On Becoming Christian:
A Dialogue between Social Psychology and Theology on Christian Identity

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ABSTRACT

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The purpose of this thesis is twofold. First, to examine what it means to *Become Christian* from the perspective of doctrinally based catechetical teachings, biblical foundations, and historical reception of the Roman Catholic Faith Community.S second, from a systematic theological perspective, to bring together social psychology and theology to bear on this question. We first examined recent theoretical developments in the field of social psychology in the study of the self, including the influential Tripartite Model of the Self. We then used doctrinally based catechetical teachings, biblical foundations, and historical reception to examine, from a theological perspective, what it means to become Christian. Bringing together Social Psychology and Theology, we then explored the facts, both theological and psychological, relating them to each other and articulating jointly an understanding of what it means to become Christian. We have found that when one becomes Christian, one is understood to partake in the divine nature of God, develop a familial bond with God through Christ and become part of the entire people of God. We have argued that becoming Christian is a transformation of one's identity and can be understood, through the Tripartite Model of the Self, as a transformation of the individual self, the relational self, and the collective self. We have further argued that the Kaleidoscopic Tripartite model of the Christian self gives us the tools to further understand the relationship between the different Christian selves, the controversies regarding their relationships, their transformation through key events and how they are linked to priestly, prophetic, and kingly (an allusion to 1 Peter 2,9) behaviour.

DEDICATION

To the memory of my mother, Fanny Bernier-Abbondanza

ACKNOWLEDGEMENTS

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SECTION 1:
CHRISTIAN IDENTITY IN TODAY'S SOCIETY

The number of people identifying as Christians has been on the rise for more than

2,000 years with Christians as the largest faith group in the world: 2.1 billion or 33% of

the world's population.[1] Over one billion of Christians are Roman Catholics constituting

about half of the world's Christian population.[2] This constitutes one of the largest groups

in the world, if not the largest, sharing a common identity. Thus, when a person becomes

Christian, this person shares a common identity with a third of the world's population.

Although there is a growing number of Christians worldwide, in some countries

there has been a noticeable decline in religious affiliation. More specifically, this is the

case in Canada with the decline in Church attendance over the last 20 years.[3] Despite this

decline in religious affiliation and practice, over half the population (53%) engages in

religious activities of a personal nature, and overall 44% of Canadians place a high

degree of importance on religion in their life.[4]

> The 2001 Canadian Census recorded an increase in those reporting simply that
> they were 'Christian', without specifying a Catholic, Protestant, or Christian
> Orthodox faith. This group more than doubled (+121%) during the decade. This
> was one of the largest percentage increases among all major religious groups.[5]

Religious identity in general and Christian identity in particular, remains very important

for a large percentage of the world's population. When a person becomes Christian,

therefore, this person's Christian identity will have a great importance for his or her life.

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[1] Mary Fairchild, "Christianity Today –General Statistics and Facts of Christianity," About.com. http://christianity.about.com/od/denominations/p/chrstiantoday.htm, (accessed March 4, 2009).
[2] Pearson Education 2007, "Roman Catholicism," Infoplease.com. http://www.infoplease.com/ipa/A0001466.html, (accessed March 4, 2009).
[3] Warren Clark and Grant Schellenberg, "Who's Religious, Canadian Social Trends 2008," *Statistics Canada* no. 11-008 (2008).
[4] Clark and Schellenberg, "Who's Religious."
[5] Statistics Canada. *2001 Census: Analysis series Religion in Canada.* Catalogue no. 96F0030XIE2001015 May, 2003.

Christians are present in most of the 194 independent states in the world.[6] In Europe, the great majority of the population is Christian, particularly in Germany (83%), Italy (90%), and France (98%), and in the Americas, particularly in the Unites States of America (85%), Brazil (93%), and Mexico (99%).[7] Christians represent 76.2% of the population of Canada.[8] These Christian majorities play host to an increasing number of immigrants from different faith traditions because "[g]lobalization is bringing together various cultures and religions in ways never imagined before. People everywhere are coming closer together."[9] When a person becomes Christian, therefore, in Europe or in the Americas, this person's identity will be linked to large majority faith groups in their own society, a majority who engages in interfaith relations.

Understanding what it means to become and be Christian is very important in today's society for many reasons. First, it is important in light of its universal nature, its scope, and in light of the way it ties human beings to a similar identity. Second, in light of recent national surveys that show that even with the decline in religious affiliation and practice, religious identity and personal practice remain present and important in many people's daily lives. Third, because measures of religious affiliation and attendance no longer give us a full understanding of the importance and influence of religion in people's lives. Given the new trend towards a more personalized expression of religion, understanding Christian identity *per se* would give us a better understanding of how faith is integrated into people's self understanding and expressed in their lives.

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[6] U.S. Department of State (2008, August 19), "Independent States in the World: Fact Sheet," Bureau of Intelligence and Research. http://www.state.gov/s/inr/rls/4250.htm, (accessed March 4, 2009); see also Pearson Education, "Roman Catholicism."

[7] "Christian Statistics: The Largest Christian Populations." Adherents.com http://www.adherents.com/largecom/com_christian.html, (accessed July 28, 2009).

[8] Statistics Canada, *2001 Census*.

[9] Liz Mohn, "Preface," in *What the World Believes. Analyses and Commentary on the Religion Monitor 2008*, edited by Bertelsmann Stiftung (Verlag Bertelsmann Stiftung: Gütersloh, 2009), 9.

Finally, it is important to understand what it means to become Christian, because Christians, both in Europe and in the Americas, are, as a majority faith community, host to numerous immigrants of other faiths. Understanding Christian identity will eventually help us understand the role this faith identity plays in intercultural and interfaith relations.

In this thesis, we choose to explore this understanding through a dialogue between social psychology and theology.

SECTION 2:
THEORETICAL DEVELOPMENTS IN SOCIAL PSYCHOLOGY
& IN THE STUDY OF THE SELF

The Self has been on the research agenda of psychology since the publication of

the first book in the field by William James in 1890.[10] The spiritual self was part of this

first multipartite model of the self in psychology. For James, the individual was divided

into the Material Self, understood as one's body and possessions, the Social Self, defined

as the impression one gives to others, and the Spiritual Self, described as one's inner

subjective being.[11]

The study of the self was neglected for many years, it received increased attention

only in the second half or the 20th century. It is surprising, according to Leary and

Tangney, that psychologists took such a long time to focus on the self given that the

earliest researchers in psychology, such as James, had perceived the self as an important

explanatory concept.[12] For Leary and Tangney, there are three developments that

converged and allowed the renewal of the interest in the self to emerge and the self to be

considered a worthwhile explanatory concept to investigate.[13] The first development,

going back to the 1950's and 1960's, was in the empirical interest in self-esteem. The

second development was the work of cognitive psychologists in the 1970's who

developed new models that allowed for the study of thoughts and concepts; "Studying the

self from a cognitive framework also led to an expansion of interest in identity."[14] The

third development was the publication of measures that included elements related to the

self. Today, the conception of the self as a tripartite entity has gained great support. This

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[10] James, *The Principles of Psychology.*
[11] Prentice, *The Individual Self.*
[12] Mark R. Leary and June Price Tangney, eds. *Handbook of Self and Identity* (New York: The Guilford Press, 2003).
[13] Leary and Tangney, *Handbook of Self and Identity*, 5.
[14] Leary and Tangney, Handbook of Self and Identity, 5.

Tripartite Model of the Self is comprised of an individual self, a relational self, and a

collective self.[15] According to Prentice, the tripartite self is the latest in a long line of

multipartite models of the self and personality:

> William James[16] proposed that the individual be divided into the Material Self
> (one's body and possessions), the Social Self (the impression one gives to others),
> and the Spiritual Self (ones inner subjective being). ...Gordon Allport[17] proposed
> eight senses to the self: Self as knower, as object of knowledge, as primitive
> selfishness, as dominance drive, as passive organization of mental processes, as a
> fighter for ends, as a behavioural system, and as the subjective organization of
> culture. ...Freud[18] offered the most influential of the multipartite models, with his
> division of personality into the id, the ego and the superego. ...These schemes
> brought some measure of conceptual clarity to theorizing about the self, though
> none of these models was sufficiently tractable to serve as the basis for a
> sustained program of empirical research.[19]

More recent studies, posit distinctions between the selves. These studies have contrasted,

according to Prentice,[20] the following distinctions between the selves: the public and

private selves;[21] actual and possible selves;[22] ideal and ought selves;[23] personal and social

identities;[24] and independent and interdependent self-construals.[25] According to Prentice,

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[15] Deborah A. Prentice, "The Individual Self, Relational Self, and Collective Self: A Commentary," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer P# (Philadelphia, PA: Psychology Press, 2001).

[16] William James, "Chapter X: The Consciousness of Self," *The Principles of Psychology*, 1890. http://psychclassics.asu.edu/James/Principles/prin10.htm (accessed May 3, 2008), quoted in Prentice, "The Individual Self," 316.

[17] Gordon W. Allport, *Pattern and Growth in Personality* (New York: Holt, Rinehart, & Winston, 1943), quoted in Prentice, "The Individual Self," 316.

[18] Sigmund Freud. *The Psychopathology of Everyday Life* (1901; repr., New York: Norton, 1965), quoted in Prentice, "The Individual Self," 316.

[19] Prentice, "The Individual Self," 316.

[20] Prentice, "The Individual Self."

[21] E.g., Michael F. Scheier and Charles S. Carver, "Public and Private Aspects of the Self," *Review of Personality and Social Psychology* 70 (1981): 189-216.

[22] E.g., E. Tory Higgins. "Self-Discrepancy: A Theory Relating Self and Affect," *Psychological Review* 94 (1987): 319-340; Hazel Rose Markus and P. Nurius, "Possible Selves," *American Psychologist* 41 (1986): 954-969.

[23] E.g., Higgins, "Self-Discrepancy."

[24] E.g., John C. Turner and others, *Rediscovering the Social Group: A Self-Categorization Theory* (New York: Basil Blackwell, 1987); John C. Turner and others, "Self and Collective: Cognition and Social Context," *Personality and Social Psychology Bulletin* 20 (1994): 454-463.

[25] E.g., Hazel Rose Markus and Shinobu Kitayama, "Culture and the Self: Implications for Cognition, Emotion, and Motivation," *Psychological Review* 98 (1991): 299-337.

there are important differences between these recent multipartite models and their

predecessors:

> On the theoretical front, they are considerably more modest in their aims and
> circumscribed in their scope than earlier models. None provides a comprehensive
> theory of the self; instead each is explicitly partial, designed to capture well one
> particular aspect. Indeed, many of these recent distinctions were motivated not by
> an interest in the self *per se*, but rather by an attempt to understand a particular
> phenomenon or set of phenomena in which the self plays a critical role. [Finally]
> these models are more closely aligned with empirical research. [It is important to
> note that] this set of empirically based, theoretical distinctions has given rise to
> the tripartite model itself.[26]

The new model is, in a way, a return to earlier models of theorizing about the self

since it is explicitly a model about the self, and it attempts to understand the self across

individuals and contexts.[27] According to Prentice, it is a synthesis between two important

and independent bodies of research.[28] The first examined the relationship between

individuals and relational selves. The second examined the distinction between the

individual and collective selves. In this model, a person's dyadic relationships and group

memberships are not seen as having an influence on the self-concept from the outside, as

was conceived in earlier models of the self, but as being a dynamic part of the self

schema proper.

This new model gives a framework for the study of identity in its complexity in a

way that was not available to researchers before, a model, we feel, that allows the study

of something as complex as Christian identity. Similarly, the study of the spiritual self

was also neglected for many years. "After a smattering of more or less independent

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[26] Prentice, "The Individual Self," 316-17.
[27] Prentice, "The Individual Self."
[28] Prentice, "The Individual Self."

investigations in the first third of the 20th century[29], systematic scientific research in the

psychology of religion was abandoned for over 40 years."[30] The past 25 years have seen a

renewed interest in the psychology of religion. The new research, contrary to the research

done at the time of James, does not provide a comprehensive theory of the Christian self;

instead, each is explicitly partial, designed to capture well one particular aspect of

religion.

Much of the recent research on religion is motivated not by an interest in the

Christian self, but rather by an attempt to understand a particular phenomenon or set of

phenomena in which the religious self plays a critical role (e.g., health;[31] forgiveness;[32]

practice;[33] fundamentalism,[34] to name only a few).

To our knowledge, there is no comprehensive theory of the Christian self in

psychology at this time. In this thesis, we will examine how the theoretical developments

in the study of the self can be applied to the study of the Christian Self.

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[29] Sigmund Freud, "The Future of an Illusion," in *The Standard Edition of the Complete Psychological Works of Sigmund Freud* vol. 11., trans. and ed., by J. Strachey. (1927; repr., London: Hogarth Press, 1961); G. S. Hall, *Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion, and Education* 2 Volumes (New York: Appleton, 1904); W. James, *The Varieties of Religious Experiences* (1902; repr., New York: New American Library, 1956); J. H. Leuba, *A Psychological Study of Religion: Its Origin, Function, and Future* (New York: Macmillan, 1912); J. H. Leuba, *The Psychology of Religious Mysticism* (New York: Harcourt, Brace, 1925); J. B. Pratt, *The Religious Consciousness: A Psychological Study* (New York: Macmillan, 1920); E. D. Starbuck, *The Psychology of Religion* (London: Walter Scott, 1899), all are quoted by Raymond F. Paloutzian and Crystal L. Park, *Handbook of the Psychology of Religion and Spirituality* (New York: The Guilford Press, 2005), 4.

[30] Paloutzian and Park, Handbook of the Psychology of Religion, 4.

[31] Doug Oman and Carl Thoresen, "Do Religion and Spirituality Influence Health?," in *Handbook of the Psychology of Religion and Spirituality*, eds., Raymond F. Paloutzian and Crystal L. Park P# (New York: The Guilford Press, 2005), 435-59.

[32] Michael E. McCullough, Giacomo Bono, and Lindsey M. Root, "Religion and Forgiveness," in *Handbook of the Psychology of Religion and Spirituality*, eds., Raymond F. Paloutzian and Crystal L. Park 394-411 (New York: The Guilford Press, 2005).

[33] Bernard Spilka, "Religious Practice, Ritual, and Prayer," in *Handbook of the Psychology of Religion and Spirituality*, eds., Raymond F. Paloutzian and Crystal L. Park 365-77 (New York: The Guilford Press, 2005).

[34] Bob Altemeyer and Bruce Hunsberger, "Fundamentalism and Authoritarianism," in *Handbook of the Psychology of Religion and Spirituality*, eds., Raymond F. Paloutzian and Crystal L. Park 378-93 (New York: The Guilford Press, 2005).

SECTION 3:
CHRISTIAN IDENTITY & THEOLOGY

Then Jesus approached and said to them "All power in heaven and on earth has been given to me. Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28: 18-19).[35]

Understanding what it means to become Christian is a concern that runs through the whole of Christian thought and was first addressed in the New Testament. This concern has been responded to by leading theologians throughout the ages. Indeed, what it meant to become Christian, was the concern of the Christian community of the early Church such as in the 2nd and 3rd century with writers such as Tertullian[36] and Origen[37] as well as Athanasius of Alexandria[38] and the Fathers of the Nicene period and Augustine of Hippo[39] in the 4th and 5th century. It has been at the centre of the controversy during Reformation in the work of Luther[40] and in the response of the Catholic Counter-Reformation. However, since the Second Vatican Council (henceforth Vatican II), this question has generated a new focus for debate as witnessed in this passage by Thomas Groome:

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[35] All quotations from the Christian Bible are taken from *The New American Bible: Holy Bible.* (Wichita, KS: Fireside Bible Publishers, 2002-2003).

[36] Tertullian, *Exhortation à la chasteté*, trans., Eugène-Antoine de Genoude (1852; The Tertullian Project, 2003), http://www.tertullian.org/french/g3_14_de_exhortatione_castitatis.htm (accessed October 3, 2009); Tertullian, *De la monogamie*, trans., by Eugène-Antoine de Genoude. (1852; The Tertullian Project, 2003), http://www.tertullian.org/french/g3_16_de_monogamia.htm (accessed October 3, 2009); Tertullian, *Liber De Exhortatione Castitatis*, Claudio Moreschini, ed., Roger Pearse, transcribed (1985; Ipswich, 2003), http://www.tertullian.org/latin/de_exhortatione_castitatis.htm (accessed October 3, 2009).

[37] Origen, *Homilies on Leviticus: 1-16*. Trans. G. W. Barkley (Washington: Catholic University of America Press, 1990); Pamela Bright, *Priesthood: The Westminster Handbook to Origen* (Louisville, KY: Westminster John Knox Press, 2004), 179-81.

[38] Everet Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), especially "Chapter 28: Egypt in the Fourth Century," 455-460.

[39] W. Harmless, *Augustine and the Catechumenate* (Collegeville, MN: Liturgical Press, 1995).

[40] Markus Wriedt, "Luther on Call and Ordination: A Look at Luther and the Ministry," *Concordia Journal* 28, no. 3 (2002): 254-69.

> Though the council fathers may not have intended as much, Vatican II was, in fact, the catalyst for an "explosion of ministry"...Vatican II catalyzed such change not by its attention to holy orders, but by its reclaiming of baptism. In many ways this summarizes the agenda and outcome of Vatican II: to reclaim a radical theology of baptism, radical in that it is the root of who Christians are and how we should live as disciples of Jesus. So baptism calls all to holiness of life, to exercise our rights and fulfil our responsibilities within "the common priesthood of the faithful", who participate with the ordained "in the one priesthood of Christ."[41]

Today, theologians as disparate as Pope Benedict XVI [42], formerly Cardinal Joseph Ratzinger head of the Congregation for the Doctrine of the Faith, Hans Küng,[43] prolific author and commentator of post-Vatican II catechism, Edward Hahnenbert, [44] commentator on sacramental ministry, and Ron Rolheiser, O. M. I.,[45] Canadian theologian, columnist, author and President of the Oblate School of Theology in San Antonio whose work spans different aspects and perspectives of Christian formation today, still address this question.

To probe what it means to become Christian is thus an ongoing process for every generation of Christians. Every time we ask this question anew, it is with more church tradition accumulated, with new understanding of scripture through the work of Biblical historians, with more theological reflections by different authors and within a new cultural environment with its current scientific, political, philosophical, and psychological theories, and tools for understanding the world. Christian communities as well as scholars

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[41] Thomas Groome, "The Future of Catholic Ministry: Our Best Hopes," in *Priests for the 21st Century*, ed., Donald Dietrich 166-7 (New York: The Crossroad Publishing Company, 2006).

[42] Joseph Ratzinger and others, *Mission et formation du prêtre* (Bruxelles: Culture et Vérité, Namur, 1990).

[43] Hans Küng. *On Being a Christian*. Trans. Edward Quinn. (1974; repr., New York: Doubleday, 1984).

[44] Edward Hahnenberg, "The Priest as Sacramental Minister: History and Theology," in *Priests for the 21st Century*, ed., Donald Dietrich (New York: The Crossroad Publishing Company, 2006).

[45] Ronald Rolheiser, "Curriculum Vitae," http://www.ronholheiser.com/curriculumvitae.html (accessed October 12, 2009).

in the field of theology ask the question anew in the hope of reaching an understanding of what it means to become Christian with a new depth of meaning.

In this thesis we will be interested in examining further the current doctrinally based catechetical teaching on becoming Christian: we will then deepen our understanding by examining the foundations this teaching flows from and the historical reception they received.

SECTION 4:
A NEEDED DIALOGUE BETWEEN SOCIAL PSYCHOLOGY &
THEOLOGY ON CHRISTIAN IDENTITY

Theological analysis has drawn on insight from philosophy, history, and linguistics to name a few contributing fields. In this thesis, we will explore what it means to become Christian through the lens of social psychology, particularly through the knowledge in this field concerning the self and identity.

The interest in a dialogue between psychology and theology is not a new one. In 1855 Richard Alliot, Professor of Theology and Mental Philosophy at Western College Plymouth, wrote a book entitled *Psychology and Theology: Psychology applied to the investigation of questions relating to religion, natural theology and revelation.*[46] Over the last 35 years, journals, as well as many journal articles have tried to engage in such a dialogue. Closer to our field of study, books such as Richard L. Gorsuch's[47] *Integrating Psychology and Spirituality*, have also explored the nature of this dialogue.

The dialogue between theology and psychology is now considered an important one. According to the Psychology and Religion Research Group at the University of Cambridge,

> [a] theological perspective challenges the reductionist tendencies that prevail in some areas of the human sciences... Theology can often lead to conceptual enrichment of psychology, as is evident from our [their] work on human spiritual qualities such as forgiveness. On the other hand, psychological perspective encourages theology to be clearer about making factual claims, and to check those claims more carefully. Psychology can also lead to greater precision in theological thinking about human nature.[48]

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[46] Richard Alliot, Psychology and Theology: Psychology Applied to the Investigation of Questions Relating to Religion, Natural Theology and Revelation (London: Jackson and Walford, 1855).

[47] Richard L. Gorsuch, *Integrating Psychology and Spirituality?* (Westport CT: Praeger Publishers, 1992).

[48] Psychology & Religion Research Group Web Site. "Theology & Psychology," University of Cambridge. http://www.prrg.org/prrg/page.acds?context=1609909&instanceid=1609910 (accessed September 27, 2009).

Contrary to psychology in general, there has been very little dialogue between social psychology and theology. The field of social psychology, a branch of psychology, has as its purpose the scientific study of individuals in social contexts.[49] The relationships that are studied in social psychology can be both interpersonal (i.e. such as a relationship between two lovers or a parent and his child), and intergroup (i.e. such as relationships between men and women, or Christians and non-Christians).[50] The focus of social psychology, whatever the relationship under study, is on individuals, their self-perception or identity as well as their perceptions, attitudes, behavioural intentions, and behaviours towards social objects.

We would like to suggest, that becoming Christian can lend itself well to a social psychological analysis, because it is about relationships: a new relationship with the divine family and a universal Church. We also suggest that becoming Christian can lend itself well to a social psychological analysis because becoming Christian is a transformation of one's identity, a transformation that will eventually have an impact on the new Christian's self-understanding as well on his/her understanding of others.

According to Gorsuch, "[s]ocial psychology is a prime area for integration [between two disciplines such as social psychology and theology] of the type in which disciplines bring their resources to bear on a common problem."[51] Not only are we told that there is compatibility between the disciplines of social psychology and theology that would allow a fruitful dialogue between the two disciplines to emerge, we are also told of

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[49] Fathali M. Moghaddam, *Social Psychology: Exploring Universals Across Cultures* (New York: W. H. Freeman and Company, 1998).

[50] Donald M. Taylor and Fathali Moghaddam, *Theories of Intergroup Relations: International Social Psychological Perspectives* 2nd ed. (Westport CT: Praeger Publishers, 1994).

[51] Gorsuch, *Integrating Psychology and Spirituality*, especially "Chapter 6: Integration with Social Psychology.

the urgency of engaging in such a dialogue. In a recent article, a very prominent social psychologist Rhoda K. Unger writes , "religiosity has been largely ignored by psychologists interested in social and political behaviours. We cannot learn more about these potential connections if we continue to ignore the importance of religious ideology as a psychological variable."[52]

In this thesis, we will bring social psychology and theology to bear on a common question: understanding what it means to become Christian. Hopefully, we will create a dialogue that will benefit both disciplines and create a common knowledge that will deepen our understanding of what means to become Christian.

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[52] Rhonda K. Unger, "Religious Ideology, a Neglected Variable" *American Psychologist* 62 no.9 (2007): 1076-77.

SECTION 5:
METHODOLOGY

In this thesis, to address the question of what it means to become Christian, we will study documents from both the fields of psychology and of theology. The study will not be exhaustive, given the scope of a master's thesis; selected key texts and authors for both the psychology texts and each methodological specialty in theology will serve to guide our analysis.

In psychology, we will examine recent theoretical developments in the field of social psychology in the study of the self. We will then examine further how the religious/spiritual self is currently studied in this field and more precisely, how Christian identity is understood.

More precisely, we will examine the recent theoretical understanding of identity as a tripartite entity comprised of three self-representations: the individual self, the relational self, and the collective self.[53] We have selected the Tripartite Model because "[a]s an overarching framework, the model works very well"[54] and it has received solid empirical support. We will also examine how religious and spiritual identity as well as Christian identity was conceptualized and measured.

From the theological perspective, we will use four of the functional specialties of theology, as described by Bernard Lonergan, to address the question of what it means to

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[53] Constantine Sedikides and Marilynn B. Brewer, eds., *Individual Self, Relational Self and Collective Self* (Philadelphia, PA: Psychology Press, 2001); especially, Deborah A. Prentice, "The Individual Self, Relational Self, and Collective Self: A Commentary," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 315-26 (Philadelphia, PA: Psychology Press, 2001).
 [54] Prentice, "The Individual Self."

become Christian: doctrine; biblical foundations; historical reception; and systematic theology (i.e., theology in dialogue with social psychology).[55]

Doctrinally Based Catechetical Teaching

In this thesis, we are interested in church doctrine focussing on the Roman Catholic Church teaching on what it means to become Christian. We are interested in the most current official doctrine on this issue, the one currently used to teach the catholic faithful. Our source will be articles from *The Catechism of the Catholic Church (CCC)* which have as their goal, a clear articulation of understanding of what it means to become. The *CCC* is, according to John Paul II "a statement of the Church's faith and of catholic doctrine, attested to or illumined by Sacred Scripture, the Apostolic Tradition and the Church's Magisterium. I declare it to be a sure norm for teaching the faith and thus a valid and legitimate instrument for ecclesial communion."[56] The catechism's structure "is inspired by the great tradition of catechisms which build catechesis on four pillars: the baptismal profession of faith (the Creed), the sacraments of faith, the life of faith (the Commandments), and the prayer of the believer (the Lord's Prayer)."[57] These three paragraphs of the *CCC*, explain the meaning of becoming Christian and are found in: Part Two of the *CCC* "The Celebration of the Christian Mystery;" Section Two "The Seven Sacraments of the Church; Chapter One The Sacraments of Christian Initiation;" and Article I "The Sacrament of Baptism."

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[55] Bernard Lonergan, *Method in Theology* (Toronto, ON: University of Toronto Press, 1999; Great Britain: Darton Longman & Todd Ltd., 1972).

[56] *Catechism of the Catholic Church: Popular and Definitive Edition*, rev ed. (London: Cassel imprint, 1999).

[57] *CCC*, 9.

Biblical Foundations

The doctrine of the Church regarding the meaning of becoming Christian, articulated in paragraphs 1242-1265 and 1267, has as its foundation a network of scriptural citations. As mentioned earlier in the text, these citations are all from the New Testament, are all from Peterine and Pauline corpuses found in the New Testament, and are foundational for Christian identity. We will group the citations according to the article they are supporting and examine their meaning using selected commentaries of contemporary biblical exegetes.

The first set of scriptural passages are found in paragraph 1265 of the *CCC* and refer to the person's partaking in the divine nature, his/her familial bond with God, and his/her becoming a temple for the Holy Spirit when one becomes Christian. They are the following: "[s]o whoever is in Christ is a new creation the old things have passed away; behold, new things have come" (2 Cor. 5:17); "[t]hrough these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire" (2 Pt. 1:4); "to ransom those under the law, so that we might receive adoption. As proof that you are children, God sent the spirit of his Son into our hearts, crying out, "Abba, Father!" So you are no longer a slave but a child, and if a child then also an heir, through God" (Gal. 4: 5-7); "[d]o you not know that your bodies are members of Christ? Shall I then take Christ's members and make them the members of a prostitute? Of course not! ...Now you are Christ's body, and individually parts of it" (1 Cor. 6:15; 12:27); "and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him" (Rom. 8:17); and finally "[d]o

you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own?" (1 Cor. 6:19).

The second set of scriptural passages is found in paragraph 1267 of the *CCC* and refers to the baptized becoming part of the entire people of God. They are the following: "[t]herefore, putting away falsehood, speak the truth, each one to his neighbour, for we are members one of another" (Eph. 4:25); "[f]or in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit" (1 Cor. 12:13). We will study all of these biblical passages using commentaries of the following select group of contemporary biblical exegetes: John McRay;[58] Michael Green;[59] and Stephen L. Harris.[60]

Historical Reception. There have been a variety of views about scripture in general[61] and about scripture that defines the meaning of becoming Christian in particular, throughout the Christian tradition. This reception of scripture throughout history is important to examine, because it has shaped our current understanding and official Church doctrine on this issue. In this thesis, we wish to examine, at certain key moments in history, the reception of scripture regarding the meaning of becoming Christian. We will do this by examining the language used to describe the new Christian at each of these selected key moments in time.

As previously stated, we will examine the reception of scripture by the Christian community of the early Church in the work of 2nd and 3rd century writers Tertullian and

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[58] John, McRay, *Paul: His Life and Teaching* (Grand Rapids, MI: Baker Academic-Barker Book House Co., 2003).
[59] Michael Green, *Tyndale New Testament Commentaries: 2 Peter and Jude* (Leicester: Inter-Varsity Press, 1984).
[60] Stephen L. Harris, *Understanding the Bible*, 6th ed., (Boston: McGraw-Hill, 2003).
[61] Justin S. Holcomb, ed., *Christian Theologies of Scripture: A Comparative Introduction* (New York: New York University Press, 2006).

Origen as well as Athanasius of Alexandria. We will examine also the reception of

scripture by the Fathers of the Nicene period and Augustine of Hippo in the 4th and 5th

century. We will also look at the Reformation in the work of Luther and in the response

of the Catholic Counter-reformation. We will examine the understanding of scripture on

this issue at Vatican II and in the work of a few contemporary theologians such as Hans

Küng[62], Pope Benedict XI[63], and Ron Rolheiser[64].

Systematic theology: Theology in dialogue with social psychology. Finally, we

will explore systematic theology "to take the facts and to work them into an assimilated

whole."[65] Systematic theological analysis has been in dialogue over time with

philosophy, history, and linguistics to name a few contributing field. In this thesis, we

will explore the broad implications of the key elements of what it means to become

Christian from a theological perspective and then apply this understanding to Tripartite

Model of the Self in social psychology. We will also examine how the Tripartite Model

of the Self can help explore, from a theological perspective, our understanding of what it

means to become Christian.

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[62] Hans Küng. *On Being a Christian.* Trans. Edward Quinn. (1974; repr., New York: Doubleday, 1984).

[63] Joseph Ratzinger and others, *Mission et formation du prêtre* (Bruxelles: Culture et Vérité, Namur, 1990).

[64] Ronald Rolheiser, "Priestly Prayer - Prayer for the World: Column Archive 2003-03-16," http://www.ronrolheiser.com/columnarchive/search_detail.php?rec_id=230 (accessed October 3, 2009).

[65] Lonergan, *Method in Theology,* 336.

SECTION 6:
SOCIAL PSYCHOLOGY & THE TRIPARTITE MODEL OF THE SELF

In this section, we will examine recent theoretical developments in the field of

social psychology in the study of the self and its relevance to the study of the Christian

self. The "Self" has been on the research agenda of psychology since the publication of

the first book in the field by William James in 1890[66] and the last 30 years have

witnessed several periods of progress in the study of the self, especially in the areas of

cognitive and social psychology. We will focus on this model because it represents the

current most influential theoretical tool used by social psychologists to understand the

self.

According to the Tripartite Model of the Self, the self-concept consists of three

fundamental self-representations: the Individual Self (self-definition and self-

interpretation (i.e., identity) in terms of unique traits); the Relational Self (self-definition

and self-interpretation (i.e., identity) in terms of dyadic relationships); and the Collective

Self (self-definition and self-interpretation (i.e., identity) in terms of group memberships).

There is widespread agreement about the Tripartite Model of the Self as an overarching

framework for the study of the self in social psychology according to Prentice[67] and it has

helped guide productive research in the field.

Let us look closer at each element of the Tripartite Model of the Self. The first

element of the Tripartite Model of the Self is the individual self. The individual self is

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[66] William James, "Chapter X: The Consciousness of Self," *The Principles of Psychology*, 1890. http://psychclassics.asu.edu/James/Principles/prin10.htm (accessed May 3, 2008).

[67] Deborah A. Prentice, "The Individual Self, Relational Self, and Collective Self: A Commentary," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 317 (Philadelphia, PA: Psychology Press, 2001).

made up of attributes that distinguish the individual from in-group members.[68] For

example, the individual self can be made up of an individual's unique grouping of traits

that distinguishes him or her from others; traits such as those found in the Big Five

Factors of Personality Model (openness, conscientiousness, extraversion, agreeableness,

neuroticism).[69] The individual self is thus the sense of who we are as unique human

beings. In the words of Sedikides and Gaertner, "[t]he individual self is the psychological

and experiential home base. This is what it feels to be connected to the external world,

and this is what it feels like to be human."[70] The individual self has been studied

extensively and, as mentioned earlier, for a long time studies on the Self focussed

uniquely on the individual self.

The Relational Self is the second element of the Tripartite Model of the Self. The

relational self is a social construction made up of interpersonal processes (i.e., dyadic

relationships, role relationships). According to Tice and Baumeister,

> [t]he self comes into being as part of a family and nearly always is defined by the
> network of relationships in which it exists. Interpersonal identity actually
> precedes self-awareness, and sometimes even before he or she is born, the baby
> often has a specially defined place in the social world, marked by a name, a social
> security number, a connection to others (primarily parents), and perhaps a bank
> account or other set of possessions.[71]

Not only does self-knowledge come from the social world, but also relating to this social

world is what the self is for, according to these same authors. For a long time, the

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[68] Lowell Gaertner and others, "The "I," the "We," and the "When": A Meta-Analysis of Motivational Primacy in Self-Definition," *Journal of Personality and Social Psychology* 83, no. 3 (2002): 574-591.

[69] L. R. Goldberg, "The Structure of Phenotypic Personality Traits," *American Psychologist* 48 (1993): 26-34.

[70] Constantine Sedikides and Gaertner Lowell, "A Homecoming to the Individual Self: Emotional and Motivational Primacy," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 20 (Philadelphia, PA: Psychology Press, 2001).

[71] Dianne M. Tice and Roy F. Baumeister, "The Primacy of the Interpersonal Self," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 71 (Philadelphia, PA: Psychology Press, 2001).

interpersonal processes were looked at as a secondary phenomenon in the shaping of the self and the inner processes as primary. Today, contrary to this view, researchers are proposing that the interpersonal processes are "essential and fundamental, and the inner processes often may be secondary or derivative."[72]

The Collective Self is the third element of the Tripartite Model of the Self. The collective self is shaped by our concrete or abstract membership to psychological groups or collectives. According to Onorato and Turner, "[t]he psychological group (in a general sense of an abstract us, or in the more particular sense of a specific group membership) is implicated in the experience of all self-concepts."[73] The same authors suggest that changes in the self-concept have less to do with a change in the psychological structure of the individual and

> more to do with the process of renegotiating the relationship between the self and the social psychological group that sustains a given self-categorization. The group we belong to, in the social sense and in the psychological sense, thus may play a causal role not only in maintaining our sense of self but also in making change a real psychological possibility.[74]

According to these same authors, current theoretical models of the self have tended to neglect the influence of the other and of the psychological group in the making of the self.

Each identity, whether it is individual, relational, or collective will potentially influence a person's self-concept. The relationship between these different selves is also a factor that plays a role in the shaping of the self-concept. The nature of this relationship has been and still is the subject of much debate in the literature. The primacy of one self-

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[72] Tice and Baumeister, "The Primacy of the Interpersonal Self," 72.
[73] Rina S. Onorato and John C. Turner, "The "I", the "Me" and the "Us". The Psychological Group and Self-Concept Maintenance and Change," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 147 (Philadelphia, PA: Psychology Press, 2001).
[74] Onorato and Turner, "The "I", the "Me" and the "Us"," 164-5.

representation over the other in the composition of the self-schema has been one of the

issues that researchers have been debating. In Sedikides and Brewer's book *Individual*

Self, Relational Self and Collective Self a series of articles present arguments and

evidence for the primacy of the individual self-representation,[75] other articles present

arguments and evidence for the primacy of the relational self-representation[76] and still

others for the primacy of the collective self-representation.[77]

There are, in addition, models that adopt an "interactional perspective based on

the premise that the three self-representations are equally important in the achievement of

self-definition."[78] These offer conceptual models of how, as a unified system, the three

self-representations can function. One of these integrative models, by Deaux and Perkins

is called the model of the Kaleidoscopic Self.[79] We have chosen to examine this

integrative Tripartite Model of the Self more closely for the purpose of this thesis.

Deaux and Perkins start with the premise that there are three fundamental self-

representations namely the individual self, the relational self, and the collective self. For

these authors "these three self-representations are best conceptualized as an integrated

system in which (although the parts may be isolated momentarily for analytic emphasis),

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[75] E.g., Stanley B. Klein, "A Self to Remember: A Cognitive Neuropsychological Perspective on How Self Creates Memory an Memory Creates Self," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer (Philadelphia, PA: Psychology Press, 2001); E. Troy Higgins and Danielle May, "Individual Self-Regulatory Functions: It's Not "We" Regulation, but It's Still Social," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 47-70 (Philadelphia, PA: Psychology Press, 2001).

[76] E.g., Tice and Baumeister, "The Primacy of the Interpersonal Self," 71-88.

[77] E.g., Michael A. Hogg, "Social Identity and the Sovereignty of the Group: A Psychology of Belonging," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 147-70 (Philadelphia, PA: Psychology Press, 2001).

[78] Constantine Sedikides and Marilynn B. Brewer, "Individual Self, Relational Self, and Collective Self: Partners, Opponents, or Strangers?," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 3 (Philadelphia, PA: Psychology Press, 2001).

[79] Kay Deaux and others, "Parameters of Social Identity," *Journal of Personality and Social Psychology* 68, no. 2 (1995): 280-91; Kay Deaux and Tiffany S. Perkins, "The Kaleidoscopic Self," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer (Philadelphia, PA: Psychology Press, 2001).

interplay, integration, and interdependence are the modus operandi."[80] The authors take

as the starting point the definition of the three self-representations proposed by Sedikides

and Brewer (the individual self in terms of traits; the relational self, defined by dyadic

relationships and role relationships; the collective self, defined by group memberships).[81]

They compare the different selves to coloured pieces of glass using the metaphor of a

kaleidoscope in four ways. First, in a kaleidoscope, it is possible to make a distinction

between the different coloured pieces; it is also possible, they argue, to make a distinction

between the different self-representations. Second, in a kaleidoscope, the pieces of glass

overlap and interplay, this same dynamic relationship, they argue, operates between the

different self-representations. Third,

> [i]n turning a kaleidoscope, one particular color of glass may be prominent in one
> view and recede to the background with another turn, only to appear in a new
> configuration with the next shift of pieces. Similarly, in expressing their sense of
> self, people may put relational aspects to the forefront at one time, express
> primarily collective aspects at another, and merge all three types of self-
> representation on other occasions.[82]

Fourth, they argue that, as for the kaleidoscope, the angle of view will influence the

distinctions that can be made between the three forms of representations. In research, the

angle of view would mean the methodology used to examine the self.

The authors of the Kaleidoscopic Model of the Self tell us that the first

assumption that all three self-representations coexist is probably shared by all researchers

in the field and is not unique to their model. They also acknowledge that they are not the

only ones suggesting that different self-representations (i.e., individual, relational,

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[80] Deaux and Perkins, "The Kaleidoscopic Self," 300.
[81] Constantine Sedikides and Marilynn B. Brewer, eds., *Individual Self, Relational Self and Collective Self* (Philadelphia, PA: Psychology Press, 2001).
[82] Deaux and Perkins, "The Kaleidoscopic Self," 301.

collective) can be experienced or expressed at the same time. What is unique to their

model is

> the contention that the various forms of self-representations are inextricably
> linked to one another through shared attributes or components of self. Thus,...
> [the authors] are not merely agreeing that situations can make more than one form
> of self-representation salient, but rather that the structure of self is one in which
> the attributes are always linked, and thus, on every occasion, are potentially
> coactors in self-definition and in action.[83]

The Kaleidoscopic Self, as a model, rests also on two other assumptions: Second,

the context must be considered at all times, such as events that shape the selves; third,

more attention should be paid to the behavioural outcomes (behaviour and actions) of our

self-representations.[84]

The authors offer this illustration of their model:[85]

Figure 1. Conceptual model of the kaleidoscopic self by Deaux et Perkins (2001)

Event 1   Event 2

BEHAVIORAL
EPISODE

I   R

I   R

C

C

I = Individual
R = Relational   Event 3
C = Collective

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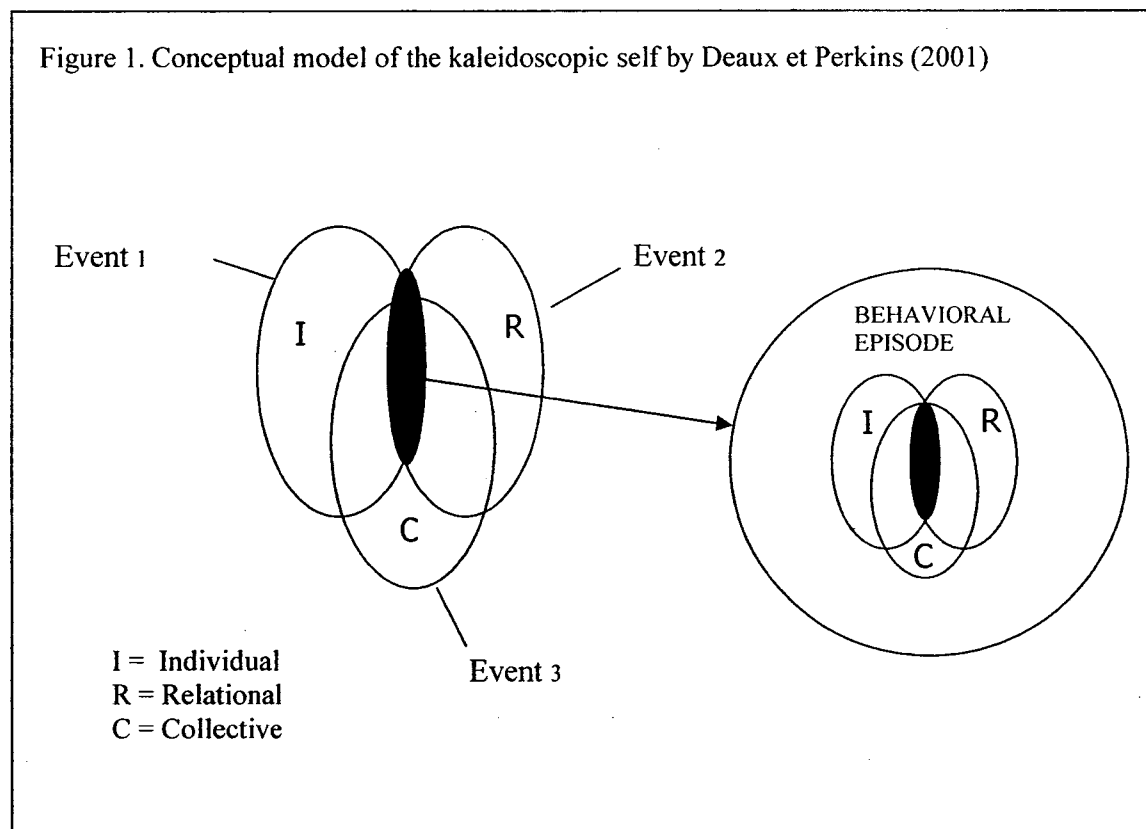
[83] Deaux and Perkins, "The Kaleidoscopic Self," 302.

[84] Deaux and Perkins, "The Kaleidoscopic Self," 302.

[85] Deaux and Perkins, "The Kaleidoscopic Self," 309.

In the diagram, three events are shown that each has an impact on of the self-representation (Individual, Relational, or Collective). These events, the authors tell us, can be situations, new information, or other types of events that will influence one of the self-representations directly.[86] A compliment about a person's generosity might affect that individual's self-representation; the support of a parent in times of need might influence the relational self-representation; and the initiation rite within a group might influence the collective self-representation. The event will influence directly ones' self-representation in the short term. On the long term, however, according to Deaux and Perkins, "the event will culminate in the region where the three representations overlap or come together. Accordingly, the action or behaviour that follows the event represents an interaction among all aspects of the self."[87]

The authors,

[s]uspect there would be individual variation in these tendencies. To the extent that an individual had a highly developed set of collective self-representations, for example, those should be more likely to emerge in subsequent behaviour than they would in an individual for whom collective self-representation was less prominent (which might be shown as different sizes of circles in Figure [1]). Differences between cultures in the balance of individual, relational, and collective representations, as documented by Markus and Kitayama (1991), also would influence observed patterns. Further, the balance or proportional strength of the different types of self-representation could shift over time....[88]

In summary, social psychology can inform us greatly on identity, and on the elements that shape it. It offers us the Tripartite Model of the Self as an overarching framework for its study. It tells us of the degree of agreement between researchers on the dynamics between the three selves of the Tripartite Model and points to the ongoing disagreements

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[86] Deaux and Perkins, "The Kaleidoscopic Self," 308.
[87] Deaux and Perkins, "The Kaleidoscopic Self," 309.
[88] Deaux and Perkins, "The Kaleidoscopic Self," 309.

about the understanding of this dynamic in the field. Finally, it offers us integrated

models that help us move forward in our thinking about the self.

<div style="text-align:center">Christian identity and the Tripartite Model of the Self</div>

To our knowledge, very little attention has been given to applying this model to

Christian identity. What does social psychology tell us about Christian identity? To

answer this question we first looked at the presence of the concept "Christian Identity" in

psychological publications in which a search in the American Psychological

Association's on-line journals found no publications on "Christian Identity" even though

the on-line PsychARTICLES database covers seventy-one academic journals from 1894

– present with one-hundred forty-three thousand (143,000) articles. In another larger

online database called PsychINFO, we found forty-one (41) results from different sources

out of a pool of two million records, twenty-four (24) of these where journal articles on

the concept of "Christian identity."[89] Of these 24 articles, only one looked at Christian

Identity from a more social psychological perspective of understanding the self. This

article, written in 1991, is entitled "Becoming a Christian Consciously Versus Non

Consciously."[90] However, the focus of the article was on the dependent variable of higher

devotion versus lower devotion; the purpose was not, *per se*, the understanding of the

identity itself. A search with the term "Christian Self" produced no articles in the

PsychARTICLES database and only eleven articles in the large PsychINFO, none of

which are in the area of social psychology of the self. At first glance, one can say that

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[89] "An abstracting and indexing database covering scholarly books, journals, and dissertations. More than 2 million records from the early 1800s to the present" (PsychARTICLES, "APA Databases," American Psychological Association. http://www.apa.org/databases/, (accessed September 24, 2009)).

[90] Christine Liu, "Becoming a Christian Consciously versus Nonconsciously" *Journal of Psychology & Theology* 19, no. 4 (Winter, 1991): 364-375.

very little attention has been given to understanding Christian identity from the

perspective of social psychology.

We then looked at the recent work in social psychology on the Tripartite Model of

the Self, we found that only one author mentioned the concept of Christian identity.

Triandis and Trafimov[91] tell us that religion can been understood as a system of social

control, and people who are religious are more controlled by their in-group than people

who are less religious. These authors understand religion to be a collective self-

representation. They give as an example two Christian groups:

> some cultures have highly centralized religions and some do not. Cultures that
> have highly centralized religions, such as the Roman Catholics, are more
> collectivist than cultures that have decentralized religions, such a Protestants.
> Decentralization means that each individual has a relationship with the deity that
> is not mediated by a collective (such as the church), so that the individual
> understandings of the way the world functions are possible.[92]

In this quote, it is interesting to note the authors seem to be suggesting that Protestants

lives out their religion as a relationship with the deity, pointing to an understanding of

religion as a relational self-representation for this group, although they do not use this

terminology in their text. Unfortunately, they do not elaborate on this idea.

Looking at two influential books in the area of the Psychology of religion, a field

that first started in social psychology and has developed into a field of its own, we do not

find Christian identity in the subject index of these books. The first book is a classic in

this field and is entitled *Religion and the Individual: A Social-Psychological*

Perspective.[93] The other a very current and influential handbook is titled *Handbook of the*

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[91] Harry C. Triandis and David Trafimov. "Cross-National Prevalence of Collectivism," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer (Philadelphia, PA: Psychology Press, 2001).

[92] Triandis and Trafimov, "Cross-National Prevalence of Collectivism," 270-1.

[93] Daniel C. Batson, Patricia Schoenrade, and W. LarryVentis, *Religion and the Individual: A Social-Psychological Perspective* (New York: Oxford University Press, 1993).

Psychology of Religion and Spirituality.[94] This might not be surprising since, as we

mentioned in Section Three of this text, scholarship recently has focused on

understanding particular phenomenon or sets of phenomena in which the religious self

plays a critical role (e.g., health; forgiveness; practice; and fundamentalism) and not on

the Christian self *per se.*

We finally examined the field of Psychology of religion to see if there were any

measures of Christian identity or Christian self in existence. We reviewed a book chapter

in the recent and very influential *Handbook of the Psychology of Religion and*

Spirituality[95] that reviewed measurements in the field of Psychology of Religion. The

chapter was written by one of the leading authors in this field, Peter C. Hill, who also

signed with his colleague Ralph W. Hood Jr., "Measures of Religiosity,"[96] a classic in the

field of Religion and Psychology. In this chapter, the author categorizes the measures in

the field in two levels: level 1, measures of dispositional religiousness; and level 2,

measures of functional religiousness.

The first level, measures of dispositional religiousness, examines religious and

spiritual differences between people. The measures are divided into three types: 1) scales

that assess general religiousness and spirituality; 2) scales that assess religious or spiritual

commitment (an assessment of general religiousness); and 3) scales that assess religious

or spiritual development (values and behavioural manifestations of faith). Most of these

measures are general without reference to a specific religious tradition.

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[94] Raymond F. Paloutzian and Crystal L. Park, *Handbook of the Psychology of Religion and Spirituality* (New York: The Guilford Press, 2005).
[95] Peter C. Hill, "Measurement in the Psychology of Religion and Spirituality: Current Status and Evaluation" in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer (Philadelphia, PA: Psychology Press, 2001).
[96] Peter C. Hill and Ralph W. Hood Jr. eds., *Measures of Religiosity* (Birmingham, AL: Religious Education Press, 1999).

The second level, measures or functional religiousness, examines the varieties of how a person's religious or spiritual life is experienced. The measures are divided into four types: first, scales that asses religious social participation; second, scales that assess religious or spiritual private practices; third, scales that assess religion as a motivating force; and fourth, scales that asses religious or spiritual experiences. None of these measures examines Christian identity or the Christian self per say from the perspective of the Tripartite Model of the Self in the social psychological tradition. It is to be noted, however, that some measures in the first level examine personal characteristics of people of faith; this is close to the notion of the individual self-representation. Other measures of the first level look at the relationship with God, and this is close to the notion of the relational self-representation of the Tripartite Model. Measures from the second level examine social participation in religion this is close to the notion of the collective self-representation.

In summary, very little attention has been given to the notion of Christian identity or to the notion of the Christian self in social psychology. When attention if given to these notions by certain authors working in the Tripartite Model of Identity tradition, they are understood as collective identities, although the relational aspect of faith is observed for Protestants in one instance. In the field of Religion and psychology, the individual characteristics of the faithful, the relational aspect of their faith and the collective aspect of faith are on the research agenda and measures have been developed to study them. They, however, are not integrated to build an understanding of the Christian self *pe*.

In this thesis, we suggest that the Tripartite Model of the Self could be applied to an understanding of the Christian self, as will be demonstrated in section eight. First, we

will further explore the theological understanding of what it means to become Christian

in the following section.

SECTION 7:
THEOLOGY AND BECOMING CHRISTIAN:
ANOINTED BY THE HOLY SPIRIT

"Christians," wrote Tertullian, the third century theologian of the North African

Church "are made, not born."[97] "Christian initiation," according to Mark Searle, or

"[c]hristening is the process which a person goes through while being transformed into a

new creation, modelled in the likeness of Christ himself."[98]

To address the meaning of becoming Christian from the theological perspective,

we will use four of the functional specialties of theology, as described by Lonergan:

doctrinally based catechetical teachings; biblical foundations; historical reception; and

systematic theology (theology in dialogue with social psychology).[99] As explained earlier

in the text, we will be interested in the official catechetical teachings or the Roman

Catholic Church on this issue.

We will first explore the Biblical foundations of this teaching. A network of

scriptural citations, identified by the *CCC*, as foundational to the teaching on becoming

Christian will be studied. We will then examine the historical reception of scripture

foundational to becoming Christian, a reception that has shaped our current

understanding of what it means to become Christian. Because of the limitations of a

Master's thesis, we have selected to examine only certain key moments of the historical

reception. In the tradition of systematic theology, we will "take these facts we have

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[97] Tertullian. Apologetical Works and Minucius Felix Octavius. Apology XVIII. Translated by Rudolph Arbesmann, Sister Emily Joseph Daly and Edwin A.Quain. Washington, D.C.: The Catholic University of America Press, 1962, 54.

[98] Searle, *Christening*, 1.

[99] Bernard Lonergan, *Method in Theology* (Toronto, ON: University of Toronto Press, 1999; Great Britain: Darton Longman & Todd Ltd., 1972).

gathered and try to work them into an assimilated whole."[100] This systematic theological

analysis will be done in conversation with social psychology and more particularly with

the Tripartite Model of the Self in social psychology.

Doctrinally Based Catechetical Teachings on "Becoming Christian"

According to current Roman Catholic doctrinally based catechetical teaching,

"becoming Christian" is defined as: "one 'anointed' by the Holy Spirit, incorporated into

Christ who is anointed priest, prophet, and king"[101] and this anointing transforms our

relationship to God and to the Church. First, this anointing makes us a *member of Christ*

in a familial bond with God and regenerated to divine and supernatural life.[102] "Baptism

not only purifies from all sins, but also makes the neophyte 'a new creature', an adopted

Son of God, who has become a 'partaker of the divine nature' (2 Cor. 5:17; 2 Pt. 1:4; Gal.

4: 5-7), member of Christ and co-heir with him (1 Cor. 6:15; 12:27; Rom. 8:17), and

temple of the Holy Spirit (1 Cor. 6:19)."[103] *Second*, this anointing makes us also *members*

of the body of Christ (1 Cor. 12:13), part of the entire people of God, aggregated to the

Church. "Baptism makes us members of the Body of Christ: 'Therefore…we are

members one of another'" (Eph. 4:25). Baptism incorporates us into the Church. From

the baptismal font is born the one People of God of the New Covenant, which transcends

all the natural or human limits of nations, cultures, races and sexes: "For by one Spirit we

were all baptized into one body" (1 Cor. 12:13).[104]

Becoming Christian thus, according to Roman Catholic teaching, formally begins

in the communal celebration of the sacrament of baptism. The effect of Baptism,

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[100] Lonergan, *Method in Theology*, 336.
[101] *CCC*, paragraph 1241.
[102] Welcome to the Catholic Church on CD-ROM: Bringing you closer to your faith, ver. 4.501. Gervais, OR: Harmony Media, Inc., 2006.
[103] *CCC*, paragraph 1265.
[104] *CCC*, paragraph 1267.

according to Searle, is that we are reconciled with God in Christ and enter into a new kind of life. In baptism, "it is the Spirit-given identity with Christ that the anointing celebrates above all."[105] Searle also reminds us that the name Christ (Greek: Christo) means "one who has been anointed." A transformation of a person's identity to a spirit-given identity with Christ is the process that is at the heart of Roman Catholic doctrine on what it means to be a Christian. This catechetical teaching on what it means to become Christian flows from a network of scriptural citations.

Biblical Foundations. The network of scriptural citations, foundational for Christian identity, are all from the Petrine and Pauline corpuses of the New Testament. A first set of citations supports paragraph 1265 that describes the relational aspect of our new Christian selves through our familial bond with God as well as our regeneration to divine and supernatural life: "a new creature," an adopted son of God, who has become a "partaker of the divine nature" (2 Cor. 5:17; 2 Pt. 1:4; Gal. 4: 5-7; member of Christ and co-heir with him (1 Cor. 6:15; 12:27; Rom. 8:17), and temple of the Holy Spirit (1 Cor. 6:19). A second set of citations supports paragraph 1267 that describes the ecclesial or collective aspect our new Christian selves as part of the entire people of God, aggregated to the Church: "Therefore...we are members one of another" (Eph. 4:25); "For by one Spirit we were all baptized into one body" (1 Cor. 12:13).

The first set of scriptural passages are found in paragraph 1265 of the *CCC* [106] and refers to the person's partaking in the divine nature, his/her familial bond with God, and his/her becoming a temple for the Holy Spirit when we become Christians. The first is "[s]o whoever is in Christ is a new creation the old things have passed away; behold, new

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[105] Searle, *Christening*, 1.
[106] *CCC*, 1-13.

things have come" (2 Cor. 5:17). Here, according to McRay, Paul is writing about the process of conversion and telling us that baptism is "a symbol of burial following spiritual death, in which the old person of sin is laid to rest, and out of his or her old self emerges the new person in Christ."[107] A personal transformation and "newness of self" is taking place, in the person through his or her new relationship with Christ.

The second passage found at 2 Pt. 1:4 is "[t]hrough these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire." This passage, according to Green, details that

> ...we are given the promise of sharing something of His [Christ's] moral excellence in this life, and of His glory hereafter. For, taken together, the triple agency of the promises, the power, and the Person of the Lord regenerate a man and make him a sharer in God's own nature, so that the family likeness begins to be seen in him.[108]

He emphasizes the personal transformation of the new Christian through his or her new familial relationship with Christ. Green emphasizes also the transformation of the individual's human nature into God's own nature. He explains that others can observe this transformation in the community and that it is not only internalized by the new Christian but also externalized, thus visible to others.

"To ransom those under the law, so that we might receive adoption. As proof that you are children, God sent the spirit of his Son into our hearts, crying out, 'Abba, Father!' So you are no longer a slave but a child, and if a child then also an heir, through God"

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[107] John, McRay, *Paul: His Life and Teaching* (Grand Rapids, MI: Baker Academic-Barker Book House Co., 2003), 407.

[108] Michael Green, *Tyndale New Testament Commentaries: 2 Peter and Jude* (Leicester: Inter-Varsity Press, 1984), 64.

(Gal. 4: 5-7), is the next set of verses found in this passage. According to Harris, these verses detail that "[b]ecause Jesus purchased Christians' freedom from slavery to the Torah's yoke, all are now God's adopted heirs. As such, they are entitled to claim the deity as 'Abba' ('father' or 'daddy') and to receive the Abrahamic promises."[109] The transformation of the self, from a slave to a child of God, happens through a new familial relationship with God who becomes "Abba" or Father.

Next at 1 Cor. 6:15 and 12:27, which reads "[d]o you not know that your bodies are members of Christ? Shall I then take Christ's members and make them the members of a prostitute? Of course not! ...Now you are Christ's body, and individually parts of it," Harris argues,

> Paul's letters to Corinth urge the recipients to overcome their serious divisions, abandon competitive behaviour, and strive for unity of belief and purpose. ... Paul's letters to the congregation in Corinth, a wealthy port city noted for its licentiousness and cult of the love goddess Aphrodite (Venus), mirror the problems of an infant church divided by doctrinal disputes, rival leaderships, and sexual immorality.[110]

In this passage, Harris emphasizes that the new Christian is not only in a new relationship with God but also in a new relationship with fellow Christians, sharing with them the same Father, and forming together the one body of Christ. Through this familial relationship, the new Christian shares the divine life through adoption. A familial relationship thus now exists between the new Christian and his fellow Christians, and this shapes his new self.

In Rom. 8:17 the verse reads "and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him." Harris explains that we have a renewed life in the spirit, and that "[b]ecause Christ's

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[109] Stephen L. Harris, *Understanding the Bible*, 6th ed., (Boston: McGraw-Hill, 2003), 553.
[110] Harris, Understanding the Bible, 540-1.

Spirit now dwells within the believer, sin no longer exerts its former control, and new life can flourish in the Christian's body. Thus, Christians escape their imperfection, having put it to death with Christ on the cross."[111] The new Christian, according to Harris, has now the possibility to be glorified, to escape his imperfections, because of Christ. Something new flourishes in the new Christian's body.

The final verse in paragraph 1265, "[d]o you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own?" (1 Cor. 6:19), situates the Christian body, for Paul, as a shrine of the Holy Spirit that must not be profaned by sexual misconduct.[112] The new Christian, according to Harris, is shaped by his new relationship with his divine family, is inhabited by the spirit of God. The new Christian is now sacred ground, a temple. This new divine relationship brings to the new Christian a new quality of self, a sacredness.

The first set of scriptural passages, thus describes how our new familial bond with God through Christ, received at baptism, transforms our relationship to the divine as well as our relationship to our fellow Christians and this in turn transforms who we are. The expressions used in scripture to describe this transformation are the following: "newness of self," "sacredness of self," "sharers of God's own nature," "child of God," "inhabited by the spirit," joint heir with Christ. Becoming Christian, according to this first set of scripture, transforms profoundly our relationships and these new relationships shape us into a new self, a self with a transcendent nature.

The second set of scriptural passages, found in paragraph 1267 of the *CCC*, refers to the baptized becoming part of the entire people of God. First from Eph. 4:25,

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[111] Harris, Understanding the Bible, 558.
[112] Harris, Understanding the Bible.

"[t]herefore, putting away falsehood, speak the truth, each one to his neighbour, for we are members one of another." The Letter to the Ephesians "written between 90 and 100 C.E., is more a sophisticated theological meditation than a real letter."[113] According to Harris, the principal theme of the letter is "that of the unity of the universe through Christ... must be reflected in the unity of the church, which is the earthly manifestation of the divine oneness."[114] Here the verse speaks of Christians as being members of one another. The notion of "members of one another" describes the collective nature of this transformation. This new unity among Christians, this oneness, plays an important role in externalising, expressing, to the world the unity brought by Christ and the divine oneness.

The second verse is "[f]or in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit" (1 Cor. 12:13). Here Paul is telling us that the Gentiles are included in the church "on equal grounds with the Jews as part of the 'salvation history.'"[115] The passage describes not only the collective aspect of becoming Christian, according to McRay, but also the universal aspect of it by including the Gentiles.

This second set of scriptural passages describes the ecclesial or collective aspect of our new Christian selves, the new Christian as part of the entire people of God. Becoming Christian, according to the second set of scripture passages, transforms our link to the collectivity making us part of a large group, the universal Church, that transcends boundaries of time, culture, nations, and gender. The new Christian is part not only of a parish or diocese or of a denominational Christian Church, but to a Church that is transcendent. The new Christian is in communion in time with St. Paul, St. Francis of

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[113] Harris, *Understanding the Bible*, 568.
[114] Harris, Understanding the Bible, 568.
[115] McRay, *Paul*, 430.

Assisis, Mother Teresa and all others that have come before or are to come in the future. The new Christian is in communion with the baptized in the Parish of San Martín de Porres in Peru, with the baptized in the Parish of St. Anne, in Beaupré, and with all other baptized, whatever their nation and culture. The new Christian is in communion, independent of their gender, with all members of the Church.

In summary, becoming Christian in scripture, as examined by scriptural exegetes, is a three-part transformation of the individual into a "new creation." Firstly, it is a transformation of a person's nature from a human nature to a transcendent nature, a person sharing in the divine nature. Secondly, it is a transformation of a person's dyadic relationship to the divine, because of the new familial bond with God through Christ; a relationship that makes God a person's father, "Abba." Thirdly, it is a transformation of a person's relationship to Christians as a group, an inclusion into the universal Church, also referred to as the Body of Christ.

In this network of scripture, this "new creation" that is the Christian, is named: "sharers of God's own nature;" "sacred ground;" "temple of the Holy Spirit;" "child of God;" "inhabited by the spirit;" "in Christ;" "heir of God;" "co-heir with Christ;" "members of one another"; and "member of the Body".

Historical Reception. Our current understanding of official Church teaching on what it means to become Christian has been shaped by the reception of scripture throughout history. To examine the historical reception we will focus on the language used by theologians and Church documents to describe the new Christian. We will first examine the reception of scripture by the Christian community of the early Church, in the writings of 2nd and 3rd century theologians Tertullian and Origen. This will be followed

by the writings of St-Cyril of Jerusalem and Augustine of Hippo in the 4th and 5th century. We will then turn our attention to the Reformation era and the writings of Luther on what it means to become Christian. Finally, we will examine the reception of scripture on this issue at Vatican II and more recently in the works of theologians such as Küng, Ratzinger, and Rolheiser.

1. Early Church: Second and Third Century Writers. Tertullian, the great North African theologian of the 3rd century, reminds us of the anointing of Aaron by Moses: "wherein on entering the priesthood, men were to be anointed with oil from a horn ever since Aaron was anointed by Moses," and ties it with the baptism of Christ and our own baptism.[116] "Tertullian argues that a baptized person can preside at the Eucharist in an emergency,"[117] thus expressing here the personal transformation the new Christian has undergone.

> Are not all lay people priests? It is written: "He made us kings and priests of God his father." It is the authority of the Church that has made a distinction between the Priestly Order and the people; She has given it a rank and conferred to it special honours; but you, where the ecclesial order does not have a distinct place, you offer sacrifice, you baptize, you are a priest, even if it be for you only. I add. Where three faithful are assembled, even if lay, there is a Church. Each lives his or her faith, because "God does not make exception of persons, and because it is not those who listen to the law that are justified but those who practice it" according to the Apostles declaration. If then you possess the right of priesthood, you can exercise it when need be, you must also comply to the law of priesthood everywhere where need be to exercise this law.[118]

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[116] A. Cleveland Coxe, "Latin Christianity: Its Founder, Tertullian," in *Ante-Nicene Fathers*, vol. 3, eds., Alexander Roberts, D.D. and James Donalson, LL.D. 672 (Peabody, MA: Hendrickson Publishers, 1995).

[117] Bradshaw, 1983, p. 27, quoted by Coxe, "Latin Christianity," 672

[118] *«Les laïques ne sont-ils pas tous prêtres? Il est écrit : «Il nous a faits rois et prêtres de Dieu et de son Père». C'est l'autorité de l'Église qui a établi une distinction entre l'Ordre sacerdotal et le peuple; elle qui lui assigne un rang et des honneurs particuliers; mai toi, là où l'Ordre ecclésiastique n'a pas son siège distinctif, tu offres le sacrifice, tu baptises, tu es prêtre, ne fut-ce que pour toi seul. Je dis plus. Là ou trois fidèles sont rassemblés, quoique laïques, il y a une Église. Chacun en effet vit de sa foi, parce que «Dieu ne*

For Tertullian, lay people are "all priests," they all hold the "the right of priesthood." For him, the newly baptized lives out to the fullness his personal membership to Christ and becomes able to manifest Christ, by celebrating the Eucharist and Baptism, and lives out as well the fullness of his membership to the body of Christ by his loyalty to the Bishop. "The new Christian holds the right of priesthood, that he or she can exercise when needed, but must comply to the law of priesthood when there is a need to exercise this law."[119]

Origen of Alexandria in the 3rd century, commented on the priesthood throughout his writings but "with special density in the sixteen Homilies on Leviticus preached around 240 in Caesarea,"[120] and, according to Pamela Bright, distinguishes six distinct and interrelated categories of priesthood.[121] These six priesthoods are "the priesthood of the Logos; the Levitical priesthood; the priesthood of Christ; the priesthood of the baptized; the heavenly priesthood of the saints; and lastly, the spiritual levels of the exercise of priestly ministry in the body of Christ."[122] Bright goes on to tell us that, according to Origen, the baptized are called to participate in the image of the perfect priesthood of Christ the high priest: "[a]s 'priestly people' the community of the faithful

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fait point acception des personnes, et que ce ne sont pas ceux qui écoutent la loi qui sont justifiés, mais ceux qui la pratiquent,» suivant la déclaration de l'Apôtre. Si donc tu possèdes en toi-même le droit du sacerdoce que tu peux exercer au besoin, tu dois t'assujettir aussi à la loi du sacerdoce partout ou besoin est d'exercer le droit du sacerdoce» (Tertullian, Liber De Exhortatione Castitatis, my translation); "Nonne et laici sacerdotes sumus? Scriptum est : Regnum quoque nos et sacerdotes deo et patri suo fecit. Differentiam inter ordinem et plebem constituit ecclesiae auctoritas et honor per ordinis consessum sanctificatus. Adeo ubi ecclesiastici ordinis non est consessus, et offers et tinguis et sacerdos es tibi solus. Sed ubi tres, ecclesia est, licet laici. Vnusquisque enim fide sua uiuit, nec est personarum exceptio apud deum, quoniam non auditores legis iustificantur a domino, sed factores, secundum quod et apostolus dicit. Igitur si habes ius sacerdotis in temetipso ubi necesse est, habeas oportet etiam discipliam sacerdotis, ubi necesse sit habere ius sacerdotis" (Tertullian, Liber De Exhortatione Castitatis, original Latin).

[119] Tertullian, *Liber De Exhortatione Castitatis*, my translation.

[120] Pamela Bright, *Priesthood: The Westminster Handbook to Origen* (Louisville, KY: Westminster John Knox Press, 2004), 179.

[121] Bright, *Priesthood*, 179.

[122] Bright, *Priesthood*, 179.

inherits the Levitical (Aaronic) priesthood of the ancient Israel. Thus they have an authentic priesthood, but it is differentiated by Origen from the Melchizedec high priesthood, which belongs to the Logos alone."[123] Bright, however, explains that Origen's "focus on Christology and the wider notion of the elect church does not imply any negativity toward the clerical structures of the third-century church."[124] In Origen's argument we see the on-going emphasis of the "priestly" nature of the baptismal anointing.

Post-Nicene period (4th and 5th century). St. Cyril of Jerusalem, in the Post-Nicene era in the 4th century writes about the anointing at baptism in his Mystagogical Sermons. His understanding of the anointing at baptism is expressed in the following quotation: " 'Baptized into Christ' and 'clothed with Christ'(Gal. 3.27) you have been shaped to the likeness of the Son of God (Cf., Rom. 8.29). For God, in 'predestining us to be adopted as his sons'(Eph. 1.5) has 'conformed us to the body of the glory' (Phi. 21.) of Christ. As 'partakers[125]of Christ,' (Heb. 3.14) therefore, you are rightly called 'Christs,' i.e., 'anointed ones': it was of you that God said: 'Touch not my Christs.' Now, you became Christs by receiving the antitype of the Holy Spirit; everything has been wrought in you 'likewise' because you are likenesses of Christ."[126]

For Cyril, the anointing at baptism brings "a ransom of captives, a remission of sins, a death of sin, a new birth for the soul, a garment of light, a holy indissoluble seal, a chariot to heaven, the delight of paradise, a welcome into the kingdom, the gift of

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[123] Bright, *Priesthood*, 180.
[124] Bright, *Priesthood*, 179.
[125] The word 'partakers' also could be translated as "partners" or "fellows."
[126] Cyril of Jerusalem, *The Works of Saint Cyril of Jerusalem*, vol. 2., trans. Leo P. McCauley, S.J. and Anthony A. Stephenson (Washington, DC: The Catholic University of America Press, 1970), 168-69.

adoption."[127] The baptized is transformed into a "new birth", enters into an adoptive

relationship with God and is welcomed into the kingdom.

Finally, for Augustine, in the Post-Nicene era of the 4th century, the "sacrament of

chrism is...numbered among the class of visible signs, like baptism itself."[128] It meant

that the newly baptized, like Christ the king, would have strength, "like kings, [to] rule

over the flesh and overcome the world." It also had sacerdotal implications: bishops and

presbyters were not the only ones who enjoyed the title of priest. Augustine wrote "just as

we call all Christians 'Christs' in virtue of their sacramental anointing, so we call them all

"priests" because they are members of the one Priest."[129]

2. Council of Florence. The council of Florence took place in 1439 and was

initiated by Pope Eugenius IV. It began in the Italian city of Ferrarra and then moved to

Florence. The council wanted to promote a reunion of the eastern and western Churches,

referred to as the Latin and Greek Churches. These Churches had started drifting apart in

1054. It was the last attempt to unite the Churches of the East and West.[130] The council of

Florence reiterated the traditional teaching on baptism that "[b]aptism makes us members

of Christ and of the Body of the Church"[131] (1 Cor. 6:15; 12:27).

3. Reformation. The Reformation underscored Reformers' teaching on the

"Priestly character" of the whole Christian community. Similar to Tertullian, "Luther

claimed that all baptized are priests and receivers through Baptism and faith of a part in

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[127] Everet Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009) 483-484.

[128] W. Harmless, *Augustine and the Catechumenate* (Collegeville, MN: Liturgical Press, 1995), 311.

[129] W. Harmless, *Augustine and the Catechumenate* (Collegeville, MN: Liturgical Press, 1995), 310-311.

[130] Joseph Gill, *The Council of Florence* (Cambridge: Cambridge University Press, 1959).

[131] Pope Eugene IV, General Council of Florence, "Exultate Deo," 1439.

Christ's ministry as Prophet, King, and High Priest."[132] Therefore, "[e]veryone who

knows himself as a Christian shall be sure and know for certain that we are all priests in

the same sense, and that we have authority in relation to the word and any sacraments."[133]

Contrary to Tertullian however, Luther, at the early stages of his protest, does not

encourage the baptized to be obedient to the Bishop and the Church as an Institution. It is

important to note however that

> [e]ven though Luther in his early years accentuated the priesthood of all believers
> and a more spiritualistic view of the church against Rome, he never lost the point
> of a special ministry in the church. He never denied a special vocation and
> ordination of individuals for a specific duty.[134]

4. Pre-Vatican II – "The Mystical Body of Christ the Priest"

Edward Hahnenbert, recounting the work of Aquinas and Pius XII, explains how

the new Christians are made members of the Mystical body of Christ. He explains that,

> For Aquinas, the reception of character in baptism, confirmation, and orders
> empowers Christians in different ways to participate in the worship of the Church.
> Orders empower those who give the sacraments. Baptism and confirmation
> empower those who receive the sacraments. But for Aquinas, even the reception
> of the sacraments involves an active profession of faith. It is a true priestly act.
> The theological recovery of this insight made its way into official papal teaching
> in Pius XII's 1947 encyclical *Mediator Dei*. Encouraging within certain limits the
> participation of the laity in the liturgy, Pius XII stated: "By the waters of baptism,
> as by common right, Christians are made members of the Mystical body of Christ
> the priest, and by the "character" which is imprinted on their souls, they are
> appointed to give worship to God. Thus they participate according to their
> condition, in the priesthood of Christ."[135]

Finally, Hahnenbert tells us that this evolution in thinking about becoming Christians

allows us to refer to the ones who have become Christians as "participants in the

priesthood of Christ."

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[132] Markus Wriedt, "Luther on Call and Ordination: A Look at Luther and the Ministry," *Concordia Journal* 28, no. 3 (2002): 254-269.

[133] Wriedt, "Luther on Call and Ordination," 260-261.

[134] Wriedt, "Luther on Call and Ordination," 261.

[135] Edward Hahnenberg, "The Priest as Sacramental Minister: History and Theology," in *Priests for the 21st Century*, ed., Donald Dietrich 118-19 (New York: The Crossroad Publishing Company, 2006).

5. The Second Vatican Council. The Second Vatican Council has, according to

Thomas Groome, catalyzed a change in the explosion of ministry for lay people, "by its

reclaiming of baptism" (*LG* 10).[136] The Council elaborates: "The baptized, by

regeneration and anointing of the Holy Spirit are consecrated into a spiritual house and a

holy priesthood"(*LG* 10).[137] It goes on, "These faithful are by baptism made one body

with Christ...sharers in the priestly, prophetic, and kingly functions of Christ...in the

mission of the whole Christian people" (*LG* 31; 57).

6. Contemporary theologians. Contemporary theologians continue exploring this

great theme. For Küng, becoming Christian entails a change from within and the

fashioning of a new man, a new creation at a very personal level:

> If someone commits himself to Jesus as the standard, if he lets himself be
> determined by the person of Jesus Christ as the basic model for a view of life and
> a practice of life, this means in fact the transformation of the whole man. For
> Jesus Christ is not only an external goal, a vague dimension, a universal rule of
> conduct, a timeless ideal. He determines and influences man's life and conduct,
> not only externally, but from within. Following Christ means not only
> information, but formation: not merely a superficial change, but a change of heart
> and therefore the change of the whole man. It amounts to the fashioning of a new
> man: a new creation within the always diverse, individually and socially
> conditioned context of each one's own life in its particularity and singularity,
> without any attempt to impose uniformity.[138]

Küng describes this transformation as one impacting each Christian in his own life. For

him the baptized is "a new man;" "a new creation." Küng speaks of a very personal

transformation.

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[136] Thomas Groome, "The Future of Catholic Ministry: Our Best Hopes," in *Priests for the 21st Century*, ed., Donald Dietrich 167 (New York: The Crossroad Publishing Company, 2006).

[137] Groome, "Future of the Catholic Ministry," 167.

[138] Hans Küng, *On Being a Christian*. Trans. Edward Quinn. (1974; repr., New York: Doubleday, 1984), 552.

For Cardinal Joseph Ratzinger [Pope Benedict XVI] , Georges Chantraine, John

Hass and Albert Vanhoye, [139]the new Christian's transformation is first ecclesial and then

personal, and personal only within this ecclesial context.

> *Dans la mesure où on lie filiation et sacerdoce dans le chrétien, on désignera, avec Marie de la Trinité, suivie par Hans Urs von Balthasar, le «sacerdoce commun des fidèles» (LG 10) comme un «sacerdoce personnel» (Op. cit., no 139 et 137). Les deux expressions ne s'excluent pas. La première désigne l'origine sacramentelle du sacerdoce : «la régénération et l'onction de l'Esprit Saint» (LG 10) ; la seconde souligne l'effet du sacrement ou la res sacramenti (La res sacramenti n'a pas été vraiment considérée par Lumen Gentium ni par le dernier synode concernant la vocation et la mission des laïcs. Elle mérite de l'être dans la ligne de Vatican II et du développement de sa doctrine) : le baptisé exerce le sacerdoce comme un fils de Dieu; le sacerdoce est une mission, il est donné à une personne et il lui donne de s'accomplir comme personne. S. Jean le montre en Marie et Jean au pied de la Croix de Jésus. On voit mieux ainsi que le sacerdoce n'est pas d'abord un office – un munus -, mais une mission; il est donné par le Fils, Homme parfait en son offrande, à l'Église son Épouse, et, par elle, à chacun de ses enfants. Le sacerdoce est ainsi personnel en étant ecclésial et garde en lui la figure féminine de l'Église. Dans le sacerdoce personnel du chrétien, l'union avec le Christ comporte le face à face, semblable à celui de l'homme et de la femme; c'est un mission nuptiale intérieure à celle de Dieu et de son peuple. Si l'on accepte de considérer la qualité féminine, mariale et ecclésiale, du sacerdoce personnel des fidèles, on situera avec plus de justesse et d'ouverture les demandes et certaines revendications du féminisme. Il semble imprudent et peut-être pratiquement impossible de comprendre le ministère de prêtre en faisant abstraction d'une telle considération. Celle-ci lie entre eux 1) filiation et sacerdoce, 2) personne et mission, 3) le Verbe incarné et Marie-Église comme Époux et Épouse, 4) la personne du croyant et l'Église.[140]*

These authors use Vatican II and the Synod on the vocation and mission of the lay

faithful in the Church and in the world held in 1987[141] , to explain what it means to be

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[139] Ratzinger and others, *Mission et formation*

[140] Ratzinger and others, *Mission et formation.* 28-29.

[141] **10. The Seventh Ordinary General Assembly**
In Session: 1 - 30 October 1987
Topic: *The Vocation and Mission of the Lay Faithful in the Church and in the World*
Through a consideration of the concepts of vocation ("being") and mission ("doing") in the Vatican II context of Church communion, the bishops sought to emphasize the distinctive nature of the lay faithful in the Church's life, in their sharing or communion in holiness, and in the Church's work of evangelization in the world, in virtue of their secular character. Because of the topic, this Synod witnessed a significant presence of laypersons as auditors, who were called upon to address the General Assembly and share insights in the small groups. For the first time, a lay woman and man were appointed as Adjunct Special Secretaries. The information resulting from this Synod, particularly

baptized but add to this interpretation their own understanding of the *res sacramenti* or the effect of this sacrament. They situate the transformation of the baptized within the larger transformation of the Church he calls Mary-Church. They understand the baptized to have a "personal priesthood" understood as a face to face with Christ similar to a nuptial relationship that is interior, and situated within the larger relationship of God to his people. For Ratzinger et al. the primary element of becoming Christian is the inclusion into the Church that he describes as the larger relationship of God to his people, this is followed by a dyadic relationship with Christ. This second element of becoming Christian does not stand-alone but is imbedded into the larger relationship.[142]

For theologian and columnist Ron Rolheiser, OMI,[143] "[i]ndeed we are all priests, ordained by the oils of baptism and consecrated by the burdens of life that have given us wrinkles and grey hair. As adults, elders, priests, we need, as Scripture puts it, "to make prayer and entreaty, aloud and in silent tears, for ourselves and for the people. All of us, lay and cleric alike, need to offer up priestly prayer each day."[144] Becoming Christian is thus becoming priest, being ordained and this has consequences on our duties toward the people.

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the 54 propositions of the General Assembly, were used in the formulation of the Pope John Paul II's Post-Synodal Apostolic Exhortation *Christifideles laici.* Document accessed November 19th 2009 at http://www.vatican.va/roman_curia/synod/documents/rc_synod_20050309_documentation-profile_en.html#V._SUMMARY_OF_THE_SYNOD_ASSEMBLIES

[142] Ratzinger and others, *Mission et formation.*

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[144] Ronald Rolheiser, "Priestly Prayer - Prayer for the World: Column Archive 2003-03-16," http://www.ronrolheiser.com/columnarchive/search_detail.php?rec_id=230 (accessed October 3, 2009).

Naming the one who has become Christian. Let us summarize, in the following table, how the new Christian has been named at different historical moments.

Table 1. Historical reception – Summary how the new Christian has been named at different historical moments.

Theologian or Council	Period	Key words used to name the one who has become Christian
Tertulian	Ante-Nicene	"Priests" "The ones who hold the right of priesthood"
Origen of Alexandria	Third Century	"Priestly people" "Authentic priesthood"
St-Cyril of Jerusalem	Fourth Century	"Christs" "Anointed ones" "Likenesses of Christ"
Augustine	Fourth Century	"Christs" "Priests"
The council of Florence	1493	"Members of Christ and of the Body of the Church"
Reformation with Luther	1517	"Priests"
Pre-Vatican II Pius XII	1947	"Members of the Mystical body of Christ the Priest"
The Second Vatican Council	1967 -	"Spiritual House" "Holy priesthood" "Sharers in the priestly, prophetic and kingly function of Christ"
Hans Küng	1984-1974	"New man" "New creation"
Cardinal Joseph Ratzinger [Pope Benedict XVI], George Chantraine, John Haas & Albert Vanhoye	1990	"Personal Priesthood"
Ron Rolheiser	2008	"Priests" "Ordained by the oils of baptism"

In summary, we have looked at the understanding of what it means to become Christian at different key points in time of historical reception. We have observed both similarities and differences in the reception of scripture on the issue of what it means to be Christian. Theologians and councils seem to agree that becoming Christian is a "change from within."[145] It is not about behaviour, but about a newness of person that comes about when one becomes Christian. Theologians and councils also agree that one of the important transformations of becoming Christian, in terms of Christian identity, is the partaking in the divine nature. Although all acknowledge that becoming Christian means becoming the adopted son or daughter of God, who becomes Abba, theologians have very different views on how this new dyadic relationship with God, in itself, will transform the new Christian. For Luther or Küng for example, this dyadic relationship in itself is transformative for the new Christian; for Ratzinger and others, this dyadic relationship is only transformative when embedded in the larger concept of Church or of Body of Christ. Finally, these theologians all agree that the new Christian becomes included in the Body of Christ, in the Universal Church; however, they will disagree on the primacy of this inclusion over the dyadic relationship with God in shaping the new Christian.

The understanding of the interaction between the dyadic relationship with God and the inclusion into the Church shapes theologians understanding of what it means to become Christian, and their understanding is reflected in the names they use to describe the new Christian. Those who see the primacy of the inclusion in to the Church in becoming Christian will use language that evokes first and foremost a group transformation (i.e. members of the Body of Christ). Those who see the primacy of the

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[145] Küng, *On Being a Christian*.

dyadic relationship to a divine family in becoming Christian will use language that evokes first a personal transformation (i.e. Christs, Priests). Those who see the new Christian's personal sharing in the divine nature, his dyadic relationship to a divine family, and his inclusion into the Church as equally important in the process of becoming Christian will name the Christian in ways that reflect these different aspects of his transformation without having one overrule the other.

SECTION 8:
SYSTEMATIC THEOLOGY &
THE TRIPARTITE MODEL OF THE CHRISTIAN SELF

We have used three functional specialties of theology, as described by Lonergan,

to address the question of what it means to become Christian: doctrinally based

catechetical teachings, biblical foundations, and historical reception.[146] Through the use

of these approaches we have gathered facts about what it means to become Christian. In

the tradition of systematic theology, we will now "take these facts and try to work them

into an assimilated whole."[147] Systematic theology "[seeks] to understand and articulate

the Christian whole by examining each of its parts in relations to one another and to the

whole."[148] It has been in dialogue over time with philosophy, history, and linguistics to

name a few contributing fields. In this thesis, systematic theology will be in conversation

with social psychology, and more precisely with recent developments in the

understanding of the self and of identity within this field. We felt it appropriate to call

upon a model of the self in social psychology to analyse the theological facts gathered on

what it means to become Christian, because identity, as the theologian Searle reminds us,

is at the heart of what it means to become Christian.[149]

The model we will be using is the one described in Section Six of this document

(i.e., the Tripartite Model of the Self). We will first examine how the facts gathered,

through doctrinally based catechetical teachings and Biblical foundations on what it

means to become Christian, can be understood through the lens of this model. We will

then examine, through the dynamics of the Kaleidoscopic Tripartite Model of the Self,

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[146] See, Bernard Lonergan, *Method in Theology* (Toronto, ON: University of Toronto Press, 1999; Great Britain: Darton Longman & Todd Ltd., 1972).

[147] Lonergan, *Method in Theology*, 336.

[148] Lonergan, *Method in Theology*, 52.

[149] Mark Searle, *Christening: The Making of Christians* (Collegeville, MN: The Liturgical Press, 1980).

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how the divergences and controversies in the historical reception of what it means to become Christian can be understood. We will finally use the Kaleidoscopic Model of the Self to propose an integrated Tripartite Model of the Christian Self.

We learned earlier that becoming Christian entails being "one 'anointed' by the Holy Spirit, incorporated into Christ who is anointed priest, prophet, and king" within the current teachings of the Roman Catholic Church[150] which remakes our relationship to both God and the Church.

Let us look more closely at each element of the Tripartite Model of the Self and examine how becoming Christian can be understood through the elements of this model. The individual self is what helps the individual distinguish him or herself from other members of the group. It is made of traits and attributes. This individual self-representation gives us a sense of who we are as a unique human being.[151] When a person becomes Christian, he or she acquires new attributes that will transform his or her individual self-representation. One of these new attributes is "partaker of the divine nature;"[152] another is "regenerated to divine and supernatural life."[153] These two new attributes when combined with the person's other attributes, such as their personality traits, will give him or her a sense of who he or she is as a unique transcendent human being.

The network of relationships we engage in defines the relational self. Tice and Baumeister argue that before we are born we already have a place in a complex social

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[150] *Catechism of the Catholic Church: Popular and Definitive Edition*, rev ed. (London: Cassel imprint, 1999), paragraph 1241.
[151] Lowell Gaertner and others, "The "I," the "We," and the "When": A Meta-Analysis of Motivational Primacy in Self-Definition," *Journal of Personality and Social Psychology* 83, no. 3 (2002): 574-591.
[152] *CCC*, paragraph 1265
[153] Welcome to the Catholic Church on CD-ROM: Bringing you closer to your faith, ver. 4.501. Gervais, OR: Harmony Media, Inc., 2006.

world wherein the family, there at the first moments of life, plays an important role in the shaping of the relational self.[154] Today, researchers are proposing that the interpersonal processes are "essential and fundamental, and the inner processes often may be secondary or derivative" in the shaping of the self.[155] When a person becomes Christian, this person enters into a familial bond with God through Christ and will be called "child of God," "heir of God," and "co-heir with Christ." Indeed this is similar to coming into being as a part of a family, so that coming into being as a Christian also is defined by a network of relationships, transcendent and non transcendent, in which it exists. We suggest that these interpersonal or dyadic processes with a divine family are essential and fundamental to the shaping of the Christian identity.

The collective self is the third element of the Tripartite Model of the Self. We are shaped also by our membership to psychological groups, be they concrete or abstract. Onorato and Turner contend, "the collective self is always implicated in the self-concept."[156] When a person becomes Christian, they become, by concrete or abstract membership, "members of the Body of Christ," "part of the entire People of God," and "incorporated to the Church." We suggest that the collective Christian self is also essential to the shaping of Christian identity.

We suggest that each Christian identity, whether it is individual, relational, or collective, will potentially influence a person's Christian self-concept. The relationship

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[154] Dianne M. Tice and Roy F. Baumeister, "The Primacy of the Interpersonal Self," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 71 (Philadelphia, PA: Psychology Press, 2001).

[155] Tice and Baumeister, "The Primacy of the Interpersonal Self."

[156] Rina S. Onorato and John C. Turner, "The "I", the "Me" and the "Us". The Psychological Group and Self-Concept Maintenance and Change," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 147 (Philadelphia, PA: Psychology Press, 2001).

between these different selves is also an important factor that plays a role in the shaping

of the Christian self-concept.

This relationship has been a subject of controversy in social psychology. The

nature of this relationship in the understanding of Christian identity has also been, and

still is, the subject of much debate between theologians of all historical periods. The

primacy of one self-representation over the other in the composition of the Christian self-

schema has been one of the issues that theologians have and are still debating.

Theologians have presented arguments and evidence for the primacy of the relational

self-representation (e.g. Küng); other theologians have presented arguments and evidence

for the primacy of the collective self-representation (e.g. Ratzinger). Finally, some

theologians (e.g. Tertullian) have adopted, as described by Sedikides and Brewer, an

"interactional perspective based on the premise that the three self-representations are

equally important in the achievement of self-definition."[157] This last interactional

perspective offers a conceptual model of how, as a unified system, the three self-

representations can function. We would like to use one of these integrative models, by

Deaux and Perkins, the Model of the Kaleidoscopic Self, to explore further the

theological facts about the Christian self.[158]

Deaux and Perkins, propose that the three self-representations are part of an

integrated system. These self-representations shall be isolated shortly to allow for

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[157] Constantine Sedikides and Marilynn B. Brewer, "Individual Self, Relational Self, and Collective Self: Partners, Opponents, or Strangers?," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 3 (Philadelphia, PA: Psychology Press, 2001).

[158] Kay Deaux and others, "Parameters of Social Identity," *Journal of Personality and Social Psychology* 68, no. 2 (1995): 280-91; Kay Deaux and Tiffany S. Perkins, "The Kaleidoscopic Self," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer P# (Philadelphia, PA: Psychology Press, 2001).

conceptual analysis, but are to be understood as functioning in an interdependent and integrated way.[159]

We will start with the premise that there are three fundamental Christian self-representations, namely the individual Christian self, the relational Christian self, and the collective Christian self. We suggest, that these three Christian self-representations are as for all self-representations, "best conceptualized as an integrated system in which (although the parts may be isolated momentarily for analytic emphasis), interplay, integration, and interdependence are the modus operandi."[160] Using the kaleidoscopic metaphor developed by Deaux and Perkins, we suggest that each Christian self can be compared to coloured pieces of glass using the metaphor of the kaleidoscope in four ways.

First, in a kaleidoscope, it is possible to make a distinction between the different coloured pieces; it is also possible, to make a distinction between the different Christian self-representations (individual, relational and collective). Second, in a kaleidoscope, the pieces of glass overlap and interplay, this same dynamic relationship, we argue, operates between the different Christian self-representations. Third, when a kaleidoscope is turned one particular coloured glass may be prominent one moment and recede to the background with a new turn of the kaleidoscope.[161] This is also true for the Christians expressing their sense of self, people may put their Christian relational self at the forefront at one time, express primarily the collective Christian self at another, and merge all three types of Christian self-representation on other occasions. Finally, in the

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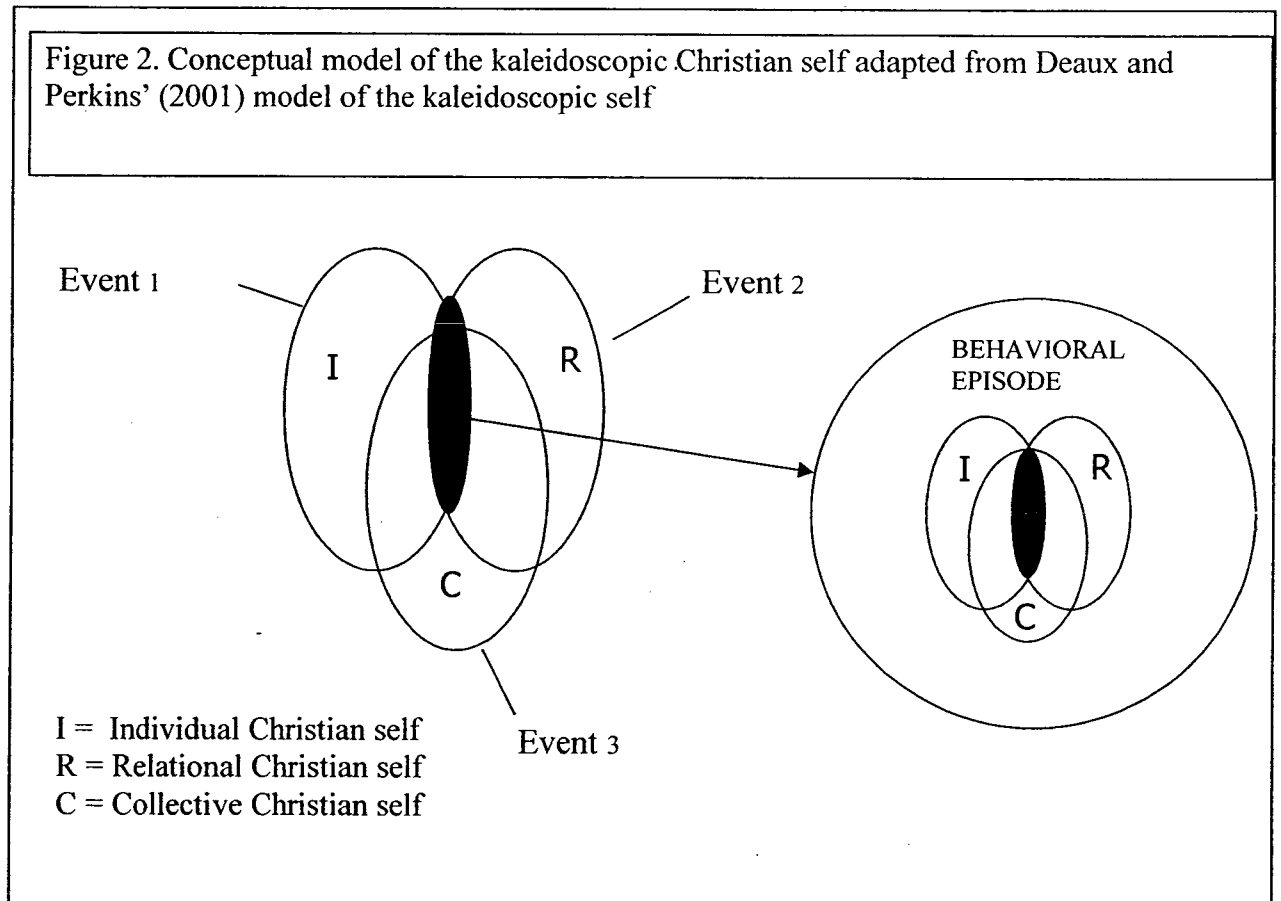
[159] Deaux and Perkins, "The Kaleidoscopic Self."
[160] Deaux and Perkins, "The Kaleidoscopic Self," 300.
[161] Deaux and Perkins, "The Kaleidoscopic Self."

kaleidoscopic model it is argued that, the angle of view will influence the distinctions that can be made between the three forms of Christian self-representations.

In theology, the angle of view would mean the theological methodology used to examine the Christian self. Finally, this unified model rests on the assumptions that: 1) the context must be considered at all times and that such events shape the selves; 2) and that there are behavioural outcomes linked to our self-representations. We argue that this is also the case for the Christian self. We could, for example, expect priestly, prophetic, and kingly behaviours and actions from one who has become Christian.

We offer this adaption of the Kaleidoscopic Model for the Christian self:[162]

Figure 2. Conceptual model of the kaleidoscopic Christian self adapted from Deaux and Perkins' (2001) model of the kaleidoscopic self

Event 1   Event 2

I   R

BEHAVIORAL EPISODE

I   R

C

C

Event 3

I = Individual Christian self
R = Relational Christian self
C = Collective Christian self

[162] See, Deaux and Perkins, "The Kaleidoscopic Self," 309.

In the diagram, three events are shown that each has an impact on the Christian self-representations (Individual, Relational or Collective). These events, the authors tell us, can be situations, new information, or other types of events that will influence one of the self-representations directly.[163] In the Roman Catholic tradition, the initiation rite of baptism is seen as such an event and is understood to affects all three self-representations.

In effect, an event such as baptism will have an effect on a person's individual Christian self-representation, adding elements such as "sharer in the divine nature;" it will have an effect on a person's relational Christian self-representation, adding elements such as "child of God;" and finally, it will have an effect on a person's collective Christian self-representation, adding elements to it such as "member of the universal Church." Other events will also influence the Christian self-representation. A compliment about a person's prayerfulness might affect her individual Christian self-representation; practicing meditation centred on one's relationship with God might affect the relational Christian self-representation; and attending mass on Sunday might influence the collective Christian self-representation.

According to this unified model, each event will influence directly one of the self-representation in the short term. On the long term, however, according to Deaux and Perkins, "the event will culminate in the region where the three representations overlap or come together. Accordingly, the action or behaviour that follows the event represents an interaction among all aspects of the self."[164] We could expect priestly, prophetic, and/or kingly behaviour emerging from the culmination of the three Christian self-representations, as they overlap and come together.

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[163] Deaux and Perkins, "The Kaleidoscopic Self," 308.
[164] PsychARTICLES, "APA Databases," American Psychological Association. http://www.apa.org/databases/, (accessed September 24, 2009).

We suggest that the Early Fathers of the Church, like Tertullian, Origin of Alexandria, St-Cyril of Jerusalem, and Augustine of Hippo were proposing such a unified model. They suggested that becoming Christian was in essence becoming Christs or Priests, and as such combining, in a unified whole, the individual, relational, and collective aspects of being anointed, as Christ did, according to scripture. We suggest that the theologians of Vatican II were also, although with certain reserves or limits compared to the early Fathers, suggesting a more unified model of the individual, relational, and collective aspects of being anointed, of becoming Christian.

Concluding this section on systematic theology, we can say that the facts we have gathered through doctrine, biblical foundations, and historical reception suggest that most theologians would agree that there are three Christian self-representations and that all three Christian self-representations coexist. They would also agree that different Christian self-representations (i.e., individual, relational, collective) can be experienced or expressed at the same time, that events will shape them and that they will lead to behaviour. Theologians would, however, not all agree that the three self-representations are equally important in the achievement of Christian self-definition. Some will argue for the primacy of one self-representation over the others. The perception of the dynamics between the three Christian self-representations will have a great influence on their understanding of what it means to become Christian, on the events they will initiate or encourage to shape the new Christian's self-representations, and the behaviour they will encourage and expect from the one who has become Christian.

In summary, in this section we have sought to understand what it means to become Christian by bringing social psychology in dialogue with systematic theology to

bear on this question. The tripartite model of Christian identity, suggested in this section, helped us understand, the individual, relational and collective elements that shape our Christian self. The models dynamic structure gave us a tool to analyse the disagreements between theologians on what it means to become Christian. Finally, the Kaleidoscopic Tripartite Model of the Christian Self helped us move forward in our thinking about the Christian self and reintroduced the Christian self to our current model of the self in social psychology, helping us understand the relationship between the Christian self and the other selves that make up people's self-schema.

SECTION 9:
LIMITS OF THE THESIS

This thesis has several limits we would like to acknowledge. This thesis has looked at only one aspect of what it means to become Christian. Many aspects of becoming Christian, although very important, where not examined, considered beyond the scope of the theses. We did not, for example, examine the credal statement concerning "the forgiveness of sin" before, in, or during the process of becoming Christian, nor did we study the rite of baptism itself and what it tells us about becoming Christian.

We selected certain important historical moments of reception of scripture, however many moments in history, that could have been of interest in understanding what it means to be Christian, were not examined. We looked at what it means to become Christian in the Roman Catholic tradition. Other Christian traditions have developed an understanding of what it means to become Christian but were not examined in this thesis.

Finally, we chose to study social psychology in dialogue with theology. Other areas of psychology have also been in dialogue with theology, such as psychoanalytical psychology and Jungian psychology, but were not examined.

SECTION 10:
CONCLUSION

In this thesis, we propose a way to reintroduce the Christian self to our current model of the self in social psychology. Based on doctrinally based catechetical teachings and biblical foundations, we have found that when one *"becomes Christian,"* one is understood to partake in the divine nature of God, one is understood to develop a familial bond with God through Christ and becomes part of the entire people of God. We have argued that this transformation is a modification of the individual self, the relational self and the collective self of the individual's self-schema, three elements of the currently influential Tripartite Model of the Self. We have thus suggested that the Christian self is part of the individual's overall self concept similarly as other identities such as professional, cultural and gender identities, and that Christian social identity can be studied with the current Tripartite Model of the Self in psychology.

We have seen through historical reception that the understanding of the primacy of each self-representation, and their relationship to each other, by theologians are still under debate and have a great influence on our understanding of what it means to become Christian, on our expectation and demands toward the new Christian, and on the events we organize to socialize and form them in the faith. We have suggested that the integrated Kaleidoscopic Tripartite Model of the Christian Self can help us understand the relationship between the three self-representations that make up Christian social identity.

Much work is needed to further explore the proposed Tripartite Model of the Christian Self, both in theology and in psychology. In theology, it would be important to explore further how the relationship between the Christian Relational Self (familial bond

with God) and the Christian Collective Self (becoming part of the entire people of God) has been understood and seen to impact on the individual that has received the baptismal anointing in both historic and contemporary works by theologians and in church documents. It would also be interesting to compare different Christian traditions in regard to their understanding of what it means to become Christian.

In psychology, it would be important to develop a measure of Christian Social Identity. It would also be important, according to Prentice, to examine the relationship between the Christian's individual, relational and collective selves, a relationship that has not received much research attention yet.[165] To do this we could examine the following competing hypotheses regarding the relational-self and the collective-self: 1) they are antagonistic to each other;[166] 2) they are co-equal and independent of each other;[167] or 3) that they bear a complementary relation to each other.[168] Research in this area could also explore the impact of Christian Social Identity on attitudes and behaviours such as moral regard towards others, and altruistic behaviour, to name a few. Within the interfaith and intercultural context in which our societies evolve, it would be also interesting to examine the role Christian social identity plays in this context of diversity. It would also be

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[165] Deborah A. Prentice, "The Individual Self, Relational Self, and Collective Self: A Commentary," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer (Philadelphia, PA: Psychology Press, 2001).

[166] Marilynn B. Brewer and Sonia Roccas, "Individual Values, Social Identity, and Optimal Distinctiveness," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 219-40 (Philadelphia, PA: Psychology Press, 2001); Dianne M. Tice and Roy F. Baumeister, "The Primacy of the Interpersonal Self," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 71-88 (Philadelphia, PA: Psychology Press, 2001).

[167] Linda R. Caporael, "Parts and Wholes: The Evolutionary Importance of Groups," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 241-58 (Philadelphia, PA: Psychology Press, 2001); Eliot R. Smith, Susan Coats, and Julie Murphy, "The Self and Attachment to Relationship Partners and Groups: Theoretical Parallels and New Insights," in *Individual Self, Relational Self, Collective Self*, eds., Constantine Sedikides and Marilynn B. Brewer 109-24 (Philadelphia, PA: Psychology Press, 2001).

[168] Prentice, "The Individual Self."

interesting to compare the self-importance of Christian social identity to other measures

of religiosity and spiritually currently in use in the field. Finally, we feel the dialogue

between social psychology and theology, on this and other issues, should be encouraged

in the future.

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