

# Healing and Family Spiritual/Emotional Systems

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*Healing implies a view of wholeness. Working from Jesus' revelation of God on the cross as the self-giving love of Father (I), Son (Thou) and Holy Spirit (We), this article sees human wholeness as spiritual growth toward trinitarian love. Five stages of growth appear from salvation history: initial faith (trust), familial faith (conventional law morality), individuating faith (individually free relation to God), communitarian faith (individuated community) and mission faith (overflowing communitarian love). The family system theories of Murray Bowen and Ivan Boszormenyi-Nagy are then examined to fill out the human implications of this community model and are critiqued theologically. The question of how generations are healed is then brought to Scripture. In OT and NT a pattern emerges of acknowledging one's tradition, breaking through to an individual relationship to God's Spirit, and reappropriating one's family and tradition in a spiritually creative way. This pattern then guides suggestions for healing prayer to build trust, to diagnose one's family system and reappropriate it, to deepen one's individual commitment to God's Spirit, and renew one's family and community relationships in the Spirit.*

New trends in theology and psychotherapy have an effect on how one sees the process of healing and the power of healing prayer. Until recently, both theology and therapy concentrated on the single individual with the social context simply presupposed. Recent trends in both areas see the person as essentially conditioned by interaction in a social system which affects both sickness and health. I came to this view theologically through an interpersonal view of Trinity and the Holy

Spirit which has led me to a corresponding view of spiritual development and healing.<sup>1</sup> Contact with the work of the family therapists Murray Bowen,<sup>2</sup> and Ivan Boszormenyi-Nagy<sup>3</sup> has shown similar dynamics in family emotional systems. The "illnesses" of their patients are seen as functional disorders of the whole family's interdependent emotional system. I have been helped by these therapists to ask more precise theological questions, and in turn, my theology has helped show some limitations of their systems. Insights from both have provided guidelines for healing prayer.

In this paper, I first sketch the view of social spiritual development that grew out of my study of Trinity and the Holy Spirit. I then present parallel insights of Bowen and Nagy and allow the two views to illumine each other. With the social perspective achieved, I will then examine family systems in Scripture to see how the new creation in Christ brings healing. Finally I will apply these insights to guidelines for the practice of healing prayer regarding family spiritual/emotional systems.

## **SOCIAL RELIGIOUS GROWTH AND FAMILY SYSTEMS**

### **A Trinitarian View of Social Religious Development**

The most obvious realities are often most easily overlooked. In our individualistic age the problem has seemed to be how to open the individual to others. From recent interactional points of view we should rather ask how we ever thought ourselves separate from others. Without a community of language we would have no self-consciousness at all, without a community of love we would die. The complex fact is both insights (social system and individual self) are true. As human persons we

are essentially interpersonal but we are also individually responsible. Without a "thou" there could be no "I" but the I and thou are both free and distinct. This is the human analogy that led Heribert Muhlen to develop his interpersonal view of the Trinity.<sup>4</sup> An "I" only speaks if there is a "Thou" to respond. The two are necessary yet distinct. Further, as a relationship deepens the difference between the two is not lost but actually increases in each one's awareness. However, as their relationship grows, the two may join to produce a common effect (a project, a work of art, or more personally a child). Then they form a "We," a joint personal relation distinct from a mutual I-Thou relation. Without a "Thou" there would be no conscious "I"; without two or more working together, no conscious "We."

From this human interpersonal experience of I-Thou-We, Muhlen developed an analogous way to understand the triune God as revealed in Jesus and the Holy Spirit, which in turn helps us to understand ourselves as called to creative interdependence in God. The key is to look at Jesus' death as more than the result of our sin, as more even than a free and perfect human act of self-surrender to God. It is also a privileged revelation of who God is. Jesus said "whoever has seen me has seen the Father" (Jn. 14:8), and John sees in the Son's "I AM" (Jn. 8:58) a mysterious reflection of the Father's "I AM WHO I AM" (Ex. 3:14). Thus, in the Son's free self-gift on the cross (Jn. 10:18), we can see a reflection of his Father who freely gives the Son up for us (Rom. 8:12). This mutual surrender to the Other reveals a divine I-Thou relationship whose freeing difference is so great that the Son can experience human abandonment (Mk. 15:34)<sup>5</sup> while still maintaining a relationship of trust.

This points to an interpersonal distinctiveness in God within the infinite unity of self-giving love.

Further, in John's view the moment of Jesus' dying is the moment when he "hands over" his Spirit (Jn. 19:30), the "other Paraclete" (Jn. 14:16). Thus, the Holy Spirit, who is working in Jesus' relationship to the Father all along, is set free or "sent" from the joint self-giving love of Father and Son.<sup>6</sup> The Spirit is, as it were, the expression in person of the joint love of Father and Son, a divine We, and this inner-trinitarian function of the Spirit is manifested in His effects on the early Christians. They became "one heart and one mind" (Acts 4:32), opened to an intimate "Abba" relation to the Father (Rom. 8:15; Gal. 4:6) and a personal relation to Jesus as "Lord" (1 Cor. 12:3), with each gifted for the common good (1 Cor. 12:7). Thus, the Spirit appears as the community building person of the Trinity, and effects creative community among Christians.

If God is a community of self-giving love and we are called in grace to be transformed into God's image, then the norm of our spiritual growth is to be transformed into such a creative community.<sup>7</sup> As I studied God's dealings with the Israelites, I was led to see certain stages through which they were brought in preparation for their full transformation in Jesus and the Spirit, stages which are still true for individuals and communities today since we always fall short of the full spiritual development revealed in Jesus.

Five such stages stand out. The first I call "initial faith." I derive its qualities from the theology of the Yahwist (an author of the OT recognized by his constant use of "Yahweh" for God) and from the "First Principle and Foundation" of St. Ignatius' *Spiritual Exercises*. A central Yahwist text is Yahweh's

promise to Abraham of many offspring and a choice land if he leaves the home of his fathers and follows His call (Gn. 12:1-5). He asks only for obedient trust. Conversely, we see from the Yahwist's story of Adam and Eve (Gn. 2:4-3:24) that one loses the Promised Land (Paradise) and a unified fruitful progeny (see Cain and Abel, etc.) by disobedience and the decision to choose independence symbolized by eating from the tree of the knowledge of good and evil. Thus, covenant trust is what counts in this stage; morality is of secondary importance (as we see from Abraham's "white lie" to Pharaoh in Gn. 12:10-20). We are made to "praise, reverence, and serve God" St. Ignatius says, "and by this means to save our souls" (i.e., to "live").

The second stage I call "familial faith." Much as when children grow in the family they learn "rules" and "expectations," so Israel learned from their experience of the Kings' intermarrying with other nations and abandoning Yahweh that a more exclusive, explicit choice of Yahweh was needed. A prophetic theology grew up outside Jerusalem that was critical of the kingdom, that of the Elohist (who uses El for god in general and saves Yahweh for explicit choice from Moses onwards) and the Deuteronomist.<sup>8</sup> This theology preached a "conditional covenant" rather than the unconditional promise such as David and his followers received from Nathan (2 Sm. 7:8-16). Yahweh would be "their God" only if they kept his commands and ordinances. They had to choose Yahweh above all other gods, to love Him with all their heart (Dt. 6:5) and sacrifice all else (as Abraham sacrificed Isaac, Gn. 22:1-18). Yahweh was holy and transcendent. Relation to Him was mediated through authority figures (like Moses), and through specific norms (the Law), and cen-

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tered in a specific place (the temple). This "law and order" mentality must seem very familiar to us. It stresses active choice and cooperation within traditional understanding as condition for Yahweh's faithfulness to them. Only it did not work. The Israelites did not keep the Law and that conditional covenant was abrogated (see Jer. 31:32, etc.). It served to develop cooperation within conventional norms but ultimately they, and we, were unwilling and unable to remain true to Yahweh's ordinances.

With the breakdown of this "conventional" faith, there is a breakthrough of what I call "individuating faith." In the exilic prophets (Ezekiel, Jeremiah, Second Isaiah) we see a quite new approach to the individual. No longer will the proverb be said: "The fathers have eaten green grapes and their children's teeth are set on edge" (Ez. 18:2ff) for all lives, fathers and sons, belong to Yahweh and each is responsible for his own decision. We glimpse a stress on individual responsibility despite past sinful patterns. This might imply innocent suffering like that of Jeremiah, and writers of wisdom, like the author of the book of Job, will struggle with that paradox.<sup>9</sup> But more essentially, it is a breakthrough of a spiritual bonding to Yahweh that will empower them to keep His commands (see Ez. 36:26-7 "I will put my Spirit within you and make you live by my statutes"). The initiative has moved from their efforts to God's gift and God is now clearly seen as "one God."<sup>10</sup>

Stages are not as clear cut as writing about them may suggest. There are shifts from one to another perspective. In many ways the restoration writers treated "individuating faith" from the point of view of the more moralistic second stage and increased their efforts to be individually "just." Thus, the next advance, which I call "communitarian faith" is first actualized in Jesus. In this stage one relates to others not just to "belong," as in "familial faith," but to creatively give life to others. The key to such creative love is the willingness not just to suffer out of faithful witness to Yahweh (as Job and the OT martyrs), but also to suffer that others might grow. Jesus forgave enemies and called his followers to do likewise. He reached out to non-believers and sinners. He specifically chose to relate to those who were avoided by the "just" Pharisees who lived a second stage morality, for "it is the sick who need the physician, not the well" (Mt. 9:12). This willingness to "die to self for the other" is what we see as the dynamics of a growing I-Thou relationship. Jesus is here laying the foundation for the type of Spirit-empowered community that will become possible with the release of His Spirit.

Finally, I call the fifth stage "mission faith," and I distinguish it much as We is distinct from I-Thou. When interpersonal community grows to the point of achieving a common creativity that overflows with life for others it experiences a distinct stage of growth. The early Christian community experienced this creative unity on Pentecost and was empowered to witness love to the world whether or not it accepted. Parents experience it when they are empowered with a self-giving, freeing love for their children. Christian communities experience it when their love goes beyond community

dynamics to a gratuitous, no-strings-attached love outside its bounds. It is this overflowing creativity that reveals its ground beyond itself in God's unconditional self-giving love.

Looking back on the five stages, we find several characteristics. First, they are cumulative for each is included yet transcended and perfected in the succeeding stages. Initial faith or trust in God remains the foundation of growth but is expanded to familial relationships in the second stage, individualized in the third, made creative of community in the fourth and reveals God's faithful suffering love in the world in the fifth. Similarly, individuating faith is not a total break from familial faith but an integrating transformation of those familial relationships.

Secondly, development is cyclical. Every new call to growth (such as the call to individuating faith in the Exile) throws the person or group back to the beginning. A deeper, more healed, trust is needed and a deeper healing of familial relationships for the individual to open to the new individual freedom demanded. In fact, one's initial call by God may be through a later stage—such as a call to compassion for the world's poor (mission faith) or a call to a personal relationship to God (which may be individuating faith)—but eventually one will need healing for the earlier stages if growth is to be solid and not lead to "burn out." The "burn out" of some social activists (mission?) who have no spiritual community support is a good example. The solid development of each stage requires a healing of preceding stages. There is an on-going spiral of deepening.

Finally, religious life looks different from the perspective of each stage. Take suffering as an example. In the first and second stages, suffering is seen as punishment for "sin."

In the third stage it is "innocent suffering" which stems from the conflict between one's authentic choice and the expectations of others. In the fourth stage persons bear the sufferings of others for the others' growth, and in the fifth stage suffering reveals the glory of God's self-giving love. One moves from a view that wants to get rid of suffering, which sees it as a sign of separation from God (as the OT view of sickness), to a transformed view of suffering as revelatory of God's redemptive love—God's glory (as John's view of Jesus on the cross). One's view depends on one's stage of development.<sup>11</sup> One cannot force others to see things one's own way unless they have been brought by God to that stage of development. The initiative is God's. Ours is simply to diagnose and cooperate.

Figure 1 might help the visually oriented readers to summarize my position. We see that the full development (Paradigm) is first fully revealed in Jesus' "Hour"—his moment of dying and sending the Spirit—and all else is rightly seen only as a contribution to that moment. The transition between each stage is itself a sort of "dying-rising" experience, a progressive "conversion" to ever greater assimilation to Trinitarian Love as I-Thou-We revealed in history through Jesus and the Sending of the Spirit.

### **The Contribution of Murray Bowen**

While neither Murray Bowen nor Ivan Nagy are theologians, and neither mentions healing prayer, their therapeutic insights help us understand emotional growth in a way that sometimes fills out and complements theology, sometimes calling for a corrective from theology. The dialogue with their views helped me clarify the human implications of my

## STAGES OF SPIRITUAL AND FAITH DEVELOPMENT

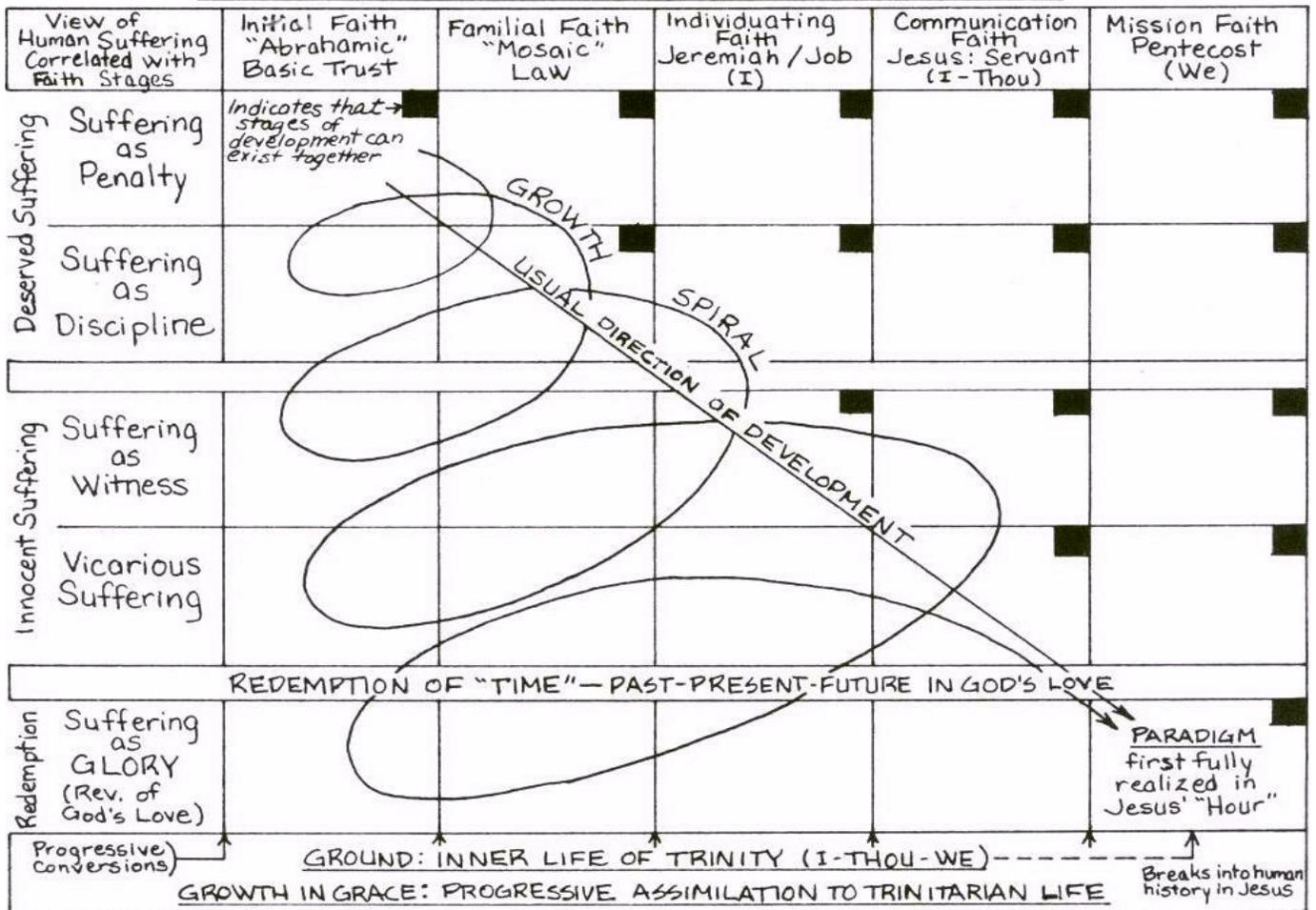


Figure 1. Stages of faith development in relation to view of suffering.

stages, especially the stage of "familial faith," and challenged me to new theological questions. Four aspects of Bowen's theory were especially helpful.

First of all, he attends to a whole emotional system and not just to individuals within it. He found that when anyone in the family emotional system began to make more individually responsible choices he or she would be "attacked" by the others.

"You're just being selfish," is a predictable first reaction, followed, perhaps, by a period of "denying anything has happened," then by anger, or a threat to walk out or harm oneself. Under this pressure, the individually responsible person is often intimidated into submission, and may need many tries to follow through with the new decision and then will be able to act only with support. If one person does sustain a choice, then

another may follow suit and decide for him or herself, which will then initiate another systemic reaction. Lasting progress, then, is not just an individual affair but a slow dialectical change in the whole system to more personally "owned" responses. This "systemic" viewpoint shows that growth in individual responsibility and freedom occurs within a context of ongoing relationship. One develops from "embeddedness" in the

family emotional system, not through total separation (which is emotionally impossible), but through differentiation within an ongoing relationship.<sup>12</sup>

Secondly, Bowen distinguished several "degrees" of differentiation which are roughly analogous to the stages I have discerned. He used words like "solid-self" and "pseudo-self" to distinguish autonomy of thinking-feeling decision-making from a sort of "emotional fusion" with one's family system.

He distinguished four main types:

1) People of "low differentiation." These spend all their energy seeking approval and harmonious relationship, or failing that "they can spend their lives in withdrawal or fighting the relationship system from which they fail to win approval."<sup>13</sup> They grow up as appendages of their parents or work relationships, or the whole family becomes an appendage of society (through delinquency, mental illness, etc.).

2) People of "moderate differentiation." These have interiorized conventional norms. They have freed some energy for goal directed activity, but most goes into "loving and being loved and seeking approval from others."<sup>14</sup> Lacking a solid-self conviction about the world, they use pseudo-self statements such as "the rule says . . ." or "science has proved. . .," taking information out of context to make their points. They may master academic, impersonal knowledge but in personal relationships they are influenced more or less unreflectively from outside—reading moods, expressions, postures to gain an ideal close relationship, only to recoil from closeness with distancing and alienation. With excess stress, their functioning may resemble that of the low level. This type parallels rather closely my "familial faith" stage which is conventional and guided by accepted tradition and law,

but a "law" is more explicitly formulated than the conventional norms of these people.

3) People of "moderate to good differentiation." These have enough autonomy to hold their own under systemic pressure. They are not panic struck by emotional closeness and hence "can participate fully in emotional events knowing that they can extricate themselves with logical reasoning when the need arises."<sup>15</sup> Their autonomy permits them to allow their children to develop autonomous selves without placing undue pressure on them to conform. They can function well with other people or alone as the situation requires. This level shows parallels on the interhuman level to my "individuating faith" in that it presupposes some individual freedom in relationship.

4) Finally, people of "high differentiation." Bowen considers these more hypothetical than real. He uses this category to make general comments about differentiation. It is not "rugged individualism," which is a "pretend" posture of those who are struggling against systemic fusion. The differentiated person is always aware of others and the relationship system around him or her. Therapy is not directed to separation but to differentiation within the system, to helping members find their own center of free decision and maintaining it while challenging the system to emerge from its fused state.<sup>16</sup>

Bowen's "type" descriptions show the stress that developing individual freedom brings to the family emotional system and how long-lasting change implies a change in the whole system. On the other hand, his stress on individual freedom leaves him with little to say about his final type (which roughly parallels my fourth and fifth stages of spiritual growth), and he hardly mentions the contribu-

tion lower "types" make to more differentiated development. Even so, his observation that persons need support (a sort of healed "family") in order to follow through on individually responsible decisions parallels in psychodynamics my theological point that a healing of stage two (familial faith) is needed for solid development of individuating faith, for the stages are cumulative as I noted.

A third aspect of Bowen's theory has to do with intergenerational dynamics. The less differentiated the family the more inherited patterns will be handed down unreflectively from one generation to the next. In the first place, people tend toward marry others of similar differentiation (low, moderate, good, etc.) since a more differentiated person would be too threatening and a less differentiated person would not be "interesting" enough. When both partners have weak "solid selves," their lack of awareness causes them to withdraw, to cling (become dominated), or to fight in cyclical fashion instead of working out their differences. What remains unconscious, especially when the family is under pressure, "triangles" others into the emotional interaction. An unhappy wife might unburden her anger at her husband on her daughter or son, or a daughter might be drawn to fulfill the emotional needs of her father which are unmet by his wife. The "triangled" child has little emotional space for his or her own self-discovery, and becomes absorbed into the implied viewpoint of the system ("men cannot be trusted," or "mothers are to be supported," etc.). He or she then marries someone who corresponds to this family pattern, and they in turn hand it on to their children. This, of course, is a very simplified look at a complex process which may stretch over many generations with as many different "patterns" as there are

families. Children who are not as "triangled" may actually grow in differentiation by a certain amount (Bowen estimates that the variation among family members would be about 10% more or less differentiated), or there may be a gradual degeneration which could result in severe loss of "solid self" or psychosis (Bowen estimated that would take seven generations or more). To "unravel" a multi-generational pattern, a diagram of one's family system can help to identify past traumas (suicides, divorces, mental breakdowns, etc.) and defense patterns (denial, absorption/dominance, conflict/closeness) that are repeated and to see where the emotional closeness or antagonism has been.<sup>17</sup> The healing process aims, then, at increasing the member's ability to become aware of the patterns they are living in order to make more individually responsible decisions.

When we look at patterning across generations we get some insight into the dynamics of how such patterns are inevitably handed down unless individuals become aware of them and make new decisions that counteract them. The theological question is also raised as to how healing can intervene in the process, which I will address later in this paper.

Finally, Bowen developed a way of dealing with family emotional systems through becoming a "potential triangle" without losing one's awareness of what is going on. To be successful in this, however, the therapist must have "worked through" the blind spots in his or her own family of origin. Otherwise he will become "triangled" in areas of personal unconsciousness. Bowen found that therapists made the most progress in this method by working within their own family of origin, that is, by gaining reflective freedom in relationship in their own families.

Such personal experience enables them to be alert to "fused" responses in their clients' emotional systems (such as one person doing all the talking for the other, using "we" expressions when "I" is meant, put downs, etc.). In treating a family, Bowen encourages the therapist to speak to one family member in the presence of the other and then to the other, avoiding panic or fighting that occurs when the two "fused" persons talk to each other.<sup>18</sup> The therapist's involvement with each helps each see his/her partner from an objective point of view, and models the kind of "freeing understanding and decision making" that is the goal of the therapeutic process.

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From Bowen's process we learn that, humanly speaking, no one can help another grow who has not gone through that growth. It is from the more developed vantage point that one can accurately detect the impasses of previous levels and help people move beyond them.

Bowen provides us with an overall framework for seeing the family emotional system around certain primary variables: solid or pseudo-self, differentiation in continuing relationship, triangling, multigenerational patterning, fusion and the steps gradually to free individuals in families. Compared with my theological stages, on the other hand, in emphasizing the liberative aspects of differentiation Bowen neglects to point out the positive qualities that are

handed on and need to be gratefully received from previous generations and through stages of lesser differentiation, and he does not progress toward a goal of building creative community. Ivan Boszormenyi-Nagy helps us understand each of these points, even though theology must look beyond his view also to God.

### **The Contribution of Ivan Nagy**

Nagy has a highly complex theory in his own right that deserves careful study.<sup>19</sup> Here I have selected only two aspects that relate to my present interest.

First, Nagy clarifies the motivation between parents and children by pointing out "hidden loyalties" in a child's unwillingness to go against the norms of his or her family emotional system. The child has received life and is existentially indebted to his parents whether or not he/she chooses to acknowledge the indebtedness.<sup>20</sup> One's choice not to go against the values and norms of one's family stems from existential gratitude, not just from fear of retaliation. If one does separate without acknowledging one's debt, guilt grows that gradually undermines one's individual choice and draws one back into fusion. One gets lastingly free only when that debt is gratefully acknowledged within one's individual decision. This human insight helps illumine the conversion process of my stages. Each stage calls for a grateful acknowledgement of the gift of preceding stages in the very act of transcending them.

A second related point that Nagy develops at length<sup>21</sup> is that relationships are not simply given or imposed but mutually chosen, albeit with less than full consciousness. A parent who has been inadequately parented herself may draw a child into premature responsibility (as Bowen noted)

but that child too gains much needed appreciation by choosing to correspond to this role even though she is thereby deprived of parenting for herself. The unconscious bond is formed by mutual choice and one must acknowledge one's own responsibility and the values one seeks in order to move beyond to a new choice. The principle of mutual selection is operative in every relationship (such as dominator and victim "falling in love," or leader and disciple feeling a mutual "fascination," or in more ordinary examples with more conscious selectivity). In each case, what one is seeking unconsciously ("stern father," "savior," etc.) must be recognized consciously for the unconscious tie to be released in freedom and not simply severed. One can move beyond when one acknowledges the value sought in the previous choice. This is a valuable human insight for my stages also but what my theological view adds is to show that in every choice one is ultimately seeking God (a divine parenting, an absolute grounding) and our inner religious depths will not be freed to move beyond till this desire is acknowledged and redirected to the true God revealed in Jesus.

### **Two Personal Examples**

I have observed that my theological stages are cumulative. Succeeding stages build on preceding stages raising them to a new integration. Bowen pointed out that humanly speaking, this occurs across generations, and Nagy added that an existential indebtedness to one's parents (and forebears?) must be acknowledged in order to move beyond them to a new personal decision. Two examples of choosing one's parents can help show the implications of these insights before we pursue the question of intergenerational healing in Scripture.

The first was a woman I met at a healing retreat. She was on the verge of divorce and felt she "didn't know who she was." My prayer for her had some effect but seemed to miss the key. The next day I was homilizing on authority and I used the example of one's parents. Authority is commonly seen as "giving commands," but its root meaning (from "author") is one who gives life. Parents have

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"authority" because we receive life through them and since God is the one who chooses our parents for us, we open to life when we choose our parents. I was unacquainted with Nagy at the time but the recognition of indebtedness is what is seen here in a theological light. It was only an example, but after Mass she came over to me beaming. "I realized when you said that, that I had never chosen my mother." Her mother's life had disgusted her but in rejecting her, she was also rejecting the life she had received through her. Since we receive our identity through relationships, in truth "she didn't know who she was." We prayed that she might choose her mother and I felt new life was given her. However, since I had to leave, I could not confirm my sense. In choosing the parent God gave her, she was freed to move beyond.

A second example happened to me. It was the year of my father's final illness. Shortly before he passed away, my spiritual director raised the question for me: "Have you ever

chosen your father?" I had accepted him, but my director wanted more. Had I ever chosen him from all other possible fathers to be my father, since he is the one God chose for me. Here again we see Nagy's human insight into our existential indebtedness included yet deepened to a theological indebtedness. It was a large order but I felt it was right. We prayed that God's choice of my father would be in me, that I would choose explicitly. Surprisingly, I awoke three days later realizing I had a deeper commitment to my Jesuit order. Somehow, in choosing the tradition and values handed to me by my father, I was freed to choose the tradition I was committed to more fully. A further aspect of this experience is that my father died peacefully—and rather unexpectedly — shortly afterwards. It seemed to me my choosing him had healed his need to be "honored" as a father and freed him to go. If so, the healing went both ways. As I was freed to stop resisting and to choose him, he also was freed to let go of life and pass it on.

Much more could be said about family systems theory but perhaps enough has been presented to raise the more specific Biblical-theological question of how the Old and New Testament view the individual in relation to family and nation, and how the new covenant in Jesus heals those relationships.

### **THE HEALING OF GENERATIONS IN SCRIPTURE**

Each new frame of reference raises new theological questions. The specific question we are led to emanating from the family system theory concerns the interdependence between generations and how we are freed from negative patterns for new life in Christ. We will consider first the Old Testament view, grounded in "corporate personality," then move

to Jesus and the New Testament before drawing implications for healing prayer.

### Family Relationships in the Old Testament

*Corporate personality:* The Israelite did not see an individual separate from the community, nor the community separate from the individuals that comprised it. Both were seen together without confusion or separation. This is a much different perspective from our tendency to see the individual as solely responsible for him or herself but it is quite close to the family systems perspective we have been considering. H. Wheeler Robinson termed this perspective "corporate personality" and he noted four characteristics comprising it which show a kinship to my analysis of family systems:<sup>22</sup> 1) It extends beyond the present to both past and future. The patriarchs Abraham, Isaac and Jacob are abiding unifying presences in the nation that carries on their name, honor and life. Jacob says "I am to be gathered unto my kindred" as he ages (Gn. 4:21), and Amos can speak of his contemporaries as "the whole family which I brought up out of the land of Egypt" (Am. 3:1). Ancestors and contemporaries are seen as one family. 2) The unity of individual and community is so realistically conceived that it can be concentrated in a single representative figure, as when Goliath challenges Israel through their representative and his whole people suffer defeat in his defeat (1 Kg. 17:8).<sup>23</sup> And Hosea's wife Gomer is the nation for which she in her unfaithfulness, is image and representative (Hos. 2).<sup>24</sup> This is more than a moral bond. It is as real as blood ties, an unconscious instinctive bonding. 3) There is a "fluid" passing from individual to collective and vice versa, as though each was seen in the other.

The "suffering servant" of Second Isaiah is now singular, now plural, such that exegetes are divided whether it refers to all Israel or a particular representative.<sup>25</sup> 4) Lest we think this is merely a mark of a primitive mentality where the king is the people, it is still present, and even more clearly, in the later prophets who stress individual responsibility. Ezechiel proclaims individual retribution (Ez. 18;34:10-20), but he it is who sees regeneration as not only individual but of the whole people (Ez. 36:24-32, 37). This concept especially affects Israel's attitude toward the king (whose weal and woe indicates the same for the people) and the prophet (who stands before Yahweh on behalf of the people). The NT understands Jesus in this light, as both individual and source of a people whose fate is realistically grounded in their union with him — a Second Adam.

*The OT formula: "Unto four generations":* Against the background of corporate personality the repeated OT formula is to be understood: "I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation but showing steadfast love to thousands of those who love me and keep my commandments." (See Ex. 20:5-6; 34:6-8; Nm. 14:18; Dt. 5:1-10). This notion is especially important for understanding the transference of generational patterns. In the pre-exilic texts the family head was seen in his offspring, not only for blessing as with Abraham and his offspring (Gn. 12:1-3; 22:15-18) but also for punishment as when David took a census of the people and all Israel was punished (2 Kgs. 24:15-17).<sup>26</sup> Even where personal responsibility is affirmed, the theme of the "sins of the father" is still emphasized. However, it is important to note that the offspring are said to re-

peat the sins of their father. Both have chosen. What the fathers began is continued in the sons choices. In the minds of the priestly redactors there exists a veritable identity between different generations: "Those of you who survive in the lands of their enemies will waste away for their own and their father's guilt" (Lev. 26:31). Hence they are to confess also their fathers' sins (Lev. 26:40). Ezechiel, who stresses individual responsibility, still has Yahweh say: "They (the children of Israel) and their fathers have revolted against me to this very day" (Ez. 2:3). And Jeremiah can say: "Yahweh repays the father's guilt, even into the lap of their sons who follow" (Jer. 32:18). We see here the basis for the OT view of offspring continuing Adam's sin, which Paul develops in Rom. 5:12-21.

The formula, however, not only notes sins being handed down that need to be repented but stresses even more the beneficial effects of "fathers." The "first born" was the special recipient of the father's blessing, the special bearer of the father's "name." The frequency of genealogies shows the importance the Semitic mind put on continuity of tradition. In Deuteronomy the people are to "Go and occupy the land I swore to your fathers, Abraham, Isaac, and Jacob, I would give to them and to their descendants" (Dt. 1:8; 6:10; 9:5,27; 34:4). God sees the fathers and their descendants as though in one glance. His love "for your fathers" led him to choose "you, their descendents . . ." (Dt. 10:15). He extends his blessing to all.

The command of the Decalogue to "honor your father and your mother so that you may have a long life in the land that Yahweh your God has given you" (Ex. 20:21) reflects this promise of blessing. It is the first commandment with a promise connected to it

## **Children are conditioned by their parents' choices but they also choose, and so on down the generations.**

rather than a theological explanation, as Eph. 6:2 observes.<sup>27</sup> The word "honor" indicates a wide, positive interpretation: to "obey" but also "prize highly" (Prov. 4:8), "show respect," "glorify and exalt." It also has nuances of caring for and showing affection (Ps. 91:15). It is frequently used to describe the proper response to God and is akin to worship (Ps. 86:9). The parallel command in Lev. 19:3 actually uses the term "fear, give reverence to" which is otherwise reserved for God.<sup>28</sup> There is a rich blessing from God for those who respect the divine order by honoring their parents.

*Recognizing individual responsibility:* The exile released for Israel a new sense of individual responsibility, as I noted above in presenting my stages. Ezekiel has Yahweh abrogate the saying about the fathers eating sour grapes and setting the children's teeth on edge (Ez. 18). Each is rewarded or punished according to his/her own choices. Ez. 14:12-23 corrects the view that Yahweh is "unjust" for punishing the land even though there are just to be found there. The just will save only themselves and the land will be punished but a remnant of righteousness will be left to reveal Yahweh's righteousness. Even Dt. 7:10 and 24:16 affirm individual responsibility despite previously citing the formula about the guilt of the fathers. What is affirmed is the freedom to repent. Only the one who sins will be punished.

This casts a clearer light on the formula, which is still affirmed even in these writers. It was not to be un-

derstood as only one choice—the father's—but the sons and offspring also have sinned by following his example. Paul later shows the same understanding regarding the sin of Adam. "Sin came into the world through one man and death through sin ... and so death spread to all men because all men sinned" (Rom. 5:12). As we saw with Nagy's theory, the handing on of patterns implies mutual acquiescence. This is now affirmed of our relation to God. Children are conditioned by their parents' choices but they also choose, and so on down the generations. God's response to this network of sin was to affirm the possibility of individual repentance. To enable that He promises to take over himself (see Ez. 34), to put his Spirit in their hearts and make them keep his commands (Ez. 36:24-28; Jer. 31:31-34). Individual freedom is grounded in a personal relationship with God, who is our "divine ancestor" we might say with Christian hindsight.

### **Family Relationships in the New Testament**

The OT expresses God's revelation in various ways according to the development of its author. Ps. 58:7-12 (and others) can pray for vengeance on enemies, whereas Jesus says to forgive enemies. Or death is initially seen as a punishment for sin (see Dt.) whereas later Wisdom literature sees it as a reward for the innocent (Wisd. 3:1-12; 4:7-19). Ultimately, it is only through Jesus that the right light is cast on the message of the OT. He fulfills the OT at the same time as going beyond it (much like our stages!). What importance, then, do family relationships have in the new Christian order? I will consider first how Jesus breaks with his tradition, then how he nevertheless is portrayed as carrying on his people's

history, and finally how he becomes "head" of a renewed people in the Spirit. Finally, I will discuss how we carry on Jesus' way.

*Jesus' break with his tradition:* The earliest NT writings emphasize Jesus' break with family and tradition and his breakthrough to a new eschatological relationship to God in the Spirit. Paul de-emphasizes Jesus' life "according to the flesh" (2 Cor. 5:16) though he admits he united with our sinful flesh (2 Cor. 5:21) under the Law (Gal. 4:4) to redeem those under the law. What interests him is that he became "life-giving Spirit" (1 Cor. 15:45) enabling us to have new life in the Spirit. Similarly, the earliest Gospel tradition portrays Jesus' family as unbelieving (see Mk. 3:20-21, 31-35) and affirms the need to "leave father, mother, sisters, etc." for the sake of the Kingdom (Mk. 10:28-30). The source common to Matthew and Luke, which may be older than Mark, stresses separation from relationships even more intensely. Jesus came "not to bring peace but the sword ... to set a man against his father, a daughter against her mother . . ." (Mt. 10:34-46; Lk. 12:51-53), and unless one hates father, mothers, etc. (Lk. 14:26 even adds "wife") he cannot be my disciple" (Mt. 10:37; Lk. 14:26-7). Both Matthew and Luke portray Jesus' virginal conception as a "new beginning" through the creative power of the Spirit, and Jesus' individuated relationship to the Father ultimately leads to his separation from even close ties of relationships when he is abandoned on the cross. He is called to a total centering on God.

*Jesus' link to his people:* Despite this marked discontinuity, the Gospel tradition gradually reemphasizes Jesus' continuity with his history. This is especially marked in Matthew and Luke whose communities in transition needed to have their roots

reaffirmed.<sup>29</sup> In the infancy narratives both the genealogies and the figures themselves indicate a positive building on the OT. Matthew's genealogy traces Jesus from Abraham through David to post-exilic dynastic descent up to Joseph—portraying Jesus in the Messianic line. The Messiah—a King, Prophet, Priest—was from the people for the people, and Matthew's frequent allusions to OT prophecies emphasize that connection. Mary he sees in the line of extraordinary women (like Rahab, Bathsheba, Ruth, Tamar) whom God had chosen in the messianic line. Luke's genealogy (3:23-38) takes Jesus' origins all the way to Adam, the Son of God, in order to show that the universality of Christ's call and mission springs from God himself. Similarly, the figures like Joseph (the "just man" like the OT Joseph and his dreams) and Elizabeth and Zechariah, the faithful followers of the law, link Jesus to the best of the OT.

The temptations of Jesus in Matthew and Luke bring out his relationship to his people most clearly. Each expands the brief passage in Mark (1:12-13) in light of their theology. Matthew sees Jesus as a new Moses, Priest, and King. As Moses he is tempted to feed the people in the desert, as the priestly "son of God," to show a miraculous sign from the temple pinnacle, and as king, to reign from the mountain top (where in fact Matthew concludes Jesus' ministry: Mt. 28:16-20). In each case, he counteracts the temptation from his tradition by quoting Deuteronomy as perfect embodiment of the law of full submission to the Father. Luke's account points more to the person of Jesus and what kind of Messiah he will be,<sup>30</sup> but even here he sums up in himself the promise to Israel of a true prophet, king, and priest. Jesus bears the weight of His tradition, but re-

sponds in a new way in total fidelity to his Father.

*Jesus as "head" of a new people:*

Finally, Jesus emerges from his people freed from familial and national ties in order to bring those who believe in him to a new life in the Spirit. Paul's letters are already very clear about this. Those who believe in Jesus are freed from the law to a new community in the Spirit of Jesus, the "new Adam," a "life-giving Spirit" (1 Cor. 15:45). Matthew concludes his Gospel with Jesus claiming that "all power in heaven and earth has been given to me" and sending his disciples to the whole world to teach all to believe. For Luke, Jesus is the "new Adam" (see his genealogy), who in entering his kingdom with the Father sends the Spirit to create a new people with him as Lord (see Acts 2:32-36). And finally, John is perhaps most explicit: Jesus is the "Word" who was with the Father from the beginning, and to all who believe in him he gave power to become "children of God" (Jn. 1:12). John also reflects the theme of new Adam and new Eve in his use of "woman" for Mary and her becoming mother of the disciple Jesus loved under the cross (Jn. 19:25-27). Jesus' (and our) freeing from familial relationships is not to lead to isolation but to creativity in bringing about a new community in the Spirit.

*Our continuing Jesus' way:* It need hardly be said that Jesus' new beginning is not for him alone but for all His followers. In fact, his life is written in light of the needs of the communities of the authors. They also must separate from natural ties (Mt. 10:37 etc.) which must have been very strong from their Jewish heritage. They must be baptized in the Spirit as Jesus and centered on the Father (the NT baptismal accounts are models for Christian initiation). Yet this is not to isolate Christians but to renew their

relationships in Jesus' Spirit. As Jesus submitted to his parents after staying behind in the temple (Lk. 2:41-52) so Christians are to renew relationships in the Spirit. The "household rules" in the Epistles (Col. 3:18-4:1; Eph. 5:21-6:9; 1 Pet. 2:13-3:7) show that respect for one's parents remains in the NT but is reinterpreted in light of Jesus' life as "mutual subordination."<sup>31</sup> Parents are also not to anger their children. In Matthew, Jesus quotes the OT command "Honor your father and your mother" (Mt. 15:4) against the Pharisees and scribes who would abrogate it because of their laws. Even so, following him meant separation from merely family ties in order to enter his spiritual family through faith. "Who is my mother and my brothers? . . . Anyone who does the will of God . . ." (Mk. 3:33-35/par.; Mk. 12:46-50; Lk. 8:19-21). John again is most explicit. We have to be "born again" (Jn. 3:5), to remain in Jesus (Jn. 15:7ff, etc.) despite inevitable conflict with "the world" (Jn. 15:18ff, etc.), and then we will "bear fruit" in other believers (Jn. 15:18ff). The repeated pattern is separation from natural ties, new centering in Jesus' Spirit, and renewal of spiritual community. That same pattern models the process of spiritual growth and healing.

*Mary as exemplar of this "new way":* When Jesus' life is looked at interpersonally the role of his mother becomes all the more important. Our unconscious attitudes toward intimacy and relationships are rooted in parental relationships. As the early church matured and their view of Jesus as divine began to prevail, their recognition of Mary's role as model Christian believer grew. In Luke she is portrayed as one who says "yes" to the Spirit, who ponders the meaning of Jesus' life (Lk. 2:19, 51) and is blessed because of her faith (Lk.

**Similarly, those in Christ may be called to intercede for their parents' spiritual life, not just gratefully receive life from them.**

1:42; 11:27-8) and remains with the disciples praying for the gift of the Spirit at Pentecost (Acts 1:14). In John she moves from human expectations to faith at Cana and remains faithful to the cross. Since Luke's infancy narrative and John's account of Cana and Calvary are written in light of the church's experience of the Spirit, Mary in both Gospels models the right response of the church to the new revelation in Jesus. She shows the human limitations of feeling hurt (Lk. 2:48) or the Jewish desire for "signs" (Jn. 2:3) but she ponders Jesus' correcting words and allows him to take the initiative (see Jn. 2:5 "Do whatever he tells you") and so grows into a spiritual motherhood beneath the cross (Jn. 19:25-7). She is blessed because of her faith and can accompany us and intercede for us in our spiritual growth.

The mystery of Mary reveals something further for our purposes. She is "full of grace" (Lk. 1:28) because other son. She, as all of us, is redeemed by her son even though from another point of view she gives life to her son. Similarly, those in Christ may be called to intercede for their parents' spiritual life, not just gratefully receive life from them. When people have been very hurt by their parents the most powerful motive to "choose" them may be the faith that God wants them to intercede for their parents. I know of one lady who, after she heard this truth, had it confirmed in a personal prophecy that she was to be a channel for the Lord to heal her ancestors.

This softened her attitude toward her mother and helped her find meaning in the suffering she had not been ready to accept. She began to progress in new ways from that time.

**IMPLICATIONS FOR HEALING FAMILY RELATIONSHIPS**

Our interhuman and theological reflections reveal how strongly our ancestry influences who we are and how important it is to acknowledge that indebtedness in order to move beyond to more personally freeing choices. Our family is no accident to be by-passed but a gift of God to be co-chosen. On the other hand, many patterns actually block growth and have to be liberated and opened to the fullness of revelation in Jesus. We continue a destructive parental pattern if we "co-choose" it, but we need not do so. As Jesus in his temptations, we can be led in his Spirit to experience the same history yet respond to it in a new way—by trusting in God and his gift of new relationship in Jesus and Mary. This new choice may create a painful discrepancy between ourselves and those closely related to us and a painful transition period may result, but with God's grace, it may eventually become a gift for our parents freeing them to fuller life.

In this process we can discern the outlines of my theological stages: enough trust to open to the God-given gift of one's parents, enough spiritual relationship to God (individuating faith) to call into question the negative patterns one has co-chosen (freeing familial faith), but also to open up the possibility of a new spiritual relationship (communitarian faith), which hopefully will release new life for others (mission). Prayers for healing of family relationships seem to correspond to these stages of development. We seek healing of familial bonds which give a basic trust and

sense of belonging, then move on to grow into individuated relation to God, and then beyond to creating new relationships with family, ancestry, friends, etc. in the Spirit.

My own focus is on spiritual development but I understand it to include yet transcend the interhuman dynamics studied by Bowen and Nagy. I find that study of family patterns not only reveals often what needs support or healing, but also what view of faith needs correction or strengthening. My work is mainly with individuals viewed against the background of their family relationships, and I have found the following practices to be helpful.

**Analysis of One's Family System**

Psychodynamically, patterns can be transcended only if they are known, and theologically one's family is providentially chosen so that in it will be revealed the origins of many of one's gifts as well as the challenges one is called to surmount. I find charting the family system a help (see Appendix for guidelines and "Genogram Format" for a method of diagramming). A variety of data is important—exact dates of crisis events (suicides? depressions? marriages and divorces? births?, etc.), order and ages of children with their physical and personality characteristics, names and characteristics of grandparents and their families, etc. as far back as is known, what family "myths" have currency ("Don't trust anyone?" or "Give generously and you will generously receive?" etc.). Attend most of all to how parents and others relate to one another (fight? flight? cling?). Who is dominant? Who is submissive? How can individual responsibility be encouraged? What system of "justice" or existential guilt and responsibility holds sway? What positive or negative religious beliefs are there to build on or correct?

Analysis clarifies the family system and it can reveal both the positive contributions of the system and the areas that need a change of attitude and healing. However, something deeper must also be communicated if the client is to find support to change and that is trust. Trust builds in the very process of examining one's family system (which I usually do with the person but sometimes have them do at home and explain later). The healer, much as the therapist, needs to be involved yet not "triangled," that is, not emotionally biased in favor of one person in the system over any other. This objectivity, Bowen found, is best achieved through the therapist's working with his/her own family of origin. It also seems that the healer's own spiritual growth (finding God in one's own self and family, and connecting to a life-giving spiritual community) is what empowers him/her to communicate insight and trust. We can only give what we have received; we can only free destructive patterns if we have gone beyond them ourselves. The healer models and gives emotional and spiritual support for the person to choose a more constructive way of life.

### **Prayer for Freeing from the Impasses of the Past**

Growing trust and insight opens the possibility of individuating faith, which I see as the basis for correcting wrong patterns and restructuring one's family system. Just as Jesus stayed back in his "Father's house" before returning to submit to his parents (Lk. 2:41-52), so the client needs the support of an individual relationship to God in order to let go of old patterns and choose new ones. For the light one receives from analysis may not be welcomed. I handed one person her own diagram and she pushed it right back at me. All she saw were the weaknesses, yet those very weaknesses can be turned into strengths if they move one to seek God, to break through to individuat-

ing faith. It has been pointed out that Jesus' not having a biological father opened him to his unique relationship to his heavenly Father.<sup>32</sup>

I pray that God supply the constructive parenting the person did not receive. I may invoke the intercession of Mary or Jesus or Joseph or some person who did show the person love, to intercede that the Spirit would heal the emotional lack. Since our frustrated expectations of parents cause resentment and actually keep us in bondage to them, the prayer to fulfill our need for parenting can free us to accept the limitations of our real parents and begin to appreciate the good we have received through them. These strengths of the family can themselves be seen as gifts from God and ultimately reflections of Him, and this can expand and strengthen one's individuated trust in God and lead to choosing ones parents as my examples indicated.

I pray also for parents, grandparents or important relationships in need of healing that they might be freed from anxiety, depression, lack of faith, etc. I have experienced that this helps free my client from "fusion" of emotions. Parents' "unlived life" draws their children into satisfying their emotional desires while prayer for the freeing and fulfillment of the parents seems to release the children from this emotional demand. In some cases where the block is deeply embedded in several generations, a prayer for deliverance from some negative spirit or attitude may be needed together with the prayer for healing. One lady was helped only when some twenty relatives were prayed for, brothers and sisters of her parents and their parents. A loss of faith in a grandfather seemed to be the root cause. Her symptoms acted as a call for intercessory prayer for her relatives.

### **Release of Creativity to Help Free One's Parents**

Individuating faith releases the power of creative renewal of one's

family and community. Bowen had trainees develop a strategy for relating to their families of origin in more self-chosen ways, which often began a "network effect" as other family members grew to more individuated responses after initial denial, anger, withdrawal, etc. There seems to be a similar "network effect" of the Spirit. One's own personalized faith seems to encourage faith in others which releases a kind of spiritual co-creativity. Further, I am convinced that freeing family relationships is an important key to building creative spiritual communities for we repeat in the larger community the patterns we have unconsciously lived in the smaller. Our anger etc. at parental authority is displaced to the community. As we are spiritually freed in our families and primary communities, Jesus' Spirit can spread and build creative community even more widely.

### **Conclusion**

We began by considering five stages of spiritual growth that God leads us through toward the fullness of other empowering love. Family emotional systems are an essential part of this process but they need to be reconstituted in Jesus' Spirit. Healing prayer serves both to heal the wounds of earlier stages as well as to call one to a personal relation to God and to creative community. Since the healer can only give what he or she has received and since Jesus is ultimately the only perfectly "healed" human (with Mary as model believer), they become, as it were, our new ancestors who ground the new possibility of a healed, spiritual family. As healers grow into that reality themselves they can show others the way and help support their progress. Ultimately, the goal of such prayer is to build God's Kingdom – that is, a community that lives the love of God revealed to us in Jesus.

## APPENDIX

### Guidelines for Tracing a Multigenerational Family System<sup>33</sup>

1. Chart the system indicating all known family members, listing birth, marriage, divorce, and death dates as available, (see Figure 2 for a method of charting)
2. Obtain descriptive data on all family members where possible, including name, significant dates, culture, subculture, education, profession, a one sentence description, a characteristic quote, significant achievements, crises, tragedies (with dates), etc.
  - c) Was the child closest (attached) to a particular parent in a positive way, or always intension against... ?
  - d) How did the siblings relate? Did they exaggerate each other's behavior?
  - e) What aspect of "child" was pronounced? natural? little professor? adapted?
  - f) What is the pattern of differentiating? Did they tear away or stay fused?
3. Explore the intergenerational process of transmitting family traits, ledger of merits and obligations, hidden loyalties, collusive binds (triangles), fusions.
  - A. Ask about significant marriages . . .
    - a) How did spouses complement each other's roles?
    - b) How did spouses resolve conflict? absorption? denial? cyclical conflict?
    - c) What patterns or "scripts?" (place of illness? disagreement? achievement?)
    - d) Who possessed the power? Made the real decisions? Controlled finances? Who was strong? (persecutor? rescuer?) Who weak? (victim?)
    - e) Who was indebted to whom? What merits did each have?
  - B. Ask about children . . .
    - a) Was the child generally conforming or resistant? good boy (girl)/bad boy (girl)
    - b) Was the child more like father or mother?
  - C. Ask about generations . . .
    - a) Are there recognizable patterns between generations in number of children, sequences of fusion, similarities in personality style, in incidents (premarital pregnancy? suicide? mental illness? etc. or achievements?)
    - b) Does ordinal position show a consistent pattern between generations, e.g., are the youngest daughters alike? etc.
    - c) Can you trace patterns of dysfunction or increasing function in the system across generations?
  - D. Ask yourself . . .
    - a) How am I going about differentiating myself, here and now in my own family? What obligations do I have, and how am I fulfilling them? What merits do I have, and how am I receiving? What would I like to change?
4. Explore the function of faith (religion) in the system. Supportive of status quo? Ground for creative change? How does it relate to Jesus' way?

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### Reference Notes

<sup>1</sup> My first presentation of spiritual development was "Trinitarian Love as Ground of the Church," in *Theological Studies*, Dec. 1976, pp. 652-679. I later added an initial stage and clarified the grounding in a seminar paper "Trinity and World Process," in *Proceedings of the Catholic Theological Society of America (CTSA)*, June, 1978, 211-217.

<sup>2</sup> See Murray Bowen, *Family Therapy in Clinical Practice* (N.Y.: Jason Aronson, 1978), Ch.16 "Theory in the Practice of Psychotherapy" (1978), 337-387. My references will be to this article.

<sup>3</sup> See especially his *Invisible Loyalties* (N.Y.: Harper & Row Medical Dept., 1973), co-authored by Geraldine M. Spark.

<sup>4</sup> Miihlen's work is mostly in German. One relevant English work is *A Charismatic Theology: Initiation in the Spirit* (N.Y.: Paulist, 1978). I discuss his theology in *Spirit: Divine and Human. The Theology of the Holy Spirit of Heribert Muhlen and its Relevance for Evaluating the Data of Psychotherapy*. Dissertation from Fordham Univ., 1974. Available from University Microfilms, Ann Arbor, Mich.

<sup>5</sup> This cry reflects Ps. 22 which ends with a cry of victory, but it must also have been a deep experience of abandonment that Jesus went through.

<sup>6</sup> See my "Trinity and World Process," pp. 112-114.

<sup>7</sup> Ibid., pp. 114-117. My stages show a basic correlation (with differences) to two other views of faith development: John H. Westerhoff, *Will Our Children Have Faith?* (Seabury, 1976), and James Fowler, *Stages of Faith* (N.Y.: Harper & Row, 1980), should the reader want to pursue this topic.

<sup>8</sup> I rely here on an unpublished paper of Helen A. Kenik (1979) and on Gerhard von Rad, *Deuteronomy* (London, 1966). Both argue for the prophetic origin of E and Dt, and Kenik shows the mediated relation to Yahweh that E (and Dt) stress. The people must listen to privileged people like Moses and the prophets.

<sup>9</sup> See H. W. Robinson, *The Cross in the Old Testament* (Philadelphia: Westminster, 1955) for an analysis of Job. The writer makes two clear points: 1) God can be loved for his own sake, not for reward/punishment, and 2) God is greater than our concepts (see Ch. 38f). The painful conflict this causes with conventional wisdom is reflected in Job's friends.

<sup>10</sup> Their breaking out of the cultural limits of Jerusalem into Babylon seems also to have set the stage for a more universal vision. The exilic prophets see Yahweh as the only God (not just Israel's one god), and Isaiah sees Him at work even in the foreigner Cyrus. It is as though the breakthrough of individuating faith brings a new integrated view of God.

<sup>11</sup> Other notions as well differ according to one's stage of development: sin, love, freedom, God, etc. How a person sees these different truths can help the healer and the person identify where he/she is, and what is needed to facilitate growth. One may be in different places consciously and unconsciously, and each new facet of personality will develop according to the stages.

<sup>12</sup> See Bowen, "Theory in the Practice of Psychotherapy," p. 370f.

<sup>13</sup> Ibid., 367.

<sup>14</sup> Ibid., 367.

<sup>15</sup> Ibid., 369.

<sup>16</sup> Ibid., 371f.

<sup>17</sup> See "Genogram Format" for a method of diagramming one's family system.

<sup>18</sup> It may sometimes be necessary to speak with the partners individually prior to Bowen's suggested way.

<sup>19</sup> Besides *Invisible Loyalties*, see his "Behavioral Change Through Family Change," Ch. 11 in Burton, Arthur (ed.). *What Makes Behavior Change Possible?* (N.Y.: Brunner/Mazel, 1976) for a concise overview.

<sup>20</sup> See *Invisible Loyalties*, esp. 38-46.

<sup>21</sup> Ibid., Ch. 2 "A Dialectical Theory of Relationships."

<sup>22</sup> See his *Corporate Personality in Ancient Israel* (Philadelphia: Fortress, 1964). His concept was expanded and brought into the New Testament by J. de Fraine, *Adam and the Family of Man*, trans. D. Raible (Staten Island: Alba House, 1965), 20-48.

<sup>23</sup> See deFraine, *Adam and the Family of Man*, pp. 20-48.

<sup>24</sup> Ibid., 29.

<sup>25</sup> The Tavistock group method, based on the work of the Freudian analyst W. R. Bion (*Experiences in Groups*, N.Y.: Basic Books, 1959) has rediscovered something of this perspective. It interprets the responses of group members in light of what the whole group is subconsciously perceiving. Applied to Jesus' disciples, Judas' betrayal of Christ can be seen not only as his personal action, but as a manifestation of the unconscious doubt and hesitancy of all the disciples which appeared clearly only later. (See Dennis

Rice, "Collusion Course," *New Blackfriars* 53 (1972), 359-366). When this latent group idea is articulated by an individual and accepted, the group changes its focus. The individual and group form a complex system where one influences the other and vice versa.

<sup>26</sup> See de Fraine, *Adam and the Family of Man*, pp. 165 and 96-100.

<sup>27</sup> See Brevard S. Childs, *The Book of Exodus: A Critical Theological Commentary* (Philadelphia: Westminster, 1974), 418.

<sup>28</sup> Ibid., 418-419.

<sup>29</sup> For the situation of Matthew and Luke see Eugene A. LaVerdiere and William G. Thompson, "New Testament Communities in Transition: A Study of Matthew and Luke," *Theological Studies* 37 (1976), 567-597.

<sup>30</sup> Thus, in Luke's account the devil begins with "if you are the Son of God" (Lk. 4:3), and the stone and bread are singular (plural in Mt.). For Luke, the culmination of Jesus' mission in his easting out of the evil one from the world through his cross/resurrection, so he reverses the second and third temptations, having them end with Jerusalem. Jesus' person is the focus, rather than his universal mission.

<sup>31</sup> See J. H. Yoder, *The Politics of Jesus* (Grand Rapids: W. B. Eerdmans, 1972), 163-192 "Revolutionary Subordination."

<sup>32</sup> See Edward Edinger, *Ego and Archetype* (Baltimore: Penguin, 1973), 132ff.

<sup>33</sup> Adapted by the author from unpublished notes of David Augsburg -- private communication. For guidelines on diagramming your family see the article on this site -- "Genogram format".