

David McCallum, S.J.

**Adult Psychological Development and Spiritual Maturation
November 4, 9 am-1pm**

Timeline

- 8:30-9:00 Gathering Time/Preparation
- 9:00-9:10 Welcome and Opening Prayer (OMI/Damian Zynda)
- 9:10-9:15 Introduction (DMcC)
- 9:15-9:25 Interaction: a note about how we will proceed in terms of
participation: individuals at home; remote gatherings; and in the
room. Read "As Kingfishers."

As Kingfishers Catch Fire

GERARD MANLEY HOPKINS

As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves — goes itself; *myself* it speaks and spells,
Crying *Whát I dó is me: for that I came.*

I say móre: the just man justices;
Keeps grace: thát keeps all his goings graces;
Acts in God's eye what in God's eye he is —
Chríst — for Chríst plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.

What does it mean to “Selve Oneself?” (5 min)/or
Journal Exercise for individual participants; consider associations,
Images, and metaphors

9:25-9:30 Presuppositions: Neurobiology/Psychology/Spiritual Theology

- Your brain
- Your brain “on God”
- The intersection of brain structures, neuroscience, psychology, and spirituality

9:30-9:45 Context: Models of Adult Psychological Development

- Erickson- Psycho-Social Model: humanistic concern for the goodness of fit between stages of maturity and societal expectations, and the ways in which individuals manage to integrate various tensions from stage to stage, for instance, hope emerges from the balance of trust and mistrust at the earliest stage of development; wisdom emerges from the tension between ego integrity and despair
- Kohlberg- Moral Development: to what degree a person is able to exercise moral reasoning, i.e., factor in the well-being of others, internalize a moral code, and generate universal moral principles/justice; explored through a process of moral dilemmas
- Loevinger- Ego Development: based on Erikson’s work, explores the ego as a dynamic and evolving process of growth in capacity for awareness, complexity, and meaning making; 8-10 adult stages, constantly negotiating the boundary between the self and the world.
- Gilligan- Women’s Development: responding to Kohlberg’s emphasis on justice (male-logical and individualistic) with her focus on an ethic of care (female-responsibility and relationship).
- Jung- analytic psychology, concerned with understanding the Psyche/Soul; wholeness (self) and individuation (psyche); notions of extroversion/introversion; symbolic expression; the collective unconscious; the notion of the shadow
- Kegan- Neo-Piagetian, Constructive Developmental Method; worked with James Fowler; integrates Kohlberg, Gilligan, and Belenky; empirical basis of his research is based on thousands of interviews. STL thesis

9:45-9:50 Questions and Discussion (need to moderate the Q&A from the distance learning sites: can people write in their questions?)

9:50-10:40 Kegan: The Subject/Object Relationship and Ways of Knowing

Subject/Object Relationship

- Describes how we navigate the boundary between the self, others, and the world
- Pays attention to the ways we make meaning of our experience and the way we make sense of our self, what we value, who we love, etc.
- A way of thinking about transformation and religious conversion
- The subject/object relationship: issue of holding on and letting go to aspects of self; the affective dimensions of loss and transition; pushing against the previous stage (dis-identification)
- The connection to Ignatius' purpose statement for the Spir Ex: the rid oneself of inordinate attachments and disordered affections.
- The role of the director in helping the directee to hold as object something that they could not take perspective on previously (because it was literally out of view), e.g., expectations, or having one's own way (control), or one's projections related to God image

Instrumental Way of Knowing

- Generally not seen in people who seek Spiritual Direction
- Pre-conventional/ego centric in moral outlook and ways of relating to others

Socialized Way of Knowing (majority of adults)

- The triumph over the ego-centric drives that characterize the previous stage; the benefits of social conventions; sense of comfort and security within relationships
- Very common in religious circles- pre-occupation with conventional social norms, acceptance, fitting in, and doing the right thing; rule oriented; conflict averse
- Often the sense of belonging is at the expense of an "out-group"
- They often have a hard time naming their own desires rather than expressing what they think they should say
- Their boundaries, values, priorities, and pre-occupations are received rather than self-authored
- Image of God is often a reflection of prevailing social conventions

Self-Authoring Way of Knowing

- Sense of personal freedom from externally imposed social norms and expectations which allows a person to increasingly author themselves from the inside out
- Cafeteria Catholicism is an expression of that freedom
- Less conflict averse; capable of setting self-regulated boundaries
- Can be perceived as self-centric and at times, privileges their sense of agency and freedom to act independently at the expense of others, of belonging, or community- individualistic.
- Often achievement oriented at the expense of feelings and relationships

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- A sense of greater autonomy in relationship to religious rules and conventions

Self-Transforming Way of Knowing

- Aware of the self as a construction and greater awareness of the ego in action- expanding, constricting
- “Nothing human is alien to me.” -Terrence
- Aware of the complexity and interconnectivity of life, and the sense of oneself as an ever evolving, inter-independent system—of multiple selves, and the capacity to deploy these selves in a discerning manner
- Capacity for paradox and contradiction, and for appreciating how situational and partial our meanings and values are; aware of history and considerate of both one’s place and contribution/relative insignificance
- A greater tolerance for ambiguity and uncertainty, and an ability to empathize with a much wider swath of humanity and creation
- As a result, tends not to judge others, and is aware of the influence of context and contingencies on people’s capacity

Summary Slide: sources of identification and stages of integration

Caveats regarding Adult Development

- The Map is **not** the territory
- Higher is not necessarily better
- The purpose of spiritual direction is to facilitate the deepening of the relationship with God; growth is incidental
- With later stages, more complexity, more potential freedom, and more responsibility
- Being out of step with convention and dominant culture

10:40-10:50 Q&A

10:50 -10:55 Stages of Faith and Religious Maturation

- Stages: based on correlations between stages of adult development and religious maturation (Integral Theory chart)
- States: religious experiences which will be understood by virtue of the stage at which a person is making meaning (Wilber-Combs Map)

Scripture Passages/1:1 conversation “What is Grace?” or time for personal reflection for individual participants

10:55-11:15 How the Spiritual Exercises can support Adult Development

- The Spir Ex as a vehicle for growth toward self-authoring subjectivity; “self as object”

- Jesus as “evolutionary pacer,” and “transitional object”
- The Examen as a tool for broadening and deepening self-awareness
- The Call of the King/The Two Standards: progressive growth in interior freedom through love for Jesus
- Contemplation “de-centers” the self; shifts perspective
- The attention to the affective dimension of experience facilitates deeper appropriation of grace
- Use of physical gestures and bodily postures: somatic integration
- Scaffolding for emotional and psychological resilience
- Motivation beyond comfort zone
- God illuminates dissonance and contradiction, moving us in the direction of greater integrity and wholeness
- Grace helps us move beyond our defenses and our finite identifications/attachments
- Ignatius’ description of *humildad amoroso* and reverence are characteristic of the level of ego maturity in later stages of development
- Conversion is a dynamic, painful process of being dis-embedded from “sinful” habits and attachments
- Evolution involves personal reflection, interior differentiation of attachments from one’s ego, intentional and conscientious assimilation of Christ’s values and re-integration
- Rules for Discernment are instructive about the nature of psychological defenses, the nature of the self in dynamic equilibrium

11:15-11:30 Personal Reflection: How have I grown in “wisdom, age, and grace?”
(time is flexible) 1:1 Conversation based on Personal Reflection
Or individual prayer and reflection for individual participants

11:30-11:45 Examples of Implications of Adult Development for Spiritual Maturity

Evolving Images of God

- God as judging parent; fearsome
- God as loving parent; compassionate and nurturing
- God as team captain; self as instrument
- God as mystery; co-creator; paradox; Cosmos

Spiritual Direction and the Holding Environment

- God is the ultimate holding environment for all
- The journey is as important as any developmental destination
- The balance of supporting/challenging meaning making
- Noting contradiction and paradox; fostering integrity

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11:45-12:00 The Spiritual Direction Relationship: Needs and Expectations

- Consider how each stage relates to authority: instrumental; conventional; collaborative; individuative; interdependent
- Consider the developmental demands of the Exercises, which move a person in the direction of a more self-authoring subjectivity, and a dialectical way of knowing (the grace of the First Week)

12:00-12:15 1:1 Connections with Experience as Directors or
Journal Exercise for individual participants

12:15-12:30 Final Comments/End of Presentation

- Understanding Adult Development enhances our compassion for ourselves and others
- Trust in the Slow Work of God

12:30-1:00 Closing Reflections (Local) and Evaluation