



Part 2: Psychological
Development and
Spiritual Maturation

+ 1 Cor 13:11/ Matt 18:3



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+ Goals For Today

- Building on Part 1: review and deepen our understanding of adult development
- Practice direction in a developmentally informed style
- Respond to key questions related to the *Spiritual Exercises* and stages of development...
- Explore new questions that emerge

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+ Assumptions and Presuppositions

Context and Epistemology

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+ Context: an evolutionary inflection point...



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+ Fr. Thomas Keating, *God is Love*

“There seems to be an intent or a plan in creation to bring into manifestations revelations of the Unknowable One that awaken in us the greater and greater capacity to love. . . . *God is more and more trying to move the human race to the next stage of consciousness . . . recognizing the truth that there is only one self ultimately and this is God manifesting in us.*”

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+ Relationship: Psychology to Spiritual Theology

- A mutually critical, co-relational relationship
- Neither perspective can be reduced to the other
- Psychological development provides capacity for deeper spiritual maturation, but psychology does not determine what spiritual maturity is.

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+ Relationship: Psychology to Spiritual Theology

- Holiness can happen at any stage of development, but will look distinct
- No theory (or set of theories), psychological or theological can ever capture the reality/mystery of what it means to be a human in relationship to God.

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+ Review: Models of Adult Development

Constructive Development, Ego Development, & Integral Theory

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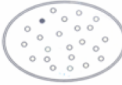



+ Constructive Development Theory

-Robert Kegan, Harvard Graduate School of Education



- Stage 1: Impulsive Mind
- Stage 2: Instrumental Mind
- Stage 3: Socialized Mind
- Stage 4: Self-Authoring Mind
- Stage 5: Self-Transforming Mind

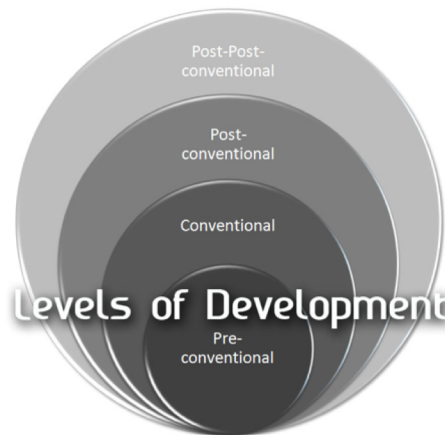
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Developmental Stage/ Order of Mind (typical ages)	What can be seen as <i>object</i> (the content of one's knowing)	What one is <i>subject</i> to (the structure of one's knowing)	Underlying Structure of Meaning-Making
1st Order: Impulsive Mind (~2-6 years-old)	one's reflexes	one's impulses, perceptions	Single Point 
2nd Order: Instrumental Mind (~6 years-old through adolescence)	one's impulses, perceptions	one's needs, interests, desires	Categories 
3rd Order: Socialized Mind (post-adolescence)	one's needs, interests, desires	interpersonal relationships, mutuality	Across Categories 
4th Order: Self-Authoring Mind (variable, if achieved)	interpersonal relationships, mutuality	self-authorship, identity, ideology	Systemic 
5th Order: Self-Transforming Mind (typically > ~40, if achieved)	self-authorship, identity, ideology	the dialectic between ideologies	System of Systems 

Adapted from Kegan, Robert. *In Over Our Heads: the Mental Demands of Modern Life*. Cambridge: Harvard University Press, 1994. pp. 314-315.

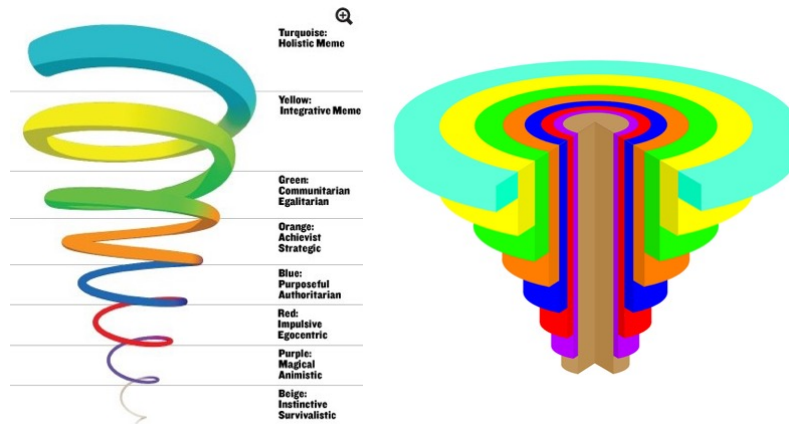
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+ Ego Development Model: Jane Loevinger



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+ Integral Theory: Ken Wilber




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+ Review of Adult Development

How do we understand transformation?

- “Subject/Object Move” (Kegan)
- Ego-Identity maturation in complexity of perspective and inclusion (Loevinger)

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+ The Importance of Understanding the Person in Context

Environment, Relationships, and Culture as
Enabler or Obstructor to Growth

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+ Context



“I believe that who we are, and consequently the work that we make, whether we're visual artists or writers or journalists or filmmakers, is a projection of where we were born, what's been withheld or lavished upon us, our color, our sex, our class. And everything we do in life to some degree is a reflection of that context.” --Barbara Kruger

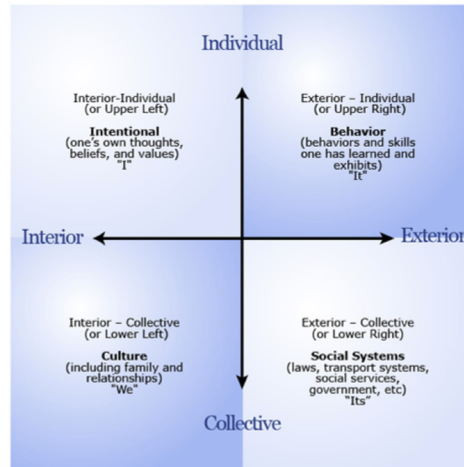
“I walk every day, and I look at the mountains and the fields and the small city, and I say: 'Oh my God, what a blessing.' Then you realise it's important to put it in a context beyond this woman, this man, this city, this country, this universe.” --Paulo Coelho

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Integral Theory: A Way of Understanding the Person in Context

KEN WILBER'S AQAL MODEL




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+ Why is the Integral Perspective helpful?

- Everything happens in context, either internal or external
- 1st Person Experience: Intra-subjective Interior/ Objective Behavioral
- 2nd Person Experience: Inter-subjective, Relational
- 3rd Person Experience: Objective feedback/interaction with the world
- How is a person relating to his/her self? To others? To things and circumstances? How much inner freedom?
- What are the contextual facilitating/inhibiting factors to growth?

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+ Stages of Faith and Spiritual Maturation

Applying Adult Development Theory to Spiritual Growth

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+ Romans 12:2



- “Be renewed by the transformation of your mind, so that you may discern what is the will of God, what is good, pleasing, and perfect”

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+ Matthew 9:17

- “Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the skins will be ruined. No, they pour new wine into new wineskins, and both are preserved.”

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+ Philippians 2:5

- “Have the same mind in you that was in Christ Jesus...”

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What growing edge has God brought you to today?



Reflection

Growing in Wisdom, Age, and Grace...

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Exercise: Stages of Faith



What does your faith journey look like in three broad phases?
Free-write for 5 minutes

Early?

Middle?

Late?

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What came to you in these reflections?

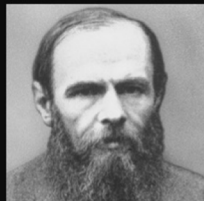
With a partner, please share what you would like from your quiet prayer...

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Growing edges and phases of faith

An unfolding story of grace...



My God, a moment of bliss. Why, isn't that enough for a whole lifetime?

~ Fyodor Dostoevsky

AZ QUOTES

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The Evolving Ways We Do “Faith”

Based on the work of James Fowler

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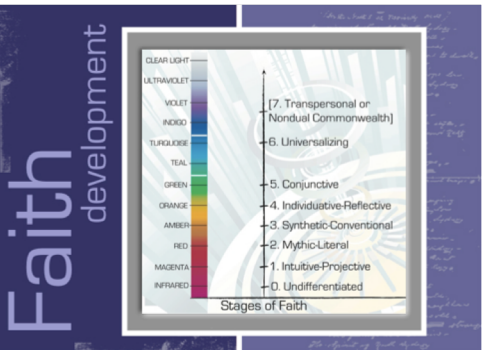


Fowler’s Stages of Faith:

A developmental perspective of how we hold the content of our beliefs and relate to others

Faith

development



+ Fowler's Stages of Faith: Ways of Knowing and Relating to Transcendence

- Stage 1: Intuitive Projective
- Stage 2: Mythic-Literal
- Stage 3: Synthetic-Conventional
- Stage 4: Individuative- Reflective
- Stage 5: Conjunctive

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+ Why do these Faith Stages Matter?

- There needs to be space for each stage to exist and flourish
- We live in a religiously pluralistic world that is pulled in two directions: fundamentalism and atheism
- We live in a world where scientific thinking often relativizes the spiritual or religious worldview
- The solutions to the world's challenges require collaboration by those who share ethical views and commitments
- God can never be entirely grasped by any (or all) religion
- We need to learn how to be local and global

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+ Spiritual Growing Edges

And how a spiritual director can help...

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+ Developmentally Informed Spiritual Direction

- Reverence for the mystery of each person
- Partner with God; Let the directee do the work
- Be a good “holding environment”: supporting; challenging; and being a long term companion
- Remember that “higher is not better,” and that integrity is wholeness, not perfection
- Accept not knowing; allow space for inspiration
- Consider the purpose of the Spiritual Exercises: “freedom from inordinate attachments and disordered affections”

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Instrumental Knowers (Kegan/Fowler Stages 2-2/3):

The Golden Rule: "I'll do to you what you do to me"

- Taking the other person's perspective is a challenge
- Needs/wants (subject, not yet object)
- God is like a magician, capricious, frightening, and love is conditional
- **Orienting Concerns: fear/reward/self gains**
- **In Spiritual Direction/Ministry**
 - *Support healthy practices and routines (weekly mass, "saying" prayers, reading scripture, helping others) and Challenge ego-centric, impulsive, transactional thinking.*

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Questions to consider for each example:

- 1) What characteristics of this scenario could provide clues as to the directee's current way of knowing?
- 2) As a director, where is your attention drawn? Why?
- 3) What felt connections are stirred for the directee?
- 4) What loving grace might God be unfolding in this person's life? What data do you have?
- 5) How might the developmentally informed approach to spiritual direction be a resource?

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+ Case 1

Pam, a woman in her mid forties who has been in spiritual direction since her first child left for college. She still has two more children in high school, but has expressed concern that when they are also off to college, that she's not sure what will be left. She has a part time job at the local library, and her husband is a professional, works late hours, and travels at least twice a month for his job. She has described finding comfort by God in prayer and tries to practice the Examen. She also reads the Scriptures daily and likes praying the rosary. But she wonders what is next, and while she fears that there is a hole in her marriage, she is afraid to speak up about it to her husband. Though she comes to spiritual direction dutifully, you sometimes wonder if this is helpful as she struggles to be self-reflective and seems unable to move beyond a somewhat fearful, dependent relationship with God.

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+ Socializing Knowers: (Kegan/Fowler Stages 3, 3/4)

- **Golden Rule** *"I should do for you what I hope and expect you should do for me"*
- *Notice sense of conscientiousness; duty; being right*
- Defined by important others' & society's expectations; subject to ideology (political and religious); second person perspective taking possible
- Acceptance & approval through conformity are very important
- **Orients to inner states**; feels responsible for other people's feelings (this is a growing edge!); conflict is dangerous
- **Orienting Concerns in Spiritual Direction/Ministry**
 - *Support empathy, conscientiousness, healthy respect for rules, self responsibility, community; Challenge co-dependency, unhealthy self-sacrifice, unhealthy super-ego (scrupulosity), either/or thinking, tribalism, ideological extremes*

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+ Case 2

Jay, a young non-denominational Christian youth minister, comes to you for spiritual direction once every six weeks or so. He is friendly, open, and enthusiastic about his ministry. Almost every time he meets with you, he reports movements of Spirit that suggest that he is in consolation, and describes spiritual experiences of God showering him with unconditional love. It would appear that he never experiences doubts, fears, conflicts or hardships, given what he shares each time.

At the same time, you have heard Jay's parishioners suggest that his preaching sounds superficial and rarely addresses some of the more challenging realities. You begin to wonder whether or not he is fully being honest with himself and others about the ups and downs of life. He seems very eager to please you...

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+ Case 3

Monique is a tenured academic professional, a single person in her early 40's, and very dedicated to her local parish. She is a talented teacher, a productive scholar, and generous in giving her time to others. She struggles with perfectionism, and has a judgmental, competitive streak. In direction, she is hard on herself and equally hard on others. Her experience of God is uneven; even as she says she believes that God loves her unconditionally, it would seem that this realization has not yet made its way into her heart.

At times in direction, she sometimes takes on the "expert hat," comparing your accompaniment to that of a spiritual director she once saw who was widely acknowledged to be one of the best available. That director died a few years ago, and since then, you have met with her.

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+ **Self-Authoring Knowers:**
(Kegan/Fowler Stages 4, 4/5)

- **Golden Rule:** *“Doing for each other supports each of us in meeting our own self-defined values, ideals, and goals and assists in preserving the social order”*
- *A person becomes genuinely self-reflective in this stage; third person perspective taking*
- Self generates **own** values & standards; relies on *internal* authority and personal experience; provides capacity for healthy conflict; boundary management

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+ **Self-Authoring Knowers:**
(Kegan/Fowler Stages 4, 4/5)

- **Meeting one’s own goals is ultimate**
- **Orienting Concerns in *Spiritual Direction/Ministry***
 - *Support healthy autonomy, purposeful action, exploration of values, seeking of work/life balance; willingness to stand for beliefs; Challenges narcissistic individualism, “my way or the highway thinking”; unhealthy ambition, excessive rationalism; limits of personal ideology, and unhealthy relativism.*

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+ Case 4

Allen is ambitious mid career professional who has rapidly climbed the corporate ladder and now at the age of 50, he is beginning to deal with stress related health issues and strains on his marriage. Currently, he and his wife of 25 year are considering a separation and are waiting until the last of their children is out of the house. He considered religious life as a young man and has always remained active in his church. Now, he is beginning to have questions about his faith as he reads the work of Daniel Dennett, Richard Dawkins, and some of the more scientifically minded atheists.

While he wants to find some comfort and direction from God, Allen cannot dismiss his doubts and his desire for a more empirically verifiable basis for what he believes.

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+ Case 5

Olivia is a vivacious and expressive woman who has just retired from her career as a high school teacher. She is active in several parish social justice ministries, and enjoys diverse cultural events, supports the arts, and travels abroad with a group of like minded women. While she had been married for many years, her divorce was very painful for her and has made her cautious about another intimate relationship.

She and her husband did not have children. At times, she expresses worry about being alone and has found that even by throwing herself into all kinds of activity, there is a part of her heart that feels empty. Olivia is struggling with these contradictory feelings, and often seeks support through direction.

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+ Self Transforming Knower: (Stages 5, 5/6)

- **Golden Rule: “I have the freedom to be myself and to let others be, while at the same time, being open to intimacy with people completely different from me... My own way of being is whole, yet partial and incomplete without relationship with the other... my becoming is constantly flowing and changing**
- A new balance between **individuation and participation**
- The “self” system is an object available for attention and constant discernment...the **“fourth person” perspective.**
- Light side: humility; Dark side: power
- **Orienting concerns in *Spiritual Direction/Ministry***
 - *Support integration, capacity for perspective, inclusion, creativity, scope of compassion, solidarity, and commitment; Challenge despair, disengagement, sense of superiority,*

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+ Case 6

Jan is a woman religious in her early 70's. She is very well educated and as a missionary, has served in several developing countries, including Cambodia, the Philippines, and in Brazil. She has led a fascinating and colorful life in a variety of pastoral and educational roles, and several times was asked to serve in the leadership of her order, each time declining because of her devotion to her apostolic work. Now she has recently returned to the US for health reasons and is feeling stifled by the routine and stagnant way of thinking that she encounters in her community. While she would like to live on her own, her order is consolidating with others and is not financially equipped for this. In her spiritual life, she has experienced many significant changes in her ways of relating to God, and now finds quiet Centering Prayer the most natural. Of late though, she has experienced a quiet, nagging sense of incompleteness of her work, loneliness, and an absence of God's presence.

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Time to Practice: Developmentally informed Spiritual Direction



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+ In Pairs:

- Compare notes on each example
- What was your experience of looking through the developmental lens at these case examples?
- Did the developmentally informed approach seem helpful or not?
- What did you notice about how the direction was different?

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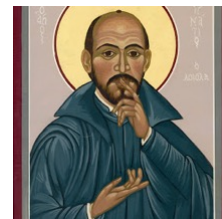
Trust in the slow work of God...



Adult Development and Ignatian Spirituality

How do the Spiritual Exercises of St. Ignatius of Loyola support transformation?

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+ Part 2: Adult Development and Ignatian Spirituality

- The director's stance based on Annotations
- Jesus as "transitional object" and "evolutionary pacer"
- The developmental practice of the Examen
- Key Exercises: The Two Standards, The Call of the King, The Three Types of Persons, as understood from developmental perspective
- Understanding spiritual resources that support maturation

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+ Examples of a Developmental Perspective on the Annotations

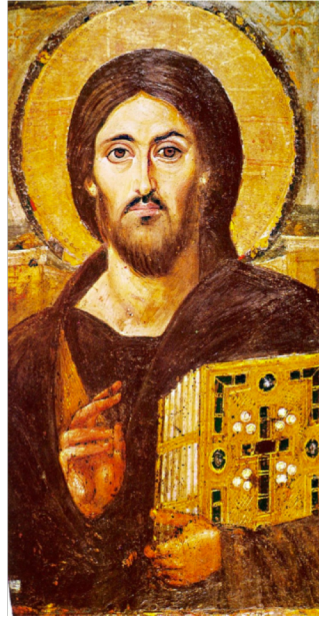
1. Recasting the "ordering of the affections" as an evolutionary process
2. The importance of the personalized appropriation of the "history" and the emphasis on depth and quality
3. Understanding reverence
4. The importance of pacing, flexibility, and a tailored approach
5. Encouraging both magnanimity and humility
6. The importance of probing
7. The importance of the ratio of supports to challenges

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Jesus as “Transitional Object”

An interior evolutionary
pacer who helps to stretch
us toward the next stages
of our development; the
importance of a lively
relationship with Jesus

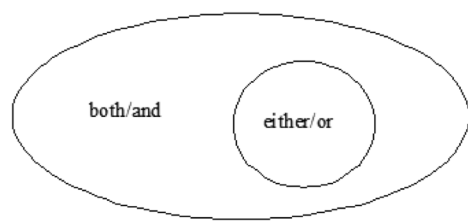


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The Grace of the First Week:

To know oneself as both a
sinner and beloved by
God; an evolutionary
triumph of cognition



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+ The Two Standards: a question of the fundamental option...



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+ The Call of the King: Choosing between good and better...



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+ The Three Classes of Persons & The Three Degrees of Humility



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Examen:

A method of growth in self-awareness and inner freedom; a resource for ongoing attention to learning curves and for cultivating purposeful living/intention



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Ignatian Contemplative Prayer:

The power of perspective
taking as way of
increasing complexity of
consciousness

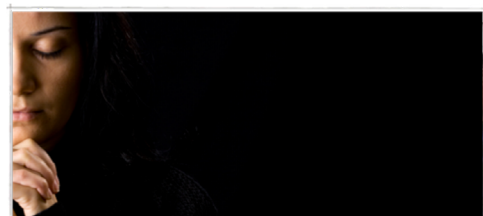


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The Power of Centering Prayer:

Promoting mindfulness,
conscious presence,
emotional intelligence, and
spiritual depth beyond
spiritual “experiences.”



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+ Review of the Day



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+ 1 Cor 13:11/ Matt 18:3



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+ Further reading:

*Changing Life Patterns: Adult
Development and Spiritual Direction*
(2000) by Elizabeth Liebert S.N.J.M.

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Thank you

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