



Note: 1. The stages are cumulative. They presuppose preceding stages for full development. One can “break in” at any stage, but previous stages will then need healing to fully ground that development. Further, each stage is included in succeeding stages. Thus, individuation is actually increased in the communitarian and mission stages. We discover ourselves more when we help develop another’s uniqueness.

2. The Stages are cyclical. Each new challenge (e.g., to bear others’ suffering) calls for a deepening of previous stages (deeper trust, more healed relationships, etc.). The deeper the healing of previous stages, the more support for new development. Hence the Growth Spiral.

3. The stages represent progressive transformations in the likeness of Trinitarian Love revealed in Jesus’ death/resurrection/sending of the Spirit. That is true wholeness and norm for healing. The Father “hands over his own Son” (Jn 3:16, the “I” of initiating self-giving love), the Son hands himself over “freely” (Jn 10:18) in response (revealing a divine “I-Thou”), and the Spirit is their joint gift of love who creates a community of self-giving love (revealing a divine “We” of community-forming, other-empowering love). In bringing us through those stages, God reveals his own life of other-empowering Trinitarian Love and frees us to love.

4. We have a different view of Healing in each stage. In the *Initial* stage, we need basic trust and joy. In the *Familial* stage, we need healing in family and other authority relationships and the ability to get back to joy. In the *Individuating* stage, we need to discover our personal call from God. In the *Communitarian* stage, we forgive and create community in mutuality. In the *Mission* stage, we open to our gift for the whole world. In this final stage, all other stages are included and transformed. It is always God’s Spirit that empowers and guides this healing.

Initial Faith

Scriptural Texts: (mainly from the Yahwist)

Gn 2:4-3:24 Adam and Eve (reverse of Abraham)
 Gn 12:1-5: Call of Abraham. The Yahwist (who wrote in David's time) emphasizes trust in God and obeying God's call, is less concerned with morality and more with the living relation with God.
 Faithfulness to God brings right relations with each other, with the earth, and with their offspring. Unfaithfulness brings mutual suspicion, domination, conflict between children and exile from the earth & paradise.

Characteristics:

- trust and obedience or disobedience
- bonding with God and one another or its lack
- harmony with the earth and nature or its lack

Familial Faith

Scripture Texts: (especially the Elohist and Deuteronomy)

Ex 34:6-7/Ex 20:5-6: "Gracious God, yet visiting the sins of fathers on children to 3rd and 4th generation, but the blessings to a thousand generations"
 Num 14:18 and Dt 5:9-10: same statement
 In Elohist and Deuteronomy there is a strong sense of obedience to Moses, of reward for good and punishment for evil, and an increasing centralization of Temple worship, of Law, and Authority.

Characteristics:

- demand for clear commitment to Yahweh
- Law is ever more clear
- increasing sense of identity -- excluding non-Jews, sick
- clear collective symbols and norms
- Authority (Moses) is clear -- external norms
- Increasing institutionalization

Individuating Faith

Scripture texts: (all during and after the Exile)

Is 43:18f: "Remember not the former things...Behold I make a new thing"
 Ez 18: 1ff Saying of "sour grapes" no longer, each is responsible
 Jer 31:31-34: "I will put my Spirit in you,...all shall know me" -- each is responsible for his or her decisions.
 Also Ez 36:26f "A new heart I will give you, and make you keep my laws" -- the initiative is God's.
 The Book of Job -- the experience of "innocent suffering" no longer "the good are rewarded, the evil punished"

Characteristics:

- a personal, immediate experience of God (cf. Job 38-40)
- individual responsibility (Ez 18)
- innocent suffering (as with Jeremiah and Job and Tobit)
- universality of norm (now God is the "only God for all")
- beginning interiorization (see Wisdom Lit, Sophia)
- future oriented ("I make all new")

Communitarian Faith

This stage is foreshadowed in Isaiah 53 (the suffering servant), but first actualized in Jesus. There is no creative forgiveness of enemies before Jesus.

Scriptural Texts:

Mt 5-7: The Beatitudes -- an interiorization of the Law
 Esp. Mt 5:43-48 -- "love your enemies, pray for those who persecute you..."
 Lk 10:25-37: The Good Samaritan ("who showed himself neighbor to the one who fell among robbers?")
 Mt 18: "Forgive 70 x 7"
 Mk 8:31-38: Free choice of facing redemptive suffering
 Mt 16:21-23: same, corrects Peter's denial of suffering.
 Also: Mt 17:22-23: Prediction of passion, and
 Mt 20:17-19 Prediction of passion
 Mission & ministry of the disciples despite suffering

Characteristics:

- individuated community
- grounded in God as universal creator
- creative mercy
- compassion and vicarious suffering for others
- faithful commitment (because grounded in God and unconditional)
- incarnational -- God is found in the other and nature

Mission Faith

This stage is eschatological -- the "new time" of Jesus' resurrection. As such it is universal in time and place, an eternal "NOW," and is infinitely creative.

Scriptural Texts:

Mt 28: 18-20: "All power in heaven and on earth has been given to me...Go therefore..."
 Jn 20:22f "He breathed on them. Receive the Holy Spirit, whose sins you forgive they are forgiven."
 Acts 9:4ff "Saul, why do you persecute me?" (Jesus is in all believers -- and indeed in all people).
 Jn 17:5 etc. "Father, glorify thou me...with the glory I had with thee before the world was made" Jesus and God are one (Jn 10:30 "I and the Father are one").

Characteristics:

- grounded in the resurrection of Jesus
- open to the universal human, in every creature
- new freedom in the world
- restoration of God's dream in Paradise: reunion w. God, w. one another and offspring, and the earth.
- ever transforming and reconciling community
- "new earth" is the goal