulfilling what he was commanded. His actions reputed to him a faith in a personal God and what this God said. Moses displayed a response to God in accepting the trials of leading the people out of Egypt even though he found many deficiencies in himself. (Ex. 3, 13; 4, 1; 4, 10).¹⁷

It would call forth faith in Moses, and that faith, in the future, would give him courage to go to Egypt and confront Pharaoh. Faith is to be the mainspring of Moses' whole action henceforth.¹⁸

¹⁷ John E. Huesman, "Exodus", JBC, 1968, p. 50 (11, 12, 13); D.M.G. Stalker, "Exodus", PCB, 1962, p. 212 (179b-g and 180a-c).

¹⁸ D.M.G. Stalker, Ibid., p. 212 (179a).

His apex of response comes with the Covenant when he persuades 'stiff-necked' people to accept this personal God and his law of life. With this very concrete agreement, we see a true call to reveal, to communicate, and to express the further plan of salvation on the part of God and a true response in accepting him as their personal God on the part of the people. "Everything the Lord has said, we will do." (Ex. 19, 8). He was their God and they were his people. They now become a people of faith with a significant vocation. The ratification of the Covenant seals this faith.

Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the Covenant, he read it aloud to the people, who answered, "All that the Lord has said, we will heed and do." Then he took the blood and sprinkled it on the people, saying, "This is the blood of the Covenant which the Lord has made with you in accordance with all these words of his." (Ex. 24, 6-8).

The covenant between Israel and Yahweh was now a reality. The people of God were free to enter into God's Plan of salvation or refuse to enter into it. Man may freely respond to the Covenant or reject it.

Throughout the desert wanderings, Moses is continually called upon as representative of the people to accept, to obey, to assent to the God of Abraham. His faith in Yahweh is shown by his constant mediations for the people. We see this each time that the people complain

or murmur - (a constant motif in the desert) - for example, at Mara (Ex. 15, 22-25), the Desert of Sin (Ex. 16, 1-4), and at Raphidim (water from the rock - Ex. 17, 1-7). In each of these events the faith of Moses is "put to the test". His faithfulness to Yahweh brings prompt relief for the people. Moses again mediates for the people in the battle with Amalek (Ex. 17, 8-16). Victory depends largely on the faithful intercessory powers of Moses. Another example of mediation is given in the episode of the golden calf (Ex. 32, 1-34). In this event Moses' faith in Yahweh seems to be deeper. He "appeals to God's honor for his own name before the pagan nations as a motive to prevent the destruction of his people. As a second motive, Moses recalls the promises accorded to Abraham."¹⁹ At all times it is Moses who bears the great burden of mediation and leadership asking God in anguish to strengthen his faith (Ex. 33, 12-23).

...Moses qualifies pre-eminently as the man of faith. He has no need to be marked down explicitly as one who believed; his vocation could not have been fulfilled on any other terms than faith in its most comprehensive meaning.

.....

...The love of Moses for his people, his own self-effacement and total dedication to the divine will as the servant of Yahweh, are the

19 J.E. Huesman, Op. cit., p. 55 (41).

only proof necessary that faith, in its full biblical meaning, was what gave dynamism to his whole life. The faith of Moses issued in obedience, mighty power, great and wonderful deeds.²⁰

Salvation history weaves in and out of the life of the People of God; sometimes they are with God, sometimes against him, but always they are the covenanted, chosen People. They are always open to the call of God. They may believe and commit themselves or reject and destroy themselves.

Another important aspect of faith as covenant and personal commitment is the call to the formation of the Kingdom of Israel, a Kingdom of Faithful People which was established to safeguard the Covenant. This Kingdom is ratified by Yahweh when he made a covenant with David, its King.

Neither is my house so great with God that he should make me an eternal covenant, firm in all things and assured. For he is all my salvation, and all my will; neither is there ought thereof that springeth not up. (2 Kings 23,5; Ps. 88, 4).²¹

David, the servant of God, represents the response of the people in his acceptance of God's will.²² His response to God is love, repentance and thanksgiving, the elements

²⁰ F. Moriarty, Op. cit., p. 8, 12; R. Rendtorff, Op. cit., p. 19, 20, 22.

²¹ James C. Turro, "1-2 Samuel", JBC, 1968, p. 178 (71).

²² 2 Kings 7, 1-29; J.C. Turro, Ibid., p. 175 (53).

of his faith.²³ Throughout the second Book of Kings and in the Psalms we find the greatness of David's faith expressed and a picture of a Kingdom of Faith. David's communication with a real and personal God who is always near and who will do what he says he will, shows the intimate relationship and the full commitment of life that comes into reality when man responds to God; when man has faith. David is a man who seems to accept God with his total being; a man who generally lives a faithful life and in so doing is the exemplar of his people in a Kingdom where faith permeates the whole man and hence the whole Kingdom. David's faith in the enduring power of Yahweh is also Israel's faith.

A very integral and important dimension of covenant faith is the work and message of the prophets.²⁴ The prophets each in his own time and personality worked to safeguard the Covenant. They were men of great living faith who suffered many hardships and in many cases persecution in order to accept Yahweh, his words and his works. They exhorted the people to remain loyal, to have trust

23 2 Kings 7, 18-29; 2 Kings 12, 1-31.

24 Bruce Vawter, "Introduction to Prophetic Literature", JBC, 1968, p. 226-229 (8-12); J. Muilenburg, "Old Testament Prophecy", PCB, 1962, p. 476-7 (411e, 412abcd).

and confidence, to be truthful and to live a faithful life so as to know the call of God and his revelation. Of all the prophets only Isaiah and Jeremiah will be mentioned in particular.

It is Isaiah who gives greater depth to the meaning of faith when he links faith to the very existence of these people, for he tells Achaz, King of Juda, that "if you will not believe, you shall not continue", and because Ephraim is unfaithful it "shall cease to be a people." (Is. 7, 9)²⁵ In Chapters Seven and Eight and throughout Isaiah there is a growing development of faith towards a greater, deeper personal commitment. We see Isaiah, the faithful servant, constantly trying to lead the people to respond freely to a God shown as almost bending over backwards to help man and to give him confidence. Isaiah's faith seems to convince him that Yahweh, faithful to his promises, will raise up an ideal king who will introduce a reign of peace, justice and world-wide knowledge of Yahweh, himself. He announces that in messianic times God's glory will be truly shown and communicated to men. It will be revealed to those who are faithful to the covenant with Yahweh.

25 F.L. Moriarty, "Isaiah 1-39", JBC, 1968, p. 270 (18, 9); J. Bright, "Isaiah - 1", PCB, 1962, p. 495 (427d); R. Rendtorff, Op. cit., p. 90.

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"And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord hath spoken."
(Is. 40, 5).

Another great prophet is Jeremiah who realized that disbelief and distrust lead to a deepening of sin. He brings out more and more the personal factor of faith and trust. This man lived his faith which was a real experience with a personal God.²⁶ His complaints in Chapter Fifteen are the complaints of a man who believes and wants to be faithful to the Lord. Jeremiah proclaims the Covenant anew.

...I brought them out of the land of Egypt, from the iron furnace saying: Hear ye my voice, and do all things that I command you, and you shall be my people, and I will be your God. (Jer. 11, 4).²⁷

This sign of faith in the terms of a new covenant is deepened and made more personal. The new covenant will not be according to the first

But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: 'I will give my law in their bowels, and I will write it in their heart, and I will be their God, and they shall be my people.'
(Jer. 31, 33).²⁸

26 Guy P. Couturier, "Jeremiah", JBC, 1968, p. 301 (4-5); John Paterson, "Jeremiah", PCB, 1962, p. 539 (467abcd); R. Rendtorff, Op. cit., p. 96.

27 G.P. Couturier, Ibid., p. 312 (39); J. Paterson, Ibid., p. 546 (474bc).

28 G.P. Couturier, Ibid., p. 327 (89); J. Paterson, Ibid., p. 556 (483c); R. Rendtorff, Op. cit., p. 98-99.

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In this new covenant, faith shall flourish as a personal covenant.

Each prophet in his turn exhorts, teaches and guides the community to respond faithfully to God's call and plan. This faithfulness entails trust, confidence, truth, commitment, justice and patience. The sufferings of some of the prophets are so great that it takes a man of faith to survive and continue to bring God's call and communication to the community.

God is always faced in the Covenant, the central point of Old Testament faith, which is both its point of contact as well as its point of departure. To believe in, to respond to God is to stand in God because he is what he is. There is confidence, security and the spirit of truth - a matter of existing without hypocrisy. Old Testament faith is a growing acceptance of the word of God, what he spoke and what he did. It is also a growing acceptance of a personal God by a people and by a community where persons are being formed. The very existence of the community is faith, for faith plunges one into the plan of God where persons are fulfilled and realized more and more. What God says and does, governs every aspect of their total life.

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...in this Semetic acceptance there is a more personal involvement than is really adequately described in terms of "subject" and "object". In faith one does not merely accept a proposition, he sets his whole being in relation to another.²⁹

It is in the New Testament, as shall be seen later in this chapter, where faith as a personal commitment is more fully realized. Faith takes on a new perspective, a new horizon and a new depth. It is a response to a visible Person, the Incarnate Word. Each person becomes a witness with his life and makes his own covenant with God.

Man is free to commit himself to God and to Christ, and his whole destiny hinges upon this. However, freedom alone is not sufficient to account for this conversion that makes God the real axis of an existence that was formerly centered entirely in itself.³⁰

This new, personal covenant with the Lord is symbolized by Baptism.

C. Faith Accepting a true Person - Listening to him,
Receiving Life, Truth and Love in him.

The New Testament emphasizes faith as listening to, receiving and accepting Christ: who is truth, life and love. Who is Jesus? His identity is not the deduction

²⁹ Bruce Vawter, "Biblical Idea of Faith", Worship, Vol. 34, No. 8, Aug.-Sept. 1960, p. 444.

³⁰ A. Liégé, Op. cit., p. 6.

of the human mind nor the product of human reason scientifically analyzing Gospel material, for thus one would come to a Jesus who is a moralist, religious idealist or a sociologist and not the God-man who saves and who sanctifies. It is faith that answers the above question; faith as shown to us by the writings of the New Testament.³¹

1. Faith as Listening to and
Accepting the Good News.

Listening to and believing in the Word of God is the starting point in faith. We adhere to a truth which is not only speculative but one which is presented in a person whom we accept or reject.

In the days of Herod, king of Judea, there was a certain priest named Zachary, of the course of Abia, and his wife was of the daughter of Aaron, and her name was Elizabeth. ...And there appeared to him an angel of the Lord, standing at the right hand of the altar of incense.

And the angel answered and said to him, "I am Gabriel, who stands in the presence of God; and I have been sent to speak to thee and to bring thee good news. And behold, thou shalt be dumb and unable to speak until the day when these things come to pass because thou hast not believed my words, which will be fulfilled in their proper time." (Lk. 1:5, 11, 19-20).

³¹ Ingo Hermann, Encounter With the New Testament, trans. R. Meyerpeter, New York, P.J. Kenedy and Sons, 1965, p. 67-69, 71; Eugène Joly, What is Faith?, New York, Paulist Press, 1963, p. 19-31.

Luke points out to us that faith is believing in the good news announced by Gabriel. We see this again in the announcement to Mary. There is belief in the Gospel, the good news; there is true listening. "Hail, full of grace, the Lord is with thee. Blessed art thou among women." (Lk. 1, 28). At the birth of Christ we hear these words to the shepherds. "...Do not be afraid, for behold, I bring you good news of great joy which shall be to all people." (Lk. 2, 10). In these passages we see someone listening as in the case of Mary and the shepherds; someone not listening as in the case of Zachary. We might say that Zachary's dimension of faith is narrow, while Mary's and the shepherds' dimension are broad. In Mark we also hear about faith as believing in the good news which centers around the fulfillment of the kingdom.³²

And after John had been delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, "This time is fulfilled, and the kingdom of God is at hand. Repent and believe in the gospel." (Mk. 1, 14-15; Mt. 4, 17).

It is in Matthew 13, 1-23 that we are given the great lesson of the importance of hearing and listening so as to understand the word of God. In this parable, the sower is the Son of God who sows the seed of faith. The one who

32 Ingo Hermann, Ibid., p. 111-112.

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receives the seed believes the word of the kingdom and its glories. He has faith (good ground) who hears, listens, accepts and becomes part of the kingdom. Faith as the listening to and the accepting of the good news is connected with acts of salvation.

And he said to them, "Go into the world and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned. And these signs shall attend those who believe, in my name they shall cast out devils; they shall speak in new tongues..." (Mk. 16, 15-17).³³

Along with this dimension of faith as the listening to and the accepting of the good news is a deeper aspect of faith which is the acceptance of and faithfulness to a Person, his word and his works. Throughout New Testament writings we see an acceptance of Christ by those who believe. They stake their life on him.

The fundamental fact to be fully realized is that faith as a personal commitment is the one way to salvation for the faithful, and is that supernatural reality which invites man to Christ, who is our Salvation.³⁴

33 E.J. Mally, Op. cit., p. 60 (98, 15-17).

34 F. Arnold, "The Act of Faith, a Personal Commitment", Lumen Vitae, Vol. V, No. 2-3, 1950, p. 252.

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2. Faith as Acceptance of a Person who is Life, Truth and Love.

It is particularly John and Paul who bring out faith as a total acceptance of Christ. The basis of their teachings about faith is indicated in the following quotations:

...But to as many as received him he gave the power of becoming sons of God; to those who believe in his name... (Jn. 1, 12).³⁵

And in him you too, when you have heard the word of truth, the good news of your salvation, and believed in it, were sealed with the Holy Spirit of the promise, for a redemption of possession, for the praise of his glory. (Eph. 1, 13-14).

This complete acceptance of and full response to a Person, the Incarnate Word, should come from the whole being. This means encountering and adhering to Christ. To both John and Paul life is a continual encounter with Christ, and unending dialogue with God. God always keeps the initiative but respects man's liberty. This encounter and engagement can bring a whole new dimension into our life and into the cosmos. John speaks of Christ, the Son of God, Incarnate Word (Jn. 1, 49; 11, 27; 19, 7; 5, 19ff; 1, 14; 6, 32ff), while Paul speaks of the Crucified Glorified Christ, the Beloved Son (1 Cor. 1, 23; 2, 2; 15, 20; Eph. 1, 6). Faith for John is accepting Christ who is life, light (truth)

³⁵ Rudolf Schnackenburg, The Gospel According to St. John, trans. Kevin Smyth, Montreal, Palm Publishers, 1968, p. 261-263.

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and love. To believe - to have faith is to have life, to have light and to have love which gradually leads to life, to light and to love - to Christ.³⁶ Faith for Paul is accepting Christ, who is the New Law, the Redeemer, the Glorified One. To believe - to have faith is to have salvation, to have life and to have participation into God's life - to be Christ.³⁷

In reading John's writings we find that in discussing faith he uses much symbolism. Faith is a very intimate personal encounter with Christ through the symbolism of life, of light and of love. He tells us that his whole gospel is written "...that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." (Jn. 20, 31 and 5, 13).

They said therefore to him, "What are we to do that we may perform the works of God?" In answer Jesus said to them, "This is the work of God, that you believe in him whom he has sent." (Jn. 6, 28-29).

This faith in Christ belongs to the order of knowledge (linked to love by John) and adheres to the truth for

³⁶ William Grossouw, Revelation and Redemption, trans. M. Schoenberg, London, Geoffrey Chapman, 1965, p. 27-49.

³⁷ F. Amiot, The Key Concepts of St. Paul, New York, Herder and Herder, 1962, p. 87-116, 126-133; L. Cerfaux, The Christian in the Theology of St. Paul, New York, Herder and Herder, 1967, p. 143-149.

"Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ" (Jn. 17, 3) and "...you shall know the truth, and the truth shall make you free" (Jn. 8, 32). In entering upon and living this faith experience we shall "do the truth" and we shall gradually come to light, life and love. This experience of faith is not only the experience of a need, a desire, a thirst; it is also an experience of the satisfaction of that desire and of the quenching of that thirst - "as many as received him he gave the power of becoming sons of God" (Jn. 1, 12). Faith is acceptance of Christ; it is life; it is light (truth); it is love.

In John the notion of life occupies an important place.³⁸ There are many incidents which show us that the life in God is in Christ and shared with the believer. For those who choose it, life everlasting has begun here and now, for Christ is the "resurrection and life". All other ideas and symbols of life as the Water of life, the Bread of life and the Word of life surround and lead to this pivot of life - faith in Christ and his resurrection. The "seed of life" - faith is buried to rise again in glorified life (Jn. 12, 23ff).³⁹ In the narratives about

38 W. Grossouw, Op. cit., p. 35-41.

39 B. Vawter, "The Gospel According to John", JBC, 1968, p. 449 (131); Idem, "The Johannine Sacramentary", Theological Studies, Vol. 17, 1956, p. 159.

Nicodemus, the Samaritan woman and Cana, John tells us the real meaning of the water of life. "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God" (Jn. 3, 5). During and after Christ's discourse with Nicodemus, we find that he stresses four times "that those who believe in him may not perish, but may have life everlasting" (Jn. 3, 15, 16, 18, 36; 6, 47; 5, 24). Faith and rebirth go together. "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God". (Jn. 3, 3; 1, 13; 1 Peter 1, 23). To the Samaritan woman Christ implies that his Spirit becomes, in the heart of the believer, a fountain of life. "The water that Christ will give...will satisfy thirst forever; whoever drinks of this water will have the fountain of eternal life within him."⁴⁰

Everyone who drinks of this water will thirst again. He, however, who drinks of the water that I will give him shall never thirst; but the water that I will give him shall become in him a fountain of water, springing up unto life everlasting. (Jn. 4, 13-14).

At Cana the wine is a symbol of the rich life (wisdom) of God given to us through accepting the Word of God, Christ.⁴¹

⁴⁰ Bruce Vawter, Op. cit., p. 432 (76, 13-14).

⁴¹ R.E. Brown, "The Gospel of John", New Testament Reading Guide, Collegeville, Liturgical Press, 1960, p. 23; Bruce Vawter, Op. cit., p. 427-428 (61, 63); T. Worden, "The Marriage Feast at Cana (John 2, 1-11)", Scripture, Vol. 20, No. 52, October 1968, p. 100-101.

Christ says, "I am the Bread of life", and opens to us this further life of faith in the Eucharist.

Amen, amen, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. (Jn. 6, 54; 6, 35, 48-52, 59).

John shows us another symbol of life in faith in accepting and believing the words of the Word Itself. This is clearly brought out in the Prologue as well as in the cure of the official's son and the cure of the cripple at the Pool of Bethesda. In these two latter events faith denotes belief in the words of this person, Jesus. "...The man believed the word that Jesus spoke to him, and departed." (Jn. 4, 50). Then there are the words of forgiveness in every physical and spiritual cure that Christ worked.

These bring life to the whole person.

Amen, amen, I say to you, he who hears my word, and believes him who sent me, has life everlasting, and does not come to judgment, but has passed from death to life. (Jn. 5, 24, 38, 47; 6, 69-70; 8, 43; 12, 47-50).

To believe is to have light, to share in God's light⁴² - "while you have the light, believe in the light, that you may become sons of light" (Jn. 12, 36; 12, 44-45). The theme of acceptance of Christ as light (truth) and the rejection of him as darkness comes into play often in John's writings. Good or evil works follow from acceptance

⁴² W. Grossouw, Op. cit., p. 27-34.

or rejection.

Now this is the judgment; the light has come into the world, yet men have loved the darkness rather than the light, for their works were evil. For everyone who does evil hates the light, and does not come to the light, that his deeds may not be exposed. But he who does the truth comes to the light that his deeds may be made manifest, for they have been performed in God. (Jn. 3, 19-21; 8, 12; 9, 5; 12, 46; 1 Jn. 5-7).

This same theme (light vs. darkness), which symbolizes a great depth of inner meaning, runs throughout the episode of the cure of the blind man. He goes through untold trials and sufferings in order to live the truth, to live in the light, to have real faith.⁴³

To believe is to love. John's central theme and culminating point is love, a dynamic and operative character that fulfills man's being by sharing in divine Being.⁴⁴ Faith recognizes the advances of divine love, accepts them and participates in love.

But I know that you have not the love of God in you. I have come in the name of my Father, and you do not receive me. If another come in his own name, him you will receive. How can you believe who receive glory from one another, and do not seek glory which is from the only God? (Jn. 5, 42-44).

⁴³ B. Vawter, "The Gospel According to John", JBC, 1968, p. 443-444 (114-116).

⁴⁴ W. Grossouw, Op. cit., p. 41-49.

The other ideas, signs and symbols where Christ's love is revealed are portrayed in the stories of the adulteress woman (forgiveness), the Good Shepherd (faithfulness and life), and the feeding of the five thousand (sharing and union). "He who eats my flesh and drinks my blood, abides in me and I in him." (Jn. 6, 57). Faith, the acceptance and following of Christ, introduces us to the glory of union with the Father. "Jesus said to her, 'Have I not told thee that if thou believe, thou shalt behold the glory of God.'" (Jn. 11, 40; 6, 40, 44). If we are to believe, we must enter upon a real experience, an experience of love which eventually leads to complete union. The fruit of the fulness of love is lasting union.

Abide in me, and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. (Jn. 15, 4-5).

John penetrates deeply beneath the signs and wonders that he narrates. Faith for him is accepting Christ, the Word, fully and completely and in so doing to have life, light and love. In Christ we live, in Christ we die and in Christ we rise again to the full realization of interpersonal communication and relationship.

In the writings of Paul we encounter the Crucified Christ now glorified, who is the sacrament of God. For

Paul faith is our response to this Christ; it is our complete acceptance of him.⁴⁵ Paul's meeting with the glorified Christ fired him with a zeal beyond compare so that his preaching and teaching emphasizes clearly and poignantly the great teaching - accept Christ and you are saved; accept Christ and you are Christ. Christ is the new Creation, the new life, the new law in justification and sanctification.

Paul's theology was influenced most of all by his experience on the road to Damascus and by faith in the Risen Christ as the Son of God which developed from his experience. ...That revelation of the Crucified "Lord of glory" (1 Cor. 2:8) was the event that not only turned Paul the Pharisee into an apostle but also made him the first Christian theologian... His response was one of vivid faith, in which he confessed with the early Church that "Jesus is the Lord" (1 Cor. 12:12; cf. Rom. 10:9; Phil. 2:11). But that experience illumined in a creative act Paul's mind and gave him an extraordinary insight into what he later called "the mystery of Christ". (Eph. 3:4).

The key concept about which the whole of Pauline theology must be organized is Christ. Paul's theology is Christocentric.⁴⁶ (cf. 1 Cor. 1, 21-25; Rom. 1, 16; 2 Cor. 4, 4).

According to Paul we are initiated into Christ, realized in him and fulfilled by him.

⁴⁵ L. Cerfaux, Christ in the Theology of St. Paul, New York, Herder and Herder, 1959, p. 393-534.

⁴⁶ Joseph A. Fitzmyer, "Pauline Theology", JBC, 1968, p. 803 (12, 13-14), p. 805 (22, 25); J. Fitzmyer, "A Life of Paul", JBC, 1968, p. 218 (16-18); F. Amiot, The Key Concepts of St. Paul, New York, Herder and Herder, 1962, p. 22.

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Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing on high in Christ. Even as he chose us in him before the foundation of the world, that we should be holy and without blemish in his sight in love. He predestined us to be adopted through Jesus Christ as his sons, according to the purpose of his will, unto the praise and glory of his grace, with which he has favored us in his beloved Son. In him we have redemption through his blood, the remission of sins, according to the riches of his grace. This grace has abounded beyond measure in us in all wisdom and prudence; so that he may make known to us the mystery of his will according to his good pleasure. And this his good pleasure he purposed in him to be dispensed in the fullness of the times: to re-establish all things in Christ, both those in the heavens and those on the earth. In him, I say, in whom we also have been called by a special choice, having been predestined in the purpose of him who works all things according to the counsel of his will, to contribute to the praise of his glory - we who before hoped in Christ. And in him you too, when you had heard the word of truth, the good news of your salvation, and believed in it, were sealed with the Holy Spirit of the promise, who is the pledge of our inheritance, for a redemption of possession, for the praise of his glory. (Eph. 1, 3-14).

Paul also brings out clearly that Abraham's faith is our model. "Abraham hoping against hope believed, so that he became the father of many nations,... Therefore it was credited to him as justice." (Rom. 4, 18-22). Faith in Christ justifies us and gives us the means whereby we reap benefits to become people in faith. We are justified only when we believe in the life-death-resurrection of Christ. For Paul faith is life, disbelief is death and only by being in Christ can we truly rise with him.

For if thou confess with thy mouth that Jesus is the Lord, and believe in thy heart that God has raised him from the dead, thou shalt be saved. For with the heart a man believes unto justice, and with the mouth profession of faith is made unto salvation. (Rom. 10, 9-10).⁴⁷

Paul, who often uses the phrase "in Christ" or "in Christ Jesus", denotes a special power or influence (faith) in the Christian. Throughout his writings, Paul strongly emphasizes the need for belief in the life, death, resurrection, ascension and return of Christ and the utter helplessness of man without this belief. Faith is complete self-giving to Christ, an interpenetration of the believer and Christ. "For you are all children of God through faith in Jesus Christ. For all who have been baptized into Christ have put on Christ." (Gal. 3, 26-27; 2, 20; Rom. 6, 4).

In accepting Christ, we also accept his words and his works. Initial faith is hearing (listening to) Christ's teachings and living faith is working (service and love) with Christ and culminating faith is union with the Persons of the Trinity. Though we are elected by God, our faith must be our whole person freely inserted into our response. In this way Christ's work of salvation will

⁴⁷ F. Amiot, *Op. cit.*, p. 127-8; W. Grossouw, "In Christ", London, Geoffrey Chapman, 1960, p. 15-33 and p. 87-108; Patrick Crowley, "Justification By Faith in St. Paul", *Scripture*, Vol. 18, No. 44, October 1966, p. 97-111.

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permeate and benefit us. We receive justification in Christ and he effects this for us. Faith is the primary element in salvation.

For if thou confess with thy mouth that Jesus is the Lord, and believe in thy heart that God has raised him from the dead, thou shalt be saved. (Rom. 10, 9; 2 Thess. 2, 13; Eph. 2, 8).⁴⁸

The Christian receives the word, is nourished by it and makes it his own in good works. "Faith then depends on hearing, and hearing on the word of Christ." (Rom. 10, 17; 1 Thess. 2, 13; 2 Thess. 3, 1).

Faith in the Pauline sense is not simply and only an intellectual acceptance of the good news, but a personal, outright commitment to the service of Christ, a commitment which takes hold of one's being and governs his whole life.⁴⁹ A Christian, a believer, responds with all his being, transmitting the Word through himself and clothing it in forms derived from his own life and personality. This leads unto works of love and a life of charity "For in Christ Jesus neither circumcision is of any avail, nor uncircumcision, but faith which works through Charity." (Gal. 5, 6; Eph. 2, 10). As with John, so with Paul, the believer, being justified and sanctified, participates in

⁴⁸ J.A. Fitzmyer, "The Letter to the Romans", JBC, 1968, p. 321 (106, 9-10).

⁴⁹ F. Amiot, Op. cit., p. 76.

the life, love and glory of Christ right now in a partial manner and hereafter in fulness. Faith is true life which is salvation, love and glory. A life of faith in time leads to a life of complete union in eternity. As John speaks about this union in the allegory of the vine and the branches so, too, does Paul speak about it in the simile of the body and its members.

For as the body is one and has many members, and all members of the body, many as they are, form one body, so also it is with Christ. For in one body, whether Jews or Gentiles, whether slaves or free; and we were all given to drink of one spirit. (1 Cor. 12, 12-13; 1 Cor. 12, 27; Gal. 3, 28).

This union is made concrete in time by the sacrament of Baptism. For Paul "faith presupposes a desire for baptism".⁵⁰ Baptism is to plunge into Christ, to incorporate into him so that "... now no longer I that live, but Christ lives in me..." (Gal. 2, 20).

For both John and Paul, faith means Christ who alters the very being of person and produces a faithful, fruitful personality. Our deepest need, to participate in Being, is realized and fulfilled by accepting Christ in faith. In this way it is possible for God and man and man and man to meet and to communicate so that man may enter into complete and eternal Trinitarian love and union.

⁵⁰ F. Amiot, Op. cit., p. 133; Cf. Gal. 3, 26-27; Col. 2, 12; Eph. 4, 5.

Now faith is the substance of things to be hoped for, the evidence of things that are not seen. (Heb. 11, 1).

What Christ is and has done, he is and has done for us, for our benefit. Once we have grasped this, we are at the centre of the great Christian reality. ...Their insight, (i.e. St. John and St. Paul) so direct, simple, and full, into the Christian mystery comes from their grasp of this fundamental truth, that the mystery of Jesus is not confined to what he was in himself, but includes us as well. All that we find in the Gospels and the writings of the Apostles cries out that God's purposes and his gifts do not stop short at the incarnation, but embrace the whole Church in their scope - Christ is the stock of the whole plan which is the vine; he is the head of the body; he is, for mankind, a second Adam, a second origin of a race that is renewed, and so on.⁵¹

D. Summary.

It is possible to say that faith, in the biblical sense, consists primarily in the acceptance of a living Person. This is true in both the Old Testament and New Testament. In the Old Testament a living and personal active God is accepted by Abraham, Moses, David and the prophets through a living trust, truth and hope, a Covenant, and the renewal and safeguard of this Covenant. In the New Testament a living, personal God, active and redemptive through Jesus, is accepted by the apostles and

⁵¹ Yves Congar, The Mystery of the Church, Helicon Press, Baltimore, 1960, p. 5-6.

presented to all peoples for all time. This acceptance includes trust, truth and hope, a new personal covenant, and everlasting life, light (truth) and love.

CHAPTER II

PERSON AND PERSONALITY DEVELOPMENT

Various articles of the past few years seem to point out that, for many people, the human person is devalued.

In many ways it is being made clear that man feels himself threatened by being reduced to a tool, in small issues as in large ones, not only by the existing establishment, but also by the systematic imposition of it, and this without a chance of escaping from it.¹

It appears that mechanization and technology, instead of raising the dignity of the person, dehumanizes him. Perhaps more time and money are being spent on exploring outer space than on enhancing "inner space", man himself. The rebellion of the young appears to make clear the fact that human beings are being used for their economic value and not considered for their human, personal value.² The "status quo" blesses the policy "get an education in order to get a good job" with seemingly little regard for

¹ Franciscus Tellegen, "The Responsible Development of Technology", Concilium, Vol. 5, No. 5, May 1969, p. 34, 31-37; "Revolution in the Universities: The Moral Problem", Documentation, Concilium, Vol. 5, No. 5, May 1969, p. 73-74.

² Myron B. Bloy, Jr., "Culture and Counter-Culture", Commonweal, Vol. 89, No. 15, January 17, 1969, p. 493-496.

obtaining an education to become a better person. So the person is devalued and dehumanized.

A. Person.

After Boethius and according to Thomas Aquinas, person is defined as "an individual substance of a rational nature".³ The person is an individual spiritual being, unique in himself.

...he is spiritual, not merely material; autonômous, not just part of a whole; free and self-guiding, not an automaton; distinct from every other individual and endowed with an exclusive purpose.⁴

A person, complete and unique in himself, is distinct from every other person. His uniqueness is the foundation of his dignity and status which prohibits him being used as a mere means to an end.

The person is the beginning and end of all the expression of life; all thinking, speaking and doing should take the person as its point of departure and all listening and receiving should seek it as its true goal.⁵

3 St. Thomas Aquinas, Summa Theologica, New York, Benziger Brothers, Inc., 1947, Vol. 1, p. 151-152; John H. Walgrave, Person and Society, Pittsburgh, Duquesne University Press, 1965, p. 94-95.

4 Germain Lesage, "Personalism and Successful Living", Insight, Vol. 1, No. 2, Fall 1962, p. 16; D. Tweedie, Logotherapy and the Christian Faith, Michigan, Baker Book House, 1965, p. 69-71.

5 Josef Goldbrunner, Cure of Mind and Cure of Soul, New York, Pantheon Books, Inc., 1958, p. 14.

Though a person is a self-contained whole, he must establish unity within himself. To become unified within means the integration of the physical, mental, psychological and spiritual aspects which describe his totality. If a person does not establish this inner unity, he lives a-personally, that is, on a level that is non-responsible.

...although man is metaphysically a person, he can also live a-personally or pre-personally, i.e. on the purely natural plane, insofar as he merely acts instinctively and not responsibly.⁶

If he acts responsibly and strives to establish inner unity, he becomes a personality.

B. Personality.

Not every person is a "personality" in the true sense of the word. "Personality means a successful achievement of the task given to a person as person."⁷ This task is to establish an inner unity and attain a true self-realization. To establish an inner unity (integration of physical - psychological - spiritual aspects) a person needs to realize his existence. This means that a person becomes capable of self-acceptance and self-realization through personally taking "hold of existence". It means that a person makes decisions, that he be shocked out of

6 J. Goldbrunner, Ibid., p. 13.

7 John H. Walgrave, Op. cit., p. 99, 97-101.

the security of routine-mass living and that he takes root in himself. The self he thinks he is, the self others think he is and the self that he really is gradually integrate or merge to become the true self.⁸ Kierkegaard thought of existence as "taking hold of oneself and deciding for oneself what one's life is to be,"⁹ Jaspers viewed it as "the realization of one's being as a self,"¹⁰ and Heidegger held it as "projecting oneself into real being and having understanding of Being."¹¹ We can say that the person who takes "hold of existence" or who reaches self-realization through self-development is the person who participates in existence and who becomes ever more aware of the experiencing "I".

When a person truly lives personally, he becomes ever more aware of the experiencing "I" or becomes a personality in the true sense of the word for "personality is the fulfillment of personal being."¹² The one who

8 J. Goldbrunner, "Faith and Depth Psychology", Worship, Vol. 42, No. 1, January 1968, p. 25-26; C.R. Rogers, On Becoming a Person, Boston, Houghton, Mifflin Company, 1961, p. 123-124.

9 J. Goldbrunner, Op. cit., p. 18

10 Idem, Ibid., p. 19; Karl Jaspers, Philosophy is For Everyman, New York, Harcourt, Bruce and World, Inc., 1967, p. 21-30, 39, 110-111.

11 J. Goldbrunner, Ibid., p. 19; John Macquarrie, Martin Heidegger, London, Lutterworth Press, 1968, p. 8, 17-19.

12 J. Goldbrunner, Ibid., p. 17.

develops his essence and realizes all the essential personal values is a personality or "the fully functioning person"¹³ according to Rogers.

Every man is a person, in essence a conscious being, a subject, who enters into relations with others, who knows, wills and loves. A person is a being who "possesses himself", who does not simply exist but who actually achieves his being, and his power to choose freely. But every man is not a personality.

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A personality in the true sense of the word is the man who rises above the average only because he fully realises the classical human attitudes, because he knows more deeply and originally than the average man, loves more profoundly and essentially, wills more clearly and correctly than the others, makes full use of his freedom, in a word - it is the complete, profound, true man.¹⁴

Integral with the point that "personality is the fulfillment of personal being" is the further point that personality finds meaning in relation to another, the "Thou".

To become a personality, it is necessary to meet with the "Thou", to find one's meaning in relation to others. When the "Thou" is discovered, then the "I" can be formed. Martin Buber, the great expounder of the "I-Thou" relationships, says that "all real living is meeting,"¹⁵

13 C.R. Rogers, Op. cit., p. 183.

14 Dietrich Von Hildebrand, Liturgy and Personality, New York, Longmans, Green and Company, 1946, p. 22, 23; C.R. Rogers, Op. cit., p. 183-196.

15 Martin Buber, The Writings of Martin Buber, (ed.) Will Herberg, New York, Meridian Books, 1956, p. 46, Martin Buber, The Way of Response, (ed.) N.N. Glatzer, New York, Schocken Books, 1966, p. 48.

that "the primary word I-Thou establishes the world of relations",¹⁶ and that "I become through my relation to the Thou; as I become I, I say Thou".¹⁷ Our personalities are called into being as we encounter those who enter into relation with us. This encounter is mutual, unique, personal and non-objectifiable. If a person refuses this encounter he remains a-personal and merely a tool to routine living devoid of a true personality which possesses unity of style, inner and outer harmony and a true inner self.

As the experiencing "I" becomes aware of itself in relation to the "Thou", the person more easily finds expression of itself and is more able to be itself. In other words a growth towards a true personality takes place.

When Buber calls his partner in dialogue "Thou", he is viewing this other primarily as someone addressed, not as someone spontaneously addressing him; he sees himself primarily as the "I" doing the addressing. ...he can become a "Thou" for this other and be addressed by him. ...responsibility is not, as Buber insists over and over again, identical with the "response" demanded from another; it is the capacity and the readiness to transcend a given I-position in order to help the other to become a fuller I.¹⁸

¹⁶ Idem, Ibid., p. 45.

¹⁷ M. Buber, The Writings of Martin Buber, p. 46; The Way of Response, p. 48.

¹⁸ Carl Frankenstein, "Buber's Theory of Dialogue: A Critical Re-examination", Cross Currents, Vol. 18, No. 2, Spring 1968, p. 229-230.

The capacity and the readiness of a person to meet the "Thou" in relationship renders that person capable of encounter with the Absolute "Thou", God himself. It is possible to say that unless there is encountering with person, there can be no encountering of man with God. The horizontal relationship of person to person is a foundation from which flows forth the vertical relationship of person to Person. Also it can be said that the horizontal and vertical relationships work simultaneously.

In every sphere in its own way, through each process of becoming that is present to us, we look out toward the fringe of the eternal Thou; in each we are aware of a breath from the eternal Thou; in each Thou we address the eternal Thou.

The Thou meets me through grace - it is not found by seeking. But my speaking of the primary word to it is an act of my being, is indeed the act of my being.¹⁹

...insofar as self-discovery is identical with the actuating of the person - personal encounter must become the most essential task on the way to the self; furthermore, the ultimate reality of the person is only awakened by the encounter with the absolute Thou, the person of God. The self which Jung regards as "neuter" reveals its personal content and recognizes its Thou-Character when the divine person calls it by its full name. The self acquires a name.²⁰

19 Martin Buber, The Writings of Martin Buber, p.45.

20 J. Goldbrunner, Op. cit., p. 36-37.

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C. Personality from the
Psychological Point of View.

Further to discussing person and personality as in the above, it is necessary to look at personality from the psychological point of view. Gordon Allport, a contemporary psychologist, adheres to the belief of man's inherent potentiality to "become". He defines personality as "the dynamic organization within the individual of those psycho-physical systems that determine his characteristic behavior and thought."²¹ The "dynamic organization" shows that personality is ever changing or "becoming" and that the process of organization is the search for unification. This organization also means the integrating and interaction of forces which will gradually bring about a full personality. "Personality is something and does something."²² Full personality is the attainment of full self-hood.

The evolving sense of self, as discussed by Allport, "plays a crucial part in our consciousness...in our personality...and in our organism... Thus it is some kind of a core in our being."²³ The "core in our being" seems to

21 Gordon Allport, Pattern and Growth in Personality, New York, Holt, Rinehart & Winston, 1963, p. 28.

22 Idem, Ibid., p. 29.

23 Idem, Ibid., p. 110.

mean what Goldbrunner speaks of as the "core of the person"-

The center which is the bearer of responsibility, which has the free capacity for decision and is the essence of the human being.²⁴

Since the full selfhood is a gradual acquisition, it begins in childhood where "probably the first aspect of selfhood to evolve is the sense of a bodily me."²⁵ Allport cites seven stages which constitute selfhood. Each one and all play a part in the development of personality from infancy to death.²⁶ In early life three aspects of self-awareness are: (1) Sense of bodily self, (2) Sense of continuing self-identity, (3) Self-esteem, pride. From the ages of four to six appear two more aspects: (4) The extension of self, (5) The self image. These are followed by: (6) The self as rational thinker, between the ages of six to twelve. In adolescence, the search for self-identity is a chief factor. Though the child has gone through a preliminary self-identity, he later loses it. Now in adolescence the self-identity factor becomes very strong. "But the important point is that in adolescence long-range purposes and distant goals add a new dimension to the sense of selfhood."²⁷ The final aspect is

24 J. Goldbrunner, Op. cit., p. 15.

25 G. Allport, Op. cit., p. 113.

26 Idem, Ibid., p. 113ff.

27 Idem, Ibid., p. 126.

(7) appropriate striving. Since these aspects of self-relevance are felt, they compose the "me" as felt and known. Allport, in searching for a unity of personality, suggests that these various emerging aspects of self-awareness be termed under the single name "proprium", for it includes "...all the regions of our life that we regard as peculiarly ours...all aspects of personality that make for inward unity."²⁸ The various emerging aspects of self-awareness as mentioned above do not act separately, but often act together throughout our life. They are appropriate functions of the personality which are integrated or brought to unity by striving. This striving, which is the process of becoming, points towards a future direction. The person is growing, becoming a personality and reaching toward self-perfection, self-actualization. Thus when the view of "what I am", "what I want to be" and "what I ought to be" are brought together, unification of personality is approached.

At what moment a person is able to bring these views together or continue dynamic striving, is not exactly known. According to Allport, true self-awareness and a responsible response to existence and values cannot be

28 G. Allport, Becoming, New Haven, Yale University Press, 1955, p. 40.

attained before the period of adolescence. "To feel oneself meaningfully linked to the whole of Being is not possible before puberty."²⁹

D. Summary.

Every person, from his early childhood, desires his own growth and plenitude. The child becomes increasingly aware of himself and his individuality through his family. The family is "as a protective skin placed between himself and a world which is foreign, threatening, hostile to him."³⁰ Gradually the child sees that he is not the central figure and discovers that he exists with and in relatedness to other people. This self-awareness is the beginning of his relations with other persons and the world around him. He can either withdraw from this or fulfill himself by sharing himself with others. It is only in this way he can become a self to himself. The self-realization of the child, placed in proper perspective, becomes a true "I" and the "Thou" arises.³¹ This leads toward a real contact with others and the opening up of self so that a real growth towards personhood or

29 Idem, Ibid., p. 94.

30 Gabriel Marcel, Homo Viator, Chicago, Harper & Row Publishers, 1965, p. 77.

31 C. Frankenstein, Op. cit., p. 229-230.

towards personality develops. This is possible at the time of adolescence when the "storm & stress" years take hold and the child personality is lost in the emergence of the new. At this time, also, there is the beginning realization deep in the self of someone other than one-self, a transcendent "Thou". "Thus we find the ultimate confirmation of our being and personhood in our presence before God."³²

We study the human person most fully when we take him as an individual. He is more than a bundle of habits, more than a point of intersection of abstract dimensions. He is more than a representative of his species, more than a citizen of the state, more than an accident in the movements of mankind. He transcends them all. The individual, striving ever for integrity and fulfillment, has existed under all forms of social life-forms as varied as the nomadic and feudal, capitalist and communist. No society holds together for long without the respect man shows man. The individual today struggles on even under oppression, always hoping and planning for a more perfect democracy where the dignity and growth of each personality will be prized above all else.³³

³² Thomas T. Shannon, "The Evolution of Person - Marcel", Insight, Vol. 6, No. 3, Winter 1968, p. 17.

³³ G. Allport, Patterns and Growth in Personality, p. 573.

CHAPTER III

ADOLESCENT PERSONALITY DEVELOPMENT

A. Adolescence and Self-Identity.

A person goes through a progressive cycle: childhood, adolescence, adulthood and old age. This is a continuous development or graduation of the human person and personality. However, it appears that in no other period than in the adolescent one can there be so much promise and yet so much failure. It is a period of "unrootedness" and disintegration; yet it is also a period of "rootedness" and integration. In recent years much has been written about adolescence. E.H. Erikson states "that the chief feature of adolescence is the renewed search for self-identity."¹ Gordon Allport points out that "the central teenage problem becomes, 'Just who am I?'"² Schneiders puts it that "adolescence is intrinsically goal-directed",³

1 G. Allport, Pattern and Growth in Personality, New York, Holt, Rinehart and Winston, 1963, p. 134; E. H. Erikson, Insight and Responsibility, London, Faber and Faber, 1964, p. 91.

2 G. Allport, Ibid., p. 124.

3 A. Schneiders, Personality Development and Adjustment in Adolescence, Milwaukee, The Bruce Publishing Company, 1960, p. 8; A. Schneiders, Adolescents and the Challenge of Maturity, Milwaukee, The Bruce Publishing Company, 1965, p. 46.

and Babin sums it up by saying, "He is becoming a person in his own right. His person is becoming personality."⁴ The adolescent "seeks to clarify who he is and what his role in society is to be."⁵

Like a trapeze artist, the young person in the middle of vigorous motion must let go of his safe hold on childhood and reach out for a firm grasp on adulthood, depending for a breathless interval on a relatedness between the past and future, and on the reliability of those he must let go of, and those who will "receive" him...

Identity formation thus goes beyond the process of identifying oneself with others in the one-way fashion described in earlier psychoanalysis. It is a process based on a heightened cognitive and emotional capacity to let oneself be identified as a circumscribed individual in relation to a predictable universe which transcends the circumstances of childhood. Identity thus is not the sum of childhood identification, but rather a new combination of old and new identification fragments.⁶

In the face of physical, psychological and spiritual changes he must be able to sustain a similarity and continuity. What he has accomplished and what he shall accomplish must gradually merge together into a meaningful whole.

⁴ P. Babin, Faith and the Adolescent, Montreal, Palm Publishers, 1965, p. 119.

⁵ William J. Devlin, Psychodynamics of Personality Development, New York, Alba House, 1964, p. 208, cf. p. 208-209.

⁶ E.H. Erikson, Op. cit., p. 90; A. Schneiders, The Teenager in American Culture, Maryland, Mt. St. Agnes College, 1963, p. 7; A. Schneiders, Adolescents and the Challenge of Maturity, p. 38.

Identity connotes the resiliency of maintaining essential patterns in the processes of change. Thus, strange as it may seem, it takes a well-established identity to tolerate radical change, for the well-established identity has arranged itself around basic values...⁷

Where there is failure in self-identity, there is confusion and the youth, instead of synthesizing various alternatives he experiences in living, sets one up against the other.⁸

Whether he is aware of it or not, the most decisive crises of his life are encountered in adolescence.⁹

It is important to mention here that the identity search includes the challenge to the adolescent to make faith his own personal commitment to Christ rather than conforming to what he has been told.¹⁰ His growing sense of self-awareness requires that his beliefs be tested and re-evaluated in the light of new reality and wider dimensions. The adolescent needs to define his relationship to God as well as to his fellow man. A. Schneiders reports that

7 E.H. Erikson, Ibid., p. 96.

8 Idem, Ibid., p. 92.

9 Idem, Identity Youth and Crisis, New York, W.W. Norton & Company, 1968, p. 128-135, 155-159, 163; G. Allport, Op. cit., p. 124-127; P. Babin, Crisis of Faith, Montreal, Palm Publishers, 1963, p. 23, 26, 80-116.

10 A. Liégé, "Faith", Theology Library, Vol. IV, A.M. Henry (ed.), Chicago, Fides Publishers Association, 1957, p. 34-35; P. Babin, Crisis of Faith, p. 91; G. Moran, "Crisis of Faith and Youth", The Catholic Theological Society of America, Vol. 21, 1966, p. 298.

...one of the primary needs in this area is the gradual development of an adequate philosophy of life, compounded of those values, ideals, and principles that give meaning to human existence, and provide a rational schema for the resolution of conflicts, and the adequate handling of frustrations, stresses and anxieties.¹¹

In the adolescent identity search, which is both a problem and a matter of growth,¹² it is necessary for him to bring all aspects of person into focus that growth-synthesis may begin and integrate into a unified, dynamic personality able to activate and enrich relationships to the cosmos, to self, to other persons and to the Person of God. If the adolescent is able to begin to do this and to feel he has, he is on his way to achieve self-identity. As Kierkegaard says he has willed "to be that self which one truly is"¹³ and "by relating itself to its own self and by willing to be itself, the self is grounded transparently in the power which posited it."¹⁴

11 A. Schneiders, Personality Development and Adjustment in Adolescence, p. 187-188; A. Liégé, Op. cit., p. 34.

12 Andrew Greeley, "A Question of Identity", The Priest, Vol. 25, No. 1, January 1969, p. 10.

13 S. Kierkegaard, The Sickness Unto Death, Princeton, N.J., Princeton University Press, 1941, p. 29; C.R. Rogers, On Becoming a Person, Boston, Houghton Mifflin Company, 1961, p. 163-182.

14 S. Kierkegaard, Ibid., p. 19.

The adolescent hopes to find a road to identity that will enable him to balance his alternating between impulse and restraint.¹⁵ It is possible to see this in his searching and thirsting for life, for truth (knowledge and understanding) and for love.

B. Adolescence Searches for Life.

The adolescent is a seeker of life.¹⁶ His abounding energy, constant locomotion and whirl of social events point this out. There are times of vigorous work, all-absorbing sports and great gregariousness. Besides these overt tendencies, there are the deeper desires to become independent and autonomous. To be alive is to be a special someone - not just something or anyone. Various active groups or club organizations provide means of expression for this desire, both in the sense of being independent and also in the sense of feeling motivated and needed in the promotion of various causes. The impulse drive for life and living asserts itself in youth's "restless testing of the newest in possibilities and the oldest in values."¹⁷ Life and living take on deeper aspects as

¹⁵ E.H. Erikson, Insight and Responsibility, p. 92; G. Allport, Op. cit., p. 126.

¹⁶ P. Babin, Crisis of Faith, p. 141-149; E.H. Erikson, Identity Youth and Crisis, p. 243-245.

¹⁷ E.H. Erikson, Insight and Responsibility, p. 92.

the adolescent realizes inwardly his desire that life be forever and that he be able to identify himself at his deepest level of existence.

The adolescent's vital concern with establishing a true self-image and self-ideal brings about the desire for an independent life.¹⁸ Here rebellion sets in, and brings with it the vacillating attitudes of dependence or hanging on to past securities and independence or letting go of these. His rebellion, both within and without, asserts his need for independence, achievement, peer-group influences and the struggle for values which make life for him.

The adolescent's spirit of rebellion and his idealism can provide the basis for solid moral development. ...His spirit of rebellion can be profitably exploited to bring him to question every custom, value, and conviction that has previously been taken for granted. ...Adolescent idealism aids in this process, giving the individual something to rebel for and making it possible for him to accept lofty and challenging moral values.¹⁹

¹⁸ E.H. Erikson, Identity Youth and Crisis, p. 183-184; G. Allport, Op. cit., p. 125; P. Babin, Faith and the Adolescent, p. 49-50; A. Schneiders, Adolescents and the Challenge of Maturity, p. 36-37.

¹⁹ B. McLaughlin, Nature, Grace and Religious Development, Maryland, The Newman Press, 1964, p. 37-38.

Babin states that the adolescent

...wishes to be 'a worthwhile person' and to make a success of his life. He wishes to develop all the riches of the talents and powers he is astonished to discover in himself.²⁰

His thirst to live fully seems to focus upon all facets of human experiences in his daily living. The full life for him involves a gradual emergence or realization of capacities and attributes which can be experienced and assimilated to foster an integrated, meaningful life or existence. "Man must grow up according to the rhythm that belongs to human life."²¹ "The adolescent's eagerness for life is not necessarily pagan. It is concurrent with a call to the infinite."²² The adolescent, seeker of life, desires and searches for life unlimited.

It is the reach (the long-range intention) and not the grasp (the accomplishment up to now) that confers consistency and integration on personality. ...It is the long-range intentions that have the power to order habits, thoughts, traits, into a unity of functions.²³

20 P. Babin, Faith and the Adolescent, p. 49.

21 G. Moran, Catechesis of Revelation, New York, Herder and Herder, 1966, p. 50.

22 A. Liégé, Op. cit., p. 34.

23 G. Allport, The Individual and His Religion, New York, Macmillan Company, 1962, p. 130.

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C. Adolescence Searches for Truth.

The adolescent also searches for truth. This truth includes authenticity, knowledge, understanding and fidelity.

In youth, such truth verifies itself in a number of ways: a high sense of duty, accuracy, and veracity in the rendering of reality; the sentiment of truthfulness, as in sincerity and conviction; the quality of genuineness, as in authenticity; the trait of loyalty, of "being true"; fairness to the rules of the game; and finally all that is implied in devotion - a freely given but binding vow, with the fateful implication of a curse befalling traitors.²⁴

Youth craves for the authentic and real, and despises phoniness and superficiality. He seeks for fairness, genuineness and trustworthiness in persons, in methods and in ideas.²⁵ No longer goaded and steered exclusively by impulse, fear, and wish, he tends rather to control and to direct these motives toward a goal that is no longer determined by mere self-interest, but includes deeper realities.

Ever present and included with the search for truth is the search for knowledge and understanding. It is an age that is open to analyzing, distinguishing and evaluating.²⁶ There is a search for a scale of values

24 E.H. Erikson, Insight and Responsibility, p. 125.

25 Idem, Identity Youth and Crisis, p. 128-130.

26 Idem, Insight and Responsibility, p. 171.

that will bring one the meaning to life and gradually develop an adequate philosophy of life that provides a rational schema for handling human existence.

The adolescent longs for values and ideals to help him cope with reality. The needs and desires of the adolescent are complemented on the rational level by a growing scale of values and ideals. Need gratifications are no longer enough. The adolescent wants to discover a meaning in life. He searches for values that will help him understand the swirling forces of life and reality.²⁷

The adolescent's search for truth and reality is expressed in fidelity. The capacity to pledge and receive fidelity emerges and matures during this period. As youth seeks after inner integrity and a permanent set of values, Erikson calls "the particular ego-quality which emerges, with and from adolescence, 'Fidelity'."²⁸ He defines it as follows:

Fidelity is the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems. It is the cornerstone of identity and receives inspiration from confirming ideologies and affirming companions.²⁹

Erikson considers fidelity a virtue in the sense of pervading strength, and strength of efficacy, and he emphasizes

27 A. Schneiders, Adolescents and the Challenge of Maturity, p. 194; E.H. Erikson, Insight and Responsibility, p. 126.

28 E.H. Erikson, Insight and Responsibility, p.125.

29 Idem, Ibid.

the fact

...that only basic strength can guarantee potency to any value; that ego strength develops from an interplay of personal and social structure; and that it emerges, as do all human capacities, in stages of development...³⁰

The adolescent may express this growing sense of fidelity in unproductive adventures at first, but as time and experience are gained he gradually is able to channel this to deeper, more comprehensive and transcendent commitments.³¹

This sense of fidelity enables youth to be awakened and faithful to the search for truth. The more awakened adolescence is to all truth and to all reality, the more fully he exists as a person, the more genuinely he lives, the truer is his life, and the more he is a personality in its true sense.

D. Adolescence and the Symbolic Sense.

Since symbolism is a factor in the life of adolescence, it is important to say a few words about it here. The adolescent's symbolic sense helps him to discover a deeper meaning of truth and reality in life and love. Babin says,

³⁰ E.H. Erikson, Ibid., p. 175.

³¹ Idem, Ibid., p. 170; Idem, Identity Youth and Crisis, p. 235-236.

The adolescent is at an age when he senses "universal correspondences", the intercommunication of different levels of being. This is why he expresses himself in such ambiguous expressions as: "To me God seems present in all that I see, in nature, the universe, in everything." "We sense his presence in nature."

The perception of relationships, of the interior links between God, beings and things is the characteristic of the symbolic sense. By means of this sense a person sees the relationship between material and spiritual realities, between himself and things.

In and through symbol, man takes these two extremes (Matter and Spirit) with and into himself.

It could be said that at the moment when man is most related to matter and to spirit, he will have the strongest symbolic sense.

Now, is adolescence not one of those privileged times when man is linked (as much by temperament as by existential situation) to both matter and spirit?³²

Thus, it is possible to say that adolescence appears to be an age that is particularly sensitive to symbol and strongly attracted to both material and spiritual realities. This sense of symbolism could enable the adolescent to see the various dimensions of interpersonal relationships and come to a way of knowing that would lead to a deeper understanding and significance of all reality.

³² P. Babin, Faith and the Adolescent, p. 42-45; cf. p. 45-46; Mircea Eliade, Images and Symbols, trans. by P. Mairet, New York, Sheed and Ward, 1961, p. 9-13.

The symbol reveals certain aspects of reality
- the deepest aspects - which defy any other
means of knowledge.³³

...the symbol, the myth and the image are
of the very substance of the spiritual...³⁴

This symbolic sense could aid the adolescent in his understanding of God to man and man to God relationship as well as the whole sacramental life of the Church. In speaking about man's capacity for symbolism, Goldbrunner says,

This capacity is a necessary basis for the formation of man's partner-relationships with his fellow-men and even more so with the invisible God who reveals himself by means of the transparency of the cosmos and the symbolism of the liturgy.³⁵

E. Adolescence Searches for Freedom.

The adolescent searches for a balanced combination of freedom and discipline, of adventure and tradition.³⁶
He needs to develop a realistic view of these as well as

33 Mircea Eliade, Images and Symbols, p. 12; Idem, Mephistopheles and Androgyme, trans. J.M. Cohen, New York, Sheed and Ward, 1965, p. 205-208, 201-208; P. Tillich, Dynamics of Faith, New York, Harper and Row, 1958, p. 41, 42-54.

34 Mircea Eliade, Images and Symbols, p. 11; Idem, Mephistopheles and Androgyme, p. 207; P. Tillich, Op. cit., p. 48-54.

35 J. Goldbrunner, "Faith and Depth Psychology", Worship, Vol. 42, No. 1, January 1968, p. 26.

36 B. McLaughlin, Op. cit., p. 37, E.H. Erikson, Identity Youth and Crisis, p. 129; A. Schneiders, Adolescents and the Challenge of Maturity, p. 80.

of the people, the events and the world he lives in. In developing a realistic view, conflict assumes a major role in the life of the adolescent.³⁷ He has to face new situations demanding his decision. Confrontation with conflict necessarily implies knowledge, understanding and choice of values in a hierarchial order. This brings about an anxiety in him which he is incapable of answering. At the same time, the impact of society with its norms and values in a state of flux make the adolescent sense an insecurity and anxiety in his own judgments and those of others. However, it is also at this period that "he may come to have a personal stake in accuracy, veracity, and authenticity, in the genuineness, and reliability of persons, of methods, and of ideas."³⁸ A most decisive crisis is here encountered when the adolescent is faced with the challenge of the truth of his beliefs.

This crisis also allows for an openness because as Erikson puts it,

...Youth becomes ready - if often only after a severe bout with moralistic regression - to envisage the more universal principles of a highest human good. The adolescent learns to grasp the flux of time, to anticipate the future in a coherent way, to perceive ideas and to assent to ideals...³⁹

37 A. Schneiders, Ibid., p. 40-44.

38 E.H. Erikson, Insight and Responsibility, p. 170.

39 Idem, Ibid., p. 225.

F. Adolescence Searches for Love.

Youth desires to love and to be loved. He searches for interpersonal relationships. In opening out from his initial self-absorption to the freedom to love outside himself, the adolescent draws upon his own experience with loving people. In relation to others he can become a true "I" and the true "Thou" arises.⁴⁰

Every offer of love by a person is revelatory of himself and at the same time an invitation to the other to achieve his autonomy. Unless there is such an invitation and communication in men's lives, they will never be freed from their fears and unconscious desires. To take a step beyond themselves, people need a faith by which they can affirm themselves. This is especially true of young people and adolescents, who have no fund of self-appreciation on which to rely.⁴¹

Every adolescent's desire to love and to be loved expresses itself in many ways. He wants affection and acceptance from his peer group and the adult world.⁴² These security needs are shown in his desire to be part of a group and to belong to others in some way. He expresses his desire to love by identifying with the downtrodden and underdog, by the focalizing of powerful but discordant

⁴⁰ Martin Buber, The Way of Response, N.N. Glatzer, (ed.), New York, Schocken Books, 1966, p. 48.

⁴¹ G. Moran, Catechesis of Revelation, p. 122.

⁴² A. Schneiders, Adolescents and the Challenge of Maturity, p. 56-57.

impulses in passionate infatuations, and by the warmth of intimacy in true friendships. He seeks for self-esteem and a self-image in his desire for popularity and his fear of ostracism. Finally, the adolescent's desire for love expresses itself in all that is implied in "falling in love" with self - a desire to become unified within and with others - a need to go outside oneself to become more oneself. These expressions of love enable him to relate to and encounter an 'other' and the world where creativity and beauty can be found. The adolescent's strong urge to love and be loved is important in that

...this intimate surge attaches itself to another person. The boundaries of self are rapidly extended. The welfare of another is as important as one's own; better said, the welfare of another is 'identical' with one's own.⁴³

Thus the adolescent becomes capable of meaningful interpersonal relationships which can open him up to ever new and vast realities and horizons. Love binds together all life, all reality and all truth.

Every person is a being who exists in himself and finds his meaning in relation to others. Indeed, personality only finds meaning in relation to another, to the "Thou". Only when "Thou" arises, can the "I" come into existence fully.⁴⁴

⁴³ G. Allport, Pattern and Growth in Personality, p. 283.

⁴⁴ Marygrace McCullough, "Liturgy in Adolescent Personality Growth", Insight, Vol. 2, No. 1, Summer 1963, p. 12.

The hunger and thirst that the adolescent has for love opens him to all Being where he can come to the union that he longs for. Goldbrunner states:

People in love are gifted with a visual power that perceives the transparency of the human body. ...-corporealization of the spiritual is perceived. To be struck by this experience is to have one's eyes opened to the transparency of all reality. ...Becoming capable of perceiving the transparency of all reality awakens in man his capacity for symbolism. This capacity is a necessary basis for the formation of man's partner-relationships with his fellow men and even more so with the invisible God who reveals himself by means of the transparency of the cosmos and the symbolism of the liturgy.⁴⁵

G. Summary.

The adolescent period is one that can be richly productive and yet most unproductive, too. It is productive in its openness to life, truth and love; in its expressions of a life on the quest for fulfillment and its intense self-observation and self-extension. Yet, it can easily be unproductive if it allows its rebelliousness, ambiguousness and disillusionments to imprison oneself forever.

Adolescence is thus a vital regenerator in the process of social evolution; for youth selectively offers its loyalties and energies to the conservation of that which feels true to them and to the correction or destruction of that which has lost its regenerative significance.⁴⁶

⁴⁵ J. Goldbrunner, Op. cit., p. 26.

⁴⁶ E.H. Erikson, Insight and Responsibility, p. 126.

CHAPTER IV

RELATION BETWEEN FAITH AND
ADOLESCENT PERSONALITY GROWTH

First of all let us briefly summarize the Biblical meaning of faith as studied in the first chapter and then summarize briefly the adolescent personality before going into the relationship proper to faith and adolescent personality growth.

A. Summary of Biblical Faith.

The faith of the people of God in the Old Testament is primarily a complete, personal confidence in Someone - Yahweh. He is experienced as a living Other. Life events and situations are lived experiences with this Someone-Other-Yahweh. These assured the people of their own deep, human development for "only Israel saw this deeper meaning of life, for only Israel was given faith."¹ Along with their faith-in-action is fidelity and courage in endurance and extreme trust in the word of Yahweh. With B. Cooke we can say that Israel's faith consists in accepting:

¹ B. Cooke, Formation of Faith, Chicago, Loyola University Press, 1965, p. 4; P.S. Minear, Eyes of Faith, Missouri, The Bethany Press, 1966, Parts 1-111.

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1) that God is working in their midst,
2) that man is free and responsible and has
dignity because he was made to God's image and
likeness, and 3) that God wants them to meet
and to accept him.²

Faith for the people of God in the New Testament is
the acceptance of Christ. It is, above all, openness to
the mystery of this Person who is truly among us and who
is truly God. From and in this personal encounter the
dynamism of faith arises. Faith is a hearing and listening
"because in essence what he is saying is that we must
accept the reality of our own lives and the responsibility
of our Christian situation;"³ it is a receiving and an
accepting whereby we identify with Christ, the epitome of
person and personality. Faith in Christ is a

...belief which perceives in Jesus the
presence of a mysterious and incredible divine
reality that will provide grounds for a new
order of trust and faithfulness, indeed, for a
whole new life.⁴

Faith is also encountering a Person who is life, truth and
love and who maintains an unending dialogue whereby we are

2 B. Cooke, Ibid., p. 6-7; F. Festorazzi, "The
Faith of Both Testaments as Salvific Experience", Concilium,
Vol. 10, No. 3, December 1967, p. 24-26.

3 B. Cooke, Ibid., p. 15.

4 E.D. O'Connor, Faith in the Synoptic Gospels,
Indiana, University of Notre Dame Press, 1961, p. 100;
P. Fannon, "Faith as Response to the Word of God", The
Clergy Review, Vol. 52, No. 6, June 1967, p. 412-414.

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continually recreated. This faith knows there is never a "finish", but always a searching and growing towards realization. It becomes a living faith in the warp and woof of the life of the people of God allowing them to be open to the whole span of reality, truth and love and thus leading them to unity and union.

B. Summary of Adolescent Personality.

As pointed out in the previous chapter the adolescent crisis is a crisis of identity⁵ - self-awareness, self-image, self-actualization, self-realization. The search for identity opens the avenue to self-extension - self-other, the relationship of "I-Thou" and thus to self-objectification (insight) and to self-unification (integration). The adolescent seeks to clarify his understanding of who he is, what his role is to be, and how he is to achieve an effective integration. Because he is ready for new experiences, still open, detests phoniness, wants grass-root experiences, and has a common tendency toward idealism, the adolescent needs to develop a healthy orientation to reality. A. Schneiders says:

⁵ E.H. Erikson, Identity Youth and Crisis, New York, W.W. Norton & Company, Inc., 1968, p. 26-29, 155-165; G. Allport, Pattern and Growth in Personality, New York, Holt, Rinehart and Winston, 1963, p. 124-125; A. Schneiders, Adolescents and the Challenge of Maturity, Milwaukee, The Bruce Publishing Company, 1965, p. 46.

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He needs to develop a realistic view of the people, the events, and the world in which he lives. He needs also to acquire a life-philosophy, that is, a system and a scale of values, of truths, and of beliefs that will enable him to understand reality, to confront it courageously, and to cope with it.⁶

For the same reason the adolescent needs to say a personal, free "yes" to God that he may define his relationship to God as well as to his fellow man in order to activate and enrich these relationships and enable him to bolster his orientation to reality. He is also enabled, "at each stage of his becoming to relate himself meaningfully to the totality of Being."⁷

Besides childhood and perhaps old age, is there any age both so rich and so dangerous as adolescence for entering into an understanding of the true God? This is a period rich with a forceful call which bursts through excited natural tendencies. It is a period rich with new possibilities opening up to the young person for purifying the caricatures and false images of God which sleep within him. And it is an ambiguous period with its dual dangers of imprisonment in a natural context, and the hazards of a nature weighted with sin.⁸

6 A. Schneiders, The Teenager in American Culture, Maryland, Mount St. Agnes College, 1963, p. 6; E.H. Erikson, Insight and Responsibility, London, Faber and Faber, 1964, p. 125.

7 G. Allport, Becoming, New Haven, Yale University Press, 1964, p. 96; F.C. Braceland (ed.), Faith, Reason and Modern Psychiatry, New York, Kenedy and Sons, 1955, p. 56-57, E. Brunner, Our Faith, London, SCM Press Ltd., 1965, p. 79.

8 P. Babin, Faith and the Adolescent, Montreal, Palm Publishers, 1965, p. 123.

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C. A Point to Remember.

Before going on it is important to stop here and to recall a very important point. To have faith, trust or confidence in another is not primarily a matter of building a personality. The very free, personal act of faith, response or answer is able to transform personality, that is, bring about a transformation in self. The very fact of making a decision involving the whole person at a deep level strengthens the unity of the personality.

The deepest transformation of personality occurs, not when means for this transformation are deliberately sought, but when it is brought about in an entirely gratuitous manner through an attitude meaningful in itself.⁹

Faith does not mean the ability to add another faculty or block or ingredient to our person, but the power to grasp all things in their meaningful reality giving ultimate meaning to the whole of human history. Faith is a choice implying a response to an invitation perceived in a revelatory call that desires to give direction and growth to self-realization. Speaking of faith and the adolescent G. Moran states:

⁹ D. Von Hildebrand, Liturgy and Personality, New York, Longmans, Green & Co., 1946, p. 6; P. Tillich, Dynamics of Faith, New York, Harper and Row, 1958, p. 105-111.

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Into this turbulent eruption of human flesh and psyche Christian faith cannot be inserted as the answer to their problems nor as the primary motive for their actions. Christian faith can only be the ultimate option that lies beyond the immediate physical and psychological struggle; not the answer to their problems nor an escape from their problems but the ever calm invitation to find themselves and the real world of God and people by trust and by the love that overcomes fear.¹⁰

D. Faith, Human Experience and Self-Identity.

The search for self-identity or the formation of a true self-image which gradually becomes realized in a personality is the most important feature of adolescent development.¹¹ To form this identity of self and grow in personality the adolescent searches for life, truth and love and the integration of these in his life.

A vital integrating factor in the adolescent's search for life, truth and love is the interaction of human

10 G. Moran, "Crisis of Faith and Youth", The Catholic Theological Society of America Proceedings of the 21st Annual Convention, Vol. 21, 1966, p. 298; J. Alfaro, "The Dual Aspect of Faith: Entrusting Oneself to God and Acceptance of the Christian Message", Concilium, Vol. 1, No. 3, January 1967, p. 29; P. Tillich, Op. cit., p. 105, 107-109.

11 E.H. Erikson, Insight and Responsibility, p. 90; G. Allport, Pattern and Growth in Personality, p. 124-126.

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experience and faith understanding. "Human experience is essential for an explicit and conscious understanding of faith."¹² Just as human experience for an understanding of faith was vital for Old Testament personages and those of Christ's time, so, too, is it important for the adolescent today. A life of faith, in its turn, influences human experience by developing in youth clarity of vision and comprehensive, realistic attitudes.

The fact that a human experience is known and lived in faith leads to a perfecting, correcting and deepening of its very human aspect. ...It seems as if in all that happens the life of faith and human experience go together, aiding each other, each one putting its own riches and brilliance at the disposal of the other.¹³

Faith can truly lead the adolescent to the integration of all the inner and outer forces before him and provide a synthesis of all that lies within and beyond his experience (identity formation), making him capable of relating to existence as a whole and aware of all reality. Faith as hearing, receiving and accepting a Person in trust and confidence, and faith as a free personal response

¹² P. Babin, Op. cit., p. 115; K. Rahner, The Christian Commitment, New York, Sheed and Ward, 1963, p. 86; R. Guardini, The Life of Faith, New Jersey, Paulist Press, 1963, p. 42-51.

¹³ P. Babin, Ibid., p. 115; W. Abbot (ed.), "Pastoral Constitution on the Church in the Modern World", The Documents of Vatican II, New York, America Press, 1966, Art. 11, p. 209.

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to the God of Revelation, can enable the adolescent to be aware of all persons, events, and able to live in openness, readiness and receptiveness. This is personality growth. Now let us look, each in turn, at the relationship between the adolescent's search for life, truth and love and faith.

E. Faith and the Adolescent's
Search for Life.

The adolescent is a seeker of life and living as he searches for identity, the stepping stone to self-realization or personality.¹⁴ Faith is the call of God to the human person. Faith is the response of the human person to the Personal God. Faith, then, is the meeting of two persons. The very fact of calling and responding, dialoguing and expressing, and interpersonal relationships denote life and living. John points out that all his writings are "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." (Jn. 20, 31; 5, 13). What is this life? This life, a sharing of divine life, leads the believer to live "a full life in a state of openness, readiness and deep spiritual receptiveness."¹⁵ Von Hildebrand goes on to say that

¹⁴ P. Babin, Crisis of Faith, Montreal, Palm Publishers, 1963, p. 141-149; E.H. Erikson, Identity Youth and Crisis, p. 243-245.

¹⁵ D. Von Hildebrand, Op. cit., p. 113.

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this means,

...the inner readiness to let oneself enter into the world of God's mysteries, the state of 'keeping oneself open' to the world of God hidden from our natural sight, ...the opening of the deepest spiritual 'organ' for the reception of God's voice in creation, and above all ...grasping of God's supernatural revelation...¹⁶

Faith introduces the adolescent to a new existence and a new world that brings new experiences and makes him capable of the true autonomy (independence), freedom and salvation which he seeks as life for him.

The initial insight of faith concerns man's purpose in life and for life, his dignity and his worth, his uniqueness and his autonomy.

For the root of individuality, that which gives man personal significance and genuine worth, is beyond man. An act of faith is required to come to grips with this reality.¹⁷

Faith is the most autonomous and free act that there is. Autonomous in the sense that no one can make it for anyone or force any person into it, and free in the sense that it is truly a personal act which allows a person the freedom to reply or to refuse, and to reply in one way or another. "Freedom is nothing more than the possibility of centered personal acts."¹⁸

16 Idem, Ibid., p. 113, 116.

17 B. McLaughlin, Nature, Grace and Religious Development, Maryland, The Newman Press, 1964, p. 6.

18 P. Tillich, Op. cit., p. 5, 4-8.

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God cannot make the act of faith for the person; he cannot make the person act; he cannot make the choices for the person. So the very straightening out, the very reordering of each person's awareness of his existence must be effected by that person's own activity - grounded in grace, directed by revelation, assisted by other people, but still taking place through the person's own efforts.¹⁹

This autonomous, free act enables man to be more free now, than before. It enables him to be open to reality, to stand on firm ground, to be truly himself and to be truly alive. He possesses himself to a greater degree and in so doing is more a personality.

Freedom and personality are complementary values - It is not merely that we cannot act as persons unless we are free; we actually become nearer to achieving personality by such free act.²⁰

The adolescent who seeks life wants to be free to exist deeply, to realize his capacities and powers. Faith is at once personal and personalizing; personal because it is a personal call and needs a personal answer from the depths of one's being; personalizing, because it allows the person to realize his own uniqueness and vocation. J. Mouroux says that,

¹⁹ B. Cooke, "Relevance in Religious Education", The Living Light, Vol. 2, No. 2, 1965, p. 85.

²⁰ R. Coleburt, The Search for Values, London, Sheed and Ward, 1960, p. 95.

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...the highest human values are immanent in the act of faith, and this is why faith is a power of personalisation... An effort of personalisation which is real, which brings about life, which is balanced, strong and fruitful, and which results in the slow creation of the person by himself, is something which excludes, in its origin and its dynamism, whatever is irrational, imaginary and emotional, morbid and pathological.²¹

Only the Word can penetrate the most intimate depths of our person to open life and freedom to us and to express the realities of life.

When the word of Christ actually awakens the answer of faith in us, at the same time it effects in us the existential foundation on which we, while remaining men, can nevertheless perform the God-centered act of faith in and upon His Word.²²

But faith is that kind of hearing in which man takes God's revealing speech into his own personal inner realm so that he may make his decisions on the basis of this revelation. ...Thus the divine Word also resounds in such a life at all times, because and insofar as it is an answering life.²³

The adolescent needs to have a real vision of what life and true salvation are all about. He must see things as they really are because only with this vision can he see

²¹ J. Mouroux, I Believe, New York, Sheed and Ward, 1959, p. 62; cf. p. 60-65.

²² E. Schillebeeckx, "Revelation in Word and Deed", The Word, New York, Kenedy and Sons, 1964, p. 259.

²³ O. Semmelroth, "God's Word and Man's Reply", The Word, New York, Kenedy and Sons, 1964, p. 275.

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the various possibilities open to him as a human being. This vision must also give him the true meaning of salvation not only for himself, but also for others and for the whole cosmos. Salvation can mean a growing from selfishness to selflessness, from hate to love, from despair to hope, from segregation to integration, from war to peace, from hoarding to sharing, etcetera. Faith is the beginning of this salvation. It will mean that "the redemptive process must include the transformation of a person's psychological life in its faith dimension."²⁴ In this salvation process, youth will recognize that creation is wrought for man and in discerning God's plan and intention in creation, he will collaborate in the creative action with an active consent by which he will realize himself.

Thus for the adolescent there is interest not so much in reproducing God's image in himself as in "reproducing God's action", that is, in being faithful to God acting, creating and uniting all from the heart of the universe.²⁵

Faith thus will open him to the real world of the living God who is actively present in history.

²⁴ B. Cooke, "Relevance in Religious Education", The Living Light, p. 85.

²⁵ P. Babin, Faith and the Adolescent, p. 117.

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If the important choices in life are going to be free, I must have the vision which opens up to the full span of reality. This is where faith comes into the picture. It adds a new dimension to these realities. ...faith gives us a Christian vision of reality. ...Christ has told us quite simply what life is all about. ...A Christian has a vision of the world, human history, and his own situation that a man without the knowledge of Christ and of God the Father could not possibly have.²⁶

The adolescent seeks life, and through faith is able to seek Christ, its author and sustainer. The discovery of transcendent realities will supply new, coherent and lasting motives for life and living, including eternal life.

F. Faith and the Adolescent's Search for Truth.

The adolescent longs for truth - knowledge, understanding, reality, fidelity.²⁷ In Old Testament writings and, especially in the Gospel, truth is synonymous with light. To believe is to have light.²⁸ Faith in Christ brings knowledge and truth. "Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ" (Jn. 17, 3) and

26 B. Cooke, Formation of Faith, p. 22-23.

27 E.H. Erikson, Insight and Responsibility, p. 125, 170; A. Schneiders, Adolescents and the Challenge of Maturity, p. 36, 40-46, 194.

28 Bruce Vawter, "The Gospel According to St. John", The Jerome Biblical Commentary, 1968, p. 422 (41, 42); p. 441 (109-111).

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"...you shall know the truth, and the truth shall make you free" (Jn. 8, 32). Christ is light (truth) "while you have the light, believe in the light, that you may become sons of light" (Jn. 12, 36; 12, 46). "...he who does the truth comes to the light that his deeds may be made manifest, for they have been performed in God" (Jn. 3, 21).

Faith introduces youth to the source of all truth and all reality, God himself and his Incarnate Word, Jesus, and in so doing introduces him also to all reality and all value. This introduction makes it possible for the adolescent to penetrate deeply into the divine mystery where there is unlimited reality and truth. In being directed toward the Infinite, the adolescent is given the reach, the intention, the defined objective "that have the power to order habits, thoughts, traits, into a unity of function."²⁹ He begins a relationship which colors every other relationship which his life will encompass. Faith places youth in the truth whereby he achieves the true, valid relationship to God, to others and to the world. He is open and capable of searching for truth and knowledge.

²⁹ G. Allport, The Individual and His Religion, New York, Macmillan Company, 1962, p. 130.

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Human reason, made pregnant by faith and working in the service of faith, is going to examine indefinitely the statements of revelation. ...allegiance to faith demands and stimulates intelligence.

.....

What is important in the luminous shadow of faith, is not the accumulation of images and ideas, the multiplicity of investigations and examinations, but rather the acquisition of the "gift" of God; we must ask Him for the light to penetrate Him slowly.³⁰

Reason may lead youth to a Christ who is a great prophet or social worker doing wonderful things, but it takes faith to open his eyes to the true Christ. The adolescent as well as everyone wants to seek truth, but the ultimate truth he seeks is a person, the Person of Christ, where all fragments of life are meaningfully ordered and whereby he enters into intelligible contact with the divine.

The adolescent's search and desire for truth embodies his search and desire for honesty, sincerity and fidelity.

Fidelity is the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems....

In youth, such truth verifies itself in a number of ways: a high sense of duty, accuracy, and veracity in the rendering of reality; the

30 L.M. Dewailly, "The Silence of the Word", The Word, New York, Kenedy and Sons, 1964, p. 296-297; A. Gonzales, Abraham Father of Believers, New York, Herder and Herder, 1967, p. 154-156; P. Tillich, Op. cit., p. 74-80.

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sentiment of truthfulness, as in sincerity and conviction; the quality of genuineness, as in authenticity; the trait of loyalty, of "being true"; fairness to the rules of the game; and finally all that is implied in devotion - a freely given but binding vow...³¹

Faith demands honesty, an honesty which permits him to know who he is.

The honesty to which we refer is basic honesty in confronting life, the honesty that permits me to say I am I and not someone else. ...I am I with the particular gifts that I possess. I am I with my personality. I am I in my particular life situation.³²

There is the honesty and sincerity that he faces in realizing that he is a creature of God and recognizes his limitations and incompleteness. In this way he discovers his true self-identity. "This identity comes in knowing that we are sons or daughters of God the Father, that we belong to this community and are Christian."³³ Facing honesty and truth, the adolescent perceives faith as a response to a call initiated by God, that this response is to a Person and that as he responds he acknowledges his creaturehood and dependence before God.

31 E.H. Erikson, Insight and Responsibility, p. 125.

32 B. Cooke, Formation of Faith, p. 20.

33 Idem, Ibid., p. 21.

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In this faith youth becomes authentic. By affirming himself in God he provides the basis for belief in himself and in others who possess the root and center of their existence in God as well. The adolescent thus perceives the worth and value of other persons. He has reverence and concern for human life. He no longer sees people and things from his own interior world, but according to reality sets them in their right context and perspective.

Affirmation of God and affirmation of fellow man - these provide the only authentic solution to the riddle of modern life.³⁴

The adolescent's search for truth also includes his desire to know and to understand values.³⁵ He desires values that give him security and achievement as a person. If he becomes capable of developing his true person and realize essential 'personal' values, he becomes a personality who is able to perceive and respond to all values. "True personality also demands a clear understanding of the hierarchy of values..."³⁶ Faith is the basis of and underlies all values. It is the highest value.³⁷ It is a

34 B. McLaughlin, Op. cit., p. 6.

35 A. Schneiders, Adolescents and the Challenge of Maturity, p. 179-186; E.H. Erikson, Insight and Responsibility, p. 126; E.H. Erikson, Identity Youth and Crisis, p. 187-188.

36 D. Von Hildebrand, Op. cit., p. 96-97.

37 P. Tillich, Op. cit., p. 1-4.

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challenging life value. D. Von Hildebrand mentions that through response to value we "grow into God" and that a person of faith

...reaches the summit of the organic, the non-artificial, in the free "yes" of the sanctioned response-to-value, in the explicit, comprehending penetration of value, in the ultimate accomplishment of its inner rhythm.³⁸

It is in the life of faith that youth exists more intensely and bases his life upon values that surpass the narrow limits of his own existence making him realize an authentic mode of existence. Faith leads to a sense of distinguishing an awareness of values whereby he learns to cope with the reality of all existence. Allport, in speaking about adolescent religious sentiment and religion (faith implied), states:

By surrendering himself to this purpose (not by "using" it), religion becomes an "intrinsic" value for the individual, and as such is comprehensive and integrative and motivational.³⁹

G. Faith and the Adolescent's Search for Love.

The search and longing for love by the adolescent embraces both life and truth. Youth's capacity for

³⁸ D. Von Hildebrand, Ibid., p. 185; A. Gonzales, Op. cit., p. 123.

³⁹ G. Allport, Pattern and Growth in Personality, p. 301.

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openness is ultimately a capacity for love. It is the binding force enabling him to realize himself and integrate all factors in becoming a personality. Faith, a response to the call of the Person of God, opens the door wide for youth to see the meaning, depth, comprehensiveness and totality of Love itself and the love of others.⁴⁰

In divine revelation God himself turns to man. He will be for man an "I" calling to a "you". ...with a view to sharing life. God's speech is pregnant with the extraordinary news of salvation; it fulfills the plan of love he has pursued from eternity. For God's speech does not merely speak and inform; it effects what it signifies, changing the status of man.⁴¹

The believer is awakened not only to God revealing himself in the Old Testament, in the New Testament, and in the Church, but also in the human situations and experiences of his daily life. In this revelation God establishes bonds of love and friendship with youth and in so doing reveals himself even more, uncovering his personality and allowing more sharing and union. Faith is very much a part of love and gives love its living depth and commitment.

⁴⁰ W. Grossouw, Revelation and Redemption, London, Geoffrey Chapman, 1965, p. 111-119; F. Amiot, The Key Concepts of St. Paul, New York, Herder and Herder, 1962, p. 142-149.

⁴¹ R. Latourelle, "Faith: personal encounter with God", Theology Digest, Vol. X, No. 4, 1962, p. 234.

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Faith opens up to each person a special, unique share in God's love and life.

In God revelation is a personal act, a manifestation of light and love. The interior power which lifts the believer to divine communion also affects the whole personality...⁴²

It is mentioned in the previous chapter that the adolescent wants acceptance, security, interpersonal relationships, and a sense of sharing and union (by-products of love).⁴³ These are necessary to form a true personality. Faith enables youth to see a deeper meaning in acceptance, security and interpersonal relationships that he wants so much in his life.

To the believer who has encountered Christ there is a growth in self-awareness that is far more than a psychological by-product. More meaning is given to life, insecurity replaced by security and there is a growth in strength and power.⁴⁴

He can see that he is a true son or daughter of a real, loving Father, that he belongs to a community of Christians who not only want him but desire greatly his growth and the

⁴² A. Liégé, "Faith", The Virtues and States of Life, Theology Library, Vol. IV, A.M. Henry (ed.), Chicago, Fides Publishers Association, 1957, p. 29; R. Schnackenburg, The Gospel According to St. John, Vol. 1, Palm Publishers, 1968, p. 565.

⁴³ A. Schneiders, Adolescents and the Challenge of Maturity, p. 56-57.

⁴⁴ P. Fannon, Op. cit., p. 417.

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true freedom of the sons of God. This challenge of love cannot be surpassed.

This is the faith which hopes for what it does not yet possess, but which finds its final fulfillment, here and now, in the daily practice of the Christian love of the brethren.⁴⁵

The adolescent can learn that to be really accepted and secure in a sense of belongingness, he needs the love that faith possesses for only that love brings and gives understanding, confidence and freedom. Faith frees him from the anxious intensity of self-absorption.

Interpersonal relationships are an important factor in the adolescent's longing for love. These relationships teach the adolescent that love is a two-way street, that he must open out in order to be more fully himself. Faith inserts deeper meaning into these relationships. To be open to others is being open to God. God reveals through the lives and thoughts of others and by dialogue with others. Youth is able to understand better the ordinary events between persons: all the conflicts and tragedies of living as well as all the joys and wonders of love. The adolescent seeks out someone in whose presence he can be totally free to be himself; someone who values him for what he is and not for what he does; someone who accepts him in

⁴⁵ A. Liégé, Op. cit., p. 22.

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his weaknesses as well as in his strengths; someone who understands his enthusiasm for life, truth and love; someone who wants him to be his true self and so begin to reach out for his full potential as a human being. It is true that in his human experiences he finds signs of someone in whose presence he can be totally free to be himself, be it in his parents, peer group or others, but he has found them wanting. He continues to search. Faith leads him to a personal God who has a personal call. If adolescence is capable of responding, of making this leap, the sacred and the secular fuse to reveal Christ to him. Christ is the only one able to measure up to his longings. By trying to measure up to Christ in a relationship of friendship he can reach full realization of love.

...The decision of faith...will be the criterion of all other relationships - since that criterion is the Love of God and all other relationships come to us as a gift of that love.⁴⁶

"God is love" (John's phrase) means that in pure personal relationship we encounter the deepest truth about reality. God is the one who gives himself most fully without hope of return. This being so only the man who has loved can say what God is.⁴⁷

⁴⁶ J. Drew, "The Creation of Full Human Personality" Insight, Vol. 3, No. 3, Winter 1965, p. 17-18.

⁴⁷ G.S. Sloyan, "Teaching a Personal Relation to Father, Son and Spirit", The Living Light, Vol. 2, No. 2, 1965, p. 30.

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The adolescent's great desire for love as sharing and union is most noticeable in his passionate infatuations and great curiosity of physical sexual matters.⁴⁸ He is also bombarded with a mass media that gives him numerous concepts of love. In the midst of all he has an intimate surge to attach himself to another person, to have a true encounter with someone. Faith awakens in the adolescent what true encounter and fulfillment means. Faith, an encounter which implies confrontation and fulfillment, is "a communion from which a new life springs up, a life of unity and fruitfulness."⁴⁹ When encountering takes place each person faces the other courageously and accepts the moment of truth in which they question and discover self and each other.

Thus in the encounter of love which is faith, the Lord whom we have met, whom we have confronted and whom we have recognized, whom we have discovered in a global perception of the complementarity necessary to the profound aspirations of the human person, opens out the secret of his mystery.⁵⁰

48 A. Schneiders, Adolescents and the Challenge of Maturity, p. 92-107; E.H. Erikson, Identity Youth and Crisis, p. 167-168; P. Babin, Crisis of Faith, p. 90-91.

49 F. Coudreau, "The Mystery of Faith in a Catechetical Perspective", The Living Light, Vol. 3, No. 3, Fall 1966, p. 9.

50 Idem, Ibid., p. 13.

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Encountering leads to true sharing and union. Faith provides the true analogy between human and divine encountering with its sharing and union. In fact faith sees that only God can fulfill the person, realize the person and enable him to become what he truly is. "No human encounter, however perfect, can attain the degree of intimacy and union that the encounter of faith initiates through God's love."⁵¹

Faith leads the adolescent to a commitment where real love is experienced and eventually leads to a complete union - "I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing." (Jn. 15, 5). Within this framework faith speaks to the adolescent's sense of symbolism whereby he is able to realize the depth, meaningfulness, reality, truth, and all embracing love of the liturgical and sacramental life of the Christian community.⁵² The love found in faith takes the adolescent to Christ, the center of the world's mystery, where his yearning for life, truth and love and the ability to give practical effect to these can

⁵¹ R. Latourelle, Op. cit., p. 238; S. Kierkegaard, The Sickness Unto Death, New Jersey, Princeton University Press, 1941, p. 44.

⁵² W. Abbot (ed.), "Constitution of the Sacred Liturgy", The Documents of Vatican II, New York, America Press, 1966, p. 158; Art. 59; P. Tillich, Op. cit., p. 41-54.

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be satisfied. It is only here that all the potentialities of the adolescent can be satisfied for Christ is "the Way, the Truth and the Life." He can find himself completely, integrating and unifying both outer and inner reality, become a personality, only by losing himself in the 'Complete Other'. Thus the adolescent is led to the intimate love of selflessness which anchors it in commitment, to love as compassion and care which brings sharing and concern and to love as wisdom which recognizes and understands responsibility and integrity of experiences.

Faith is not submission to the will of a God who gets some pleasure out of exacting the homage of the human spirit; it is rather man's recognition of God's loving plan and of man's free place in that plan; faith is an opening up to divine love, inviting us to share in its own life. Revelation and faith are the work of love.⁵³

H. Summary.

The adolescent wants to be a genuine person. In order to be such he must achieve a true self-identity through establishing inner and outer unity in his search for life, truth and love. Faith with its vision of life, truth and love frees him to become a true "personality".

⁵³ R. Latourelle, Op. cit., p. 283; P. Tillich, Op. cit., p. 112-117.

CHAPTER V

A CATECHESIS AND PRACTICAL APPLICATION

A. Introduction.

To formulate a creative, existential catechesis of biblical faith is, indeed, a huge task. However, this is "a" catechesis not "the" catechesis based on an approach that may be helpful, especially to adolescents. The divine-human encounter takes place through the experience of life itself, through liturgical and sacramental life, through doctrinal reflections and in conjunction with these, through the revelation of God himself in the Bible. The faith encounter takes place on these levels, too. In giving a catechesis of biblical faith it is most important not to lose sight of one very basic and vital element. A catechesis prepares and introduces a way and a path, supports, builds, gives insights and understanding, clarifies, opens; it does not, however, give faith. This is the work of God with each person and that person's free surrender to God. Seen in this light the primary task of a catechesis is to prepare, open, and introduce so that a person is helped to a personal relationship with the Risen Christ - God.

A catechesis of faith as a call-response situation can prepare the adolescent to engage in a meaningful

relationship with God. It can also help him to realize the importance of the living faith realities of the Old Testament and New Testament and their relevancy to and operation in his daily life now. Babin states:

The adolescent situation today and the position of the Jewish people marching towards the promised land with Yahweh are not too dissimilar. There is the same need of a loving presence, a presence which was lived in the midst of the Jewish people, which was incarnated in their midst; there is the same yearning for a land of freedom and autonomy. There are many areas in the story of the Jews which correspond to the psychology and socio-cultural situation of the adolescent today.¹

Since a person is not a closed universe, but an open being, a being of relation, then it follows that for human development he needs relationships with other people, with the world and with God. Adolescence is a period that is open to new relationships with other persons and with the world. These new relationships can lead the adolescent to a deep friendship relationship for "at this stage, the friendship relationship dominates: the youth gives and exchanges as he becomes aware of himself and then becomes what he is."² A catechesis of faith as a personal call and a personal response includes a deep friendship relationship

¹ P. Babin, Methods, New York, Herder and Herder, 1967, p. 28:

² Idem, Ibid., p. 29.

and is capable of including the whole history of salvation with its very human, real and loving dimensions. An understanding of this history of salvation can set up vital relationships which help make a personality, that is,

The self is the conscious synthesis of the infinitude and finitude which relates itself to itself, whose task is to become itself, a task which can be performed only by means of a relationship to God.³

B. Statement.

The aim of this catechesis is to prepare and to educate youth to accept Christ, the Incarnate God who is Life, Truth and Love. This includes helping him to understand that faith is a personal response to a call initiated by a personal God, whereby a person becomes aware gradually of his uniqueness, rootedness, relatedness and final realization in relation to other persons, to the world, and to the personal God. This gradual opening to an acceptance of reality can bring about an integrated, unified personality. Such an opening and awareness can help the adolescent to make his own personal, free decision of faith and thus to deepen and to open his vision of faith, enabling him to face the new situations in which the world will

³ S. Kierkegaard, The Sickness Unto Death, New Jersey, Princeton University Press, 1941, p. 44; J. Goldbrunner, New Catechetical Methods, Indiana, University of Notre Dame Press, 1965, p. 26-30.

never cease to set him. For this he needs to have personal convictions that will make faith creative so as to reach the root of the realities of life, truth and love.⁴

C. Clarification, Basic Elements, Needs.

1. Clarification and Basic Elements.

a) God's Call - Uniqueness and Rootedness of Person.

1) A Personal God calls a human person - the person is confirmed and strengthened in his esteem and self-evaluation, his ability to love, to become and to create himself. This unique call helps the person to realize his freedom. The very act of faith presupposes freedom. The person becoming aware of himself, is able to express himself. He can question and be open to the truth as well as seek it. He is a person who comes to realize that what God said and says he would and will do, he has done and is doing. God is always the initiator who creates in the person the possibilities of becoming, who strengthens and confirms by his presence and his saving work.

2) The mode of God's call (revelation, testimony) is in accord with the actual psychology of the person

⁴ J. Goldbrunner, New Catechetical Methods, Indiana, University of Notre Dame Press, 1965, p. 23-26, 31-34; P. Babin, Options, Montreal, Palm Publishers, 1967, p. 89-117; M. van Caster, Themes of Catechesis, New York, Herder and Herder, 1966, p. 121-133.

(human being). God truly speaks in a human manner.

3) God's call which is through human intermediaries, events, words, signs and an infinite number of other ways is always communicated presently. The human being or the event or the sign, etcetera, speaks to the eye (exterior) but divine life (grace) speaks to the heart, the core of being (interior).

b) Man's Response - Relatedness of Persons Set Up.

1) Man's response sets up interpersonal relationships with God and with other persons. These two thrusts, vertical and horizontal, once initiated by God work simultaneously. Man is man's way to God.⁵ It is through others and with others that a person works out his salvation. The same person enters into interpersonal relationship with another person as well as into interpersonal relationship and union with God. Relationship with others affects the relationship with God. These relationships encourage creativeness, openness to values and to new and vast dimensions of life, understanding, truth and love, interchanging and exchanging, listening and growth. They are free, loving and self-realizing. There is a growth of responsibility towards self and others which fosters a becoming in freedom

⁵ H. Feiss, "Faith and Community", American Ecclesiastical Review, Vol. 158, January 1968, p. 30-32; E. Joly, What is Faith?, New York, Paulist Press, 1963, p. 71, 87.

and a growth in real living, loving and authenticity. Interpersonal relationships lead to the ultimate - perfect union in Christ - "I live now, not I, but Christ lives in me." (Gal. 2, 20).

2) Biblical faith focuses on the personal dimensions of faith.

...faith is, of its essence, the response of the human person to the Personal God, and thus it is the meeting of two persons. In the act of faith the whole man is involved, and this explains some of the essential characteristics of faith.⁶

Faith is seen as a body of personal, living relationships. Since living involves risks, so does faith. It is not throwing self into a void or a risk in the sense of a wager, but rather a risk insofar as a person is willing to give up his own way in order to make Christ the center of his existence. Faith is both an affirmation and love act - a love which desires a person and affirms that person in order to possess him. Faith is also seen as personal and personalizing; personal, because it is directed to a person in his own determined circumstances; and personalizing, because it makes the person capable of realizing his uniqueness, relatedness and final union. Faith helps one to clarify all dimensions and aspects of life.

⁶ J. Mouroux, I Believe, New York, Sheed and Ward, 1959, p. 41.

3) The response of the person is a response of the whole person. The answer or reply is uniquely varied from person to person and adds to the complete, final response to God of the human race and the cosmos.

4) The response makes the person exist in autonomy, in full responsibility, and in full liberty, according to the Spirit. It is here he achieves his personality.

c) Relevance With Life. -

1) Profound changes in technology, science and the news media demand a new sensitivity to human experience and the whole world. A catechesis of faith as a call-response is able to help the adolescent follow a path that leads to freedom in faith, to dialogue, to active searching and to a faith that is living and concrete. It can also help him to see, to look for God's presence and revelation now in: man's obligation to his fellow man, literature, newspapers, movies, television, person's own life events, etcetera. All these situations and events can lead persons toward greater truth and insight. The Good News can take hold of a person's life today, affirm what he is and give persons and events an understandable meaning. Faith and life can be linked for a true vision (Christian) of experiences and situations on his way to becoming a personality.

2) Faith is not something said and done with. It means a growth to more faith and faithfulness. It means a

dynamic growth whereby a person more deeply understands, comprehends and realizes God's revelatory call in scripture, in persons, in events and in the whole cosmic world. The person gradually becomes a personality. It is always possible to say, "I believe, help my unbelief".

Basically it is a matter of a history, for faith has a history. When it is awakened it is not defined and complete; it is life, and everything living is in the nature of a becoming. Faith also becomes and has various phases of development: it has its ups and downs, its periods of crisis and of calm growth; the becoming of faith is very manifold in nature. Its history involves the whole man, his individuality, his strength and his weakness, his temperament, his experiences and his environment. Like every other history the history of faith becomes lost in the impenetrable obscurity of fate. But, as with other histories, it has certain constant features...which will help us to find our way about in the manifoldness of life, without explaining away its originality.⁷

Faith is caught up in the development of the human being; it does not escape the dangers and advantages of growth.

2. Need for a Catechesis conditioned to the Times.

a) A catechesis of faith as a call-response can be all embracing and personal. It embraces the living, concrete faith of the witnesses of the Old Testament, the New Testament and up to the present time. It is open, ongoing

⁷ R. Guardini, The Life of Faith, New Jersey, Paulist Press, 1963, p. 33-34

and conditioned to the "signs of the times".

b) Modern man has a higher level of self-awareness and freedom.

1) In the past nature was depended upon completely. Today, through technology and mechanization, man depends less directly upon it.

2) Nature was more directly an image of God - now man transforms it, raises or increases its image - gives it a greater image of God (for example, power, beauty, form, etcetera).

3) Earlier societies molded man to the image of God or god; societies today in their pluralistic views and choices mold man as God himself - man in the form of power or absolutes of many varieties. Man of today has many more options to choose from than man of yesterday and, therefore he must learn to choose wisely.

4) Today man seems to be more clearly aware of his creative action in nature and society. The many new situations to be faced cannot be solved with set solutions. For the first time man meets many problems with unknown solutions. In a certain sense it could be said that man has to "invent" his faith to meet these new situations.

5) A faith that is creative, strong, personal, dynamic, living and from within is needed. Man, through faith, must develop nature and society in an active manner

whereby man forms and transforms nature and society to the image of Christ. Faith shows man that he has a great need of salvation.

c) There is the need to have a faith that leads to the root of the world's realities.⁸

1) God is to be found through the discovery of the total meaning of man and of man in the world. He is to be found at the heart of man - at the core of his being. In developing man, God is met. J. LeDu says that

...the proclamation of salvation is to make the transcendancy that exists in the realities of man burst out. We do not have two worlds - the world of man and the world of God. God does not have another world where He meets us but he reveals in our own world new dimensions so unsuspected that this world is transfigured. Heaven is not another world - it is the transformation of this world - the transfiguration of this world. Heaven is the plenitude of the earth through grace.⁹

God as a source is transcendent; he is at the core of the being. If we conceive God as someone outside of the world, then his words and works could be considered as interference, but if he is seen as inside the world, then he is the source and core of being and freedom. To find him is to reach freedom and plenitude in all things.

8 P. Babin, Options, p. 96-97.

9 J. LeDu, "Catéchèse, Précatéchèse", Catéchèse, Octobre, 1965, No. 21, p. 402.

2) It is possible for youth to find God within the world if he does not stop at its function and organization, but goes on to its ultimate meaning and existence. His search for this meaning could lead him to true involvement, not just task-involvement. In this way it is possible for youth to meet the realities of the world with depth, wonder and awe so that he meets God. He will be able to see an ultimate future as well as a temporal future.

D. Helping to Educate to a Creative Faith.

1. Some General Points.

a) A catechesis of faith as a call-response situation can help the adolescent to acquire personal principles from historical revelation. In acquiring them, he will be in contact with historical revelation wherein are found the true situations of the people of God, of Christ and of his followers. From linking the adolescent's own life situations to this historical life situation, he can find principles that give enlightenment. The adolescent period is somewhat like a tearing away from and a going toward. Some light can be given to this period by looking at Abraham's experience of leaving his country for another land.

"The call to Abraham is a vocation which points out the way for a whole nation, skillfully guiding them towards a high goal."¹⁰ The adolescent can look for God's purpose in his own life situation now (his vocation) and acquire principles to guide him. This could lend itself to finding out that all great events depend upon faith, that faith is not an absurdity, but a life leading to deeper insight into historical events - his own included - and to creative personal thinking (faith is light and life, truth and love.) It is important to make sure that there is a link between historical revelation and the life of youth and that implications can be drawn out of it.

b) Youth will need to learn to take the responsibility of his own education towards complete faith.¹¹

1) As the adolescent comes to understand that faith is a living, dynamic, personal relationship and not something accepted, finished and done with, he can be led to accept his own responsibility for a growing faith-response. He can come to see what part he, himself, is to play in faith living.

2) Since youth has a tendency to remain with the immediate meaning of things, he will have to be helped to

¹⁰ A. Gonzales, Abraham Father of Believers, New York, Herder and Herder, 1967, p. 38; cf. p. 13-39.

¹¹ J. Goldbrunner, Op. cit., p. 28-29; R. Guardini, Op. cit., p. 17.

see the ultimate meaning. This can lead him to ask questions and think about the deeper realities of life, for example, Does science have the answer to everything? What is its place in the whole plan of salvation? Do we need any help? Is there a need for a Savior such as Christ?

3) Some suggested ways to help to educate youth to creative faith could be the following:¹²

- a) An active exposition of the call-response situations from historical revelation where youth participates by questioning and commenting. The adolescent with the help of the teacher tries to transfer the call-response experiences of history to his own life situations.
- b) Research group - where the student finds the meaning of his response today in relation to the faith responses in history. There can be research into the deeper realities, for example, Is there real meaning to life, truth and love without true faith? Can we be open to the whole of reality without faith? What and how is God revealing today? How does man respond?
- c) Use of ideas and aids that will help youth to develop his own response - his own creative faith, for example,
 - 1) Dialogue with other Christians and religions.
 - 2) Evaluation and criticism of mass media.

¹² J. Audinet, Forming the Faith of Adolescents, New York, Herder and Herder, 1968, p. 27-82.

- 3) Openness to modern complex problems and willingness to listen to guidelines.
- 4) Use of the documents of Vatican II.
- 5) Use of biblical and theological dictionaries.

c) It is necessary to accept and confirm the potentialities of youth.¹³

1) Youth has great exuberance for life, truth and love. It is important to be attentive to their questions, desires and ideals.

2) Youth seems to be influenced by the image the adult has of him. His unstabilized personal world makes "reaching him" a problem unless the adult is willing to encourage, trust, and have patience.

2. Some Specific Points.

After discussing some general points about educating youth to a creative faith, the writer would like to mention some specific points. These points merely highlight the call-response situation in the Old Testament, the New Testament and the Church today. Their main objective, on the one hand, is to bring to the attention of the adolescent that God's call in history and today takes place in the very fabric of human living experiences, is personal and

¹³ Idem, Ibid., p. 22-24.

personalizing and initiates a true, personal relationship. On the other hand, the objective is to help to show the adolescent that man's response in history and today takes place in everyday living experiences, is free and personal and completes a true, personal relationship. These points can be one way to show the adolescent that faith as a call-response is personal, dynamic and growing. They can also help him to realize that faith is a relationship with someone who is relevant to and operates in his daily life now.

God Calls -

reveals himself, expresses himself, communicates himself, gives testimony of himself, acquaints mankind with the way of salvation, expresses desire for full union in:

- 1) Creation and creating by calling everyone and everything into being.
- 2) The Old Testament which is the beginning of a concrete form of call through the:
 - a) Election - of Abraham in particular and then all the other personages of the Old Testament.

Man Responds -

answers, replies, assents, accepts, encounters, dedicates himself, changes his life, participates wholly in union and communion in:

- 1) Existing - being able to become is an answer in the sense of taking up the challenge "to be".
- 2) The Old Testament - beginning of a faith encounter through response to the:
 - a) Election - Abraham responds with his life and work, and so do all the others. Their responses are living experiences.

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| <p>b) Promise -
to Abraham, Moses, David
and the prophets, God
promises posterity,
safety, passage,
victory, etcetera.</p> <p>c) Covenant -
to Abraham first, then
officially ratified
with Moses who stood
for the people. The
covenant is renewed
often in the history
of the Chosen People.</p> <p>d) Kingdom -
a call to form a king-
dom of the People of
God - a concrete king-
dom to prefigure a
lasting kingdom in
each person's life.
The prophets are
active in this period
and in a sense each
one becomes God's call
in a special way and
for a special reason.</p> <p>e) Exile -
the call is renewed and
ever present even when
the people of God are
unfaithful, confused
and scattered. The
prophets concretized
the call and kept a
living remnant together.</p> | <p>b) Promise -
Abraham, Moses, David
and the prophets trust
and have confidence in
the promises God made
to them. Their res-
ponse takes on the
aspect of justification
making them capable of
a relationship.</p> <p>c) Covenant -
great reply in the
ratified covenant at
Mt. Sinai that begins
a very special God-man
relationship.</p> <p>d) Kingdom -
the response of the
people of God is re-
presented in David in
particular. He forms
a concrete kingdom of
faithful people and
accepts God, setting
up an intimate rela-
tionship (for example,
psalms).</p> <p>e) Exile -
a small remnant of the
faithful respond by
faithfulness and repen-
tence. The idea of a
faithful community
begins to take root.
Their faith lives and
is nourished in
community - common
union.</p> |
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| <p>f) Community-Love-Union - the call continues after the exile to all who accept the teachings of the prophets in obedience, trust, and truth. The call takes on a more personal dimension.</p> <p>3) The New Testament - the call is now in the very concrete form of the Incarnate Word - Christ. The call is the very Word of God himself, who he is, what he does and what he says.</p> <p>a) He summons all to a new way of life through the following ways:
 <u>election</u> - calling each by name,
 <u>promise</u> - to be sons of God,
 <u>covenant</u> - call to baptism and to a personal relationship in the Eucharist,
 <u>kingdom</u> - call to internal and eternal kingdom within the core of each being. Each is to become a personality,
 <u>exile</u> - call is always given in the ups and downs of life and to all peoples,
 <u>community</u> - call to oneness relationship, love, union, participation, engagement, fullness.</p> | <p>f) Community-Love-Union - the response forms a community of believers. It begins to take on a more personal aspect and sets up a new and unifying relationship with God. Each prophet is an exemplar here.</p> <p>3) The New Testament - the response is to a very true Person who is here. It takes on a new perspective, a new horizon and a new depth. It is very personal and free. Man can accept or reject the summons.</p> <p>a) The answer, whatever it be, is in the following ways:
 <u>election</u> - listening and hearing,
 <u>promise</u> - accepting and receiving,
 <u>covenant</u> - encounter, dedication, and a personal relationship in the Eucharist,
 <u>kingdom</u> - changes life, strives to become, to be a self and to open more fully to others,
 <u>exile</u> - response is present in confusion, conflicts, doubts, etcetera.
 <u>community</u> - participates wholly in love and communion, interpersonal relationships, growth.</p> |
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| <p>b) Christ's call, revelation, etcetera, is to all men for all time as related in:</p> <ol style="list-style-type: none"> 1) The Synoptics which emphasize his revelation in his words and works. 2) John and Paul who emphasize Christ himself -
For John -
the revealing Christ is the Son of God, Incarnate Word, Life, Light, Truth, Love and The Vine. <p style="margin-left: 40px;">For Paul -
the revealing Christ is the New Law, Redeemer, Crucified - Glorified One and One Body.</p> | <p>b) Man's response, answer, etcetera, is for all men at any time as shown in:</p> <ol style="list-style-type: none"> 1) The Synoptics - hearing, listening, receiving, accepting, dedicating. 2) John and Paul in accepting Christ completely -
In John -
the response leads to a new life that opens man to the reality of all life, light, truth, love and union - the person enters into union with Christ and shares with him.
In Paul -
the response leads to a change of life that opens man to the reality of election, salvation (justification), love and glory - the person becomes another Christ. |
| <p>4) The Risen Christ calls, summons, reveals today through the sacramentality of persons, the Church and the world, through creation, through humanity in general and through the daily experiences of each one's life. As progression takes place toward union, re-creation and transfiguration come about both in persons and the world.</p> | <p>4) Man's response today is to the sacramentality of persons, the Church and the world. This can mean the following: interpersonal relationships, use of creation for progress, dialogue, building community, and salvation in all its aspects - going from a closed selfish situation to an open, selfless situation, truly becoming re-created and transfigured.</p> |

More specific and deeper aspects can lead out from these points. Each point lends itself to further study of the Bible, the world and man himself. Today, God's call and man's response can be as vital and as real as it was in the Old Testament and in the time that Christ walked this earth.

E. Summary.

The history of God's revelation and man's response is intertwined with the history of each individual today. Each individual's faith response has its basis in the faith response of the people of God from the beginning and grows in each individual as it grew to its apex with Christ's coming. The apex of each person's faith response today is reached when he knows and accepts Christ himself, makes his dedication and commitment to live Christ, ever remembering that this commitment grows and bears fruit gradually as he comes to know, understand and become another Christ.

SUMMARY AND CONCLUSION

Everyone desires to be complete or perfect like God. The human being as well as the whole cosmos grows as a dynamic power toward a realization of being. Each person participating in the movement of the whole ever presses onward to fullness of personality as he tries to integrate the physical, psychological and spiritual dimensions of his person. Since it is the whole person who is directed to this end, the development and growth of one of these dimensions should lead to the development and growth of the others.

Each person passes through a life cycle from childhood to adulthood. At each stage of the cycle certain limitations and quests or drives reveal themselves within an intellectual, psychological and spiritual framework. The person must achieve a personality. He must become integrated. This is a gradual process of transformation from the self-centeredness of childhood to the "other-centeredness" of adulthood. Adolescence is the transition period from selfishness to altruism.

The period of adolescence appears to be rich and vibrant in many ways. Because the adolescent is open to the reality of life, truth and love, he is capable of learning experiences, authenticity, dialogue and interpersonal relationships. He is in a period of intense

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awakening of the self - the "I" through encountering others. This encountering leads the adolescent to begin to see and understand himself. To understand and know himself fully which is a matter of the integration of inner and outer forces and the unification of inner and outer realities, the adolescent will have to try to realize that to become this integrated, unified self, he needs a relationship to God.

Adolescence is a time for searching out the real meaning of life, truth and love. The adolescent has a sensitive concern for life, shown by his many-sided exuberance, activity, yearning and seeking for the source of everlasting life; for truth shown through his intense desire for veracity, authenticity and search for values; and for love shown through his strong emotional experiences and search for lasting meaningful interpersonal relationships. This sensitive concern in the adolescent displays characteristic extremes in his behavior. However, he yearns for the stabilizing force of integration and unification in himself and in life in general, so he seeks for some underlying, unifying value. A longing arises for one who is Life, who is Truth and who is Love and one who can give and share these with him. He will only attain full consciousness of self and of others by measuring himself with the whole of reality as recognized in that unity

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underlying all things, which is the unity of God himself.

It is through faith that the adolescent is able to recognize, to encounter and to accept this personal God who is and gives life, truth, love, the unifying and integrating forces leading to a true personality. Faith is a free, personal response to a personal God, an entrusting oneself to God, accepting his words and his works, and participating in his saving mystery. It can penetrate, influence, and change the whole adolescent in all levels of his being by allowing him to see daily events as revelation bringing meaning to his life and by enabling him to accept all reality in its true perspective and context. This encounter and relationship brings with it renewed strength, vitality and meaning to life, a strong intellectual deepening of values in truth, and a deep, meaningful grasp of interpersonal relationships. Faith in Christ is a radical and irrevocable decision (Luke 11, 23; 8, 22; Mark 9, 43-7; Mt. 5, 1-48). It is able to provide the adolescent with a synthesis of all that lies within experience and all that lies beyond. It monitors the "growing edge" of personality. It is in the recognition and acceptance of self and the 'other', while grounded in faith's realization of the action of God in a person's fundamental psychological structure, that it is possible for the adolescent to understand himself and become a personality. It is only through

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and by faith that he can know and understand God as Life, Truth and Love; that he can make the daring and trusting surrender of his existence to God. By faith he is able to realize that his faith response opens him to a divine-human relationship, saves and justifies (Rom. 3, 21-31; 4, 5-16; 8, 29), gives him eternal life (Jn. 3, 16, 36; 5, 24, 38, 47; 8, 24-28; 10, 14-27; 1 Jn. 2, 23-24; etc.), opens him to light and truth (Jn. 3, 19-21; 12, 36, 44-45; etc.), and allows him participation in love, sharing and union (Jn. 3, 16; 6, 57; 1 Jn. 3, 1-2, 4, 9-16; Jn. 15, 1-11; Jn. 17, 21-23; Rom. 8, 29-30; Gal. 3, 26-27; 2, 20; Rom. 6, 4-5; 1 Cor. 12, 12-13). The adolescent thus attains that "unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ." (Ep. 4, 13).

The adolescent must be helped through a catechesis that will guide and lead him to make a free, personal response to the living God. He needs to be led to understand that faith as "ultimate concern" is an act of the whole personality. The adolescent, born into a new existence, becomes aware that the faith relationship which is pre-figured and real in the Old Testament is also a reality in the Risen Christ through the sacramentality of persons, the Church and the world. He becomes aware of the ultimate distinction of being a son of God who as keeper of the

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whole of creation must help to bring all to redemption and completion (cf. Rom. Ch. 8).

The adolescent's faith-response leads to acts that really proceed from the very heart of his person. He becomes a Christian. To be a Christian is to be another Christ. To be another Christ is to respond completely to God's call in his gradual revelation of himself in the Old Testament and especially in Jesus Christ in the New Testament and the same Risen Christ now. To respond completely to God's call is to live as Christ - another son of God. Hence this faith - this full free response of the whole person (mentally, physically, psychologically, spiritually) is not simply a static admission of God and life, but a response that entails the element of personal involvement.

A personal encounter and involvement is not content with vague aspirations or cultivated pure desires. The adolescent is able to conform himself to the light (truth), life and love so far received and in so doing to discover further light, life and love which will make possible each day's advance and growth in personal realization (personality). This involves faith - a living reality, always fragile, always threatened, constantly growing, ever changing and deepening but always rooted in the unchangeable Son of God and Savior. This involves the faith response

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given to the call of God in the Old Testament, to the Word made flesh in the New Testament and to the same Risen Christ in the present age and every age. These are really one and the same, only his response is ever developing, growing and deepening to culminating knowledge, love, integration and union.

Faith in Christ is thus worlds removed from certain caricatures or pretended descriptions of it. It is not a resolution to think and act "as if" certain things were so, a decision to live in a world of fantasy as being more congenial than the real world. Faith is the acceptance of divine realities communicated to us by God. Neither is faith a childish refusal to live with risk and uncertainty, a projection of our need for security into the unfriendly environment of an indifferent universe. It is a free and intelligent response to God's saving action made known to us in and through history. Nor is faith simply a leap in the dark, a groundless commitment of ourselves to an imagined word echoing in our consciousness. It is an opening of our minds to the light of God, abundantly witnessed to by his works and the testimony of his Spirit. And finally, faith is not just regarding God as a new source of useful information, much as one might learn the time of day from a casual passerby - or even from a most reliable astronomical observatory. Revelation does not give us simply a new list of propositions guaranteed true by the authority of God, but introduces us into the mystery of God's saving love. Hence the acceptance of this revelation is not just an intellectual assent, but the 'total service of our mind and will'.¹

¹ J. Wright, "I Believe in Jesus Christ", The Way, Vol. 4, No. 1, January 1964, p. 14.

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Thus the adolescent's faith response leads to a life of faith that is ever creative, enriching, exciting, challenging, rewarding and meaningful. It is not a life for the faint-hearted as Christ so often implies. It involves the courage to be and to become. It involves the continual growth of his potentialities and of launching himself fully into the stream of life and the challenge of the whole cosmos. The Eternal "I" ever calls forth the "Thou" of each adolescent and his "I" comes into fuller being and personality through free response to the Eternal "Thou". Faith alone makes this possible.

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