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Harvard University, 1957.

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A COMPARATIVE STUDY OF THE CHURCH  
ATTENDANCE HABITS OF A SELECTED  
GROUP OF NAVAL PERSONNEL BEFORE  
AND AFTER THEIR ENTRY INTO THE  
NAVAL SERVICE

Guy M. Leonard











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A COMPARATIVE STUDY OF THE CHURCH ATTENDANCE HABITS  
OF A SELECTED GROUP OF NAVAL PERSONNEL BEFORE AND  
AFTER THEIR ENTRY INTO THE NAVAL SERVICE

A Thesis Presented

by

Guy M. Leonard

In partial fulfillment of the requirements for the degree  
of  
Scientiae Theologicae Magister

In the field of

Pastoral Theology

Divinity School  
Harvard University  
Cambridge, Massachusetts  
May 1, 1957





35895



Approved: \_\_\_\_\_



## PREFACE

The apparent lack of interest of Naval personnel in religious activities has been a matter of growing concern for the student. It is the purpose of this study to determine why there is such a lack of interest and to make constructive suggestions as to how the problem can be met.

To obtain a picture of the problem a survey concerning attitudes towards, and attendance at, church services was made of two hundred and fourteen Navy enlisted men. The survey was conducted at the U. S. Navy Receiving Station, Boston, Massachusetts in cooperation with the Commanding Officer, the station Chaplain, Commander K. I. Meier, CHC, USN, and the station Personnel Officer, Lieutenant Commander W. B. Williams, USN.



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## INTRODUCTION

### 1. The Problem of the Thesis.

We believe there is a definite regression of interest in church services in the Navy as compared to interest in church services in the civilian community. This regression is exhibited by the attitudes toward and the attendance of church services in the Navy by Naval personnel. It is the purpose of this thesis to authenticate the problem and to make constructive suggestions as to what positive action may be taken in relation to the problem.

### 2. Definitions.

In the limits of this paper we use the term, "religion" interchangeably with the term, "Christianity." When we speak of religion we speak specifically of the Christian religion unless otherwise noted.

### 3. Limitations.

In this paper we have confined our area of inquiry to that of establishing the problem, by the use of a questionnaire,<sup>1</sup> showing the relevance of constructive religious practices to personality structure and development, and showing some methods which might be used in meeting the overall problem.

<sup>1</sup>Exhibit I, p. 4.



#### 4. The Methodology of the Thesis.

We have developed the thesis in four major areas.

First, we have established the problem by the use of a questionnaire used in conjunction with personal interviews by the student. We are well aware of the usual limitations of the questionnaire, and we have sought to lessen the margin of error as much as possible by not only recording the answers given to the questions but in also recording the attitudes and feelings of the individual answering the questions.

Another factor which may have had some effect on the answers given was the chaplain's being in uniform while he conducted the interviews. This effect is felt to be minimal, however, since the majority of the personnel interviewed were being processed for discharge after having completed their enlistments and felt somewhat more free to express their actual feelings on the questions asked them.

There is still the factor of the limited sample the survey actually covers. It is obvious that two hundred and fourteen men as compared with the whole of the Naval Establishment is almost microscopic. We therefore do not make any claims for the survey as being indicative of the whole of the Naval Establishment. The percentages we have found may well express a trend, but we are more interested in the attitudes expressed as to why, "I do not go to church," than in the actual percentages at this point.



In the second part of the thesis we set out and discuss the factors of religion which are relevant to personality structure and development. This is done in an effort to emphasize the importance of religion in the individual's life and show specific areas in which the individual may take advantage of the opportunities religion offers.

The third section of the paper deals with practical steps which might be taken on the part of the civilian churches and the military chaplains in an effort to meet the problem of building religion into the individual's personality structure. A brief survey of the work two denominations are doing in this respect is included.

The last section of the thesis is devoted to conclusions drawn from the presentation of the problem and from the possible actions which might be taken in meeting the problem on a constructive basis.



EXHIBIT I

1. Length of Naval service \_\_\_\_\_ Age \_\_\_\_\_
2. Duty station \_\_\_\_\_
3. Church preference: ( ) Protestant \_\_\_\_\_  
Denomination  
(2) Catholic  
(3) Jewish Other \_\_\_\_\_
4. Church member? ( ) Yes ( ) No
5. Church attendance:  
Before entering Navy: ( ) Regular ( ) Some ( ) Never  
After entering Navy: ( ) Regular ( ) Some ( ) Never
6. Did you have any specific religious training to prepare you for military service? ( ) Yes ( ) No
  1. If "Yes" what type and how much?
    - A. Conferences with pastor. Number \_\_\_\_\_ Hours \_\_\_\_\_
    - B. Classes Number \_\_\_\_\_ Hours \_\_\_\_\_
    - C. Other \_\_\_\_\_ Number \_\_\_\_\_ Hours \_\_\_\_\_
7. Does your church maintain contact with you in the Navy?  
( ) Regular ( ) Some ( ) Never
  1. How is contact maintained?
    - ( ) Newsletters.
    - ( ) Letters from pastor or others on church staff.
    - ( ) Receipt of Sunday bulletins.
    - ( ) Other \_\_\_\_\_
8. In comparison with your civilian church would you say that Navy worship services are:
  1. More formal than your civilian church? ( ) Yes ( ) No
  2. Less formal than your civilian church? ( ) Yes ( ) No
  3. Comparable to your civilian church? ( ) Yes ( ) No
9. If there is a difference in the method of conducting services between your church and the Navy services does it have any adverse effect on your church attendance in the Navy?  
( ) Yes ( ) No





10. Does the environment in which Navy services are sometimes held, (mess halls, open deck, working spaces, little "atmosphere," etc.) influence your attendance at church adversely? ( ) Yes ( ) No

11. Does being away from home and your friends in the civilian community cause you to feel that church attendance is not so important in the Navy as it would be in the civilian community? ( ) Yes ( ) No

12. Does the place of the chaplain in the Naval establishment, i.e. his rank, military duties affect your attitude toward church attendance in the Navy? ( ) Yes ( ) No

How? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

13. Does the attendance of your superior officers, including the Commanding and Executive Officers, influence your church attendance in the Navy? ( ) Yes ( ) No

How? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

14. Remarks: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



PART I  
THE PROBLEM PRESENTED



## CHAPTER I

### A SURVEY OF THE PROBLEM

#### Definition of Categories

As we study the results of the survey we shall use various categories to define specific groups. The following categories are suggested by the questionnaire:

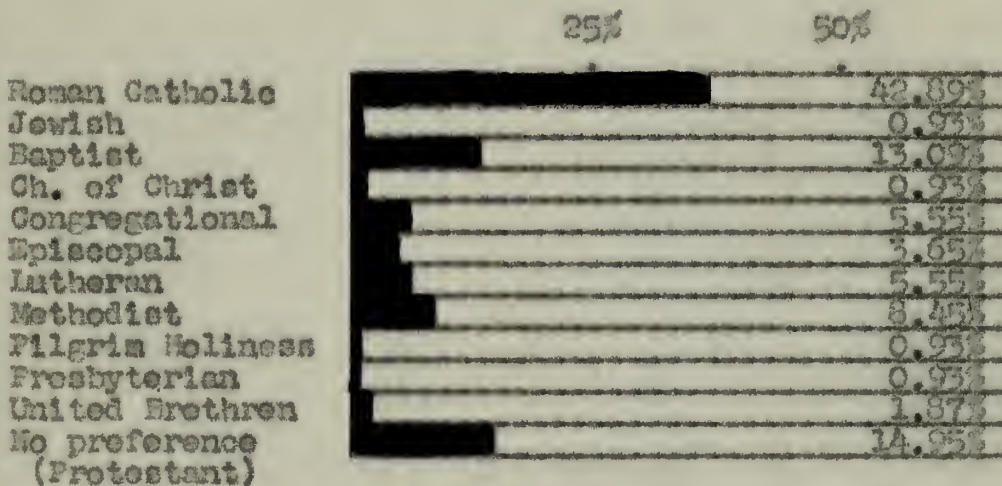
1. "Regular - Regular"--The group which attended church regularly both in civilian life and in the Navy.
2. "Regular - Some"--The group which attended church services regularly in the civilian community but dropped to some attendance at church services in the Navy.
3. "Regular - Never"--The group which attended church services regularly in the civilian community but dropped to never in their attendance at Navy church services.
4. "Some - Some"--The group which attended church services some in the civilian community and continued to attend some Navy services.
5. "Some - Never"--The group which attended church services some in the civilian community and dropped to never in their attendance at church services in the Navy.



6. "Some - Regular"--The group which attended church services some in the civilian community but rose to regular attendance at Navy church services.
7. "Never - Never"--Those who did not attend church services either in the civilian community or in the Navy.

#### A Detailed Analysis of the Survey

In the overall survey group 42.89% were Roman Catholic, 56.18% were Protestant, and 0.93% were of the Jewish faith. In order to see the total picture of the survey as it is related to church preferences we have broken the results down into a graph.



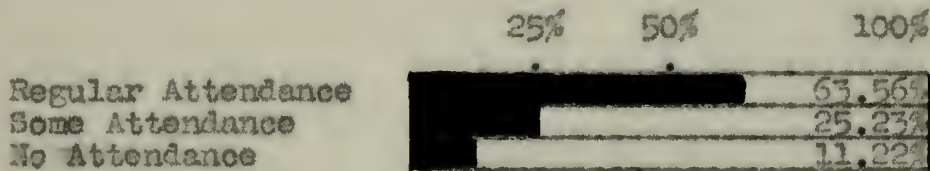
Graph 1. - A breakdown of the survey according to church preferences.





In order to give a complete picture of the total survey we have broken it down into both a general and detailed study of the denominational preferences. To accomplish this we have used a series of bar graphs to illustrate our points.

Graph 2 gives us the overall picture of the survey in regards to the interest exhibited in church attendance of the survey group prior to their entry into the Naval service.



Graph 2. - Church attendance habits of the survey group prior to their entry into the Naval service.

The large majority of the survey group were regular in their church attendance habits prior to their entry into the Naval service. We shall proceed from this point to analyze what happens to this group after they enter the Naval service.

We shall take up each of the three categories in their sequence. Graph 3 shows us what happened to the group which attended church services regularly before they entered the Naval service. This group, as shown above, comprises 63.56% of the total survey group.

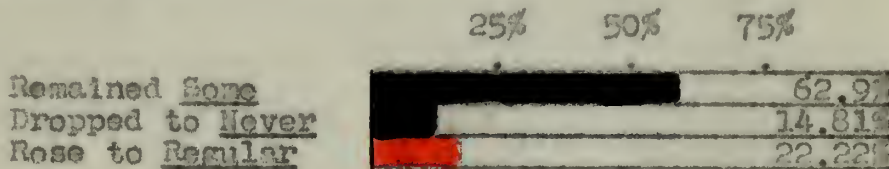




Graph 3. - Church attendance habits of the Regular category after their entry into the Naval service.

It is especially interesting to note that exactly 50% of the survey group, who had been regular in their church attendance prior to their entry into the Navy, maintained their regular church attendance habits. We shall explore the reasons for the decrease of interest in church attendance by the remaining 50% of the group in the later part of this chapter.

We now turn our attention to the group of the survey who stated they attended church services "Some" in the civilian community. This group represents a total of 25.23% of the entire survey group.



Graph 4. - Church attendance habits of the Some category after entry into the Naval Service.



More (12.9%) of this group remained consistent with their church attendance habits in the civilian community than did those who were regular in the church attendance habits prior to their entry into the Naval service. The most significant change of church attendance habits in this group is the 22.22% which changed to regular attendance at church services after their entry into the Naval service.

The most consistent group of the survey was that which did not attend church services in the civilian community at any time. This group consisted of 11.21% of the entire survey group.



Graph 5. - Church attendance habits of Never category after their entry into the Naval service.

As seen by the above graph none of the group attended church services after they entered the Naval service.

In order to have a clear picture of the overall survey in terms of the various church preferences of the survey group, Exhibit II has been prepared. For example, of those of the Roman Catholic faith who stated they attended church services regularly in the civilian community, 65% maintained their regular church attendance habits in the Navy, 32.5%



dropped to some attendance and 2.5% dropped to no attendance. This same analysis is carried through the chart for each category<sup>1</sup> of each church or denominational preference.

In Appendix A we have a series of graphs which show the breakdown of each denomination covered in the survey.

---

<sup>1</sup>See pages 7-8 for category descriptions.





Church Preference	Def Beg		Def Beg		Def Beg		Def Some		Def Some		Def Nev	
	Aft Beg	Aft Some	Aft Beg	Aft Never	Aft Some	Aft Never	Aft Some	Aft Never	Aft Some	Aft Never	Aft Some	Aft Never
Roman Catholic	65%	32.5%	2.5%		100%							100%
Jewish							100%					
Baptist	12.5%	75%	12.5%		83.33%	16.66%						
Church of Christ							100%					
Congregational	25%	75%			50%		50%					
Episcopal		50%	50%		50%		50%					
Lutheran	80%	20%				100%						
Methodist		100%			25%	25%						
Pilgrim Holiness	100%											
Presbyterian	100%											
United Brethren		100%			100%							
No Preference		100%			75%	25%						100%

EXHIBIT II

The relation of the church or denominational preference of the survey group to church attendance before and after entry into the Naval service. The solid lines separate each of the major categories. The broken lines separate the divisions of each major category.



## CHAPTER II

### FACTORS WHICH MIGHT CAUSE A DIFFERENCE IN CHURCH ATTENDANCE HABITS

In this section of the paper we shall follow the general outline of the questionnaire. We shall discuss the following factors which were responsible for a decrease of church attendance habits:

1. A lack of understanding of the importance of worship.
2. Feeling the home church does not care.
3. Difference in the form or ritual of worship services.
4. The environment in which Navy church services are sometimes held.
5. Being away from home and friends.
6. Attitudes toward the chaplain.
7. Command attitudes toward church services.

While it might be of some interest to break down the results of the survey into denominational preferences the value of such a study in a limited survey would be small. It is proposed, then, only to discuss the factors listed above as they pertain to the entire survey group.



### A Lack of Understanding of the Importance of Worship

This lack of understanding of the importance of worship is closely related to the lack of any specific training for military service in the individual's home church. Of the entire survey group only 11.22% had any specific training by their home church to prepare them for military service. All of those who had any training by the home church were those who attended church services regularly in the civilian community.

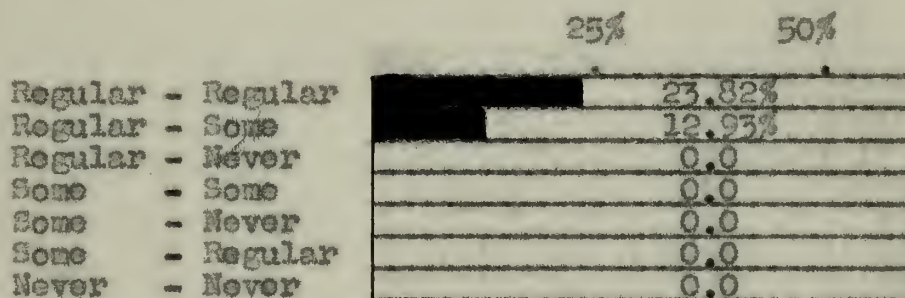
It is interesting to note that 23.82% of the survey group who maintained their regular church attendance habits in the Navy had some specific training by their home church to prepare them for military service. Of this group 75% had at least one conference with the pastor, 12.5% had group instruction in classes led by laymen and 12.5% were given a pamphlet to read.

There is a direct correlation to the individual's maintaining his church attendance habits in the Navy and the training he was given by his civilian church for military service. This is seen in the group which had attended church services regularly in the civilian community who dropped to some attendance at Navy church services. Only 12.93%, or approximately one half of the percentage who had maintained their regular church attendance habits, received any training to prepare them for their military service. All of this



group having any training at all, had only one (1) conference with their pastor.

The relationship of those having a concept of the importance of worship due in part to their training prior to their military service, and of their church attendance after they entered the Naval service can be seen in the following graph.



Graph 6. - Relationship of pre-induction training to church attendance habits after entry into the Naval service.

When we consider that 63.81% of the total survey group exhibited a decrease in their interest in church attendance in the Navy, and only 11.22% had any specific training in their civilian church for military service, immediate action in this area by the civilian churches is indicated.





### Feeling the Home Church Does Not Care

A feeling the home church does not care or is not interested in the individual after he leaves for military service is indicated by the correspondence the individual has with the home church. Of the total survey group only 20.56% had any contact at all with their home churches. For purposes of classification we have classified regular communication as any regular correspondence received at least once a month. We have classified some correspondence as cards and letters at Easter or Christmas, or other sporadic correspondence throughout the year.

To have the total picture before us we have again broken the survey group down into the categories suggested by the questionnaire. Of the group attending church regularly, both before and after their entry into the Naval service, 14.7% received regular communication from the home church. In the same group 11.8% received some communication and 73.5% received no communication of any kind from their home church.

In the "Regular-Some" group only 9.69% received regular communications from their home churches and 16.1% received some communications. The group which dropped from "Regular" to "Never" attendance at Navy church services received no communication from their home church during their entire tour of Navy duty.



In the "Some - Some" group of the survey, a total of 17.64% had communications from their home churches. Only 9.69% received regular communications and 15.1% received some communications. As in the Regular group, those dropping to "Never" in their attendance at Navy church services received no communications at any time from their home church.

Of the "Some - Regular" group in the survey 16.66% of the group received some communication from their home church and in every instance the individual stated the interest of his home church was a factor in increasing his attendance at Navy church services.

In the "Some - Never" and "Never - Never" groups of the survey there were no communications received from any church. One of the obvious reasons for the lack of communication in these groups is the men were, in most instances, not members of any church nor had they attended any one church for any length of time.

The types of communications received varied, but in most cases, where there were regular contacts, church calendars and newsletters were used, along with cards for special occasions such as Christmas, Easter and birthday cards. The instances in which the individuals received letters from their pastor or a member of the church staff were somewhat limited.

Graph #7 shows the relationship between correspondence from the home church and the various categories of the survey.



25%

Regular - Regular	26.5%
Regular - Some	25.79%
Regular - Never	0.00
Some - Some	17.64%
Some - Never	0.00
Some - Regular	16.66%
Never - Never	0.00

Graph 7. - Relationship of contacts with civilian churches and church attendance habits after entry into the Naval service.

#### Differences in Form or Ritual of Worship Services

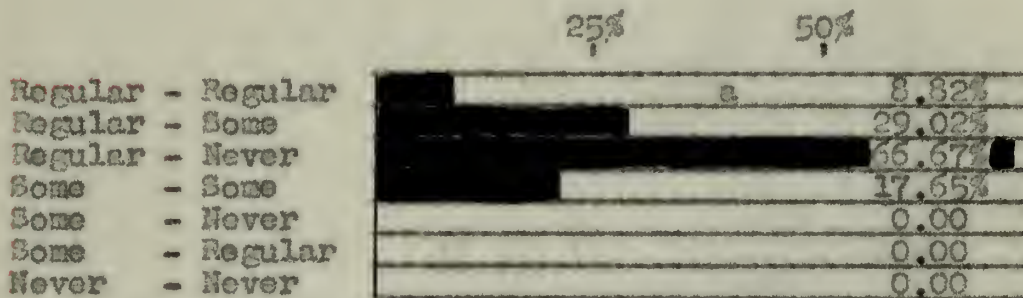
The difference in the form or ritual of church services in the Navy is one of the more significant factors in a change of attitudes toward, and attendance at Navy church services. To show the results of the survey at this point we use two graphs. Graph #8 gives the overall picture and graph #9 gives a detailed analysis of the effect of a difference in form or ritual on the various groups of the survey.

It is interesting to note while 32.71% of the total survey group indicated Navy church services were different from the form or ritual of their particular civilian church, only 14.95% felt that such differences affected their attendance at Navy church services adversely.





Graph 8. - Reaction of the survey group to form and ritual of Navy church services as compared with the form and ritual of services in civilian churches.



Graph 9. - The adverse effect of different forms or rituals in Navy church services on the various categories of the survey.

<sup>a</sup>Apparently did not effect actual church attendance habits.

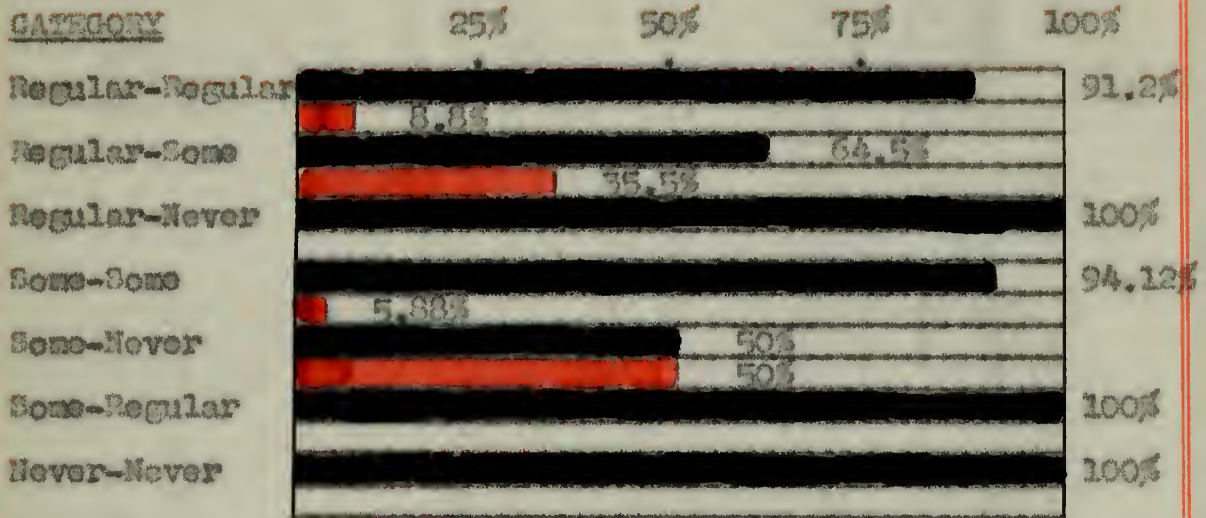




Environment in Which Navy Church Services  
Are Sometimes Held

For the most part, the survey group stated they felt God could be worshipped in a mess hall of a ship as well as He could be worshipped in a chapel or church. However, 15.89% of the total survey group stated the environment in which Navy services were sometimes held affected their attendance at Navy church services adversely. They felt the distractions accompanying church services held in a mess hall, on an open deck, a crew's lounge, etc., were of such nature as to negate any worshipfull atmosphere the church service might have. Graph.#10 illustrates the attitudes of the various categories of the survey group.





Graph 10. - The effect of the environment of Navy church services on attendance at church as related to the various categories of the survey group.

No effect  
 Adverse effect



### Being Away from Home and Friends

The results of the survey can best be shown here by the use of a graph showing the three categories into which the results fell.



Graph 11. - The effect of being away from home and friends on church attendance after entry into the Naval service.

The most significant change in attitudes toward church attendance in the Navy occurred in the group which dropped to Some attendance at church services in the Navy from Regular attendance at church services in the civilian community. Of this group 54.83% stated that being away from their homes and friends made them feel as if church attendance was not so important in the Navy as it was in their civilian communities. The group felt this attitude resulted in a dropping of their church attendance habits from Regular to Some.

### Attitudes toward the Chaplain

Attitudes toward the Chaplain with particular reference to his rank and military duties did not seem to be an



important factor in any change in attitudes towards church attendance in the Navy. The great majority of comments were, "The chaplain is just like our minister (priest) at home." "Wearing a uniform makes no difference." It is important to note, however, that 6.54% of the total survey did state their attitudes toward the chaplain had affected their church attendance adversely. The major complaint was the "Chaplain was too much of an 'Officer.' You couldn't talk to him." It should also be noted here that 75% of the survey group making this complaint were from the same Command. With this in mind the significance of the 6.54% of the total survey diminishes somewhat, but this type of complaint arising at all is cause for serious thought.

#### Command Attitudes toward Church Services

It is at this point one of the most important aspects of the survey arises. This can be seen in the following graph which shows the relationship of a positive interest by the command in Church services as related to the influence it had on the attitudes of personnel in the command.

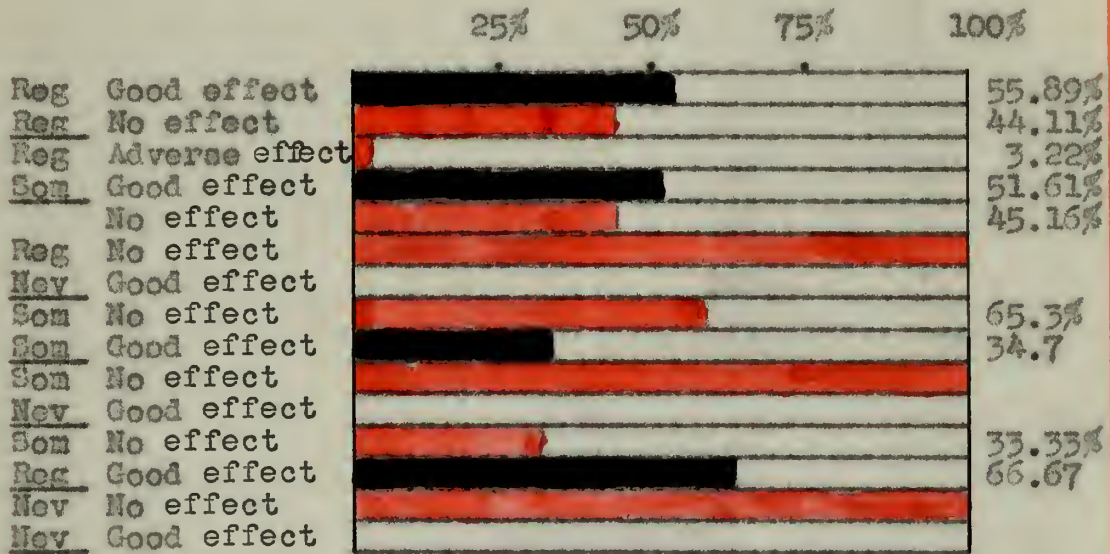


Graph 12. - The influence of Command attitudes toward church attendance on the survey group.





Here again, it is important as well as interesting to see the relationship of the effect of Command attitudes towards church attendance as they affect the various categories of the survey group in their attitudes toward attendance of Navy church services.



Graph 13. - The influence of Command attitudes toward church attendance as related to the categories of the survey group.



## CHAPTER III

### AN EVALUATION OF THE RESULTS OF THE SURVEY

#### Limiting Factors of the Survey

It is important to keep three factors in mind as the results of the survey are evaluated. First, the interviews were conducted by a Navy Chaplain in uniform. The fact he was a chaplain would, of necessity, color some of the answers given on the questionnaire. However, it is felt, as we pointed out earlier, since most of the men interviewed had completed their enlistment and were being processed for discharge, they were inclined to reveal their true feelings about any questions asked them. At least, it was felt while interviewing the men they were, with but few exceptions, being very honest in giving their answers.

A second point in the scope of the interview was extremely small (214) in relationship to the whole of the Naval establishment. We are well aware of the fact that even fifty more interviews could completely upset our statistics as set out in this paper. However, since only ten to fifteen interviews were taken at any given time, we did have the opportunity of checking the percentages after each interviewing session. It was interesting to note the percentages changed only two or three points and, at the time of the greatest



change, not over five points. Of course this trend may not have continued if further interviews were taken but the evidence so far is that it would not change to a marked degree.

The third point we wish to amplify is while the percentages presented relative to the actual numbers of persons involved are interesting and significant to a degree, we are primarily interested in the reasons why these people maintained or changed their attitudes toward church attendance in the Navy as over against the attitudes they held while in civilian life. It is from this point that we shall draw our conclusions as to the extent of the problem.

#### Comparison of Survey with Previous Studies

It is of some interest to note here that our figures, in so far as percentages can be compared, are very close to those found by a survey of soldiers during World War Two by a Special Committee of the Social Science Research Council. While their figures deal with three groups of soldiers, the "Best Adjusted," "Cross Section," and the "Psychoneurotics," the percentages as related to the various groups in church attendance are germane to our point.

For our purposes we classified the group as "regular" in their church attendance those going regularly three times per month. Our other category was "some" which was the group between our classification of "regular" and those who never went to church. In view of this we then lump together



several of the categories listed in the survey conducted by the Special Committee of the Social Science Research Council. The World War Two survey is presented in its entirety:<sup>1</sup>

	Best Adjusted	Cross Section	Psycho-neurotic
Once or twice a week	39%	39%	34%
Two or three times a month	18	18	16
About once a month	12	11	10
Several times a year	14	16	21
Almost never	17	16	18
No answer	-	-	1
	<u>100%</u>	<u>100%</u>	<u>100%</u>

For purpose of comparison we shall use the "Cross Section" column. We shall also combine those going to church "once or twice a week" with those going "Two or three times a month" to equate with those who answered that they attended church services "regularly" in our survey. We shall equate those answering they attended church "some" on our survey with those of the WWII survey who stated that they went "About once a month," and "several times a year." Hence, we have the following comparison:

WWII survey	Present survey
Regular 57%	Regular 63.56%
Some 27	Some 25.23
Never 16	Never 11.22
<u>100%</u>	<u>100.00%</u>

We are well aware of the limits of such a comparison

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<sup>1</sup>Samuel Stouffer, The American Soldier: Adjustment During Army Life, Vol. I, (Princeton: Princeton University Press, 1949), p. 140.





but as far as we know this is the only other survey of this type made and it is therefore our only basis for comparison.

#### Summary of Significant Conclusions

We now turn to the significance of the survey in terms of the problem of a decreased interest in church services in the Navy as compared to the interest expressed in civilian services.

As we have stated above we are not primarily interested in the numbers our survey represents but it is significant to see just how much interest dropped off in Navy church services in our survey group. Of the total group 35.52% exhibited less interest in church services in the Navy as compared to their interest in church services in the civilian community. Why is this so?

From the results of the survey the following factors are important in understanding why there is less interest in church services in the Navy than in church services in the civilian community.

First, there seems to be a lack of understanding of the importance of worship due to a lack of definite training in the home church. In discussing this problem as related to a group of men in a Naval prison, Chaplain Frederick Brink says,

Still others (prisoners) could have their difficulty traced to a failure on the part of the Church. Christian principles had never been applicable to their conduct, if they had been heard at all. Large numbers professed regular church or Sunday School attendance before entering the service. But their religious

The first part of the report deals with the general situation of the country and the progress of the war.

Summary of the report

The second part of the report deals with the details of the war and the progress of the army.

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The third part of the report deals with the details of the war and the progress of the army.

The fourth part of the report deals with the details of the war and the progress of the army.

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The fifth part of the report deals with the details of the war and the progress of the army.

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The sixth part of the report deals with the details of the war and the progress of the army.

The seventh part of the report deals with the details of the war and the progress of the army.

experience had stopped with attendance. The religion they heard expounded was phrased in terms of doctrines and theological language which were never made applicable to the decisions of daily living. As a result, the religious experience of these men remained a garment that had not practical influence on their conduct.<sup>1</sup>

This observation coupled with the fact that only 11.22% of our entire survey had any specific instruction of any kind before entering the Navy gives weight to our contention that there is a definite lack of understanding of the importance of regular worship in, or out of, the Navy.

A second factor in the decrease of interest in church attendance in the Navy is a feeling that the home church does not particularly care whether church attendance is kept up while the man is away from home in the Navy. In the entire survey group 79.44% of the total group received no communications of any kind from the home church. As one man stated, "I went home after having been gone two years and the pastor said, 'I haven't seen you around for a couple of Sundays.'" This lack of interest is indicative of a feeling the church does not really care what the men do when they are away from home in Military Service.

A third factor in the decrease of interest in Church attendance in the Navy as compared to the interest exhibited in the civilian community is a difference in the type of service the individual is used to in his civilian church. Of

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<sup>1</sup>Frederick Brink, "The Role of the Chaplain," Pastoral Psychology, IV (April 1953), p. 36.



the survey group, 14.95% indicated a difference in the form or ritual of the Navy church services affected their attendance at the services adversely. This is an important factor but in weighing it we must bear in mind that each chaplain conducts services according to the faith and practice of his own particular faith or denomination. If the chaplain is faithful to his convictions, the form of church services must vary.

A fourth factor affecting the attitudes towards and attendance at Navy church services, is that of the environment in which Navy services are sometimes conducted. Of the survey group, 15.89% stated this factor influenced their church attendance adversely. It is true in many cases Navy services are held in a very poor environment such as a mess hall of a small ship. But on the other hand many of the survey group felt that if a man really wanted to worship, the environment would not be of too much importance to him. It is the interviewer's opinion that many of the men in answering this question were looking for a convenient excuse to offer for not attending church. This is not to say, however, that something should not be done in this connection, and we will discuss this point further in Chapter 8 of this paper.

We now come to one of the more significant factors in the reasons why interest in Church attendance dropped after some men entered the Naval service: "being away from home and friends with the resultant feeling of freedom." Of the

The first part of the document is a letter from the Secretary of the  
 Board of Education to the Board of Trustees of the University of  
 California, Berkeley, dated July 10, 1946. The letter discusses the  
 proposed changes in the curriculum of the College of Education and  
 the need for a new building for the College of Education. The letter  
 is signed by the Secretary of the Board of Education, and is dated  
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total survey group 25.23% stated this factor affected their church attendance in the Navy adversely. It was the interviewer's feeling that the same factor was true in more cases who gave other reasons for their lack of interest in Navy church services. In some cases the individuals were frank to say, "If someone had gotten me up, I would have gone." Others said, "at home they expect to see you in church and I don't mind going, here it doesn't make much difference." Still others said, "I had to go when I was at home and when I left home I decided I would go to church when I wanted to." "The reason I don't go now is my mother (father) made me go at home."

From the chaplain's point of view, it is gratifying to note that only 6.54% of the entire survey group stated that their attitudes toward the chaplain affected their attendance at Navy church services adversely. As we indicated earlier in the paper 75% of this group were from the same command and their attitudes reflected the feeling towards the same chaplain. It is not an unusual complaint, or perhaps an excuse, for a parishioner to say that he does not like the minister for one reason or another and therefore he does not attend church services.

Perhaps it is at this point that the chaplain acting as the interviewer had the greatest effect on the answer given in response to the question asked.

We now come to one of the most significant and important



The first part of the document is a letter from the Secretary of the State to the Governor, dated the 10th day of January, 1862. The letter is addressed to the Governor and is signed by the Secretary of the State. The letter contains the following text:

Sir, I have the honor to acknowledge the receipt of your letter of the 9th inst. in relation to the application of the State of New York for the admission of the State of New York to the Union. I have the honor to inform you that the same has been referred to the Committee on the subject, and they have reported in favor of the admission of the State of New York to the Union. I have the honor to inform you that the same has been referred to the Committee on the subject, and they have reported in favor of the admission of the State of New York to the Union.

The second part of the document is a letter from the Governor to the Secretary of the State, dated the 11th day of January, 1862. The letter is addressed to the Secretary of the State and is signed by the Governor. The letter contains the following text:

Sir, I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the application of the State of New York for the admission of the State of New York to the Union. I have the honor to inform you that the same has been referred to the Committee on the subject, and they have reported in favor of the admission of the State of New York to the Union. I have the honor to inform you that the same has been referred to the Committee on the subject, and they have reported in favor of the admission of the State of New York to the Union.

The third part of the document is a letter from the Secretary of the State to the Governor, dated the 12th day of January, 1862. The letter is addressed to the Governor and is signed by the Secretary of the State. The letter contains the following text:

Sir, I have the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the application of the State of New York for the admission of the State of New York to the Union. I have the honor to inform you that the same has been referred to the Committee on the subject, and they have reported in favor of the admission of the State of New York to the Union. I have the honor to inform you that the same has been referred to the Committee on the subject, and they have reported in favor of the admission of the State of New York to the Union.

revelations of the entire survey, the influence of the Commanding, Executive, and other officers' attitudes towards church attendance in the Navy. Of the total survey group 42.06% stated they felt the attitudes and attendance at Navy church services affected their own attitudes and attendance at those services.

In every case it was stated in one way or another that the officers were leaders and it was their responsibility to set the example. One man summed the feeling up as he said, "I figure the services (church) have something if the officers go, they are the leaders and the ones who have the education. If the officers don't think church is worth going to, I don't think it is worth going to either."

When the principles of leadership are considered, this attitude is not too startling. However, after having had service as an enlisted man in the Navy and having five years experience as a chaplain the writer was not aware of the implications of leadership in respect to attendance at church services. Most men say what the officers do is their own business when it comes to religion and church attendance. This, however, is not the case in light of our survey.

On the basis of the analysis of the survey it appears that attention needs to be given to the attitudes of Naval personnel toward religion and toward the importance of church attendance.

In order to more clearly define the importance of

The first part of the report deals with the general situation of the country and the progress of the work done during the year. It is followed by a detailed account of the various projects and schemes which have been carried out during the year.

The second part of the report deals with the financial position of the organization and the progress of the work done during the year. It is followed by a detailed account of the various projects and schemes which have been carried out during the year.

The third part of the report deals with the administrative and general matters which have arisen during the year. It is followed by a detailed account of the various projects and schemes which have been carried out during the year.

The fourth part of the report deals with the future prospects of the organization and the progress of the work done during the year. It is followed by a detailed account of the various projects and schemes which have been carried out during the year.

religion to the individual we shall discuss in the next chapter the importance of religion to personality structure and development.



PART II

THE ROLE OF RELIGION IN PERSONALITY STRUCTURE AND  
DEVELOPMENT



## INTRODUCTION TO PART II

In this section of the paper we shall discuss, from a religious point of view, the problem of discovering a core around which a stable and healthy personality can be developed. Dr. C. G. Jung states our problem as he writes,

We moderns are faced with the necessity of re-discovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which we can break the spell that binds us to the cycle of biological events.<sup>1</sup>

In our day men seek a basis for the integration of their personalities from various sources; but:

Anthropologists tell us that religion is pragmatically necessary to the individual if he is to overcome his shattering anticipation of death, disaster and destiny. Socially, they say, religion is the core of civilization and the mainspring of moral values, one of the prime integrative forces of society.<sup>2</sup>

The church is the one institution in our society which has as its primary purpose the specific function of providing an integrative force in man's personality. In this section of the paper we shall discuss factors religion has to offer to the integration of personality. We should, at this point,

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<sup>1</sup>Carl C. Jung, Modern Man In Search of a Soul, trans. Cary F. Baynes (New York: Harcourt, Brace and Company, 1933), p. 140.

<sup>2</sup>Helen Witmer and Ruth Kotinsky, Personality in the Making, (New York: Harper and Brothers, Publishers, 1952), p. 160.





define religion as the Christian religion, as we use the term in this paper.

We shall study the contributions of religion to personality development in the following areas:

1. Religion provides a framework in which full self-realization can be experienced.
2. Religion offers a core around which a stable life can be built.
3. Religion offers values to personality development.
4. Religion offers ideals to personality development.

The four areas listed are not the only contributions which religion has to offer to personality development. However, for the purposes of this paper we have limited ourself to these four main areas of inquiry.



## CHAPTER IV

### RELIGION OFFERS A FRAMEWORK IN WHICH FULL SELF-REALIZATION CAN BE EXPERIENCED

#### All Aspects of Personality Can Be Expressed

From a cursory study of psychotherapy we learn the rejection of any part of one's self interferes with the ability to live life to the full in keeping with one's mental and physical limitations. Religion affirms that man need not reject any part of himself. Man must be able to accept the truth about himself. Ruell Howe, in discussing the importance of self-acceptance, says:

Acceptance is important, especially when we think of it in terms of the acceptance that comes from God; indeed, that is what justification by faith means according to the definition of Calvin, who many years before the psychological age said that justification by faith is acceptance of us in Christ. Here is the real source of our acceptance. Here is the One who makes it possible for me to accept more fully the truth about myself.<sup>1</sup>

In the process of accepting ourselves Robert Bonthius suggests we should consider five factors.<sup>2</sup> First, he suggests we must be able to bring our painful, unlovely, guilt ridden

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<sup>1</sup>Ruell Howe, Man's Need and God's Action, (Greenwich, Connecticut: The Seabury Press, 1953), p. 106.

<sup>2</sup>Robert Bonthius, Christian Paths to Self-Acceptance, (New York: King's Crown Press, 1948), pp. 150-173.

STATE OF NEW YORK  
IN SENATE  
January 10, 1907.

REPORT OF THE  
COMMISSIONERS OF THE LAND OFFICE  
IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE  
MAY 15, 1906.

ALBANY:  
J. B. LIPPINCOTT COMPANY,  
PRINTERS,  
1907.

ALBANY:  
J. B. LIPPINCOTT COMPANY,  
PRINTERS,  
1907.

ALBANY:  
J. B. LIPPINCOTT COMPANY,  
PRINTERS,  
1907.

and fearful elements to the conscious level so that we might give expression to them. This process of catharsis enables man to release his hidden problems which, if kept buried, cause him trouble. In discussing this same process Dr. Jung writes:

To cherish secrets and to restrain emotions are physic misdemeanors for which nature finally visits us with sickness--that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practiced in and for oneself that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid and guilty in his fellow beings--for such of course are the things we keep in private to protect ourselves. It becomes sins in the eyes of nature to hide our insufficiency--just as much as to live entirely on our inferior side. There appears to be a conscience in mankind which severely punishes the man who does not somehow and at sometime, at whatever cost to his pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him out from the living experience of feeling himself among men. Here we find a key of great significance of true, unsteretyped confession--a significance known in all the initiation and mystery cults of the ancient world as is shown by the saying from the Greek mysteries; 'Give up what thou hast, and then thou wilt receive.'<sup>1</sup>

The importance of expression as related to self-acceptance can be summed up:

The principle of psychological acceptance is therefore as important in morality as in the treatment of nervous ills. It provides two essentials: (a) it enables us to control our impulses which we cannot control as long as we repress them; (b) it puts at our disposal instinctive forces of great power for building up of character.<sup>2</sup>

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<sup>1</sup>Jung, op. cit., pp. 34-35.

<sup>2</sup>Bonthius, op. cit., p. 154.



A second factor in achieving self-acceptance is responsibility. "Responsibility not only means readiness to live without pretension, it means a disposition to make the most of one's real self."<sup>1</sup> This responsibility is two fold. The individual must take the responsibility for what he actually is, and he must also take the responsibility for what he can make of his real self. It is the responsibility of the individual to make his own choices and to be willing to assume any consequences his choices might entail.

A third factor in self-acceptance is appreciation. Bonthius describes appreciation as, "the favorable critical estimate of one's possibilities."<sup>2</sup> It is important to note he says a "critical" estimate of one's self. With this in mind, one's limitations must be considered along with one's potential.

A fourth factor in self-acceptance is the "benevolent relationship." Bonthius describes this as a manifestation of dependable good will on the part of a significant person to a particular individual.

In the truly benevolent relationship at least two factors are present. For one thing, the attitude of the helper is that of expecting the individual to do his part, but he is willing to help in whatever is beyond the individual's ability. Moreover, in the benevolent relationship the significant elder expresses the belief that the individual has potentialities, and says in effect, I want to affirm your self-realization as I want to affirm my own.<sup>3</sup>

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<sup>1</sup>Bonthius, op. cit., p. 155.

<sup>2</sup>Bonthius, op. cit., p. 161.

<sup>3</sup>Bonthius, op. cit., p. 167.





The fifth and final factor Bonthius suggests is the choosing of goals. In choosing a goal the individual is simply expanding the implications of his ability to make choices. The individual must make a choice between goals which offer immediate satisfaction or those which offer a delayed but more permanent satisfaction. The choice of these goals must also include their possible effect on other members of society and culture in which the individual lives.

Bonthius sums up these five factors as the expression of "real motivations, willingness to assume responsibility for satisfying these motivations through integration, appreciation of one's possibilities and limitations, experience of benevolent interpersonal relations, and the choice of goals for living."<sup>1</sup>

Religion offers a framework in which Bonthius' summary of expression can be realized. Religion recognizes man is not perfect. The Apostle Paul made this clear as he wrote, "All have sinned and fall short of the glory of God."<sup>2</sup> On the other hand religion states that it has life to offer in a greater measure. Jesus declared this truth as He said, "I came that they may have life and have it abundantly."<sup>3</sup>

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<sup>1</sup>Bonthius, op. cit., p. 173.

<sup>2</sup>Rom. 3:23.

<sup>3</sup>John 10:10.



God has created man as a totality and as such there is no need, in the religious framework, for man to repress or reject any part of his total self. In recent times there has been much made of the repression of the sexual aspects of man and the results of such repression. The rejection or repression of these sexual impulses have been blamed as the cause, or a part of the cause, of myriads of personality disorders. We do not argue concerning the validity of this charge but it is important to note it is:

the view of religion that man need not reject any part, aspect, or facet of himself but should accept the self in its totality as part of the plan of God for his creation. Thus, the sexual impulses, which are central in so many personality disorders, are to be recognized as a fact in human life. They are to be brought into the over-all functioning of self and not allowed to go unrestrained. They are to be lifted up, not degraded; devoted to the purposes of God, not used wantonly. So it is with all drives and impulses. Religion provides standards and directions for their use and frowns on their denial.<sup>1</sup>

#### Man Can Look At Himself Realistically

In order to accept himself as he is, man must have a realistic view of himself. Here again, religion offers help. In the religious frame of reference man can see himself as he really is and he can see himself in the light of his potential development. Every man has some idea of what he looks like and what he is. He also has an idea of what he can be. Often times, however, these ideas are more phantasy than

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<sup>1</sup>Witmer and Kotinsky, op. cit., p. 160.



fact. Man's failures should show him his view of himself is defective but in many cases they do not. When man cannot accept the fact that he is not what he thinks himself to be, he finds himself in trouble.

To illustrate the point we present the case of Seaman "X." Seaman "X" enlisted in the Navy after failing to pass the entrance examinations for the Naval Aviation Cadet Program. He was very unhappy in his present situation since he felt he was capable of pursuing the training course for Naval aviators. He felt he was really able to pass the examinations but he had had a "bad" day when the examination was administered. A study of Seaman "X's" service record revealed he had made lower than average grades on the battery of tests given to each man coming into the Naval service. When he was reminded of this fact he excused himself by saying the day on which he had taken those examinations had also been a "bad" day for him.

From an evaluation of Seaman "X's" test scores and the performance of his assigned duties it was apparent the man did not have the ability to accomplish his desired goals. To permit the man to engage in flight training could have possibly led to his death.

Seaman "X" was an individual who had an idea of what he looked like, and of what he could develop into, based on faulty assumptions and evaluations of his own ability and potential. In insisting on attempting to do something he

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could not do, he was failing in his assigned job which he could have done in an outstanding manner. His attitude and actions finally deteriorated so much that he was referred to a Naval hospital for psychiatric evaluation and treatment.

Religion offers help to this man, and others in the same situation, by "urging humility and by stressing the universality of God's love. It is one of the main tenets of religion that God has regard for each of his children, that he knows the abilities of each, and that he does not expect the impossible."<sup>1</sup> When man has committed his life to the ways of God he can become, without the loss of his individuality, one who:

frankly recognizes his limitations but exercises his gifts, who has abandoned the myths of childhood and the illusions of adolescence and acts his age, has achieved a sufficiency of personality maturity that makes him a useful member of the Church. He does not compare himself with others who are endowed with greater capacities, with the result that he is too envious and downcast to develop his own latent powers. He does not aspire to be somebody he cannot become, nor seek refuge behind barricades of fictitious accomplishments.<sup>2</sup>

The emphasis in religion, then, is laid not on what a man has but on what he does with what he has. Jesus expresses this in His parable of the Talents.<sup>3</sup> The man having

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<sup>1</sup>Witmer and Kotinsky, op. cit., p. 161.

<sup>2</sup>Carl R. Stolz, The Church and Psychotherapy, (New York: Abingdon-Cokesbury Press, 1943), p. 283.

<sup>3</sup>Matt. 25:15ff.





only one talent was not condemned for just having the one talent. He was condemned for not using the talent he did have. God knows the limitations of each of His creatures. He knows their abilities and their potential and He does not expect more than the individual is able to produce with what he has to work with. An understanding of this fact gives man the courage to look at himself as he really is and after he has seen the true picture of himself he is in a better position to build for himself a stable personality. Perhaps this looking at one's self can best be accomplished by having faith in God. A faith, not as a blind submission to whatever is, but a challenge to high endeavor. In this light faith is not a denial of human reason, intelligence, or freedom, but it affords the opportunity for the full development of one's full potentialities so that he may fully cooperate with the purposes of God.

#### A Religious Framework Makes Provision For Faults In Man

A third point at which religion aids in the full expression of human personality is that it leaves room for faults in man. Obviously man is not always right but he finds himself with many conflicts because he does not, or can not, realize he is at fault. Religion helps the individual by showing him he is not alone in his plight. We refer again to the Apostle Paul's words, "All have sinned and fall short of the glory of God."<sup>1</sup> All men have faults in common with other

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<sup>1</sup>Rom. 3:23.

The following table shows the results of the survey conducted in 1967. The table is divided into two main sections: 'General Information' and 'Detailed Information'. The 'General Information' section includes data on the number of respondents, their age distribution, and their educational background. The 'Detailed Information' section provides data on the respondents' views on various issues, such as the economy, social services, and the environment. The data is presented in a clear and concise manner, allowing for easy comparison and analysis.

The table shows that the majority of respondents are between the ages of 18 and 35, and have a high school or college education. This suggests that the survey is representative of the young adult population. The data also indicates that respondents are generally concerned about the economy and social services, with a significant number of respondents expressing dissatisfaction with the current state of affairs. These findings provide valuable insights into the attitudes and concerns of the surveyed population.

men as well as their own peculiar faults. But religion affirms man is not hopelessly condemned by his sins and thereby makes a contribution to the building of a healthy personality for every individual.

The Bible is full of assurances affirming God does not desire that man should continue in his faults or sins, and that He is ever willing to, "heal their backslidings."<sup>1</sup> This same fact is made clear in Jesus' parable of the Lost Sheep<sup>2</sup> in which the shepherd lovingly sought the one lost sheep. The same truth is expressed in the parable of the Prodigal Son<sup>3</sup> who was so gladly and lovingly received by his father. There was great joy, in both cases, when the lost were found and returned to their respective folds. Though man may willfully walk in the ways of sin and ultimately find himself mired down by it, religion does not leave him sunk in sin. "It offers him not only hope that he may be forgiven and saved but also positive help in directing all his tendencies toward their higher expression."<sup>4</sup> Man's recognition of this offering of religion can help him fully and freely acknowledge the evil tendencies within himself. Such acknowledgement can be an important factor in bringing the

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<sup>1</sup>Hosea 14:4.

<sup>2</sup>Matt. 18:12-14.

<sup>3</sup>Lk. 15:11-32.

<sup>4</sup>Witmer and Kotinsky, op. cit., p. 213.



individual to accept himself as a whole and thereby aid his basic personality structure and development.

Religion, then, offers to man the opportunity to see himself as he really is, the opportunity to develop to his full potential, and to express himself fully and freely without an overriding sense of guilt. In short, religion offers to man a framework in which he can experience full self-realization.



## CHAPTER V

### RELIGION OFFERS A CORE AROUND WHICH A STABLE LIFE CAN BE BUILT

#### A Core of Security and Meaning

Dr. Gordon W. Allport states, "all human life revolves around desire"<sup>1</sup> and further, "subjective religion is the flower of desire."<sup>2</sup> It is from this desire, Dr. Allport explains, we develop our religious values. If these values do not rise above the egoistic level, or one's desire to conserve what he has, "the resulting religion is designed to conserve self-interest."<sup>3</sup>

If religion is the flower of desire, it offers to those who desire to rise above the egoistic level a core, or fixed point, around which they may build with confidence and assurance. God does not change, hence, lives built around Him and His precepts will be founded on a solid, immovable foundation.

In this core, religion offers methods by which man can find relief from tension and anxiety. Religion also offers

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<sup>1</sup>Gordon W. Allport, The Individual and His Religion, (New York: The Macmillan Company, 1950), p. 9.

<sup>2</sup>Ibid., 13.

<sup>3</sup>Ibid., 16.





stability in our everyday living and provides help in meeting our problems, our frustrations, our dread of suffering and death, and encourages positive responses to crises and feelings of guilt.

In our world we face many tensions and as a result we have many anxieties. However,

When religion operates so as to produce a readiness to deal with freedom, to meet, to accept courageously, and to work creatively with the situation in which man basically finds himself, then normal anxiety is being utilized in the service of life and neurotic anxiety is being overcome. When day by day in our love and in our work with other people we are able to find a meaning and value of life which goes beyond the isolation of anxiety, then we are taking a constructive and mature religious attitude life.<sup>1</sup>

This observation would lend weight to Dr. Jung's contention that each of his patients past the age of thirty-five had fallen ill because he had lost his religious outlook on life and that none was healed who failed to regain a religious faith.<sup>2</sup>

For some people, however, there seems to be no need for religion in their life. They live without any apparent difficulties and the future seems bright. Spiritual resources seem to have little, if any, value for them. But when pressure is applied by one means or another the individual has

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<sup>1</sup>Rollo May, "Religion and Anxiety," Pastoral Psychology, I, (April, 1950), p. 49.

<sup>2</sup>Patrick Mullahy, Oedipus Myth and Complex, (New York: Philosophical Library, 1956), p. 159.



no inner resources to give him stability. This is evidenced in the results of the survey as shown in Part I of this paper and especially in the lives of young men who have only been away from home for the first time in their life. They have a feeling of "freedom" in being away from all the stabilizing influences of the home environment. This is indicated by 25.23% of the group who felt this sense of freedom adversely affected their church attendance habits in the Navy. Consequently this sense of unrestricted freedom causes some young men to do things away from the influences of the home environment they would never do in it.

For example, we present the case of Seaman "Y." Seaman "Y" was seventeen years old and had been in the Navy only six months. He was sent to a duty station in the San Diego, California area, and spent much of his leisure time in Tijuana, Mexico. In Tijuana, he met an unmarried woman approximately 38 years of age, who had three small children. He began to live with this woman in her apartment in Tijuana. At the woman's insistence Seaman "Y" married her and assumed financial responsibility for her and the three children. The obvious reason for the woman's desire to marry Seaman "Y" was the prospect of an allotment check each month and of entering the United States as the wife of a serviceman.

After living with his wife for two days Seaman "Y" asked for help in getting out of the situation. While attempting to help him find a workable solution to his

The first section of the report, which is the most important, is the one which deals with the general principles of the subject. It is here that the author sets out his own views on the subject, and it is here that he gives us the most interesting and valuable information. The second section of the report is devoted to a detailed description of the various methods which have been employed in the study. This section is of great interest, and it is here that we learn of the many difficulties which were encountered in the course of the work. The third section of the report is devoted to a discussion of the results which have been obtained. This section is also of great interest, and it is here that we learn of the many interesting facts which have been discovered. The fourth section of the report is devoted to a discussion of the conclusions which have been reached. This section is also of great interest, and it is here that we learn of the many important points which have been established.

The author's conclusions are of great importance, and they are of great value to all those who are interested in the subject. The author's conclusions are based on a careful study of the facts, and they are of great value to all those who are interested in the subject. The author's conclusions are of great importance, and they are of great value to all those who are interested in the subject. The author's conclusions are based on a careful study of the facts, and they are of great value to all those who are interested in the subject. The author's conclusions are of great importance, and they are of great value to all those who are interested in the subject. The author's conclusions are based on a careful study of the facts, and they are of great value to all those who are interested in the subject.

problem it became clear he had not built his life around any kind of solid core which would help him live a decent, socially acceptable life away from the pressure of his home environment. He had not learned that amid the flux and change of human institutions and customs certain basic principles stand immutable. If he had believed in these principles, he would have had at least a degree of stability in his life and would not be easily swept off his feet by the temptation of the hour. In the fellowship of the church he could have found a refuge, a relief from his loneliness and he would have found companionship in his quest for the higher things in life. Seaman "Y" needed to learn,

Religion rooted in the realities of personal experience is a coordinating and controlling interest. It embraces all other interests including the political, social, aesthetic, and philosophical, in one comprehensive whole. It refines and regulates the various psychological systems which compose the hierarchy of personality.<sup>1</sup>

A core of religious experience is also helpful as we face fears of personal inadequacy when we are confronted with difficult problems. If we have only the memory of our past defeats and failures without inner spiritual resources the resultant strain of continual insecurity can be disastrous to our mental and physical health. If these feelings of strain and insecurity are coupled with thoughts of oblivion after living our few short years on earth there is little

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<sup>1</sup>Karl R. Stolz, The Psychology of Religious Living, (Nashville: Abingdon-Cokesbury Press, 1937), p. 188.



hope for meeting the problems of frustration, suffering and death.

We are in a better position to meet these problems if we realize,

Religion in its finest expression, is not just one among the interests and experiences of life. Rather it permeates all interests and experiences and determines basic attitudes, relationships, motivations, standards of value, goals and conduct in all phases of living. The religious individual's faith regarding the nature of God and his response thereto determines in large measure both his view of the meaning of life and his daily purposes and conduct.<sup>1</sup>

In other words,

Our certainty of God goes hand in hand with a lack of certainty about the finality of our own formulas. Genuine faith continually breaks the bonds of any concepts, any symbols, any words which try to hold it captive.<sup>2</sup>

Our faith in God, then, is the factor which enables us to face life as it is. As man seeks for a gratifying, rich life, he is met with the frustrations which circumscribe his very existence. Two of these limits are the brevity of the span of human life and the certainty of death. He must ask himself the question, does life on this earth mark the bounds of man's existence? Is the tomb man's ultimate destination? He must also meet the frustrations of having to depend upon nature. He must ask does a man have to wage an unending war

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<sup>1</sup>Witmer and Kotinsky, op. cit., p. 211.

<sup>2</sup>David E. Roberts, The Grandeur and Misery of Man, (New York: Oxford University Press, 1955), p. 66.





with the forces of nature, or does he have to appease nature as lord and master? Or, can he approach nature with humility and understanding and find in it the grounds of a friendly existence? In facing frustration man must also ask if there is any more to life than the adjustment to one's particular culture or environment. Is there a more ultimate framework of existence to which man can adjust himself?

When we look at these questions and problems without a religious core at the center of our being there is little hope for the prospect of facing life realistically and still developing to the full of our potential. Dr. Rollo May gives us insight at this point as he writes,

Religion can help us to face rather than to avoid the terror of being human beings. This may even enable us to come to the point where we can say that we affirm meaning and value in life even though we ourselves may not be taken care of. It seems not entirely inappropriate to think at this point of the text, 'Though he slay me, yet will I trust him.'<sup>1</sup>

Religion, then, views the predicament of man without dismay. It is the contention of religion that the solution of man's problems lies at a deeper level than an adjustment to a man's cultural and environmental situation. God is the ultimate reality in man's environment and it is to the Kingdom of God that man must make his final adjustments. The answer to our problems of frustration, suffering and death are to be found in the precepts of God.

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<sup>1</sup>May, loc. cit.



This is not to say faith in God means immunity to all the ills of life or that faith in God means no problems or struggles in living. Nor does such a faith mean men will have the complete and final answers to the mysteries of life and death. It does mean man can look at life, not with the aid of blinders or rose colored glasses, but through the eyes of faith which takes the view from man and places it on the eternal purposes of God. This is not a faith which takes away human reason, intelligence or freedom, but it is a faith which presents to us a challenge and incentive to a high purpose and work for our life. It offers the opportunity for the full development of our potentialities. Such a real faith will find its expression in strength and courage to face problems, disappointments, suffering, frustrations and death itself. No longer will man be at war with himself, confused about the meaning of life and uncertain about what the future may hold for him.

Religion thus provides a vista that enables man to view time and eternity with peace and contentment. The man who is truly successful in dealing with conflicts of life has many wholesome interests, all of which he coordinates for some worthy end. If this end is religious, his happiness has a stability that neither death or calamity has the power to shake. The man who is overcome in the conflict, fails because he does not find anything that makes life worthwhile.<sup>1</sup>

God's power is available to man for his personal needs. This power can be used as an inner resource, a core around

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<sup>1</sup>Witmer and Kotinsky, op. cit., p. 218.



which man can build a healthy personality structure and a framework in which personality can be developed to its highest degree of meaning. Religion gives purpose to human life and:

The individual must have some belief in purpose in his life, however fragmentary, if he is to achieve personality health. Without purpose there cannot be meaning; and without meaning one cannot, in the end, live. Purpose serves in personality like a steel core in an electro-magnet--it unifies the lines of force and thus enables the magnet to exert effective power.<sup>1</sup>

In God, man has a source on which he may always depend in times of need and to emphasize the availability of God's help Dr. Miltner writes,

The basic religious intention of the idea of God, throughout Christian history, has been to affirm a faith in the source upon which man may count, despite and through all darkness, in moving toward the actualization of his freedom as a human being.<sup>2</sup>

#### Encourages Positive Emotional Responses

Religion makes another contribution to personality structure and development in that it encourages positive emotional responses to the various stimuli of every day living. These stimuli, of necessity, include those of both a routine and emergency nature. How we respond to the various stimuli is the important factor. If we respond to every

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<sup>1</sup>Rollo May, The Art of Counseling, (New York: Abingdon-Cokesbury Press, 1939), p. 216.

<sup>2</sup>Seward Miltner, Self-Understanding Through Psychology and Religion, (New York: Charles Scribner's Sons, 1951), p. 207.



stimulus as an emergency, or crisis, we become tense and fearful. The following account will illustrate our point.

Lt. "Z" had for his superior officer one who was very demanding in that he expected every officer to produce to the extent of his maximum ability and would not tolerate even the slightest mistake. Lt. "Z" began to react to every order or suggestion from his superior officer as an emergency or crisis situation. Each time the superior called for him, Lt. "Z" became very tense and would ask, "What have I done now?" In response to each order Lt. "Z" would stop all work then in progress and direct his men to concentrate on the most recent order. The result was mass confusion and little or no actual work accomplished.

Lt. "Z" began to complain of stomach upsets, violent headaches and a marked loss of weight. He was finally relieved of his duties and assigned to a job of lesser importance. A part of Lt. "Z's" difficulty lay in the fact that he had begun to think in negative terms. He became suspicious and apprehensive and where in reality there was no trouble, he began to borrow it for the occasion.

Religion offers help here because it, "helps us replace our insecurities with creative emotions such as love, hope, confidence and good will."<sup>1</sup> The old and trite, "what a man thinks is what man is" has truth in it. The Apostle

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<sup>1</sup>Kenneth Hildebrand, Achieving Real Happiness, (New York: Harper and Brothers Publishers, 1955), p. 232.



The first thing I noticed when I stepped out of the car was  
 the smell of the sea. It was a salty, fresh scent that  
 had been waiting for me. I had heard that the coast was  
 beautiful, but I didn't know it would be so perfect.  
 The sun was shining brightly, and the waves were crashing  
 against the shore. I had never seen anything like this  
 before. It was like a dream come true. I had always  
 wanted to see the ocean, and now I was here. I had  
 come to the right place at the right time. I had found  
 what I had been searching for. I had found my home.  
 I had found a place where I could be happy. I had found  
 a place where I could be free. I had found a place where  
 I could be myself. I had found a place where I could  
 be loved. I had found a place where I could be  
 everything I had ever wanted. I had found a place where  
 I could be the best version of myself. I had found a  
 place where I could be the person I had always wanted  
 to be. I had found a place where I could be the person  
 I had always dreamed of being. I had found a place where  
 I could be the person I had always wanted to be.  
 I had found a place where I could be the person I  
 had always dreamed of being. I had found a place where  
 I could be the person I had always wanted to be.

I had found a place where I could be the person I  
 had always dreamed of being. I had found a place where  
 I could be the person I had always wanted to be.

Paul expressed the same idea as he wrote, "whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think on these things."<sup>1</sup>

We have spoken of an individual who had difficulty because he did not respond to stimuli in a satisfactory manner. Most of the stimuli, however, were the product of his own imagination. But the same process holds true if we respond to real stimuli in such a manner. Stolz observes,

When one's guiding principle gives way under the special strains of an emergency, the personality is disrupted. In a crisis, fictions, shams, illusions, and unrealities are ruthlessly exposed, and the personality hitherto supported is reduced to disparate segments some of which clash. The assumption is false that what the individual believes in and is guided by is of no consequence if only he is sincere.<sup>2</sup>

In this same vein Mairret observes, "it seems to me that if the religious experience is found in something less than God the individual tends to be crippled in his development, for he is tied to something earthly which is probably ephemeral; and on a more mundane plane, to something which may not always be available."<sup>3</sup>

An example of Mairret's observation is a sailor's

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<sup>1</sup>Phil. 4:8.

<sup>2</sup>Stolz, op. cit., p. 187.

<sup>3</sup>Philip Mairret, Christian Essays in Psychiatry, (New York: Philosophical Library, 1956), pp. 81-82.



response to a crisis situation during the days of World War II. Two men were adrift in a small life raft some miles off the island of Guam. One of the men was a Christian and had a strong faith in God. He was concerned about his predicament but he was not in a frenzy, "going off into all directions at the same time," as was his companion. The other man alternately prayed asking God for immediate help and when the desired help did not materialize he would curse God for being indifferent to his pleas. His thoughts alternated between "ending it all" in a hurry by going over the side of the raft and of paddling wildly in what he thought was the direction of land. In one of these frenzies he lost one of the two collapsible type paddles and the top half of the remaining paddle making it almost useless. The two men were finally rescued but the rescue was not attributable to the actions of the man who had no inner core of security in his personality structure.

When crises come what the individual believes in is important. For, as Mairer observes, if our belief is in something less than God that something is probably ephemeral and is not always available when we need help the most.

#### Religion Encourages Positive Responses to Guilt Feelings

The problem of guilt has plagued man since Adam first sinned and hid from God in the Garden of Eden. In the effort to rid himself of a devastating sense of guilt man has done



many, and oftentimes, terrible things. He has poured out his own blood, as well as the blood of innocent human beings, in the attempt to wipe away his sense of guilt. Dr. Wise observes that "throughout the long history of mankind, sin and guilt have been considered causative factors in illness."<sup>1</sup>

We read of the paralytic invalid who was brought to Jesus by his loyal friends. They hoped and believed that Jesus would immediately pronounce the words of healing, but to their astonishment He said, 'man thy sins are forgiven thee.' The invalid's friends were grievously disappointed since they believed his palsy was the one evil from which he needed deliverance. Jesus, however, was too competent a diagnostician to be satisfied with a superficial conclusion. He saw that which had escaped the attention of the doctors of that day and which was altogether unknown to the man's friends, that the invalid's paralysis was due to a secret moral transgression. Only as the burden of his guilt was lifted from his mind could he hope for healing. So our Lord was striking at the roots of the problem when He said: 'Man, thy sins are forgiven thee.'<sup>2</sup>

Our world is like that. It does no good to tell men that they should forget their guilt, when they are riddled by it. And we shall remain paralyzed in our efforts to move toward trust and understanding until the full seriousness of our own involvement in evil can come out into the open and be acknowledged.<sup>3</sup>

This was precisely Lady Macbeth's problem, as in her tormented sleep she vainly attempted to wash the blood of the murdered Duncan off her hands. She is crazed with guilt and, as he watches her, Macbeth asks the doctor in a desperate plea:

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<sup>1</sup>Carroll Wise, Psychiatry and the Bible, (New York: Harper and Brothers, 1956), p. 66.

<sup>2</sup>John Sutherland Bonnell, "Healing for Mind and Body," Pastoral Psychology, I, (April, 1950), p. 31.

<sup>3</sup>David Roberts, The Grandeur and Misery of Man, (New York: Oxford University Press, 1955), p. 51.



Cure her of that!  
Canst thou not minister to a mind diseas'd,  
Pluck from the memory a rooted sorrow,  
Rase out the written troubles of the brain,  
And with some sweet oblivious antidote  
Cleanse the stuff'd bosom of that perilous stuff  
Which weighs upon the heart?

And the doctor answers:

"Therein the patient must minister to himself."<sup>1</sup>

Where, then, can one find help in ministering to himself? Dr. Jung suggests unless a man confesses himself as a fallible and human being and ceases to defend and assert himself there is an impenetrable wall which shuts him out from the living experiences among men. But man has not been too ready to confess his guilt. He feels, for various reasons, there is no reason for him to do so. In dealing with the problem of guilt George Muedeking<sup>2</sup> gives three reasons why man is not willing to come to grips with the problem of guilt. First, man feels he is at the zenith of moral development. Accordingly, such preachments as were to be found in the old fashioned "fire and brimstone" type of preaching, which laid emphasis on man's guilt, are no longer of any value. Man does not feel he has anything to feel guilty about.

Secondly, man feels he has become so good that he need not be concerned with the problem of guilt. He has

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<sup>1</sup>William Shakespeare, Macbeth, ed. George Lyman Kittredge, (Boston: Ginn and Company, 1939), p. 77.

<sup>2</sup>George H. Muedeking, Emotional Problems and the Bible, (Philadelphia: Muhlenberg Press, 1956), pp. 51-57.





identified his ethics with his religion and in so doing he has become confused. He has forgotten religion always pleads for the ideal of godliness and has instead identified his ethical and religious goals as being one and the same thing.

A third cause, Muedeking feels, is the rapidly expanding concept of our universe. The thinking goes: if our universe is so big, obviously modern man will be far too small a speck on an insignificant planet to be taken into account by God. But man's reasoning has gone in circles. For as he has discarded the old way of religion and its remedy for guilt, he has found himself a new savior in the form of psychoanalysis. Man has found guilt could not be ignored, laughed away or forgotten and guilt must be dealt with, "or the soul of man can never be free."<sup>1</sup>

We return again to our question, "where can one find help in meeting the problem of guilt?" Man cannot get rid of guilt by forgetting it, or to use the psychological term, repressing it. For, in this attempt we repress it only to have it rear it's ugly head in an even more terrifying form at some later time. Neither can we project our guilt to someone, or to something else. It is true man often is a victim of society at this point and as Roberts observes, "one part of of the problem of guilt arises at the point where the individual blames himself unduly for things which are really the

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<sup>1</sup>Muedeking, op. cit., p. 58.



fault of society; and because the Church is concerned to place the responsibility where it belongs, the cure of souls must always be directed toward rescuing the individual from a slavery that society has imposed upon him."<sup>1</sup> This, however, does not alleviate the individual's responsibility for his own guilt.

If we cannot rid ourselves of guilt in any other manner, we, then, must turn to God who is able to forgive. It is our relationship with God which has been destroyed, and God alone can rebuild that relationship. God alone can forgive and without His forgiveness, guilt cannot be removed. We find our release in Him when He says to us, "Though your sins are like scarlet, they shall be as white as snow, though they are red like crimson, they shall become like wool."<sup>2</sup> Or we have the comforting words of John as he writes, "If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."<sup>3</sup>

The forgiveness Jesus offered to the paralytic brought to Him by his friends is available to all men. It is God, through Christ, who can do for us what we can never do for ourselves. He alone was able to create us and He alone is able to re-create us into the joy of being without the burden

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<sup>1</sup>Roberts, op. cit., p. 148.

<sup>2</sup>Isa. 1:18.

<sup>3</sup>John 1:9.

The first part of the report is devoted to a general  
 description of the country and its resources. It  
 then proceeds to a detailed account of the  
 various industries and occupations of the  
 country. The author then discusses the  
 political and social conditions of the  
 country and its relations with the  
 neighboring states. The report concludes  
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 with a summary of the findings and  
 recommendations.

of guilt in our beings. With this freedom from guilt at the very core of our personality structure we can proceed to develop in a manner designed to obtain the maximum benefit possible from our abilities and potential.

This core of religion, then, at the center of our personality structure is much like the girders of a bridge's superstructure which gives to the bridge strength and stability. Religion offers a framework in which we can face life realistically and with the confidence that we can meet and handle the problems life presents.

In brief summary, "God, in a stable religious system, is the one fixed point in the individual's universe about which he may build confidently and with assurance."<sup>1</sup>

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<sup>1</sup>Paul Landis, Adolescence and Youth, (New York: McGraw Hill Book Company, 1952), p. 174.



## CHAPTER VI

### RELIGION OFFERS VALUES TO PERSONALITY STRUCTURE AND DEVELOPMENT

#### Unchanging Values

In our rapidly changing culture, with its shifting standards of value, there is much uncertainty for youth and adults. Religion has always affirmed that amid the flux and change of human institutions and customs certain principles stand immutable.<sup>1</sup>

To those who have a religious faith, this affirmation can provide stability and certainty to the basic structure of personality. In this connection one writer states,

In a world of such tensions, the individual needs the highest degree of personal integration possible for him. In this integration religious faith is one of the greatest sources available to him; for without faith man becomes sterile, hopeless and afraid. Religious values are important in the human quest for satisfactions, and in the management of life's crises.<sup>2</sup>

Values, then, give stability to our personality development. Dr. Allport in his book, The Individual and His Religion, traces the development of values. He states that through our developmental processes we arrive at the great values of Goodness, Beauty, Truth and Holiness.<sup>3</sup> These

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<sup>1</sup>Witmer and Kotinsky, op. cit., p. 162.

<sup>2</sup>Sol W. Ginsburg, "Concerning Religious Values: A Psychiatrist's View Point," Psychological Abstracts, XXV, (October, 1951), p. 673.

<sup>3</sup>Gordon W. Allport, The Individual and His Religion, (New York: The Macmillian Company, 1956), p. 14.





values remain outside ourselves and as Knudson suggests, "value is not truth, but it may help determine what is true."<sup>1</sup>

Dr. Allport goes on to explain how we develop our sense of values from the stage where our own personal life is the highest value, and he states, "our organisms are so constructed that our personal life is the highest value we ever know directly,"<sup>2</sup> to the point where we affirm the worth of any person and to the degree that we affirm God as the supreme expression of personality.

We arrive at this point by our interest in conserving our own personal integrity. As we progress in this effort we, "gradually come to value whatever makes for the conservation of personal integrity everywhere. The Natural Rights of Man, the Golden Rule, the Second Commandment of Christ, are varied statements of the value that I affirm."<sup>3</sup>

Even a casual look at mankind, and modern man in particular, shows us that men do not achieve the values we have set out above. Many men think very little of themselves and many more think less of their fellowman. But this fact should not discourage us or cause us to discount our religious values.

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<sup>1</sup>Albert O. Knudson, The Validity of Religious Experience, (New York: The Abingdon Press, 1937), p. 102.

<sup>2</sup>Gordon W. Allport, Op. cit., p. 14.

<sup>3</sup>Ibid., 15.

The first part of the document is a letter from the Secretary of the State Department to the Secretary of the Treasury Department. The letter is dated January 10, 1918, and is addressed to the Secretary of the Treasury Department, Washington, D.C.

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Religion offers a set of values which can not readily be fulfilled. Here again we turn to Dr. Allport who states,

Does any worker for the United Nations, however ardent, really expect a peaceful family of nations in his lifetime? Does the devotee of democracy expect his ideal to be fully realized? The devoutly religious person, however keen his hunger for God, knows that in this world he will not be completely satisfied. Yet all such goals, unattainable as they are, exert a dynamic effect upon daily conduct, and in so doing direct the course of becoming.<sup>1</sup>

Even so these religious values offer positive direction to our lives. For example, Dr. Allport tells of President Lowell, of Harvard, being asked how he made so many detailed decisions in view of his work load. Dr. Lowell answered that it was not so difficult as it might seem, for each specific issue fits into a few dominant categories of value. If the administrator is clear on his system of values there is no problem in making decisions on specific issues.

In this light we begin to see,

The life of the genuinely religious man is not a jumble of discontinuous and meaningless occurrences. It is ordered and worthwhile. The religious interest supplies values and goals which invest life with dignity. The religious interest grounded in enduring values, in verities that survive the vicissitudes of life, and made centrifugal, is after all life's most effective integrating factor.<sup>2</sup>

It is this religious force which gives to man a sense of values around which he can build his own personal value system.

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<sup>1</sup>Gordon W. Allport, Becoming, (New Haven, Conn.: Yale University Press, 1955), p. 76.

<sup>2</sup>Stolz, op. cit., pp. 188-189.

and the other side of the mountain in the morning  
the wind was from the north and the clouds were

very low and the sun was not visible. The wind  
was very strong and the clouds were very low.  
The sun was not visible and the clouds were  
very low and the wind was very strong.

The wind was from the north and the clouds were  
very low and the sun was not visible. The wind  
was very strong and the clouds were very low.  
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very low and the sun was not visible. The wind  
was very strong and the clouds were very low.

In this system he can develop a framework in which he can make the many and varied decisions of every day living.

#### Values Which Serve As A Basis For Judgment

Religious belief works, it bears fruit, it enlarges, it enriches, and sustains life; because it does so, we infer that it is true. Its truth is verified by its value; and verification takes place in experience itself.<sup>1</sup>

We find in the Apostle Paul an example of one who built his values around the ideal of God. Building his life around such a system of values gave his life unity, meaning and power. He suffered persecutions, prison, loneliness, deprivations, misunderstanding, beatings, ship-wreck and even treachery by his own converts, but none of these things could shake his religious faith or destroy his sense of values. He could look it all squarely in the face and say, "I can do all things in him who strengthens me."<sup>2</sup>

While we may have to develop our thinking to the place where we can accept them, the great values of life are always present in religion. The values of truth, goodness, beauty and holiness, and the expression of these values in the Golden Rule and in Jesus' commandment to love others as we love ourselves are always present. They are unchanging even as their author is the "same yesterday, today and forever."<sup>3</sup> Religion offers a system of values to human personality. These values

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<sup>1</sup>Knudson, op. cit., p. 102.

<sup>2</sup>Phil. 4:13.

<sup>3</sup>Hob. 13:8.

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RESEARCH REPORT NO. 100

BY  
J. H. GOLDSTEIN AND  
R. F. FIESER

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are real and they serve as the basis of judgment for our thought and action. They are solid values which enable man to build a strong personality around them.





## CHAPTER VII

### RELIGION OFFERS IDEALS TO PERSONALITY STRUCTURE AND DEVELOPMENT

#### A Living System of Ideals

Every individual has a picture in his mind of what he is and what he would like to be. The individual's concept of what he might be, or what he would like to be, is a reflection of the ideals he has chosen for himself. On the one hand his ideals may be those of a saint, on the other they may be those of a confidence man.<sup>1</sup>

The importance of what we would term healthy ideals is pointed up in the Mid-century White House Report on Children and Youth.<sup>2</sup> The report states:

In calling people to be 'children of God in the midst of a crooked and perverse generation,' to love their neighbors without regard to race or creed or accidental circumstance, to do the will of God in a society that ignores or denies that will, religion provides integrating ideals of the highest order. For the mature adult, as well as for the adolescent, these ideals are an inspiration and a challenge.<sup>3</sup>

The report continues:

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<sup>1</sup>William W. Wattonberg, The Adolescent Years, (New York: Harcourt, Brace and Company, 1955), p. 309.

<sup>2</sup>Witmer and Kotinsky, Op. cit., p. 162.

<sup>3</sup>Ibid.,



For the society as for the individual, maintenance of ideals is central to the purpose of individual happiness and responsible citizenship. It is ideals, operating as guiding principles for home and society, that constitute the base from which healthy personality development can proceed.<sup>1</sup>

In this same connection a psychiatrist states, "Ideals have a dynamic quality; they arouse an incentive to approximate them; they are indispensable and invaluable for growth and development."<sup>2</sup> But for ideals to be of any real value they must be more than pious abstractions. They must be warm, living realities.

A Navy petty officer in charge of ten to fifteen men was very regular in his attendance at religious services. He made it known to all who would listen that he regarded his fellowmen as he regarded himself. He boasted he would never ask any of his men to do anything he would not be willing to do himself. His ideal was high, yet, in actual practice he treated his men as inferiors and with contempt. His ideals were cold, meaningless abstractions in actuality. "It must be expressly realized that the validity of any ideal depends upon its relevance to actual life experience, which means its usefulness in the stimulation of growth."<sup>3</sup>

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<sup>1</sup>Witmer and Kotinsky, Op. cit., p. 162.

<sup>2</sup>Karen Horney, Our Inner Conflicts, (New York: W. W. Norton Company, 1945), p. 98.

<sup>3</sup>Robert H. Bonthius, Christian Paths to Self-Acceptance, (New York: King's Crown Press, 1948), p. 190.

The following is a list of the names of the persons who were present at the meeting held on the 15th day of the month of June 1882.

Mr. J. H. ...  
Mr. ...  
Mr. ...  
Mr. ...  
Mr. ...

1882

The following is a list of the names of the persons who were present at the meeting held on the 15th day of the month of June 1882.

The following is a list of the names of the persons who were present at the meeting held on the 15th day of the month of June 1882.

In the Old Testament of the Bible we have the ideal to be like God set before men. In the Book of Leviticus we have the exhortation, "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy."<sup>1</sup> Of more relevance to modern man, however, is the ideal set before man by the life and teaching of Jesus Christ. He healed the sick, He forgave men their sins, even seventy times seventy times. He did good even unto His enemies and moreover He loved them. He gave mercy to all who came unto Him. Perhaps the religious ideal can best be summed up in Jesus' own statement.

You shall love the Lord your God with all your heart, and with all your soul and all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself.<sup>2</sup>

#### Cautions to be Observed

These are pious and worthy ideals for any person. But it must be emphasized again that regardless of how worthy the ideals may be they are of no value unless they are integrated into that individual's life. They are useless if they are only recognized to be great ideals. We have referred to this problem earlier in this chapter, but there is another facet of the problem which should be clear. Donthius states it in these words:

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<sup>1</sup>Lev. 11:44 :

<sup>2</sup>Matt. 22:37-39.

The first part of the report deals with the general situation of the country and the progress of the work done during the year. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and a list of the names of the persons who have been engaged in the work.

The second part of the report deals with the financial statement of the year. It shows the total amount of the income and the expenditure and the balance at the end of the year. It also shows the details of the various items of income and expenditure.

The third part of the report deals with the accounts of the various projects. It shows the progress of the work done and the results achieved. It also shows the details of the various items of income and expenditure.

Signed, \_\_\_\_\_  
 Date, \_\_\_\_\_

The ideal should never be regarded or presented in the form of a moral precept, something compulsive. It is meant to act as a lure, something that attracts and inspires. Seen from this point of view, the absolute ideal has an indispensable and a therapeutic function. It is the 'decisive basis for discrimination' upon which alternative or competing interests of the larger wholes-- church, fraternity, nation, culture--are evaluated. Moreover, and for the individual that is the most important thing, the absolute ideal of love 'catches up and focuses all the human intentions that experience convinces us are worthy of preservation.'<sup>1</sup>

There is another consideration we must take into account as we look at the ideal religion offers to personality structure and development and that is the problem of loving others as one loves himself. On the surface this seems to be a worthy ideal. It is, if we love ourselves. But, "only those who have been loved and who love themselves are free and able to love others. The ability to love is always the result of having been loved."<sup>2</sup> That men have not been loved and do not love themselves is evidenced by the numbers of people suffering from various mental disorders and who crowd our mental institutions. This fact was brought out by a psychiatrist on the staff of Boston State Hospital who said, "People are in mental institutions because they cannot stand to look at themselves as they really are. Therefore they build around themselves a protective shell against reality."

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<sup>1</sup>Bonthius, op. cit., pp. 190-91.

<sup>2</sup>Reuel Howe, Man's Need and God's Action, (Greenwich, Conn.: The Seabury Press, 1953), p. 82.

<sup>3</sup>Lecture notes, Pastoral Psychology, 801, Boston University School of Theology, Boston State Hospital, February 15, 1957.





We see here one of the reasons men do not trust each other. They see in their fellowman the same things they see in themselves. Because one cannot trust himself, he cannot afford to trust anyone else for fear the other person may be just like himself.

Religious ideals, then, become dynamic forces in human personality when we consider two factors. First, ideals must be a part of the individual's own personality. Second, one must love himself before he can attempt to love another person.



## SUMMARY

We have not attempted to explore every role of religion which might lend stability and meaning to personality structure and development. We have, however, attempted to show some areas in which religion has specific relation and meaning to personality development.

Religion, and specifically Christianity, might be compared to the anchor which holds a giant ship in place. Tides and winds may run against her, but the anchor holds her in place. When a ship does drag its anchor it is because the anchor has been improperly used. So it is with religion in personality.

No doubt there are many cases which can be presented in which religion is the main cause of the personality or mental disorder. Better, we should say, the improper use of religion is the cause of the difficulty. Religion used correctly can be the basis of a stable, healthy personality. Perhaps the best summary of the presentation is to be found in Paul Landis' words, "God in a stable religious system is the one fixed point in the individual's universe about which he may build confidently and with assurance."<sup>1</sup>

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<sup>1</sup>Paul Landis, Adolescence and Youth, (New York: McGraw-Hill Book Company, 1952), p. 174.



PART III  
PRACTICAL SUGGESTIONS



## CHAPTER VIII

### MEETING THE PROBLEM

The analysis of our survey revealed that 35.54% of the survey group showed a marked decrease in their interest in church services after their entry into the Naval service. We have already discussed the factors which contribute to this decrease of interest in church attendance in the Navy. Our problem now is what can be done to stimulate interest in church attendance and religious activities. The solution lies in two areas: the ministry of the serviceman's civilian church and the ministry of the military chaplain.

Before we make any practical suggestions it is of interest to note the influence of religion on the stability of a military man who is captured by the enemy. Major William E. Mayer, an Army psychiatrist, studied 1,000 prisoners of war after they had been released by the Communists in Korea. All of these men had been subjected to, and had withstood, the Communists' techniques of "brainwashing." Dr. Mayer states, "A number of these men told us that they had resisted every torture of the enemy by invoking abstract, sometimes theological, convictions which had long been a part of their lives."<sup>1</sup>

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<sup>1</sup>William Mayer, "Why Did Many GI Captives Give In?" U. S. News and World Report, February 24, 1956, p. 59.





He goes on to emphasize, however, that those who most successfully resisted Communist propaganda were "those who had an active, working, practical, meaningful moral code of their own. Not just a set of abstract ideas, but a way of living among others."<sup>1</sup> He states further, that among prisoners of war,

A really convinced religious person, if it had been a part of his whole life, if his family were organized along lines of religious training and the moral and ethical precepts of such training--such a man often was able to defend himself and his principles with this armament.<sup>2</sup>

We do not minimize the importance of religion in any person's life. However, the military man faces stresses and crises of an acute nature much more frequently than his civilian counterpart. He therefore needs, in a proportionate measure, the stability religion has to offer. We now turn to methods which will help the serviceman build into his life the religious principles and convictions which will enable him to withstand the pressures of his environment.

#### Suggestions for Civilian Churches

First, what can the civilian church do to aid the serviceman in maintaining his interest in church activities after his entry into the Naval service?

One of the factors our survey revealed was a marked lack of training programs in the civilian church, for young

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<sup>1</sup>William Mayer, Op. cit.

<sup>2</sup>Ibid.

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men about to enter military service. Coupled with this was a lack of interest in the individual after he had left his home church for military service. There is some evidence to authenticate the feeling that the civilian churches feel a man entering the military service is going into some sort of a spiritual vacuum and does not necessarily need any training or contact from his church. Or, the feeling might be that the churches provide chaplains to take care of the spiritual needs of the members of the armed forces and the provision of this service is the end of the civilian church's responsibility. We do not mean to imply that the civilian churches are completely shirking their responsibility in this regard. The service of the church to the serviceman has been the subject of a thesis for the Master's degree at Harvard Divinity School by Chaplain John Craven, USN,<sup>1</sup> and this study shows much work is being done in this area. However, we do feel a more concerted effort should be made by the civilian churches in training and supporting their members who are in the military service. We agree with Chaplain Craven as he writes, "In the last analysis it is the local churches, who must bear the major share of responsibility for maintaining a ministry to youth in regard to military service."<sup>2</sup> This is not to say the military chaplain does not share in the responsibility!

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<sup>1</sup>John Harold Craven, "The Service of the Church to Service Personnel" (unpublished Master's thesis, Divinity School, Harvard University, 1955).

<sup>2</sup>John Craven, Op. cit., p. 24.



However, the chaplain cannot be expected to do in a few weeks, or months at the most, what the serviceman's civilian church has failed to do in years of ministry to the individual.

In more adequately meeting their responsibility to military personnel we make three suggestions for the civilian churches. First, is the implementation of an intensive pre-induction training program for young men who face the prospect of military service. Alson I. Smith, writing in the Christian Century concerning this need says, "The churches can no longer put off their responsibility for pre-induction education. We must stop sowing to the wind."<sup>1</sup>

Second, the preaching ministry of the churches should be strengthened so that a well rounded Christian view of man and his world is presented. Perhaps there is a valid criticism of preaching implied by an Army chaplain who, in discussing the moral problems men face who are stationed in Japan, writes, "The church must first, strengthen its preaching program and in so doing call a spade a spade."<sup>2</sup> This could well be one of the primary reasons why men do not feel church attendance is so important after all. They have not been taught the meaning of Christian worship and its effect on human personality. We referred earlier to Chaplain Brink's

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<sup>1</sup>Alson I. Smith, "Needed: Pre-Induction Education," The Christian Century, January 11, 1956, p. 49.

<sup>2</sup>George H. Birney, "G.I. Morals--Whose Fault?" The Christian Century, January 11, 1956, p. 46.

The first part of the report deals with the general situation of the country and the progress of the work of the Commission. It then goes on to discuss the various aspects of the work of the Commission, including the work of the various committees and the work of the Commission as a whole. The report concludes with a summary of the work of the Commission and a list of the recommendations of the Commission.

The Commission has been very busy since its formation and has made a great deal of progress in its work. It has held many meetings and has received many suggestions from the public. It has also been very active in its work of promoting the welfare of the people and in its work of improving the administration of the country.

The Commission has been very successful in its work and has made a great deal of progress in its work. It has held many meetings and has received many suggestions from the public. It has also been very active in its work of promoting the welfare of the people and in its work of improving the administration of the country.

Report of the Commission on the Administration of the Country, 1954-55

Submitted to the Government of India

By the Commission

1955

observation that many of his men had attended church regularly, "...but their religious experience had stopped with attendance. The religious experience of these men remained a garment that had no practical influence on their conduct."<sup>1</sup>

Third, a program of keeping in contact with the serviceman and his chaplain should be implemented by the civilian churches. Such a program is now in operation under the direction of the Armed Forces Commission of The Missouri Synod Lutheran Church. This organization maintains a complete record of the names and current addresses of all their communicants who are serving in the Armed Forces. When a man is sent to a new duty station, a Lutheran Chaplain in the area is written and given the serviceman's name. If there is no Lutheran chaplain in the area a local Lutheran pastor is contacted and asked to call on the serviceman.

In maintaining contact with the individual service person the Commission regularly sends various types of literature to each person. This literature includes a guide to Lutheran Service Centers, a world wide roster of Lutheran chaplains, and devotional material which includes a printed "Order of Service for Private Worship with Message." Denominational news is also sent out in the small magazine, "Double Time," which follows the format of "Quick," a popular news publication. The average serviceman can expect to receive over

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<sup>1</sup>Frederick Brink, Op. cit.



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seventy different pieces of literature from the Commission over a period of time.<sup>1</sup>

It could be argued that such a system of maintaining contact with service personnel would not be practical for a larger denomination, or on the level of the local church due to the very magnitude of the task. There is strength in this reasoning until we consider the activities of many merchandising organizations in this respect. The writer has continued to receive advertising material from one large business house for over six years, during five separate moves to new geographic locations, and he has never sent the firm a change of address.

In the attempt to increase their service to military personnel, Southern Baptists have recently instituted a program similar to that which we have advocated. To implement this program the Home Mission Board of the Southern Baptist Convention has produced a color film strip entitled, "God's Soldier Too."<sup>2</sup> This film depicts the ministry of the church to the individual from the time of his birth until his return from active military service. The text of the film urges that each local church recognize its particular responsibility to its members who are in military service. To fulfill this

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<sup>1</sup>Interview with Chaplain Alfred E. Saeger, USN, February 13, 1957.

<sup>2</sup>Produced by The Home Mission Board of the Southern Baptist Convention, Atlanta, Georgia, 1956.

The first part of the document is a letter from the  
author to the editor of the journal. The letter  
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responsibility a five point program is outlined. The program includes the following suggestions:

1. A sound, well rounded church program for the individual up until the time he leaves for military service.
2. A pre-induction course preparing him morally and spiritually for military service.
3. The establishment of a committee, preferably of men who have had military service, to enlist people in praying for, and writing to, men in military service.
4. The church should encourage the service person to keep his name on the rolls of the local church through the Military Membership Plan.<sup>1</sup>
5. A system of sending servicemen regular mail which would include letters, church bulletins and newsletters, birthday greetings and cards for special occasions.

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<sup>1</sup>The Military Membership Plan enrolls the service person in the Sunday School and Training Union of the local church. The overall program is administered by the Sunday School Board of the Southern Baptist Convention which sends to the service person Sunday School, Training Union and devotional materials. The service member is urged to complete lesson material each week and to make reports of his study to his home church.

While the Sunday School Board supplies the printed materials, it is the responsibility of each local church to implement and continue the program.



The booklet, "Guide Lines for Basic Training of Men and Women in the Local Church who are Facing Military Service,"<sup>1</sup> which deals with fundamental matters of the Christian faith and practice in today's world is available to both local churches and individuals in conjunction with the program outlined above.

We do not mean to imply that only the Missouri Synod Lutherans and the Southern Baptists are the only denominations engaged in a program of this type. Chaplain Craven has surveyed the work in this area in his thesis<sup>2</sup> and we offer the above programs as being illustrative of what is being, and can be done, in the area.

The lack of contact between local churches and their members in Military service and the opportunity for immediate action in this area is pointed up by the results of two surveys. First, our survey revealed that 73.5% of the entire group had received no communication of any kind from their home church. Second, the results of a survey conducted by the Home Mission Board of the Southern Baptist convention revealed "the unfortunate truth is that only two out of ten men in the military have any contact whatsoever from their home church."<sup>3</sup>

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<sup>1</sup>Prepared by the Ministry to Military Personnel, Home Mission Board of the Southern Baptist Convention, Atlanta, Georgia, 1954.

<sup>2</sup>John Craven, Op. cit.

<sup>3</sup>Manual for the film strip, "God's Soldier Too," Produced by the Home Mission Board, Southern Baptist Convention, 1956, p. 6.



### Suggestions for Chaplains

In this section we shall discuss the factors which the survey group indicated had an adverse effect on their attendance at church services in the Navy as they are related to the chaplains.

A difference in the form or ritual of Navy church services influenced the attendance of 14.95% of our survey group adversely at Navy church services. This may be a legitimate complaint on the part of these men. However, as a practical matter, there is little to be done about changing the form and ritual of services. Each chaplain is required by Navy Regulations to conduct his services according to the faith and practice of his own particular church body.<sup>1</sup> Of necessity, then, each Navy church service will vary according to the denominational affiliation of the chaplain.

The suggestions in this area are twofold. First, the chaplain should be keenly aware that he is serving men of many denominational backgrounds. In this light, the chaplain should place his preaching emphasis on Biblical, rather than denominational themes. Second, the chaplain should educate his men in the matter of regulations concerning his ministry. Such education would go far to eliminate the erroneous idea that chaplains are "Navy" chaplains without any denominational affiliation.

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<sup>1</sup>United States Navy Regulations, 1948, Article 0807.



MEMORANDUM FOR THE RECORD

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Improving the environment of Navy church services is an area in which the chaplain can make considerable progress. Of the survey group, 15.89% stated environmental factors affected their attendance at Navy church services adversely. While, as a practical matter, church services aboard many ships and some shore stations must be conducted in less than desirable environments, much can be done to improve the environment. An example of what can be done in this area is the work of Chaplain Francis L. Garrett, USN, while he served as chaplain of the aircraft carrier USS Hornet. Chaplain Garrett conducted worship services on the hangar deck of his ship using the standard altar equipment supplied by the Navy. To create a more church-like atmosphere the chaplain obtained a large, maroon curtain which stretched across the entire width of the hangar deck and reached from the deck to the overhead. With this curtain as a backdrop he then rigged his altar and lecturn in a manner similar to that of a chapel. The effect, looking forward to the altar, was that of being in a large church or chapel. Chaplain Garrett stated that when this curtain was installed the attendance at church services increased by one third and this increase was attributed directly to the improved atmosphere in which church services were conducted.<sup>1</sup> The same type of imagination can produce comparable results in other situations and can be a material factor in removing

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<sup>1</sup>Interview with Commander Francis L. Garrett, CHC, USN, January, 1957.

The first part of the book is devoted to the study of the history of the English language from the beginning of the 15th century to the present time. The author discusses the influence of various factors on the development of the language, such as the contact with other languages, the internal development of the language, and the influence of the social and cultural changes. The book is written in a clear and concise style, and it is a valuable source of information for anyone interested in the history of the English language.

The second part of the book is devoted to the study of the English language in the 17th and 18th centuries. The author discusses the influence of the Restoration on the English language, the influence of the French language, and the influence of the scientific revolution. The book is written in a clear and concise style, and it is a valuable source of information for anyone interested in the history of the English language.

The third part of the book is devoted to the study of the English language in the 19th and 20th centuries. The author discusses the influence of the industrial revolution, the influence of the scientific revolution, and the influence of the social and cultural changes. The book is written in a clear and concise style, and it is a valuable source of information for anyone interested in the history of the English language.

The author of this book is a leading expert in the field of the history of the English language. The book is a valuable source of information for anyone interested in the history of the English language. It is written in a clear and concise style, and it is a valuable source of information for anyone interested in the history of the English language.

the cause for the complaint that Navy church services are lacking in atmosphere.

In addition to the above suggestions, Chaplain Carl W. McGeehon, USAF, gives seven steps which the military chaplain might take in his effort to build attendance at chapel services.<sup>1</sup> They are:

1. The chaplain should make a concerted effort to improve his homiletic efforts. A minimum of the equivalent of two working days is recommended for sermon preparation.
2. The possibility of establishing a Protestant organization made up of professing Christians should be explored. This organization could be patterned after similar organizations found on college campuses.
3. The opportunity for lay leadership should be explored and promising leadership exercised. There is much emphasis laid on Christian service but in most Navy situations there is little opportunity to exercise such service.
4. Physical facilities should be improved wherever and whenever it is possible to do so.
5. Families should be encouraged to participate in chapel activities. (This suggestion has limitations

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Carl W. McGeehon, "Why Don't Protestants Attend Chapel?" The Chaplain, February, 1957, pp. 19-23.



in many Navy situations. However, the writer has had good results when he has invited families to worship together when his ship has been in its home port.)

6. Chaplains should use all the denominational material available to them. Many denominations publish, and make available to chaplains, excellent materials dealing with youth activities and men's work.
7. The chaplain should explore possible methods of capitalizing on the resurgence of interest in the church which is so widespread in our nation.

We have not presented the suggestions listed above as being "cure-alls" or as being a comprehensive list. All of them have been used and are being used by many chaplains. However, we feel their widespread adoption can help to materially alleviate the problem of a decreased interest in church services as it is exhibited by our survey group.

#### The Chaplain as Counselor

While the suggestions set out above are helpful, the chaplain's work as a counselor can be of even greater help as he seeks to build attendance at worship services. It is as he counsels the chaplain has the best opportunity to help men build into their personality structure the element of a religious faith.

The primary consideration in the counseling process is

The first part of the report deals with the general situation of the country and the progress of the work done during the year. It is followed by a detailed account of the work done in each of the various departments. The report concludes with a summary of the work done and a statement of the progress made.

The second part of the report deals with the financial statement of the year. It shows the income and expenditure of the various departments and the total income and expenditure of the organization. It also shows the balance sheet at the end of the year.

The third part of the report deals with the personnel of the organization. It shows the number of staff members employed during the year and the work done by each of them. It also shows the salaries and allowances paid to the staff members.

The fourth part of the report deals with the general administration of the organization. It shows the various committees and sub-committees set up during the year and the work done by them. It also shows the various reports and documents prepared during the year.

THE YEAR IN REVIEW

The year 1954 has been a year of steady progress for the organization. The work done in each of the various departments has been of a high standard and has contributed to the overall development of the organization. The financial statement shows that the organization has been able to maintain a sound financial position throughout the year. The personnel of the organization have worked hard and efficiently to carry out their duties. The general administration of the organization has been carried out in a smooth and efficient manner.

The progress made during the year has been a result of the co-operation and hard work of all the staff members of the organization. It is hoped that the organization will continue to make progress in the future.

the view in which the counselor holds the counselee. Rogers states the problem as he writes, "How do we look upon others? Do we see each person as having worth and dignity in his own right? If we do hold this point of view at the verbal level, to what extent is it operationally evident at the behavior level? Do we tend to treat the individual as persons of worth or do we tend to devalue them by our attitudes and behavior? Are we willing for the individual to select and choose his own values, or are our actions guided by the conviction (usually unspoken) that he would be happiest if he permitted us to select for him his values and goals?"<sup>1</sup>

The implications of Roger's statements are clear. If we are to build relationships, we must accept every individual as a particular, peculiar, human being with an intrinsic worth and value of his own. This view is difficult to keep in focus at times, especially when we are bogged down in the morass of problems presented to us by our men. However, when we lose sight of the person and see only the problem, we do not progress in the building of relationships. Dr. Paul Johnson's observations at this point are helpful. He writes, "A pastor is essentially one who cares for persons: first in the sense of affectionate concern; and second, in the active service of their spiritual needs. In contrast to the public

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<sup>1</sup>Carl R. Rogers, Client-Centered Therapy, (Boston: Houghton Mifflin Company, 1951), p. 20.



The first part of the report deals with the general situation of the country and the position of the various groups. It is found that the country is in a state of general stagnation and that the various groups are in a state of mutual antagonism. The report then goes on to discuss the various causes of this situation and the measures which should be taken to remedy it. It is suggested that the government should take steps to improve the economic situation, to promote the development of the various groups, and to bring about a more harmonious relationship between them.

The second part of the report deals with the details of the various groups and their activities. It is found that the various groups are engaged in a variety of activities, some of which are beneficial to the country and some of which are not. The report then discusses the various measures which should be taken to encourage the beneficial activities and to suppress the harmful ones. It is suggested that the government should take steps to improve the economic situation, to promote the development of the various groups, and to bring about a more harmonious relationship between them.

The third part of the report deals with the various measures which should be taken to improve the situation of the country. It is suggested that the government should take steps to improve the economic situation, to promote the development of the various groups, and to bring about a more harmonious relationship between them. It is suggested that the government should take steps to improve the economic situation, to promote the development of the various groups, and to bring about a more harmonious relationship between them.

The fourth part of the report deals with the various measures which should be taken to improve the situation of the country. It is suggested that the government should take steps to improve the economic situation, to promote the development of the various groups, and to bring about a more harmonious relationship between them. It is suggested that the government should take steps to improve the economic situation, to promote the development of the various groups, and to bring about a more harmonious relationship between them.

The fifth part of the report deals with the various measures which should be taken to improve the situation of the country. It is suggested that the government should take steps to improve the economic situation, to promote the development of the various groups, and to bring about a more harmonious relationship between them. It is suggested that the government should take steps to improve the economic situation, to promote the development of the various groups, and to bring about a more harmonious relationship between them.

leadership of a congregation of people in mass formation, the pastor personalizes his attention to the unique needs of individuals, seeking to understand what life means to each one, entering with him into the joys and sorrows that he experiences with sympathetic appreciation."<sup>1</sup>

It is at this point the chaplain, as a counselor, can do the most to build relationships with his men which, of necessity, will build attendance at his church services. The chaplain may be an eloquent pulpit orator, his chapel program may be unexcelled, but unless there is a relationship between the chaplain and his people his labors as a pastor of their souls will be futile. It is the warm human interest in each individual mingled with the eternal divine purpose of seeking and saving every soul to its highest possibilities of spiritual growth and social usefulness that makes our ministry, and our counseling in particular, successful.

It is from our view of the individual that our whole counseling philosophy and technique comes. It determines whether we accept, or whether we are judgmental. It determines whether we help the individual find a solution to his problems or whether we give him our sage advice and send him on his way. It will determine whether we see and accept our limitations and our willingness to refer the person to more expert counsel when we are unable to care for his needs.

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<sup>1</sup>Paul E. Johnson, Psychology of Pastoral Care, (New York: Abingdon Press, 1953), p. 24.

The first part of the report discusses the general situation of the country, and the second part discusses the activities of the various political parties. The report also mentions the activities of the various political parties in the different parts of the country.

The report also mentions the activities of the various political parties in the different parts of the country. The report also mentions the activities of the various political parties in the different parts of the country. The report also mentions the activities of the various political parties in the different parts of the country. The report also mentions the activities of the various political parties in the different parts of the country.

As a counselor, then, the chaplain has the opportunity to meet his men as individuals. If he does meet them and if he does build relationships, he will make for himself the opportunity of helping them realize the importance of religion in their lives. Further, he can help them build their lives around a core of religious meaning.

We have used the term "counseling" very loosely. In the broad sense we mean the individual contacts of the chaplain with his men. It is those personal contacts we have been discussing. The chaplain, along with every other minister, has the unique opportunity of calling on his people and making contacts with them. We agree with Dr. Johnson as he says, "probably nothing that a pastor does in the round of his duties will bear as much fruit as pastoral calling, to demonstrate genuine personal interest to know and care for each soul and to establish the relationships of belonging together in a community of Christian love."<sup>1</sup>

The important factor in counseling is the perspective in which we see our people. If we hold them to be of worth and value, we will seek them out because we are interested in them as people. Such seeking will give to us opportunities through which we can serve our people in both personal counsel and in helping them to understand the importance and value of church attendance. It is at the personal level that we are

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<sup>1</sup>Paul E. Johnson, op. cit., pp. 42-43.



able to find the most workable and the most productive solution to the problem of a decreased interest in church services and religious activities of men after they have entered the Naval service.



## CHAPTER IX

### CONCLUSION

The purpose of this paper has been to determine four factors: First, church attendance habits of Naval personnel as they are related to their church attendance habits before their entry into the Naval service. Second, the reasons for any difference in church attendance habits which were exhibited. Third, to show the importance of the role of religion in personality structure and development. Fourth, to make practical suggestions concerning methods of meeting the problem of a decreased interest in religious activities displayed by Naval personnel.

A survey of a selected group of Naval personnel revealed a marked lack of interest in religious activities on the part of the survey group. To meet this problem we have shown that the cooperative efforts of the civilian churches and the military chaplains are needed. Both the civilian churches and the chaplain have unique opportunities and areas of responsibility. For example, nothing can take the place of a warm, friendly personal interest of the civilian church in its members who serve with the military forces. On the other hand, the military chaplain enjoys a unique relationship



Section

Number

The following is a list of the names of the members of the committee who were present at the meeting held on the 10th day of February 1900 at the residence of the Chairman, Mr. J. W. ...

The names of the members of the committee who were present at the meeting held on the 10th day of February 1900 at the residence of the Chairman, Mr. J. W. ...

The names of the members of the committee who were present at the meeting held on the 10th day of February 1900 at the residence of the Chairman, Mr. J. W. ...

The names of the members of the committee who were present at the meeting held on the 10th day of February 1900 at the residence of the Chairman, Mr. J. W. ...

The names of the members of the committee who were present at the meeting held on the 10th day of February 1900 at the residence of the Chairman, Mr. J. W. ...

with his men. This is especially true of the chaplain serving aboard ship. In this environment the chaplain sees his men daily, as do his men see him. The masks, or fronts, usually put on for the minister are conspicuous by their absence. In like manner the chaplain has no pulpit to stand behind and his men see him, and his religion, at a very close range. In this close relationship the chaplain has a unique opportunity to minister to his men.

The problem of the lack of understanding of the importance of the role of religion in personality structure and development is a matter of concern for both the chaplain and the civilian churches. The problem can be effectively met by the coordinated efforts of the chaplain and the civilian churches as each take advantage of their particular and unique opportunities of service to their people.



## APPENDIX

The personnel comprising the survey group were representative of the three major religious faiths: the Roman Catholic, Protestant, and Jewish. The Protestant preference group was further divided into nine specific denominational preferences plus a group who classified themselves as being Protestant but having no denominational preference. It is interesting to note the relationship of the church attendance habits of the survey group to their church or denominational preferences. To show this relationship we have broken the results of the survey down, at this point, into graph form.

Each preference group's church attendance habits are shown before they entered the Naval service. We then show their church attendance habits after they entered the Naval service.



ROMAN CATHOLIC

	'50%	100%
Regular before		86.96%
Some before		10.87%
None before		2.17%

Graph 1A. - Church attendance habits of Roman Catholic personnel before their entry into the Naval service.

	'50%	100%
Remained regular		65%
Dropped to some		35.5%
Dropped to never		2.5%

Graph 1B. - Church attendance habits of Roman Catholic personnel, who were regular in their church attendance before entering the Naval service, after their entry into the Naval service.

	100%
Some before	
Some after	

Graph 1C. - Church attendance habits of Roman Catholic personnel, who attended church services some before they entered the Naval service, after they entered the Naval service.

	100%
None before	
None after	

Graph 1D. - Church attendance habits of Roman Catholic personnel, who did not attend church services at any time, after their entry into the Naval service.

SECRET

1. [Redacted]

SECRET

2. [Redacted]

3. [Redacted]

SECRET

4. [Redacted]

5. [Redacted]

SECRET

6. [Redacted]

7. [Redacted]

SECRET

8. [Redacted]

JEWISH



Graph 2A. - Church attendance habits of Jewish personnel before their entry into the Naval service.



Graph 2B. - Church attendance habits of Jewish personnel after they entered the Naval service.



1955

[Redacted]

1955  
1955

1955  
1955

[Redacted]

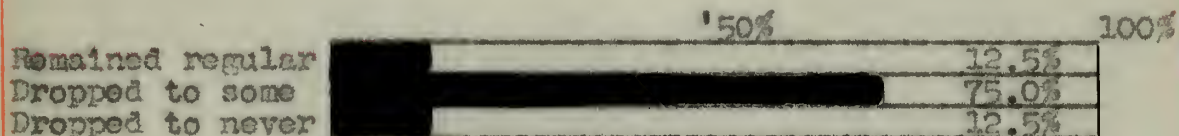
1955  
1955

1955  
1955

BAPTIST



Graph 3A. - Church attendance habits of Baptist personnel before they entered the Naval service.



Graph 3B. - Church attendance habits of Baptist personnel, who were regular in their church attendance before entering the Naval service, after their entry into the Navy.



Graph 3C. - Church attendance habits of Baptist personnel, who attended church services some before entering the Naval service, after their entry into the Naval service.

TABLE

Year	1951	1952	1953	1954	1955
...	...	...	...	...	...

...

...

Year	1951	1952	1953	1954	1955
...	...	...	...	...	...

...

...

Year	1951	1952	1953	1954	1955
...	...	...	...	...	...

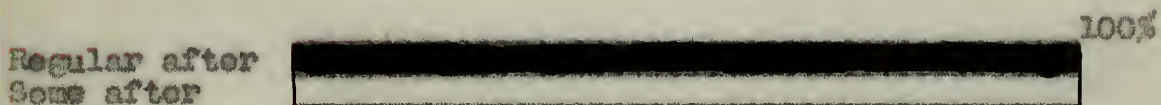
...

...

CHURCH OF CHRIST



Graph 4A. - Church attendance habits of Church of Christ personnel before their entry into the Naval service.



Graph 4B. - Church attendance habits of Church of Christ personnel after their entry into the Naval service.

REPORT OF THE

1911  
[Redacted]

REPORT OF THE  
COMMISSIONER

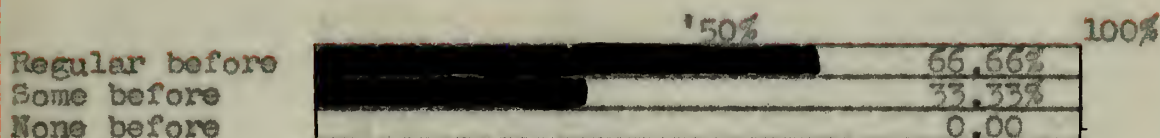
The annual report of the  
Commissioner of the  
Department of the Interior  
for the year 1911

1912  
[Redacted]

REPORT OF THE  
COMMISSIONER

The annual report of the  
Commissioner of the  
Department of the Interior  
for the year 1912

CONGREGATIONAL



Graph 5A. - Church attendance habits of Congregational personnel before their entry into the Naval service.



Graph 5B. - Church attendance habits of Congregational personnel, who were regular in their church attendance before entering the Naval service, after their entry into the Navy.



Graph 5C. - Church attendance habits of Congregational personnel, who attended church services some prior to their entry into the Naval service, after their coming into the Naval service.

Administrative

Page 1 of 1

NAME	LAST	FIRST	MIDDLE
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]

DATE OF BIRTH  
SEX  
RACE

TO WHOM THE ABOVE NAMED PERSON IS RELATED TO THE DECEASED  
AND WHAT CLASS OF PERSON (SPOUSE, CHILD, GRANDCHILD,  
SISTER, BROTHER, ETC.)

NAME	LAST	FIRST	MIDDLE
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]

DATE OF BIRTH  
SEX  
RACE

TO WHOM THE ABOVE NAMED PERSON IS RELATED TO THE DECEASED  
AND WHAT CLASS OF PERSON (SPOUSE, CHILD, GRANDCHILD,  
SISTER, BROTHER, ETC.)

NAME	LAST	FIRST	MIDDLE
[REDACTED]	[REDACTED]	[REDACTED]	[REDACTED]

DATE OF BIRTH  
SEX  
RACE

TO WHOM THE ABOVE NAMED PERSON IS RELATED TO THE DECEASED  
AND WHAT CLASS OF PERSON (SPOUSE, CHILD, GRANDCHILD,  
SISTER, BROTHER, ETC.)

EPISCOPAL



Graph 6A. - Church attendance habits of Episcopal personnel before their entry into the Naval service.



Graph 6B. - Church attendance habits of Episcopal personnel, who were regular in their church attendance prior to their entering the Naval service, after their entering the Navy.



Graph 6C. - Church attendance habits of Episcopal personnel after their entry into the Naval service, who attended church services none in the civilian community.



Journal

1891  
 [Redacted]  
 [Redacted]

1891  
 [Redacted]  
 [Redacted]

To [Redacted] [Redacted] [Redacted]  
 and [Redacted] [Redacted] [Redacted]

1891  
 [Redacted]  
 [Redacted]

1891  
 [Redacted]  
 [Redacted]

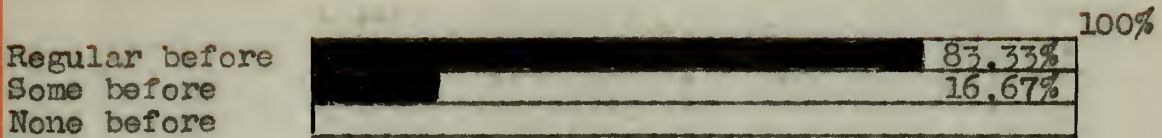
To [Redacted] [Redacted] [Redacted]  
 and [Redacted] [Redacted] [Redacted]

1891  
 [Redacted]  
 [Redacted]

1891  
 [Redacted]  
 [Redacted]

To [Redacted] [Redacted] [Redacted]  
 and [Redacted] [Redacted] [Redacted]

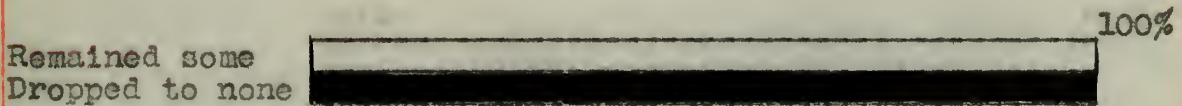
LUTHERAN



Graph 7A. - Church attendance habits of Lutheran personnel prior to their entry into the Naval service.



Graph 7B. - Church attendance habits of Lutheran personnel after their entry into the Naval service who attended church services regular prior to their entry into the Naval service.



Graph 7C. - Church attendance habits of Lutheran personnel after their entry into the Naval service who attended church services some in the civilian community.

Journal

1901

[Redacted text]

Journal of the  
[Redacted text]

To the Honorable Secretary of the  
[Redacted text]

[Redacted text]

Journal of the  
[Redacted text]

To the Honorable Secretary of the  
[Redacted text]

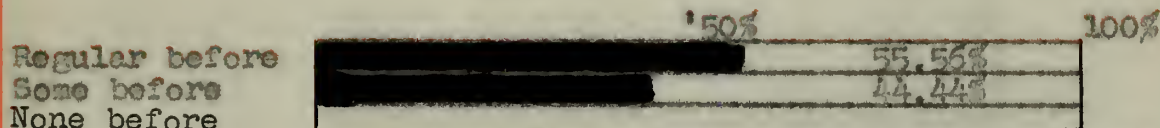
1902

[Redacted text]

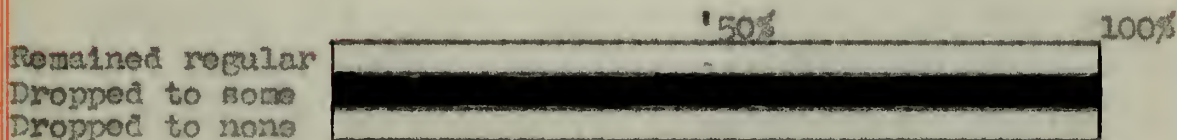
Journal of the  
[Redacted text]

To the Honorable Secretary of the  
[Redacted text]

METHODIST



Graph 8A. - Church attendance habits of Methodist personnel prior to their entry into the Naval service.



Graph 8B. - Church attendance of Methodist personnel who attended church services regular in the civilian community, after their entering the Navy.



Graph 8C. - Church attendance habits of Methodist personnel who attended church services some in the civilian community, after their entry into the Naval service.

SECRET

1952

1952	SECRET
[REDACTED]	

SECRET  
 [REDACTED]

The following information is for your information only. It is not to be disseminated outside your organization.

1952

1952	SECRET
[REDACTED]	

SECRET  
 [REDACTED]

The following information is for your information only. It is not to be disseminated outside your organization.

1952

1952	SECRET
[REDACTED]	

SECRET  
 [REDACTED]

The following information is for your information only. It is not to be disseminated outside your organization.

FILGRIM HOLINESS

Regular before  
Some before  
None before



Graph 9A. - Church attendance habits of Pilgrim Holiness personnel prior to their entry into the Naval service.

Regular after  
Some after  
None after



Graph 9B. - Church attendance habits of Pilgrim Holiness personnel after their entry into the Naval service.

ANNEX 1

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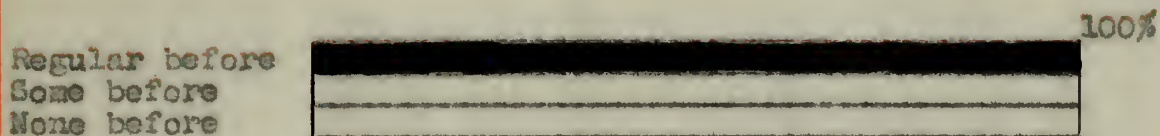
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PRESBYTERIAN



Graph 10A. - Church attendance habits of Presbyterian personnel prior to their entry into the Naval service.



Graph 10B. - Church attendance habits of Presbyterian personnel after their entry into the Naval service.



Continued

1914  
 [Redacted]  
 [Redacted]  
 [Redacted]

[Redacted]  
 [Redacted]  
 [Redacted]

1914  
 [Redacted]  
 [Redacted]  
 [Redacted]

1914  
 [Redacted]  
 [Redacted]  
 [Redacted]

[Redacted]  
 [Redacted]  
 [Redacted]

1914  
 [Redacted]  
 [Redacted]  
 [Redacted]

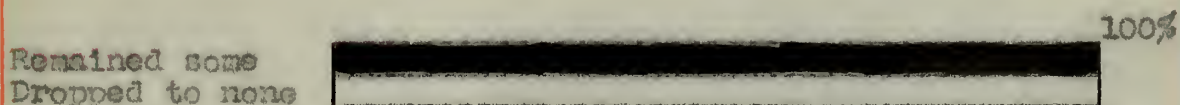
UNITED BRETHREN



Graph 11A. - Church attendance habits of United Brethren personnel prior to their entry into the Naval service.



Graph 11B. - Church attendance habits of United Brethren personnel who attended church services regular in the civilian community, after they entered the Naval Service.



Graph 11C. - Church attendance habits of United Brethren Personnel who attended church services some in the civilian community, after they entered the Naval service.

CONFIDENTIAL

[Redacted text block]

[Redacted text block]

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[Redacted text block]

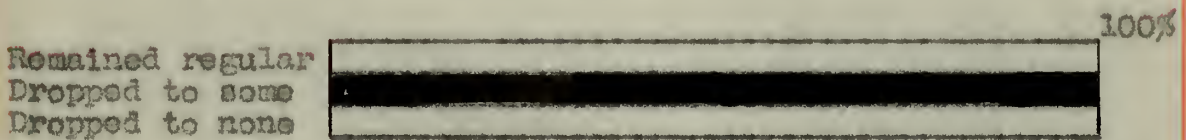
[Redacted text block]

[Redacted text block]

NO PREFERENCE  
(Protestant)



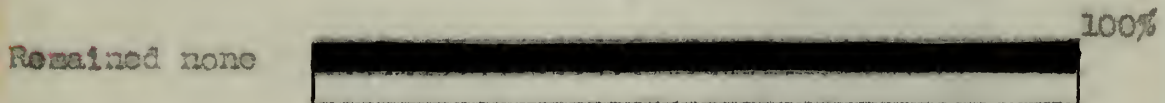
Graph 12A. - Church attendance habits of the "No preference" group prior to their entry into the Naval service.



Graph 12B. - Church attendance habits of "No preference" group who attended church services regularly, after they entered the Naval service.



Graph 12C. - Church attendance habits of "No preference" group who attended church services some in the civilian community, after their entry into the Naval service.



Graph 12D. - Church attendance habits of "No Preference" group who did not attend any church services in the civilian community, after their entry into the Naval service.

Statement of  
Accounting

[Redacted text]

Balance forward  
[Redacted text]

All the amounts shown in this report  
have been prepared from the books and records  
of the [Redacted text]

[Redacted text]

Balance forward  
[Redacted text]

All the amounts shown in this report  
have been prepared from the books and records  
of the [Redacted text]

[Redacted text]

Balance forward  
[Redacted text]

All the amounts shown in this report  
have been prepared from the books and records  
of the [Redacted text]

[Redacted text]

Balance forward  
[Redacted text]

All the amounts shown in this report  
have been prepared from the books and records  
of the [Redacted text]

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The first of these is the theory of the  
origin of the universe, which is a subject  
 that has attracted the attention of  
 philosophers and scientists alike.  
 The second is the theory of the  
evolution of life, which is a subject  
 that has attracted the attention of  
 biologists and philosophers alike.  
 The third is the theory of the  
origin of man, which is a subject  
 that has attracted the attention of  
 anthropologists and philosophers alike.  
 The fourth is the theory of the  
evolution of man, which is a subject  
 that has attracted the attention of  
 anthropologists and philosophers alike.  
 The fifth is the theory of the  
origin of society, which is a subject  
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 sociologists and philosophers alike.  
 The sixth is the theory of the  
evolution of society, which is a subject  
 that has attracted the attention of  
 sociologists and philosophers alike.  
 The seventh is the theory of the  
origin of the state, which is a subject  
 that has attracted the attention of  
 political scientists and philosophers alike.  
 The eighth is the theory of the  
evolution of the state, which is a subject  
 that has attracted the attention of  
 political scientists and philosophers alike.  
 The ninth is the theory of the  
origin of the nation, which is a subject  
 that has attracted the attention of  
 political scientists and philosophers alike.  
 The tenth is the theory of the  
evolution of the nation, which is a subject  
 that has attracted the attention of  
 political scientists and philosophers alike.

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The first part of the report deals with the general situation of the country and the progress of the work done during the year. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and a list of the names of the persons who have taken part in it.

The second part of the report deals with the financial situation of the organization. It gives a detailed account of the income and expenditure for the year and shows how the funds have been used. It also gives a list of the names of the persons who have contributed to the funds.

ANNEXURE

This part of the report contains a list of the names of the persons who have taken part in the work done during the year. It is arranged in alphabetical order and gives the names of the persons who have taken part in the various projects and the results achieved.

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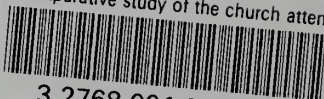
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