HUMAN DEVELOPMENT AND FAITH

Second Edition

LIFE-CYCLE STAGES OF BODY, MIND, AND SOUL

Edited by

FELICITY B. KELCOURSE

HUMAN DEVELOPMENT AND FAITH

Second Edition

LIFE-CYCLE STAGES OF BODY, MIND, AND SOUL

Edited by

FELICITY B. KELCOURSE

ST. LOUIS, MISSOURI

Biblical quotations, unless otherwise noted, are from the *Revised Standard Version Bible*, copyright 1952, [2nd edition, 1971] by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Scripture quotations marked (NLT) are taken from the *Holy Bible*, New Living Translation, copyright © 1996. Used by permission of Tyndale House Publishers, Inc., Wheaton, Illinois 60189, U.S.A. All rights reserved.

Excerpts from *The Jerusalem Bible*, copyright 1966 by Darton, Longman & Todd, Ltd., and Doublday, a division of Bantam Doubleday Dell Publishing Group, Inc. Used by permission.

Scripture quotations marked (NIV) are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

Scripture quotations marked (NLT) are taken from the *Holy Bible*, New Living Translation, copyright © 1996. Used by permission of Tyndale House Publishers, Inc., Wheaton, Illinois 60189, U.S.A. All rights reserved.

Scripture quotations marked KJV are from the *King James Version.*

Grateful acknowledgment is made to the following: W.W. Norton for permission to use Diagram 3.35, Freud-critical periods and coincidences from *Genograms in Family Assessment.* Copyright ©1985 by Monica McGoldrick and Randy Gerson. W.W. Norton for permission to use Figure 1.1, Flow of stress through the family, from *Genograms: Assessment and Intervention* (2nd. Ed.). Copyright ©1999 by Monica McGoldrick and Sylvia Schellenberger. W.W. Norton for permission to reproduce Chart 2, Psychosocial Crises, from *The Life Cycle Completed*. Copyright ©1997 by Joan M. Erickson. Augsburg Fortress Press for permission to reproduce Table 1: Erikson's life cycle stage and deady sins in *Deadly Sins and Saving Virtues.* Copyright ©1987 by Donald Capps. Scribner for permission to quote from Robert Bly's poem "Sunday: What to Do with Objects" in *The Best American Poetry 1998*. Copyright ©1998 by David Lehyman. Farrar, Straus and Giroux, LLC, for permission to quote from a poem by Basho cited in D. Melzer, (editor), *Death: An Anthology of Ancient Texts, Songs, Prayers, and Stories*. Copyright ©1984 by D. Melzer. Persea Books for permission to quote from a poem by Paul Celan in M. Hamburger (translator), *Poems of Paul Celan*. Copyright ©1972 by M. Hamburger. Photos by Raymond G. Mills used by permission. Copyright ©2014.

Cover design: Lynne Condellone
Interior design: Elizabeth Wright

ChalicePress.com

Library of Congress Cataloging-in-Publication Data

Human development and faith : life-cycle stages of body, mind, and soul / Felicity Brock Kelcourse, editor. — Second Edition.
pages cm
ISBN 978-0-8272-1495-8 (pbk.)
1. Life cycle, Human—Religious aspects—Christianity. 2. Faith development. I. Kelcourse, Felicity Brock, editor.

BV4597.555.H86 2015
248—dc23

2015000532

Contents

Preface vi
Felicity Brock Kelcourse

Acknowledgments x

About the Authors xii

Introduction 1
Felicity Brock Kelcourse

PART ONE: THE CONTEXT OF DEVELOPMENT

1. Theories of Human Development 25
Felicity Brock Kelcourse

2. Finding Faith: Life-Cycle Stages in Body, Mind, and Soul 66
Felicity Brock Kelcourse

3. Human Development in Relational and Cultural Context 102
Pamela Cooper-White

4. The Family Context of Development: African American Families 122
Edward P. Wimberly

PART TWO: LIFE-CYCLE STAGES OF DEVELOPMENT

5. Infancy: Faith before Language 138
Denise A. Senter

6. The Toddler and the Community 155
Karen-Marie Yust

7. The Oedipal Child and the Family Crucible: A Jungian Account 172
Terrill L. Gibson

8. Acculturation and Latency 190
Vivian Thompson and Jacqueline Braeger

9. Early Adolescence: Venturing toward a Different World 211
Ronald J. Nydam and Arthur David Canales

10. Identity in Middle and Late Adolescence 231
Alice Graham

11. The Differentiation of Self and Faith in Young Adulthood: Launching, Coupling, and Becoming Parents 244
Bonnie Cushing and Monica McGoldrick

12. The Middle Years 259
Russell Haden Davis

13. Faith and Development in Late Adulthood 276
K. Brynolf Lyon

14. The Wages of Dying: Catastrophe Transformed 292
Claude Barbre

References and Bibliography 314

Index 356

Tables, Figures, and Illustrations

Table 1: Family Systems Theories: Leaders, Assumptions, Concepts 55

Table 2: Brain Function and Arousal Continuum 144

Table 3: Developmental Echoes of the Oedipal Event 181

Figure 1: Flow of Stress through the Family 60

Figure 2: Freud's Genogram 62

Figure 3: A Schematic View of Persons 70

Figures 4 & 5: Hypothetical Flow of Spiritual Energy in Worship 71

Figure 6: Erikson's Epigenetic Chart with Virtues and Vices 74

Figure 7: Therapeutic Process 200

Illustration 1: Baby Doll in Sand Tray 202

Illustration 2: Female Dolls and Male Dolls in Water 204

Illustration 3: Circle of Leaves with Turtles in Sand Tray 206

To my family, Paul, Rosalind, Jon, and Paul
To my parents, Gioia and Mitchell
To my students and colleagues at Christian Theological Seminary
With gratitude for all I have learned from you

Preface

What does it mean to be "normal"—to have a "good enough" life? Human development confronts us with these questions. What does it mean to "have faith," to be a person of faith? The answers we find will influence our sense of self, others, and God. These answers necessarily depend on the physical and mental aptitudes, personality, life circumstances, and culture of individuals and their families. Each generation promotes implicit norms. To live outside these norms can be painful, alienating, or dangerous, requiring a search for new meanings.

How This Book Began

In my mid-thirties I faced a developmental roadblock. A "Baby Boomer" (chapter 2), raised in an extended family with10 aunts and uncles and 21 first cousins, I saw marriage and parenthood as predictable stages of young adulthood. I married a fellow seminarian at the age of 25. Ten years and three pregnancy losses later, I was told that I would never give birth. I was angry. How was it possible that my life was not unfolding as I believed it should?

Across time and culture, people make meaning of their lives in relation to embodiment, with its stages of maturation, and in response to the formative power of society, within group norms. Our experience of embodiment is dictated in part by biology; we approach life differently depending on whether we are female or male, old or young, healthy or ill, physically average and neurotypical or differently abled. Acculturation begins with our family of origin and extends its influence at the interface between individuality and society through the barriers and expectations attributed to gender and sexuality, ethnicity, economic class, religion, community, nationality, and generation.

People who have experienced culture shock know that the cocoons of predictable behavior our home culture takes for granted are only "normal" until they are challenged. In the 21st century, cultures once separated by geographic distance are increasingly at odds, conflicts fueled by disparate worldviews. The possibility of peace begins with a sincere attempt to understand the "otherness" of those who oppose us—to be genuinely curious about our differences, even though we may profoundly disagree. But there is a prior step. We are not ready for dialogue with other cultures until we have taken a good look at our own. Having a deeper appreciation of ourselves is a prerequisite for understanding the "other" (Cooper-White, 2011).

There is more than one kind of culture shock. When I was told at the age of 35 that I would never give birth, I felt shock, anger, and disbelief. Marriage and children went hand in hand—that was the way life should be, or so I thought. For some women and men there is no shock in being childless because they have

consciously chosen that path. Our desires and expectations are influenced by the contexts of persons, places, and times that surround us, combining with our own inner awareness of calling to shape the narrative of our lives.

The distress I experienced at being a childless young adult can be observed in parents when a child dies, in couples when marriages end in divorce, in single people who never find the mate they hoped for, or in workers "downsized" from jobs they had hoped to keep until retirement. We grieve these losses in part because they don't fit our sense of the way life should be. We feel wrong or out of place, and we envy those around us who live in the "normal" world where children live, marriages endure, everyone finds a mate, no one gets fired—a world in which our sense of who we are as valued persons is reflected back to us by the culture at large (Mitchell & Anderson, 1983; Graham, 1992; Stevenson-Moessner & Snorton, 2010).

In truth, no one lives a "normal" life. Every life has unexpected losses, painful experiences of exclusion, events that do not conform to our preconceived plans. Students struggling with the pressures of familial and cultural expectations sometimes get angry in a human development class. They will say, "Are you telling me I'm not normal because I'm single at 40; gay; voluntarily childless; a full-time dad or a mom with a demanding career; physically, mentally, or emotionally challenged; or culturally or ethnically 'other'? Sure, my life is more complicated than some people's, but I'm happy. Who are you to say that the way I live my life is wrong?"

Labeling each other "normal" or "wrong" is not the point. What *is* important is that we become conscious of the realities within us and around us. Women who choose to give birth have a finite biological window within which natural conception can occur. We all grow old and die—if we're lucky enough not to die young. Our limits, biological and temporal, are a fact of life. Recognizing these limits will not change them, but it does encourage us to make a conscious, deliberately chosen response to the questions life brings.

Culture also limits us. In prior generations it was not acceptable for women to earn advanced degrees and maintain professional careers, especially when married with children. In North America it was not acceptable for people of color, male or female, to attain leadership positions in a predominantly white society. Until recently it was considered unacceptable for men to be full-time parents while their wives worked outside the home to support the family. Heterosexual women, gay men, and lesbians are still barred from congregational leadership in many religious groups. Transgender youth too often find themselves at odds with family and society when those around them can't imagine what it's like to have a body that doesn't match one's sense of self. Those whose lives do not conform to the dominant cultural template—whether because they are single, disabled, an ethnic minority, homosexual, or transgender—cannot take social acceptance for granted. That a few individuals in every generation have been exceptions to the rules only makes the rules more obvious to the rest of us. We defy the conventions of our generation and society

at our peril. The costs include ridicule, harassment, intimidation, implacable oppression, even death. It takes faith—the ability to hope for things unseen (Heb. 11:1)—to follow a calling our culture has not condoned.

Studying human development has helped me to understand why my experience of not being "normal," not living life as I expected it to unfold, was so distressing for me at the time. Given the traditional family context in which I was raised, being barren might have called the meaning of my life into question, had it not been for faith. Through the affirmations of my Quaker faith I knew that my life—and all life—has intrinsic worth; every person on earth is created in the image and likeness of a loving God (Gen. 1:26–27). Because I had faith, I also had hope that out of my personal young adult dilemma new opportunities might appear. And they have. By faith I knew that love is stronger than blood; at the age of 38, I became the mother of an adopted baby girl who remains a source of wonder as a young adult. The sorrow I experienced in my thirties drew me to my present vocation as a pastoral psychotherapist and theological educator, teaching pastoral care and counseling.

The first edition of *Human Development and Faith* was published in 2004, the year I received tenure at Christian Theological Seminary. What made that year momentous in the life of our family was the birth of our twin sons, Jonathan and Paul, conceived in my late 40s—too old, some would say, even for a woman whose grandmother lived to be 102. What I have lost in not being a young mother I hope to have gained in wisdom. I celebrate our boys—a belated answer to prayer.

Without faith, our lives are incomplete. What is the point of being born if mere "normalcy" is the best we can hope for on the way to death? In the presence of faith, all of life takes on meaning, including events that call our present meanings into question. With faith we refuse to despair, wrestling the angel of death to find answers even in the midst of what could be seen as the ultimate defeat, the end of life (chapter 14).

Welcome to the Second Edition

This newly revised second edition will prove useful to students of human development, parents, pastors, chaplains, theological educators, and psychotherapists. All chapters contain updated references. The Introduction and chapters 1, 2, 5, 8, and 9 have been extensively rewritten to include new material about family systems theories, generational cohorts, pre-natal and infant development, as well as the needs of school age children and young adolescents. New authors Denise Senter, Jacqueline Braeger, and Arthur Canales present their distinctive expertise (see "About the Authors"). This text, though limited to a North American cultural perspective, strives to be mindful of differences related to ethnicity, culture, and class, as well as to LGBTIQ[1] concerns. While most authors write from Protestant or Catholic faith perspectives, a broad definition of faith as the search for hope and meaning is intended to welcome those of all faiths and none.

My own understanding of what it means to be human is necessarily limited by my social location as a middle-class, Anglo-American woman. But it has been my privilege to spend seven years living outside my own country—in France, England, and Jamaica. As a foreigner I learned what it's like to be the "other." I am grateful for the diverse perspectives the contributors to this collection represent based on their various ethnic, religious, theological, and theoretical perspectives. While this book emphasizes what we have in common as human beings, our biological, cultural, generational, and individual differences demand to be honored. Each one of us is both fully human and fully unique. The contributors write from their distinct experiences about aspects of life recognizable to us all.

Notes

[1]The acronym LGBTIQ stands for lesbian, bi-sexual, gay, transgender, inter-sex and questioning in an attempt to name the varieties of human sexuality and gender expression that have existed through human history. See (Kraus & Schertz, 2011).

Acknowledgments

Jon Berquist's initiative as former academic editor for Chalice Press launched the 2004 edition of Human Development and Faith. His successor, the late Jane McAvoy, brought the original project to completion. I'm grateful that Brad Lyons, current publisher for Chalice Press, readily embraced the need for a second edition given the proven usefulness of the first.

As I continue to work at the interface between psychology and faith, members of the Society for Pastoral Theology, the American Association of Pastoral Counselors, the Psychology Culture, and Religion Group of the American Academy of Religion, the American Association for Marriage and Family Therapy, Spiritual Directors International, and the Association for Clinical Pastoral Education have provided encouragement and inspiration. Contributors to this project—including Pamela Cooper-White, Edward Wimberly, Ron Nydam, Alice Graham, Monica McGoldrick, and Russell Davis—are all persons whose work I have come to know and appreciate in the context of these professional organizations. The contributions of Karen-Marie Yust, Terrill Gibson, Vivian Thompson, Bonnie Cushing, Bernie Lyon, and Claude Barbre have stood the test of time. I am particularly grateful to Denise Senter, Arthur Canales, and Jacqueline Braeger for contributing their respective expertise to this new edition.

In terms of professional growth and development I have benefited immensely from support and encouragement received from the faculty, staff, and trustees of Christian Theological Seminary (CTS). Our former Dean, Edwin Aponte, made it possible for me to continue to rely on the excellent editing services of Joyce Krauser, our former faculty assistant. Joyce was a faithful and meticulous collaborator through the necessary revisions. I thank Andrea Barbour for her help in preparing the table of MFT theories (based on the work of Dr. Thorana Nelson and her students) that appears in chapter 1. Raymond G. Mills supplied new images to represent the play therapy sand trays in chapter 8. Ellen Corcella and Maureen Sweeney contributed timely final revisions. While I have learned from all my faculty colleagues since joining the CTS faculty in 1996, I am especially grateful for my present collaborators in the Pastoral Theology field: K. Brynolf Lyon, Suzanne Coyle, Matthias Beier, Jacqueline Braeger, and Christina Davis.

Gratitude begins at home. My parents, Mitchell and Gioia Brock, have offered faithful support over the years. My students, who continue to read and respond annually to *Human Development and Faith*, are the direct beneficiaries. As this book attests, one grows to maturity in an interpersonal context; I give thanks for family, friends, teachers, colleagues, students, and clients who create the context for lifelong learning.

Paul, my husband of over 30 years, the father of our three children, knows that love is spelled T-I-M-E. Without his faithful presence in our lives we would not be the family we are today. Rosalind is now a young adult, Jonathan and Paul are in middle school. I hope we will have many more years to learn from one another. All is well that love and faith inspire.

Felicity Brock Kelcourse
Indianapolis, October 2014

About the Authors

Claude Barbre, MS, MDiv, PhD, LP, is Associate Professor in the Clinical Psychology PsyD Department at The Chicago School of Professional Psychology. He is Course Stream Coordinator of the Psychodynamics Orientation at The Chicago School and also teaches in the Psychology and Spirituality Studies and the Child and Adolescent Track. Barbre has counseled children and families for over 25 years, and he served for 12 years as Executive Director of The Harlem Family Institute, a New York City school-based psychoanalytic training program, working with children and families in low-income, high-needs neighborhoods. He also taught psychology and religion at Manhattan College and Fordham University before his appointment at The Chicago School. A former Associate Editor of the *Journal of Religion and Health* (Springer Press) for 15 years, Barbre is a six-time nominee and four-time recipient of the international Gradiva Award, presented by the National Association for the Advancement of Psychoanalysis (NAAP). His most recent books include: with Alan Roland and Barry Ulanov, *Creative Dissent: Psychoanalysis in Evolution* (Praeger-Greenwood Press, 2003); and with Marcella Weiner and Paul C. Cooper, *Psychotherapy and Religion: Many Paths, One Journey* (Rowman and Littlefield, 2005). Barbre is a certified hospital chaplain and a licensed psychoanalyst in private practice.

Jacqueline Braeger, PhD, LMFT, is Assistant Professor of Marriage and Family Therapy at Christian Theological Seminary. As an educator, trainer, and writer with over 25 years of experience, Braeger works with students, clients, and organizations. As an independent consultant, she helps organizations apply best practice models to attain superior clinical outcomes and improve career satisfaction. Braeger ardently believes in the marriage of training and experience, helping people consciously target and purposefully move forward in accomplishing their goals. She has a particular interest in helping professionals combine career aspirations with a rich relational life. Professional designations include clinical membership and approved supervisor classification with the American Association for Marriage and Family Therapy (AAMFT), Licensed Indiana Marriage and Family Therapist, and extensive executive and empowerment coach training. Braeger earned her PhD from Purdue University in 1998, and her MEd in Counseling from Boston University in 1989.

Arthur David Canales, DMin, is Associate Professor of Pastoral Theology and Ministry at Marian University in Indianapolis. One of the foremost Catholic adolescent ministry scholars in the United States, Canales did

graduate work at the University of Notre Dame and received a DMin degree from The Catholic University of America in Washington, D.C. He is a member of the Association of Youth Ministry Educators, the National Association of Catholic Youth Ministry Leaders, the National Initiative on Adolescent Catechesis, and the International Association for the Study of Youth Ministry. He is completing work toward certification in pastoral counseling through the American Association of Pastoral Counselors. Canales has written for various pastoral and scholarly publications including *Pastoral Music*, *Ministry*, *The Living Light*, *Journal of Pentecostal Theology*, *Journal of the Association of Franciscan Colleges and Universities*, *Catechumenate*, *Apuntes Reflexiones Teológicas*, *Religious Education*, *Journal of the American Academy of Religion*, *New Theology Review*, *Stewardship Reflections*, *Emmanuel: Eucharistic Spirituality*, *International Journal of Children's Spirituality*, *Journal of Youth Ministry*, *Pastoral Liturgy*, *Chicago Studies*, *Verbum Incarnatum*, *International Journal of Religious Education*, *Journal of Youth and Theology*, the *International Journal of Practical Theology,* and *The Bible Today*. He is co-author of *Keeping the Cup Full: Financial Stewardship for Teens and Young Adults* (Cornerstone Financial Education, 2008). He is author of *A Noble Quest: Cultivating Spirituality in Catholic Adolescents* (PCG Legacy, 2011) and *Models for Youth Ministry: A Comprehensive Catholic Approach to Adolescent Ministry* (Next Century Publishers, 2015). Current projects focus on ministering to, with, and for LGBTIQ youth.

Pamela Cooper-White, PhD, is the Ben G. and Nancye Clapp Gautier Professor of Pastoral Theology, Care, and Counseling at Columbia Theological Seminary, Decatur, GA, and Co-Director of the Atlanta Theological Association's ThD program in Pastoral Counseling. In 2013, she was awarded a Fulbright fellowship for research and teaching as the Freud-Fulbright Scholar of Psychoanalysis in Vienna, Austria, at the Sigmund Freud Musem and the University of Vienna. Previous awards include the American Association of Pastoral Counselors' national award for "Distinguished Achievement in Research and Writing" in 2005. Cooper-White holds PhD degrees from Harvard University and the Institute for Clinical Social Work in Chicago, IL. She is the author of *Braided Selves: Collected Essays on Multiplicity, God, and Persons* (Cascade Books, 2011), *Many Voices: Pastoral Psychotherapy and Theology in Relational Perspective* (Fortress Press, 2007), *Shared Wisdom: Use of the Self in Pastoral Care and Counseling* (Augsburg, 2004), *The Cry of Tamar: Violence against Women and the Church's Response* (Fortress Press, 1995; 2nd ed., 2012), and *Schoenberg and the God Idea: The Opera "Moses und Aron"* (UMI Research Press, 1985); and with Michael Cooper-White, *Exploring Practices of Ministry* (Fortress Press, 2014). An Episcopal priest and pastoral psychotherapist, Cooper-White is a Certified Clinical Fellow in the American Association of Pastoral Counselors, a Licensed Clinical Professional Counselor in Illinois, and a Board Certified Counselor of the National Board for Certified Counselors. She serves on the Steering Committee of the Psychology, Culture, and Religion Group of the American Academy of Religion and the Editorial Board of the *Journal of Pastoral Theology*.

Bonnie Cushing, LCSW, is a family therapist in private practice in Montclair, NJ, an Interfaith Celebrant, and an antiracist organizer and educator. As a Lifecycle Celebrant (or a "Cleric Without Borders," as she refers to herself), Bonnie collaborates and officiates customized ceremonies and rituals marking the milestones of life (i.e., weddings, baby namings, funerals, etc.) for multicultural, multiracial, or interfaith couples and families as well as those who are religiously unaffiliated or non-theistic. She was Lead Editor of the multi-authored book, *Accountability and White Antiracist Organizing: Stories from Our Work*, published in 2010 by Crandall, Dostie & Douglass Books, Inc., and a frequent blogger for The Center for the Study of White American Culture. A graduate of the Multicultural Family Institute and a trainer with both the People's Institute for Survival and Beyond and CSWAC, her special interest is in the common ground where relational psychology, social justice, and spirituality meet.

Russell Haden Davis, PhD, is Professor and Rev. Robert B. Lantz Chair of the Department of Patient Counseling in the School of Allied Health Professions at Virginia Commonwealth University in Richmond, VA. He is the author of *Freud's Concept of Passivity* (International Universities Press, 1994) and has written a number of articles, chapters, and reviews. He received a BA degree from the University of Virginia and MDiv, STM, and PhD degrees in psychiatry and religion from Union Theological Seminary in New York City. Davis has teaching experience at Union Theological Seminary (New York, NY), New York Theological Seminary, the University of Virginia, and the Blanton Peale Graduate Institute. He was the founding director of the School of Clinical Pastoral Education at Sentara Norfolk General Hospital in Norfolk, Virginia. The former executive director of the Association for Clinical Pastoral Education, Inc. (ACPE), Davis is certified by the ACPE as a CPE Supervisor. His pastoral experience includes being an associate minister at The Riverside Church in the city of New York and chaplaincy ministry in various settings (hospital, prison, mental health), as well as training and experience as a pastoral psychotherapist.

Terrill L. Gibson, PhD, is a Diplomate pastoral psychotherapist, an approved supervisor for the American Association for Marriage and Family Therapy, and a diploma Jungian analyst who practices individual and family therapy with Pastoral Therapy Associates in Tacoma, WA. Valuing professional community, he has served, among other regional and national posts, as President of both Jungian Analysts–North Pacific and North Pacific Institute for Analytical Psychology. Gibson lectures and writes widely on the basic theme of the integration of psychotherapy and spirituality. He has been a frequent consultant, faculty member, supervisor, and facilitator for a variety of Pacific Northwest universities, social service agencies, corporations, and religious congregations. He has a passion for film that finds its way into his professional writing projects. Gibson co-edited *Psyche and Family* (Chiron Press,

1997) with Laura Dodson. Most recently, he has written a chapter on pastoral psychotherapy and transcendence in *The Psychology of Mature Spirituality: Integrity, Wisdom, and Transcendence* (Routledge, 2000), co-edited by Melvin Miller and Polly Young-Eisendrath. He also contributed a selection titled "*Cin-Imago Dei*: Jungian psychology and images of the soul in contemporary cinema" in *Cinema and Psyche: A Journal of Archetype and Culture*, Spring 73, 2005.

Alice Graham, PhD, is the Executive Director of the Interfaith Partnerships in Gulfport, MS. She is an American Baptist minister, ordained in the AME church in 1977. A Fellow in the American Association of Pastoral Counselors, her involvement in AAPC includes serving as past President. She also served as Secretary of the Association and as Chair of African-American Task Force. Graham was Professor of Pastoral Care and Counseling for 10 years at Hood Theological Seminary. She also served on the pastoral counseling staff of Methodist Counseling and Consultation Services and was a consultant to the Charlotte Pastoral Counseling Training Consortium. A graduate of Spelman College, she received her MDiv degree from Garrett-Evangelical Theological Seminary and the PhD from Northwestern University. Graham was the Executive Director of the Pastoral Ministries Institute for 12 years and served on the staff of Pastoral Counseling and Consultation Centers of Greater Washington for 5 years. She has been adjunct faculty at Garrett-Evangelical Theological Seminary, Wesley Theological Seminary, Howard University School of Divinity, Eastern Baptist Seminary, and Gordon Conwell Theological Seminary.

Felicity Brock Kelcourse, PhD, LMHC, is Associate Professor of Pastoral Care and Counseling and former Director of the Doctor of Ministry Program at Christian Theological Seminary in Indianapolis, where she has taught since 1996. A graduate of the doctoral program in Psychiatry and Religion at Union Theological Seminary and Blanton-Peale Graduate Institute in New York, she is a Diplomate in the American Association of Pastoral Counselors, a Supervisor and Clinical Member of the American Association for Marriage and Family Therapy, a Licensed Mental Health Counselor and an analytic candidate with the Inter-Regional Society of Jungian Analysts. Her research considers pastoral theological approaches to healing and personal transformation as aspects of redemption and fruits of discernment. She provides pastoral psychotherapy and spiritual direction for individuals, couples, families, and groups. Recorded as a Quaker minister (Religious Society of Friends) in 1987, Kelcourse has served congregations in Indiana, Ohio, London, and Jamaica. In addition to numerous articles and chapters, her publications include *Human Development and Faith: Life-cycle Stages of Body, Mind, and Soul* (Chalice Press, 2004) as editor and author; *Healing Wisdom: Depth Psychology and the Pastoral Ministry*, co-edited with Kathleen Greider and Deborah Hunsinger (Eerdmans, 2010); and *Transforming Wisdom: Pastoral Psychotherapy in Theological Perspective*, co-edited with K. Brynolf Lyon (Cascade, 2015).

K. Brynolf Lyon, PhD, is Lois and Dale Bright Professor of Christian Ministries and Professor of Practical Theology and Pastoral Care at Christian Theological Seminary in Indianapolis. He is also a psychoanalytic psychotherapist in private practice and a consultant on group dynamics to congregations and not-for-profit organizations. Lyon received his PhD degree in religion and psychological studies from the University of Chicago Divinity School (1982). He is a Licensed Mental Health Counselor, a National Certified Counselor, a Diplomate and Mental Health Specialist in Trauma Counseling with the American Mental Health Counselors Association, and a Certified Group Psychotherapist. Lyon is a Clinical Member of the American Group Psychotherapy Association and serves on the Editorial Board of the International Journal of Group Psychotherapy. His research and writing over the past several years has focused on practical theological perspectives on group dynamics, group psychotherapy, and congregational life. Previous publications include *Toward a Practical Theology of Aging* (1985); co-author of *From Culture Wars to Common Ground: Religion and the Family Debate in America* (2000); co-editor with Archie Smith Jr. of *Tending the Flock: Congregations and Family Ministry* (1998); co-author with Dan Moseley of *How to Lead in Church Conflict: Healing Ungrieved Loss* (2012); and co-editor, with Felicity Kelcourse, of *Transforming Wisdom: Pastoral Psychotherapy in Theological Perspective* (Cascade, 2015).

Monica McGoldrick, MA, MSW, PhD, is co-founder and director of the Multicultural Family Institute in Highland Park, NJ, and adjunct faculty at Robert Wood Johnson Medical School. Her widely cited publications include *Genograms: Assessment and Intervention,* the leading introduction to genogram mapping with examples from famous families; *The Genogram Journey: Reconnecting with Your Family*; *Ethnicity and Family Therapy*; *The Expanded Family Life Cycle*; *Living Beyond Loss*; and *Revisioning Family Therapy: Race, Culture and Gender in Clinical Practice*. She was born in Brooklyn, NY, and grew up there and in Solebury, PA. McGoldrick's ancestors (on the McGoldrick side) came from Donegal, Ireland, and her mother's Cahalane ancestors came from West Cork. She majored in Russian Studies at Brown University and received a master's degree in Russian Studies at Yale University before switching to social work and family therapy, receiving her MSW and later an honorary PhD from Smith College School for Social Work. Her clinical videos *Legacies of Loss* and *Harnessing the Power of Genograms* are available at www.psychotherapy.net.

Ronald J. Nydam, PhD, is Emeritus Professor of Pastoral Care and Counseling at Calvin Theological Seminary in Grand Rapids, MI. An ordained minister of the Word in the Christian Reformed Church of North America, Nydam served in parish ministry for 10 years in Denver, and then began and directed Pastoral Counseling for Denver, Inc. His practice of pastoral psychotherapy includes work with troubled adolescents. Nydam received his BA degree from Calvin College and his MDiv from Calvin Theological Seminary. He earned his DMin degree from Chicago Theological Seminary, with studies at the Center for Religion and Psychotherapy of Chicago, and his

PhD degree from the Iliff School of Theology and the University of Denver. Nydam co-produced with Bethany Christian Services a 55-minute video production on adoptive development entitled *More than Love*. He is the author of *Adoptees Come of Age: Living within Two Families* (Westminster/John Knox, 1999). In 2012 Nydam was awarded the Emma Vilardi National Humanitarian Award by the American Adoption Congress for his research and writing in the study of adoptive development.

Denise A. Senter, MA, LMHC, is a licensed clinician serving clients in private practice in Indianapolis. She has more than 25 years of experience working with families, providing training for and facilitating groups such as Healthy Families, Indiana Department of Child Services, Indiana Coalition against Sexual Abuse, and The Institute for Strengthening Families. Senter provides training in infant and toddler development and mental health, child and adolescent development, cultural competency, and successful living skills for teens and adults. Trained in Marriage and Family Therapy, with a background in Applied Social Psychology, Senter has recently completed extensive training and supervision while preparing for Level IV Certification in Infant and Toddler Mental Health. In 1995 Senter participated in an intensive training with Dr. Daniel Stern entitled "The World of Infant Research and Adult Psychotherapy." Bernie Lyon and Archie Smith's book *Tending the Flock: Congregations and Family Ministry* contains a chapter by Senter on community healing. Senter is a former clinical consultant and trainer with the National Football League. A member of the Division of Psychoanalysis with the American Psychological Association (APA) and the American Association of Pastoral Counselors, she currently serves as a Board Member of the Indiana Association for Infant and Toddler Mental Health (IAITMH).

The late **Vivian Thompson, MSW, MS**, studied analytical psychology at the C. G. Jung Institute, Zurich, Switzerland, and at the C. G. Jung Institute of Chicago. She had 15 years' experience teaching primary grades and 18 years' experience in counseling. Her counseling activities included crisis and suicide intervention, employee assistance counseling, and addictions counseling in both inpatient and outpatient facilities. As a member of the Academy of Certified Social Workers (ACSW), a Licensed Clinical Social Worker (LCSW), and a Registered Play Therapist Supervisor (RPT-S), Thompson worked in hospital settings with sexually abused children. Her particular areas of interest included family counseling, marital therapy, divorce mediation, custody issues, play therapy for children ages 3 to 12, art and sand tray therapy, dream work, grief and loss issues, and guiding adults who were abused or molested as children into the fullness of their healing. In addition to her years in private practice, Thompson served as a supervisor in the counseling practicum at Christian Theological Seminary.

Edward P. Wimberly, PhD, is the Jarena Lee Professor of Pastoral Care and Counseling at Interdenominational Theological Center in Atlanta. He has

taught at Oral Roberts University School of Theology, Garrett Evangelical Theological Seminary, and Africa University in Zimbabwe, and he is an external reader for both the University of West Indies, in Kingston, Jamaica, and the Faculty of Theology at the University of Pretoria in South Africa. After serving in various administrative roles at ITC, Wimberly began serving as its Interim President in January 2013. Wimberly earned both a Bachelor of Sacred Theology and a Master's of Sacred Theology from Boston University School of Theology. He completed his PhD degree in Pastoral Psychology and Counseling at Boston University. In 2007 he was awarded the Distinguished Achievement Award for Research and Writing by the American Association of Pastoral Counselors, and was named a Boston University School of Theology Distinguished Alumnus on September 19, 2012. In 2014 he received a Silver Anniversary Award from the University of Arizona, his undergraduate alma mater. An ordained minister in the United Methodist Church, Wimberly previously served two churches in New England. Wimberly is a Licensed Marriage and Family Counselor in the state of Georgia, and belongs to the American Association of Pastoral Counselors, the American Association of Marriage and Family Therapists, the Society of Pastoral Theology, the Society for the Scientific Study of Black Religion, the American Academy of Religion, and the Society for Biblical Literature. He has published 15 trade books and about 55 articles and chapters in books. He has lectured at theological seminaries and churches in the United States, Africa, and the Caribbean. His latest book is entitled *No Shame in Wesley's Gospel: A Twenty-first Century Pastoral Theology* (Wipf & Stock, 2011).

Karen-Marie Yust, ThD, teaches Christian education and spirituality at Union Presbyterian Seminary. She is an ordained clergywoman with dual standing in the Christian Church (Disciples of Christ) and the United Church of Christ, and served for 11 years in parish ministry. Yust holds a doctorate degree in theology from Harvard University and is author of *Attentive to God: Spirituality in the Church Committee* (Chalice Press, 2001) and *Real Kids, Real Faith: Practices for Nurturing Children's Spiritual Lives* (Jossey-Bass, 2004), as well as editor of *Nurturing Child and Adolescent Spirituality: Perspectives from the World's Religious Traditions* (Rowman & Littlefield, 2006) and co-author of *Taught by God: Teaching and Spiritual Formation* (Chalice Press, 2006). Yust has worked with religious leaders in several countries to explore the nature and nurture of children's spirituality in the complex cultures of the 21st century. Her current research explores the effects of social media and gaming on identity and community. She has three young adult children.

INTRODUCTION

Human Development and Faith

Felicity Brock Kelcourse

I have nothing to offer except a way of looking at things.
Erik Erikson, *Childhood and Society*

"Daughter, your faith has made you well; go in peace."
Mark 5:34

To live is to change, ready or not. Individuals, communities, and societies continually adjust their ways of looking at things in response to changing contexts. Counterbalancing the forces of change is a hunger for continuity, for principles to live by—discernment that leads beyond mere survival to a good greater than ourselves, a faith that makes us whole.

Psychological theories attempt to bring order to the comparative chaos of lived experience. Theories of human development consider the predictable physiological and psychological changes that attend growth, maturation, and aging. In this book, 20th– and 21st–century theories provide a "way of looking at things." Equally important, however, are the lives of individuals, including contributors to this volume, whose diverse histories and personalities inform both their points of view and their concern for faith as a foundational dimension of life. Faith is the ground on which we stand to face life's challenges and mysteries; it is both an attitude of trust and a way of finding meaning in life as it unfolds. Faith as the capacity to hope, the ability to find and make meaning, grounds our awareness of self, others, and God.

This book aims to address two central questions. First, in each phase of life, from birth to death, what are the "good-enough"[1] conditions of parenting,

family, and community that support the growth and development of persons? Those who receive what they need to thrive from their environment are capable, in turn, of forming loving families and resilient neighborhoods, perpetuating the beneficent contexts that brought them into being. The theoretical task of human development is at once normative and idealistic—to describe, define, and advocate for the conditions of "good-enough" growth and health, individually, interpersonally, and for all persons regardless of gender, age, race, ability, sexuality, ethnicity, culture, or other differences. In practice, however, differences matter. Readers are invited to interrogate any theory that does not fit their life experience.

The second question is equally fundamental. What gives life adequate meaning as development proceeds? When we face the inevitable changes that life brings, what perspectives encourage commitment, enthusiasm, or *joie de vivre* (LaMothe, 2005)? What imparts the strength of will to endure present deprivation in hope of a future good? Faith informs the lives of those who meet life's inevitable sorrows with determined courage, even joy. In many religious traditions, including but not limited to Christianity, faith is the attitude of trust in the One who first loved us. Trust makes possible an abiding confidence in the face of fear, anxiety, doubt, and death (Tillich, 1952). In the words of Job, "Though God slay me, yet will I trust God" (Job 13:15 KJV, paraphrased).[2]

If human development describes the normative and hoped-for passages of life, then faith provides the necessary components of meaning—the foundational structures of experience and belief that allow us to weather the storms of change with fortitude and grace. Throughout the various perspectives offered in this volume, we present this theme: faith is that quality of living that makes it possible to fully live.

What Is Human Development?

Human development can be briefly defined as the physical, mental, and relational changes that occur as human beings are born, mature, age, and die. This definition includes those aspects of human experience that can be objectified by one person observing another. But human beings also have inner lives. Intrapsychic, or inward and subjective, changes are more difficult to identify and are by definition unique to individuals, even though they may have much in common with the experience of others. Not all developmental theories attend to the inner lives of persons.

Because questions of faith necessarily address human interiority, this volume focuses on *depth psychologies* that consider the inner lives of persons as interpersonally expressed and on theories of *cognitive-structural-constructive development* that describe individuals' interpersonal expressions of meaning in the context of community.[3] Too much focus on individual experience gives the false impression that individuals exist in a vacuum, apart from the constant presence of external influence. To counter this individualistic tendency in

depth psychology, *family systems theory* reminds us to think systemically about the interpersonal, temporal, cultural, and environmental contexts in which individual lives unfold.

Basic Assumptions of Human Development

The study of human development has evolved in relation to basic principles or formative questions that are often presented as dichotomies. In this volume the emphasis will be on the dialogue between understandings of human life that may be distinct but that need not be understood as separate.

Nature versus nurture: Which came first, the chicken or the egg? Theorists who favor nature, following Darwin (1809–1882), would say that since it contains the DNA required to become a chicken, the egg must come first. The nature argument is similar to an essentialist perspective, which says that differences between humans, including gender and ethnicity, are biologically based. Such an approach could be used to support racism or sexism, but the mere fact of recognizing basic biological differences and their impact on our personhood need not be negative. One could argue, for example, that women do, in fact, experience the world differently from men due to their different physiology and biochemistry (S. E. Taylor et al., 2000). John Bowlby and Mary Ainsworth, cited in chapter one, are influenced by ethological theories derived from Darwin's work.[4]

On the chicken, or nurture side, are those who point out that the chicken's contribution to laying the egg and hatching it is imperative for the egg's existence and survival. This theory parallels the approach of *constructivists*, who say that groups of individuals develop as they do and express themselves differently from other groups primarily due to their socialization in families and in culture. This approach, when applied to gender, class, and ethnicity, describes and defines the ways in which humans may or may not be considered different from one another. From this perspective, biology is not destiny. Rather, as human beings, we are all products of our social context (Stevenson-Moessner & Snorton, 2010). Family systems theorists are constructivists, since they emphasize the importance of family and societal nurture for healthy development.

When these two perspectives – nature/essentialist and nurture/constructivist—are so starkly contrasted it becomes clear that, far from being discontinuous, they are necessarily interdependent—no chicken without an egg; no egg without a chicken. In human terms, we might say that while individuals are born with a distinct *personality* that constitutes their basic individual nature, the way that nature finds expression in the world is likely to be distinctively influenced by the kinds of nurture—or neglect—that individuals receive from the families, communities, and cultures around them.

Other dichotomies are similar: organism versus environment (ontogeny), or the developmental history of an individual versus phylogeny—the

evolutionary journey of a species (K. Richardson, 2000). In each case above, either the experience of individuals is subsumed by the emphasis on a group or on the species as a whole (phylogeny), or, alternatively, the emphasis on general human experience is largely ignored in favor of the development of individuals (ontogeny). Once again, these are clearly not categories that can or should be separated. Individuals are dependent on *both* their biology *and* their environment; the development of an individual during one lifetime builds on the evolutionary and cultural accomplishments of prior generations. Learning takes place both because we are "hardwired" to develop in certain ways, as in our predisposition to acquire language as children (Singleton, 1989), and because our families and cultures encourage us to learn, hopefully in ways that are responsive to our individual gifts and abilities (Gardner, 1983).

Schemas, phases, and stages: Schemas represent the basic patterns of awareness we develop beginning in infancy and throughout life. A baby will smile with fresh delight each time a red ball is rolled across a sunny room. An adult will look at the ball rolling once, then turn away. Schemas are essential in making sense of the world. They can also categorize experience so rigidly that there is no room left for a new way of seeing things. Clearly a balance between the baby's open-minded wonder and the adult's structured alienation from present sensation is desirable. Daniel Stern (2000) describes schemas as RIGS, or Representations of Interactions that have been Generalized. He notes that language is a "double-edged sword": while it facilitates our communication with others using socially recognized thought structures, it also has the potential to alienate us from the vividly "amodal" quality of preverbal experience (see chapter 5).

Developmental "phase" sounds less rigid than "stage." Erikson's (1950/1963) stage theory has been criticized for implying that human development is necessarily linear rather than cyclical or episodic (Knefelkamp, 1990; chap. 3). Robert Kegan's (1982) emphasis on the developmental spiral of "evolutionary truces" between independence and inclusion serves as a necessary corrective to an overly linear understanding of stages (chap. 1). The point to remember here is that stages are simply ways of describing observable shifts in the life cycle, some of which, like menarche (the onset of menstruation), are based on human physiology. Other changes—the transition from middle to late adulthood, for example—are more subtle and dependent on factors such as individual health and cultural expectations.

Erikson's stage theory serves as a template for this book because it considers the life cycle from birth through old age and clearly places individual experience within the context of culture. Erikson's stages should not be seen as hierarchical; each stage has its own value. In many respects the earliest stages are the most important, the foundation for later stages (Capps, 1983). Erikson's work also has been criticized by feminists (Stevenson-Moessner, 2000b; Cross & Madson, 1997; Gilligan, 1993), who hold that his stages do not reflect the

normative developmental crises and opportunities of women's lives, and by others who see his work as primarily applicable to Western societies (Sue & Sue, 2012; Markus & Kitayama, 1993). Despite these shortcomings, Erikson's stages have proven their usefulness for a basic understanding of developmental issues relevant for pastoral care and counseling in many North American and United Kingdom settings (Watts, Nye, & Savage, 2002; Capps, 1983; and E. & J. Whitehead, 1982). The critiques just cited apply to developmental theory in general. Erikson's contribution to developmental theory is noted in chapter 1.[5]

Developmental lines: Anna Freud (1963) is credited with the concept of developmental lines. Virtually anything we consider as an aspect of human experience—sexuality, aggression, separation, individuation, etc.—can be represented as a developmental line. Sexuality, for example, broadly defined to include all aspects of love—affiliative, compassionate, and erotic—exists in age-appropriate forms throughout life. The infant, in its tiny body, is able to passionately love his or her mother and father, as expressed through need, joy in greeting, and mourning in separation. The widower in a nursing home may decide to remarry at 90 because the need to express physical affection is a human urge that accompanies us from birth to death. The concept of developmental lines lends continuity to the apparent discontinuity of developmental transitions. In chapter 7, for example, the Oedipal theory of male gender identity is expanded to include the story of Electra, considering the Oedipal/Electral experience as an element of every person's journey through life.

We are all the ages we have ever been. Students new to developmental theory sometimes express disinterest in the earliest stages of life. They reason that if they can't remember anything that happened to them before the age of 4 and don't have immediate plans to work with preschoolers or raise children, there is really no point in attending to early human development. On the contrary, it is precisely the early experiences of which we are least conscious that play the most forceful role in structuring our view of the world. It is not until problematic early memories are made conscious that we can truly say we have a choice about the meanings we make. For this reason psychoanalytic theories, including Erikson's stage theory, treat the earliest pre-Oedipal (prior to age 3) dimensions of human experience as foundational. In this view, problems in later life can result from early, unresolved developmental challenges; conversely, the healing of early and later wounds can take place in adulthood. Both faith communities and psychotherapy provide opportunities for reparation and redemption. Parents, schools, and religious educators can support the future physical, emotional, and spiritual health of children by understanding and attending to their present developmental needs. Because we are "all the ages we have ever been," adult children of widowed or divorced parents planning to remarry should not be surprised to find their aging parents behaving like giddy adolescents when they find a new love.

Critiques of Human Development

Theories of human development are not without their detractors. Feminists and Womanists rightly point out that many developmental theories are based on studies of middle-class Caucasian males who are assumed to represent "normal" human development in global terms (Miller & Scholnick, 2000). Carol Gilligan (1993) and Mary Field Belenky (1997) have endeavored to correct this imbalance by attending to women's experiences and articulating the meanings implicit in what women say. Robert Coles (1972) has reported the life experiences of persons living in minority, poor white, and migrant worker communities whose voices are not often heard in academic discourse.

Other scholars aver that many developmental theories presented as being universally true do not translate well cross-culturally (Sue & Sue, 2012). This book does not purport to address the cross-cultural critique of developmental theories beyond passing allusions to the problem, but the reader is hereby reminded that cultural contexts influence all our ways of seeing and being in the world. That said, it does appear that certain structures of human experience, such as the incest taboo on which Sigmund Freud (1905/1953) based his Oedipal theory, exist in cultures worldwide.[6]

Studies have criticized the theoretical assumptions of developmental psychology (Morss, 1996) and the field of developmental psychology as a scholarly discipline (Broughton, 1987). In *Deconstructing Developmental Psychology*, Erica Burman (1994) notes that developmental theory can be negatively used to pathologize those who do not conform to its models. The authors of chapter 11 in this volume consider the ways in which mothers have carried the burden of developmental expectations in relation to their children, while the father's role in parenting has been devalued. These are crucial concerns to bear in mind when we venture to describe the "good-enough" family.

Since the present book is intended as an introduction to the subject of human development from the perspective of faith, these critiques are not considered at length. The fact that developmental theories are not without flaws attests to the difficulties inherent in self-observation. The subject of human development is us—humankind. While we share much in common, any attempt to generalize about human experience from the perspective of one group (in this case, primarily North Americans) is bound to appear inadequate to others. Social power remains a factor as well. Privileged groups are more likely to speak and be heard, and in so doing claim the power to name reality. The impact of racism and all forms of discrimination on individuals and families is considered throughout our presentation of development (see especially chapters 3, 4, 10, and 11).

While this book covers three broad spectra of developmental theory—depth psychology, cognitive-structural-constructive, and family systems theories—the full theoretical spectrum is far more diverse (Crain, 2011). The theories presented here have been chosen both for their breadth and for their

relevance to questions of faith. Suggestions for further readings can be found at the end of this Introduction.

What Is Faith?

Theories of human development and faith development seek to address essential aspects of our lives. Having reviewed basic theoretical assumptions in human development, it makes sense to consider definitions of faith before asking the question: "Does faith develop?" It is beyond the scope of this book to consider in their full range the philosophical and theological dimensions of faith. In this context it is sufficient to approach faith from the standpoint of theological anthropology. How does the presence or absence of faith affect human relationships, whether with oneself, others, or God?

Basic Assumptions about Faith[7]

Faith as trust versus faith as cognition: When we consider the etymology of the word *faith* two separate Latin meanings appear. *Fiducia* refers to a trusting and confident attitude toward God and others. *Fides* is defined as a cognitive state in which people are said to know God or have knowledge of God (Hick, 1966). *Fides* could include those who, like Einstein, believe in God because they see creation as too sublimely ordered to be random. *Fides* might also refer to non-ordinary religious experiences such as miracles or visions reported in biblical narratives and by mystics of all times and places, since such experiences are noetic, conveying a strong sense of meaning (James, 1900/2013). Although James Fowler (1981/1995) and other structural developmental theorists tend to speak of faith primarily in intellectual terms, the fonts of faith are deeper and broader than conscious thought. The trusting confidence of *fiducia* can be understood as an aspect of faith that is our human birthright, one that can be nurtured, damaged, or destroyed by our families, through our own actions, or by the communities in which we live.

In anthropological terms, a trusting faith is foundational. Without a prior orientation of trust toward God, knowledge of God would be unlikely. In chapter 2, faith as basic trust is presented as a red thread that links all our experiences of receptivity to self, to others, and to God. Yet without reflection on experience, basic trust may remain static and mute, unable to mature in response to changing circumstances (Fowler, 1996; chap. 1).

Propositional faith versus religious experience: It is not necessary to have *fides* in the sense of felt religious experience to live a life of faithful commitment to a good that is greater than ourselves. Faith is not only a product of religious experience; in theological terms, faith is also relational. Like the hemorrhaging woman, we intuitively reach out to God as a source of health and healing (Mk. 5:25–34). But God also reaches toward us. Persons whose religious experiences, often arising in times of crisis, have proven fruitful in their lives will agree with Carl Gustav Jung's answer when asked if he believed in God: "I don't believe, I know" (Meany, 1990).

Without the eternal light of religious experience, there would be no sacred texts, no saints, and no history of faith. Yet propositional faith, as expounded in the foundational statements and creeds of faith communities, provides the language through which religious experience can be shared and expressed. Propositional faith also establishes norms for fruitful faith. If faith is entirely individual, subjective, and egocentric, it will generally fail to communicate well as a source of inspiration for others, and it may even result in beliefs or behaviors destructive to self and others. Fruitful faith proves its value not only to individuals but also to the faith communities that surround them.

Nature versus grace: Faith is recognized in community by its fruits; yet it is ours by grace, not by works. Questions about the relationship between faith and grace are comparable in some ways to the "chicken and egg" question of nurture versus nature. Is there something inherently divine within us, wisdom deeper than the individual ego's voice, available to guide us if we will listen? Or are human beings incapable of seeing beyond our own immediate experiences of alienation and brokenness unless an Other—God, the Holy One—initiates contact and offers comprehension of faith through the gift of grace? Simone Weil (1951) writes that our desire "draws down God." Even theologians who favor divine transcendence over immanence also emphasize our freedom before God (Barth, 1928). In this respect, faith is ours to claim or reject; it is never coerced.[8]

Belief versus disbelief: If faith is our ability to trust in the reality and goodness of things not seen, it is also important that we practice discernment in relation to what we refuse to believe. Many faith traditions are based on hierarchical dualisms that elevate one aspect of human experience or humanity by debasing another. Such dualisms—soul[9] versus body, male versus female, Christian versus Jew or Moslem, humanity versus the rest of creation—have often contributed to atrocities committed in the name of religion. In *Not Every Spirit: A Dogmatics of Christian Disbelief,* Christopher Morse (1994) makes the case that what we refuse to believe, and why, can be as important as what we choose to affirm (M. Miller, 2013). Statements of disbelief can help us recognize our own "shadow"—those disavowed parts of ourselves that we so easily project and persecute in the person of the rejected "other."

Because faith can take toxic as well as beneficial forms, the nature and tenets of our faith need to be constantly re-examined. Without openness to new experience, any expression of faith can become at best limiting and at worst deadly rather than life affirming. When faith is beneficent it draws us into closer, trusting, more loving and just relationships with ourselves, others, and God (LaMothe, 2001).

Faith and God

Faith is still faith whether it deliberately calls on God or not. When one professor of religion hears students say they don't believe in God, he replies, "Tell me about the god you don't believe in—I probably don't believe in that

god either" (James Jones, personal communication, 1994). God images can be problematic if they are based on negative experiences with one's parents, who represent the love (or neglect) of God to a small child, or on theologies that instill fear, hatred, or rejection of self and others (Beier, 2006; Armistead, 1995; Rizzuto, 1979. See chap. 2).

The religious imagination of many Christians is thoroughly steeped in biblical and theological traditions that seek God through the way of abundant life (Jn. 10:10; C. Williamson, 1999). Abundant life is known by its fruits: we feel more courageous, loving, and connected; better able to share our talents; and respectful of other persons and of the living systems that sustain us.[10] These are useful criteria by which the meaning adequacy of any faith or representation of God may be judged (Buber, 1936/1970; H. R. Niebuhr, 1962; Morse, 1994; Brock, 1988; McFague, 1987).

There are no atheists in foxholes.[11] Even those who do not normally address God except to swear are likely to utter heartfelt prayers when their lives are threatened. All traditional human cultures point to some form of higher power. While the elephant-headed Ganesh of Hinduism might superficially bear little resemblance to the crucified God of Christianity or the no-god of Theravada Buddhism, world religions are like wells that draw from a common underground river of faith (M. Fox, 2000). In an age when Teilhard de Chardin's (1969) "noosphere" has found concrete expression through the Internet, it behooves us to be respectful of those whose statements of faith may take different forms from our own.

Yet the differences we find in religious traditions are also significant. If the freedom and courage for all persons to express their God-given sense of vocation for the benefit of their communities are criteria for fullness of life in faith, we may be inclined to judge some traditions as more faithful than others. Many religious traditions still limit the vocations of women and enforce a heterosexual male norm. Religion and other traditions form cultural templates, structures of perception within which the potential raw material of faith can either thrive or be thwarted. From the perspective of liberation theology, a God of love cannot condone oppression in any form (Freire, 1972; Lartey, 2003).

In the considerations of faith that follow in this chapter and in chapter 2, the living, available presence of God is assumed, based on the human tendency to imagine, desire, and seek the God of our understanding and the way of abundant life for ourselves and others (A. Ulanov, & B. Ulanov, 1991). This is not meant to imply that God is only a projected wish or an illusion, as Freud (1927/1953) maintained. Nor do I mean to suggest that God is a passive, distant entity that winds the universe up like some immense clock and then withdraws. By grounding this presentation of faith in human experience, I recognize that the fullness of God in God's-self is essentially unknowable to humankind. This is hardly surprising; even human beings in intimate relationships remain in many ways unknown to themselves and each other. Yet we recognize ourselves and those around us through memory and predictable

patterns of behavior. In like manner, religious traditions seek to remember and represent patterns of experience in the lives of individuals and communities that reflect and personify their knowledge of the divine. In the religious traditions of Judaism and Christianity, for example, two salient attributes of God include *hesed* (steadfast, abiding love), and God's concern for justice, or *shalom* (peace, prosperity, well-being, completeness), both implying a preference for harmony in creation based on the value of all life. As one might search for a familiar face in a crowd, faith communities identify God's presence in history by seeking evidence of God's love and justice.

Does faith develop?

Faith is an intrinsic element in our lives. But faith as an attitude of trust is not equally available to all people at all times. People experiencing severe panic attacks fear that the ground might open up and swallow them. Most of us have never known such an extreme loss of faith, but many have known a transitory or chronic loss of hope and meaning. In chapter 2, an exploration of faith across the life cycle, faith is considered as a birthright, the voice of the soul available to us throughout life if we will heed it (Kelcourse, 2001). Faith can also be understood as conscious rational assent. This aspect of faith may change as we are exposed to new ideas. While on their way to new theological worldviews, conservative students in liberal seminaries typically experience a transitory loss of faith when their views are questioned. Whatever our theological orientation, we can choose to be open to God's call or closed to it, voluntarily enhancing or diminishing our access to a confident awareness of faith as God's gracious presence.

James Fowler (1981/1995) encourages reflection on the significance of faith when he asks, "On what or whom do you set your heart?" (p. 14). Fowler notes that faith is deeper and more personal than religion or belief. Faith is the orientation of the whole person to "the dynamic, patterned process by which we find life meaningful" (p. 3). In a more formal definition, Fowler (1996) states:

> Faith…may be characterized as an integral, centering process, underlying the formation of beliefs, values, and meanings, that (1) gives coherence and direction to persons' lives, (2) links them in shared trusts and loyalties with others, (3) grounds their personal stances and communal loyalties in a sense of relatedness to a larger frame of reference, and (4) enables them to face and deal with the limiting conditions of human life, relying upon that which has the quality of ultimacy in their lives (p. 56).

Drawing from the work of H. Richard Niebuhr (1962), Paul Tillich (1957), C. G. Jung (1930/1969, 1932/1954), Jean Piaget (1937/1954), Erik Erikson (1950/1963), Lawrence Kohlberg (1981), and Daniel Levinson (1978), James Fowler (1981/1995) identifies six stages (and one pre-stage) of faith, summarized in chapter 1.

To their credit, Fowler's (1981/1995) stages of faith are powerfully descriptive of the ways in which we make and articulate meaning in relation to self, others, and God. Yet, as conceptual categories, they may or may not predict the behavior of persons at any given time. In *Primary Speech: A Psychology of Prayer,* Ann and Barry Ulanov (1982) encourage us to bring all that we are before God, even the parts of us that seem to be relatively immature and egocentric. Ultimately we cannot draw ourselves up to God by our own conceptual bootstraps; rather, we assent to being drawn toward God by grace.

Faith, whether based in thinking, feeling, or both, can and does develop as we undergo change throughout our lives, though typically not in a linear or predictable way. Our orientation to faith changes in response to lived experience. Regardless of our conceptual stage of faith, we can be surprised and transformed by joy at any moment of our lives (C.S. Lewis, 1955). Ignatian spirituality speaks of "consolation without prior cause," the experience of being arrested by joy that is spontaneous and undeserved (Fogarty, 1987). Faith may also develop through suffering. It would not be compassionate to wish suffering on one's self or another. Yet, if we are open to the idea that God can be present to us in the midst of pain and loss, not as an accuser but as one who mourns with us and cares for us when we are most in need, then suffering itself can be transformative, showing us not only deeper reaches of doubt and confusion but also broader shores of clarity and light (Moseley, 2011). In sum, faith can develop throughout life if we allow its unfolding and do not resist the changes in meaning and commitment that a deepening faith can bring.

Why Human Development and Faith?

Theories of human development seek to describe and understand the intrapsychic (inward), familial, and social conditions under which health may prevail over illness, relationship over isolation, love over hate. This is precisely where human development, as the study of "good-enough" living, and faith traditions, as the guardians of religious wisdom, claim common cause. The Ten Commandments can be seen as a moral structure that safeguards fullness of life and gives it meaning. The commandment to "love the Lord your God with all your heart, and with all your soul, and with all your might/mind" (Deut. 6:5; Mt. 22:37) and "your neighbor as yourself" (Mt. 22:39) enjoins us to explore the interdependence of self-acceptance, empathy for others, and gratitude for the essential goodness of Being (Eigen, 1981).

Human development teaches us that our individual lives—our expectations and perceptions of what is good, right, and desirable—are embedded in the meanings we make in our original family constellations and in the ways families mediate the expectations of their immediate community and broader culture. To come to terms with these influences and to gain a measure of independence from them while allowing them to support our own growth and development is the work of a lifetime. The free expression of a sense of calling or vocation frequently requires the ability to differentiate from one's social context. It is also

true that our time and place in history will necessarily influence our sense of what is meaningful (see chapters 2, 3, and 4).

Theological and Philosophical Antecedents of Developmental Theory

In *The Religious and Romantic Origins of Psychoanalysis: Individuation and Integration in Post-Freudian Theory,* Suzanne Kirschner (1996) traces three stages of developmental psychology's earlier cultural forms. She identifies goals generally found in Western developmental theory as well-established cultural themes: self-reliance, authenticity, and intimacy. She finds in these themes parallels to earlier Judeo-Christian images of salvation, noting that "images of the idealized self are secularized versions of Protestant ascetic and mystical visions of the soul's election" or reunion with God (p. 5). In her reading, developmental psychology's older cultural forms include:

- Christian doctrines of humankind's fall and ultimate redemption;
- The Neo-Platonic vision of radical Protestant mystics such as Jacob Boehme;[12]
- Secularized narratives of fall and redemption articulated by English and German Romantic philosophers during the 19th century.

Kirschner sees all three of these earlier cultural developments contributing to the story of development as told by contemporary Anglo-American psychoanalytic theorists, including the schools of ego psychology, object relations, and self psychology. Much of the psychoanalytic language of the idealized self, or ego ideal, can be meaningfully correlated to earlier theological understandings of soul. One thinks of Kohut's (1984) nuclear self (p. 152), Winnicott's (1960/1965) true self, and Jung's (1934/1943) understanding of individuation recently popularized by Hillman (1996) as the soul's code, to name a few.

Other developmental theorists have identified moral and existential concerns implicit in secular literature that can be correlated with earlier religious themes. Crain (2011) finds an implicit ethical emphasis in developmental theory and cites Maslow's (1962) understanding of the "biological brotherhood" (p. 185) that developmental theory implies. The emphasis here is on our necessary interdependence as persons and the ethics of care that such interdependence requires (SteinhoffSmith, 1999). Jesus' saying, "[A]s you did it to one of the least of these who are members of my family, you did it to me" (Mt. 25:40, paraphrased), links religious devotion with loving action, as does the biblical emphasis on caring for vulnerable widows and orphans in covenant community so that all may experience shalom (Ps. 146: Acts 6).

Gibbs (1997), considering Kohlberg's (1973) stages of moral development, finds in developmental theory both a "naturalistic" argument—in which developmental phases link us to cycles of birth, maturation, aging, and death—

and an "existential" argument—in which the awareness and vocation of self is seen as key. In theological terms, one might say that attention to embodiment is intrinsically incarnational—it draws our attention both to the immanence of our ephemeral humanity and to the transcendence implied in religious understandings of the Imago Dei. One thinks of Jung's emphasis on wholeness and balance as essential for individuation. This concern for wholeness can be understood as the psychological counterpart to Jesus' injunction, "Be perfect [*teleioi*, whole-hearted, complete, on the right path], therefore, as your heavenly Father is perfect" (Mt. 5:48).

Kohlberg and Mayer (1972) find implicit within developmental theories the educational ideologies of romanticism, with its emphasis on personal transformation or conversion, and cultural transmission. The latter emphasizes both the importance of tradition and progressivism, which in turn frame the Christian eschatological hope for the Realm of God that is both coming and already present, through the redemptive action of Christ as Savior, in the "Eternal Now" (Tillich, 1963).

If developmental theories are adequate to lived experience, they must recognize and reconcile a variety of aspects of self and community life. The development of self has been studied by object relations theorists such as Donald Woods Winnicott (1971) and self psychologists such as Heinz Kohut (Ornstein, 1978). Jung's depiction of individuation stages as adult maturation represents an understanding of persons that is culturally and intrapsychically informed (Jung, 1930/1969; Jacobi, 1973; see chapter 1).

Each of these approaches can be assigned lesser or greater degrees of adequacy in theological terms. Psychoanalytic theorists, most notably Freud, may appear overly pessimistic, presenting humanity as subject to the repeated blows of unconscious forces. But this state of being at odds with oneself echoes Paul the evangelist, "For I do not do the good I want, but the evil I do not want is what I do" (Rom. 7:19; Cooper-White, 2011), which can readily be correlated to Christian understandings of original sin. It may be Freud's very pessimism about the human condition that endears him to pastoral counselors despite his avowed atheism. Jung is not at his best when he ventures into theological territory, but he writes with understanding and respect about religious experience, the Imago Dei, and vocation as God's claim on, and gift to, our lives. Jung's Self, not to be confused with our conscious sense of self, stands for a center of knowing that transcends the ego's perspective—in essence, the soul's eye view (Kelcourse, 2001, chap. 2).

In an essay entitled "Can Psychology Escape Religion? Should It?" Don Browning (1997) contends that psychology, as a discipline, would do well to give attention to its inextricable ties with religion. Browning (1987) notes that the psychological theories of Freud, Rogers, Maslow, Erikson, Kohut, and even Skinner are rife with religious themes, narratives, and metaphors.[13] Browning

argues for a religiously informed philosophical anthropology that can more adequately account for the human condition when religious metaphors are brought into conversation with psychology.

Conversely, both religion and contemporary understandings of faith do believers and seekers alike a disservice when insights into the human condition that have been identified using developmental theories are discounted or ignored. Science need never be the enemy of faith if we take seriously the idea that both are part of the seamless whole that we refer to in religious terms as God's Creation. There are predictable, recurring structures of being that can be identified in the human body and mind, just as there are patterns that repeat across time and space from the smallest observable wave or particle to the farthest known star. It is the intent of this volume to identify patterns of human experience and behavior that can help us better understand ourselves and others. Understanding, in turn, encourages acceptance, respect, love, and justice among people of all sizes, types, and conditions.

Overview of Chapters

This Introduction identifies an understanding of the human life cycle that is informed both by developmental theory and by an appreciation for the dimension of faith as essential to our humanity. Part 1 considers the context of development. Even though we are each born with patterns of behavior that tend to remain constant over time—our innate personality—it is clear that the familial, cultural, and temporal settings into which we are born are more than a mere backdrop for our individual lives. The forces of family, community, and historical context forge and form us in powerful ways of which we are often only dimly aware. Part 1 presents the basic assumptions of the three main schools of developmental psychology that inform the authors of this volume: depth psychology, cognitive-structural-constructive developmental theory, and family systems theory (chapter 1). Each theoretical school is considered in relation to its assumptions about faith, or its primary system of meaning.

Chapter 2, "Finding Faith: Life-cycle Stages in Body, Mind, and Soul," offers an overview of the stages covered in this book, including reflections on the soul's eye view as a developmental line and the significance of generational cohorts that do not appear elsewhere. The emphasis here is on challenges to faith throughout life—the successive ways in which we make, find, and recover meaning based on our embodied experience. Chapter 2 reflects the editor's commitments and experience as a Quaker minister, pastoral psychotherapist, parent, and theological educator.

In chapter 3, "Human Development in Relational and Cultural Context," Pamela Cooper-White presents the idea that development is best described as "complex, organic, and intrinsically relational." She addresses this subject out of her experience as a seminary professor, Episcopal priest, and pastoral psychotherapist. She begins with a psychoanalytic approach to the familial context in which our sense of self first forms, then turns to the wider cultures

and subcultures that continue to mold our identities as we move beyond the family circle. As a feminist she acknowledges that culture can deform as well as inform, especially for those with less power (Cooper-White, 2012). As a person of faith she recognizes that change is possible both in clock time, or *chronos,* and in God's time, through the *kairos* of in-breaking grace and hope for healing.

Chapter 4, "The Family Context of Development: African American Families," offers an overview of family life-cycle issues, including predictable rites of passage. While the chapter gives particular attention to the needs of African American families, based on Edward Wimberly's experience as a seminary professor, pastoral counselor, and United Methodist minister, the life structure perspective he presents, linking individuals to their social worlds, is instructive for families of all ethnic backgrounds (Levinson, 1978). Wimberly makes the case for a cross-generational and community-based spirituality that serves to reconnect couples and families to these broader contexts as a source of strength in changing times. He gives specific examples of approaches to pastoral care and pastoral counseling that meet the needs of individuals and families in transition.

Having established the context for life-cycle transitions in relation to developmental theory, faith issues, culture, and family, Part 2 describes life-cycle change in 10 stages, from infancy through death. This method represents an expansion of Erik Erikson's (1950/1963a) eight-stage template as found in *Childhood and Society.* Because change occurs so rapidly during adolescence, we include separate chapters on early adolescence (puberty through junior high age, chapter 9) and middle-to-late adolescence (high school to college age, chapter 10). Given this book's emphasis on the relevance of human development for faith, including pastoral care and counseling concerns, the inclusion of a final chapter that looks beyond late adulthood (retirement age) to the experience of death and dying and the hope of resurrection was essential (chapter 14). From a faith perspective, the reality of death need not be denied (Becker, 1973; Bregman, 1999), but can be squarely faced as the ultimate context for our ephemeral and meaningful journeys through life.

The authors for chapters 5 through 14 have brought their life experiences and various theoretical perspectives to bear in addressing the following interdependent topics as they relate to the developmental tasks for each stage of development:

- *Physiological and cognitive change:* Physical changes that affect the sense of self, such as changing body size and capacities for children, or diminishing physical abilities for the elderly, and cognitive changes including changing awareness of self, others, environment, and community.
- *Intrapsychic and interpersonal change*: Psychological changes that affect the sense of self and other, such as degrees of emotional dependence or independence from family and community; shifting awareness of self and other based on developmental transitions.

- *Moral and faith development*: The development of conscience, superego, the capacity for integrity and moral discernment; faith, trust, and hope as "developmental lines" that exist in a variety of forms and expressions throughout the life cycle.
- *Social location*: The influence of family, community (including religious beliefs), setting in time (*Zeitgeist*), and setting in culture (*Sitz im Leben*)—including their positive and negative influences on the sense of self and others.

The first of the life-cycle chapters, chapter 5, "Infancy: Faith before language," presents recent advances in brain research, as these inform our understanding of development *in utero* and during the first year of life. Denise Senter is a Mental Health Counselor and seminary graduate with certifications in infant and toddler mental health. Her chapter identifies secure attachment as the foundation for faith in infancy, noting the ways in which parental care may support or thwart the infant's physical, mental, and emotional development during the first year of life. Her chapter concludes with personal accounts illustrating the influence of social context and culture on infant development from Latina/Latino, African American, and Jewish family perspectives. Appreciating the complexities of physical, mental, and emotional development in the months before and after birth leads us to awe and wonder at the necessary partnership between parents, families, and communities required to sustain each new child's becoming.

From the ages of 12 months to 3 years, preschool-age children begin to experience a wider world beyond the family. In chapter 6, "The Toddler and the Community," Karen-Marie Yust, a Christian educator, seminary professor, theologian, and minister in both the Christian Church (Disciples of Christ) and the United Church of Christ (UCC), identifies the significant ways in which faith formation begins for small children when communities give attention to their developmental needs. Toddlers absorb lifelong impressions of their faith traditions through stories, particularly when these are presented in ways that engage the toddlers' senses and address their aptitude for kinesthetic (physically expressive) learning. Responding to these smallest members of our faith communities with the loving, informed attention they deserve creates a positive foundation for their sense of meaning in relation to self, others, and God.

During the Oedipal stage, identified by Freud as ages 3 to 6, a core sense of gender identity solidifies as our lifelong orientation to femininity or masculinity. In chapter 7, "The Oedipal Child and the Family Crucible: A Jungian Account," Terrill Gibson, writing as a pastoral psychotherapist, marriage and family therapist, and Jungian analyst, brings a unique perspective to this stage of life by presenting the Oedipal/Electral cusp as a developmental line, tracing its implications throughout the life cycle. The incestuous longings we may experience at this age have significant implications for both our gendered

sense of self and our subsequent interpersonal and familial developmental challenges.[14]

Prior to her death in 2003, Vivian Thompson brought to the first edition of this book her understanding of latency age children and extensive background as a registered play therapy supervisor, licensed clinical social worker, and teacher of primary grades. The concerns of children this age, from grade school years up to puberty, are addressed in chapter 8, "Acculturation and Latency." As children absorb the lessons of their culture, they continue to require the loving attention of their families. The challenges to secure attachment experienced by children at this age are presented with illustrations from a play therapy case that demonstrates the mythic-literal character of school-age children's faith. Jacqueline Braeger, a marriage and family therapist and MFT supervisor, has added a family systems approach to Thompson's reflections, meeting the needs of latency age children by eliciting the contributions of all family members while empowering parents as family leaders. These two responses to a single case demonstrate alternate approaches to healing based on the commitments, aptitudes, and training of the therapist. Parents and teachers need to understand that when grade-school-age children misbehave at home or at school, they require the support of wise adults to address difficulties they cannot resolve on their own.

Early adolescence, typically occurring between 11 to 15 years of age, is the period in which individuals first experience the transition out of childhood toward adult sexual maturity. It is a confusing time for many youth; there are pressures of change from within, a rapidly changing sense of embodiment, and pressures from without in the form of social demands for which young people and their parents may be ill-prepared. Ron Nydam, in chapter 9, "Early Adolescence: Venturing toward a Different World," addresses the question so often posed in the news: Why do young adolescents turn violent? What are the challenges to their faith that must be addressed if they are to move toward the different world of adulthood with a sense of hope rather than despair? This author's understanding of early adolescence is informed by his experience as a theological educator, Christian Reformed Church minister, and psychotherapist specializing in the developmental challenges faced by relinquished and adopted children (Nydam, 1999). In addition, Arthur Canales, a Catholic university professor and authority on youth ministries, notes the multiple challenges faced by post-millennial young adolescents in relation to sexuality, social pressures, family context, and the digital age, as these factors influence their faith.

Alice Graham, the author of chapter 10, is a leader in the American Association of Pastoral Counselors, a post-Katrina interfaith community organizer, theological educator, and American Baptist minister in the African Methodist Episcopal tradition. She brings her experience in counseling and ministry to bear on the question of "Identity in Middle and Late Adolescence," addressing the concerns of senior high and college-age youth preparing to meet

the demands of adulthood. Despite the temptations to despair that can beset this age group, it is also a time of great potential for intellectual and creative flowering as young people develop a sense of the identity that is uniquely theirs. The author suggests ways in which parents, teachers, and faith communities can help youth find and affirm their sense of vocation at this critical stage of life.

An understanding of young adult development from a family systems perspective is presented in chapter 11, "The Differentiation of Self and Faith in Young Adulthood: Launching, Coupling, and Becoming Parents." Co-authors Bonnie Cushing and Monica McGoldrick are marriage and family therapists with a strong commitment to multiculturalism. Monica McGoldrick, well known for her contributions to the literature of intergenerational family therapy (M. McGoldrick, B. Petkov, & B. Carter, 2015; McGoldrick et al., 2005; McGoldrick et al., 2008), serves as the Director of the Multicultural Family Institute in New Jersey. Bonnie Cushing, a family therapist in private practice, brings insights from her Jewish faith of origin to her understanding of spirituality and psychotherapy. Together they explore "the pivotal decades of the twenties and thirties," identifying this as a time when our self-understanding develops in relation to others who may enter our lives through marriage and parenting. The young adult's relationship to spirituality, faith of origin, work, money, and sexuality is addressed with attention to the importance of social context.

"The Middle Years," ages 40 to 60, are for many the most generative period of life as this age group claims its place in relation to work and takes responsibility for both older and younger family members (chapter 12). Russell Haden Davis, current professor of patient counseling and former Executive Director of the Association for Clinical Pastoral Education, Inc. (ACPE), is a CPE supervisor whose experience includes seminary and university teaching, chaplaincy (hospital, prison, and mental health), and congregational ministry. Chapter 12 covers the predictable physical, psychological, social, and faith concerns of this age group, including existential angst as they face the prospect of death with more immediacy than at earlier life stages.

Chapter 13, "Faith and Development in Late Adulthood," addresses a period of life that is in many ways a product of the modern era. In past generations, as in some parts of the world today, few people lived to be 60 or older. Many North Americans now expect to live past 80 and hope to enjoy relatively good health until just before death. Informing the developmental challenges of integrity versus despair is the hope "that we may get a heart of wisdom" (Ps. 90:12) in late adulthood and finish our life span in a manner that is a testimony to our faith (Erikson, 1950/1963). K. Brynolf Lyon (1985, 1988, 1995) is known for his work on aging and brings to this subject his experience as a theological educator, consultant to congregations, and psychoanalytically trained psychotherapist working with individuals and groups.

In chapter 14, "The Wages of Dying: Catastrophe Transformed," Claude Barbre considers the threat that death presents to the living—the ultimate loss of self, but also the hope that something of value in us will live on. If we are remembered in love and through love, if we find ways to take our joys with us into death, we may then experience the dread Angel of Death as partner to the Angel of Life as we complete life's journey. Many people struggle on the way to death, but through faith that struggle can be a catastrophe transformed. The author, a psychotherapist writing from a depth psychological perspective, brings to the subject of death his experience as a chaplain, associate professor of clinical psychology, and former Executive Director of the Harlem Family Institute in New York City, a place where children and families find healing amidst the death-dealing adversities of urban poverty. In the context of pastoral care and counseling, death is more than an ominous future, casting its cold shadow over life. Death becomes a reminder of the fragility, beauty, and sanctity of all life, even as it forces us to mourn and hallow our diminishments.[15]

Conclusion

Faith and human development theories describe essential elements of human experience. They are presented here as distinct perspectives that belong in dialogue. Through the dual lenses of developmental psychology and faith informed by religion and theology, our human condition becomes more fully visible.

The preceding brief presentation of chapter topics serves to orient the reader to the wide variety of viewpoints the authors represent. In this collection, each author's theoretical, experiential, and faith perspective can be expected to lift up certain aspects of development and faith while de-emphasizing others. Readers new to the subject of human development are encouraged to consult texts such as Colarusso's (1992) *Child and Adult Development* and Erikson's (1950/1963a) classic *Childhood and Society,* both written from a psychoanalytic perspective, as well as Fowlers' (1981/1995) *Stages of Faith,* informed by the work of structural developmental theorists such as Piaget and Kohlberg. For an introduction to family systems theory as it relates to human development, works by Monica McGoldrick and colleagues, including *The Expanded Family Life Cycle: Individual, Family, and Social Perspectives* (M. McGoldrick, B. Petkov, & B. Carter, 2015)); *Genograms: Assessment and Intervention* (McGoldrick, Gerson, & Petry, 2008); and *Revisioning Family Therapy: Race, Culture and Gender in Clinical Practice* (McGoldrick & Hardy, 2008), are recommended.

To gain a broader view of developmental theory, readers may wish to consult Patricia Miller's (2011) *Theories of Developmental Psychology,* William Crain's (2011) *Theories of Development: Concepts and Applications,* or Keith Richardson's (2000) *Developmental Psychology: How Nature and Nurture Interact.* Critiques of developmental theory are offered by John Broughton (1987), *Critical Theories of Psychological Development*; John Morss (1996), *Growing Critical:*

Alternatives to Developmental Psychology; and Patricia Miller and Ellin Scholnick (2000), *Towards a Feminist Developmental Psychology*.

Books on development that consider a faith perspective include Donald Capps' (1987) *Deadly Sins and Saving Virtues*, which pairs traditional sins with Erikson's life-cycle virtues; James Loder's (1998) *The Logic of the Spirit: Human Development in Theological Perspective*; James Hightower's (1999) *Caring for People from Birth to Death*, aimed at orienting pastors to the specific spiritual needs of each developmental stage; and Elizabeth Liebert's (2000) *Changing Life Patterns: Adult Development in Spiritual Direction*. Froma Walsh's (1999) *Spiritual Resources in Family Therapy* is the most useful book in the family therapy field with respect to the interface between faith and family systems theory since the 1985 first edition of Edwin Friedman's (paperback edition, 2011) *Generation to Generation: Family Process in Church and Synagogue*.

Thanks to the editorial efforts of Jeanne Stevenson-Moessner, a multi-authored series of books addresses women's pastoral care needs and developmental issues: *Women in Travail and Transition: A New Pastoral Care* (Glaz & Stevenson-Moessner, 1991), *Through the Eyes of Women: Insights for Pastoral Care* (Stevenson-Moessner, 1996), *In Her Own Time: Women and Developmental Issues in Pastoral Care* (Stevenson-Moessner, 2000a), and most recently *Women Out of Order: Risking Change and Creating Care in a Multicultural World* (Stevenson-Moessner, co-edited with Teresa Snorton, 2010). While not specifically focused on developmental issues, *Feminist and Womanist Pastoral Theology*, edited by Bonnie Miller-McLemore and Brita Gill-Austern (1999), brings a critical theological perspective to bear on women's concerns. Carol Gilligan's (1993) *In a Different Voice: Psychological Theory and Women's Development* and *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (Belenky, Clinchy, Goldberger, & Tarule, 1997) are recommended for their distinctive presentations of women's experience.

This book addresses developmental issues that arise for both women and men. The implications of difference regarding gender, ethnicity, social location, culture, sexual orientation, and religious traditions as they influence faith are noted but are not exhaustively explored. The present second edition does endeavor to reflect greater social awareness of cultural diversity, generational cohorts, and concerns surrounding sexuality and gender for the LGBTIQ[16] and wider communities. Having set so broad a task, it is inevitable that some important concerns related to development and faith may be overlooked. My hope as editor is that you, the reader, will think of this collection as an on-going conversation. If these essays raise useful questions or enlighten your understanding of yourself, others, and God, they will have served their purpose.

Notes

[1]Winnicott's (1987) phrase, the "good-enough" mother or caregiver, makes clear that the child's caregiver need not be perfectly attuned to her or him, as long as the care the child receives is not overly frustrating, intrusive, or neglectful. This "good-enough" care is essential—we are all dependent from birth on the beneficent presence of others.

[2]Job 13:15 reads quite differently in other English translations (Kelcourse, 2001). The Jerusalem Bible translation—Job speaking of God—reads, "Let him kill me if he will; I have no other hope than to justify my conduct in his eyes." According to Gerald Janzen (2009) this passage is problematic in that *lo eyachel* can be translated either, "I will hope in him," or, "I will have no hope." The Hebrew word for hope (or trust, in the *King James Version*) has the connotation of "trembling with anticipation." In this sense the *King James Version* (KJV) captures the spirit of Job's struggle with God.

[3]"Cognitive-structural-constructive developmental theory," also referred to as theories of cognitive development, is used here to include the work of Piaget, Kohlberg, Gilligan, Fowler, and Kegan. The work of Fowler and Kegan has been further identified as "constructive developmental" theory. In this and subsequent contexts I am indebted to Steven Ivy for noting this important distinction (personal communication, 10/8/2002).

[4]Note that Darwin's (1959) theory of natural selection, based on genetic inheritance, recognizes the importance of social cooperation as well as competition for survival.

[5]For a comprehensive review of Erikson's life and work, see Welchman (2000): *Erik Erikson: His Life, Work, and Significance.*

[6]To give one example, Angela Kakerissa, a student from Indonesia, recounts a Javanese fable in which Sangkuriang falls in love with his mother, Dayang Sumbi, who has become immortal. Both are killed by Brahma to prevent the disgrace of a marriage between a mother and her son (personal communication, 4/8/2003).

[7]This consideration of faith is expressed in theistic terms and is therefore not intended to represent the perspective of non-theistic religious traditions.

[8]Many Protestant theologians would agree with Jesuit theologian Karl Rahner (1993) that in human terms God's immanence and transcendence meet in our capacity to apprehend God. In Rahner's theology all human beings have an innate ("unthematic") experience of God in relation to found meaning or "transcendental experience." It is because of this proto-revelation that recognizing a special revelation (such as the Christian Gospel) becomes possible. See Culp, 2010; Keller, 2008; Suchoki, 1996; and Rahner, 1993.

[9]For definitions of "soul" in relation to ego, Self and psyche, see chapter 2. Briefly, soul is defined in this volume as embodied spirit.

[10]As a Quaker minister I interpret Jesus saying, "I am the way, the truth, and the life. No one comes to the Father but through me" (Jn. 14:6), in universalist terms. Anyone who gives evidence of living the abundant life to which Jesus invites us is on the way to the Father, striving for right relationship with self, others, and all of Creation, with the help of God.

[11]This phrase has been attributed to Father William Cummings, a civilian missionary Catholic priest serving in the Philippines during Japanese attacks in WWII.

[12]Although Kirschner does not cite Augustine's *Confessions* (400/2001) as a study in human faith development, that text certainly has influenced Christian understandings of the subject.

[13]Representative works for each of these authors are provided in the bibliography.

[14]In essence, preschool age children long to be seen and known by their loving parents as their unique, embodied selves. The fact that this longing exists in the child does not in any way excuse or condone the predatory behavior of older children and adults who violate the child's boundaries and sense of self through inappropriate touch, despite the fact that predators have often been previously violated themselves.

[15]For additional aspects of each contributor's experience, read "About the Authors."

[16]The acronym LGBTIQ stands for lesbian, gay, bisexual, transgender, intersex, and questioning. In relation to historical cohorts, the present generation of high school and college students in North America is far more open to fluid expressions of gender and sexuality than preceding North American generations, but non-heterosexual youth still face discrimination, harassment, and violence in school and society at large (Cianciotto & Cahill, 2012).