

*Southland
Unitarian Universalist
Leadership Experience*



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*At The Mountain
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Regional Staff*

James Luther Adams

Five Smooth Stones



Upon which we build our faith

Revelation is open and continuous

Relationships are consensual and never coerced

Establishment of a just and loving community

*We deny the immaculate conception of virtue
Good things are brought about by hard work done by human
hands*

*Resources are available –both human and divine –
that can help to bring about the changes we seek
These resources are a cause for ultimate optimism*



Session #1



Revelation is open and continuous

Faith: Its Sources, Its Development, And Its Uses

(Outline by Susan M. Smith)

- 1) Defining Terms according to Wilfred Cantwell Smith
 - i) "Religion" -- cumulative tradition of expressions of faith
 - ii) "Faith" -- person's or group's way of "responding to transcendent value & power" as perceived & grasped through the forms of the cumulative tradition
 - iii) "Belief" -- "the holding of certain ideas" which arises from effort to translate experiences of & relation to transcendent into concepts or propositions

- 2) "Faith" Further Defined
 - i) Derivation
 - (a) "Credo" from the root for heart
 - (b) Hindu translation "to set one's heart on"
 - (c) An active process but English has no verb form
 - (d) Always relational ("faith in _____")
 - ii) Emotional State
 - (a) Loyalty, trust
 - (b) Commitment
 - (c) Links us to an identity
 - iii) Imagery Source
 - (a) Active mode of knowing
 - (b) Creates fragmented images as building blocks for unified image of whole
 - (c) Images as partial expressions of "faith"
 - (d) Changes in the face of crisis and struggle

- 3) The Triangle of Faith according to Wilfred Cantwell Smith
 - i) The High Point/The Peak -- "Shared centers of value and power" (SCV&P)
 - (a) Can be secular or political as well as religious in nature
 - (b) Cannot be finite -- "idols"
 - ii) First Horizon Point -- Others who place faith in this SCV&P
 - (a) Congregations and other types of groups
 - (b) Families
 - iii) Second Horizon Point -- The Self who places faith in this SCV&P
 - (a) Covenantal relationship formed between Self and Others
 - (b) Refer for definition, decision-making, standards of behavior to SCV&P

- 4) Repetition As a Tool of Faith Development
 - i) Fowler's Stages of Faith
 - ii) Translating our values into teaching stories
 - iii) The repetition of teaching stories in the liturgical year

Religious Experience from Heretics' Faith: Vocabulary for Religious Liberals"

By Fredric John Muir

Harvey Cox reports that there is a favorite saying among Pentecostals. "The person with an experience is never at the mercy of the person with a doctrine." (*Fire from Heaven*) When I read that, not only did it speak to my sense of what is right, but it even sounded familiar.

Well, it should have sounded familiar! This idea of experience in religion is what I talk about in the first session of every class I teach on the basics of Unitarian Universalism how Unitarian Universalists see faith through the lens of experience (rather than tradition, hierarchy, or sacred scripture). Each person's experience is the final authority when it comes to religious belief.

For Pentecostals this is where they make the break from other religious groups, especially the fundamentalists, who believe in the inerrancy of the Bible. Of course, Pentecostals also read the Bible and believe it's the word of God. But they are not literalists; they are not fundamentalists who give all power and authority to sacred scripture. If the Holy Spirit speaks to them, then that experience far outweighs any church doctrine that demands unquestioning loyalty to scripture.

This means that Unitarian Universalists and Pentecostals share a powerful and quintessential notion of faith: In religious and spiritual matters, experience supersedes dogma. But how did they get where they are, and how did we end up where we are? You couldn't find two more extremely different approaches to the practice of religious faith, and yet we share this essential and profound belief that permeates everything else.

As a student intern at Community Church in New York City, one of my jobs was to be the chaplain to the UU students at Columbia and Barnard Colleges. The church gave me a lot of support in this by lining up our monthly speakers, which often included some very notable figures.

There were usually about ten to fifteen of us that would gather in an assigned room at the student religion center at Columbia, where most of the student organizations met. This one night, our guest speaker and discussion leader was Norman Cousins. What a night! There were just a few of us and we had this world-class thinker and writer all to ourselves for several hours.

Our discussion was wide-ranging, in-depth, thought provoking, and very heady! It was everything that I loved about Unitarian Universalism. About halfway into the evening, from behind the wall in another room, we heard what sounded like dozens of people making noises, and, well, it sounded like what I associated with the noises a woman might make in the early stages of labor: grunts and groans, not too sustained, not clear enough to mean anything. And it kept getting louder and louder. Finally it reached a level of volume that made it hard for us to continue our discussion with Norman Cousins. It was the Columbia-Barnard Student Pentecostals, and they were speaking in tongues-- they were filled with the Holy Spirit. Just as we were, they too were doing what they do best; they were sharing their good news.

We Unitarian Universalists and the Pentecostals were both speaking from experience, yet the results were dramatically different. Houston Smith characterizes the

difference this way: When Bill Moyers interviewed him; Smith said that the Muslim Sufis speak of religious experience using the metaphor of fire. There are three ways to learn about and know fire. First, someone can tell you about it and you can listen. Second, you can see the fire yourself and learn about it by direct observance. Or third, you can be warmed or get burned by fire, experiencing it firsthand.

We Unitarian Universalists have become known whether by scholars or laypeople whether through research or jokes, for approaching the fire—religion—in the first two ways, both of which are passive, cerebral approaches. You could say that we think our way into and through religion. We are not known (regardless of whether this is accurate) for our direct religious experience, as the Pentecostals are. We are known as a way of religion that is cerebral not experiential: We prefer to talk about the fire of religion rather than experience it.

What might we be experiencing? What is the fire that should warm us, that could burn us? What is there that we could share? Here is Frederick Buechner's accounting of his experience of what he says is the fire in our lives:

Several winters ago my wife and I and our twenty-one year old daughter went to that great tourist extravaganza near Orlando Florida, called Sea World. There is a lot of hoopla to it--crowds of people, loud music, Mickey Mouse T-shirts and so on, but the main attraction makes it all worthwhile. It takes place in a huge tank of crystal clear, turquoise water with a platform projecting out into it from the far side and on the, platform several pretty young women and handsome young men in bathing suits who run things. It was a gorgeous day when we were there, with bright Florida sunlight reflected in the shimmering water, and a cloudless blue sky over our heads. The bleachers where we sat were packed.

The way the show began was that at a given signal they released into the tank five or six killer whales, as we call them (it would be interesting to know what they call us) and no creatures under heaven could have looked less killerlike as they went racing around and around in circles. What with the dazzle of sky and sun, the beautiful young people on the platform, the soft Southern air, and the crowds all around us watching the performance with a delight matched only by what seemed the delight of the performing whales, it was as if the whole creation--men and women and beasts and sun and water and earth and sky and, for all I know, God himself--was caught up in one great, jubilant dance of unimaginable beauty. And then, right in the midst of it, I was astonished to find that my eyes were filled with tears.

When the show was over and I turned to my wife and daughter beside me to tell them what had happened their answer was to say that there had been tears in their eyes.

It wasn't until several years later that I happened to describe the incident at a seminar at the College of Preachers in Washington, and afterwards a man came up to me who turned out to be the dean of Salisbury Cathedral in England who asked if I would take a look at part of a sermon he had preached a few weeks earlier. The passage he showed me was one that described how he had recently gone to a place called Sea World, and how he had seen an extraordinary spectacle there, in the midst of which he had suddenly discovered that his eyes were filled with tears.

My wife and I and our daughter and the dean of Salisbury Cathedral—I believe there is no mystery about why we shed tears. [You see,] the world is full of darkness, but what I think we caught sight of in that tourist trap in Orlando, of all places, was that at the heart of darkness—whoever would have believed it?—there is joy unimaginable. The world does bad things to us all and we do bad things to the world and to each other and maybe most of all to ourselves, but in that dazzle of bright water as the glittering whales hurled themselves into the sun, I believe what we saw was that joy is what we belong to. Joy is home, and I believe the tears that came to our eyes were more than anything else homesick tears. God created us in joy and created us for joy, and in the long run not all the darkness there is in the world and in ourselves can separate us finally from that joy, because whatever else it means to say that God created us [with a divine spark], I think it means that even when we cannot believe, even when we feel most spiritually bankrupt and deserted, this mark [this spark] is deep within us. We have joy in our blood. (*The Longing for Home*)

Buechner's retelling of his experience is moving and disturbing. It's moving because I know he's right: joy is in our blood--the joy of living, of life--it's our essence; joy is at the root of religion. About this I have no doubt: I know it, I feel it, I've experienced it. What's disturbing about this is, how would we ever know? How would we, how would anyone, know from our Sunday mornings together that joy is at the root of our gathering? To look at Unitarian Universalists', to look at most of the mainline churches (with whom we are associated not only by heritage but by skin color), how could you tell that joy is in our blood? What's disturbing is that the joy is here, it's part of us, we can't get rid of it—it is in our blood. But where is it, why is it invisible, what happened? Why do we just think about joy and don't seem to show any outward expression or sign of it? I mean, if it's that much a part of us, and it's that powerful, how can we stand it? You'd think it would be right at the surface, just trying to bust out all over.

I believe there's a lesson to be learned in the story of an English doctor who was intrigued with Indian Hindus, who in their diet didn't eat enough vitamin B12 to keep a rabbit alive, yet never suffered from B12 deficiency. After trying to figure it out, he finally realized he'd have to go to India and observe it—maybe it was climate, the water, he didn't know but wanted to find out. When he was on site and had done just about everything he could do, he still couldn't come up with any explanation. Yes, their diet appeared to be totally void of B12, and yet there were no problems related to a lack of it. He finally decided he needed to bring a Hindu into a controlled setting and study the issue more closely.

He got a volunteer whom he flew back to London. And there he fed him the same diet as he'd had at home in India. But this time, the Hindu developed a B12 deficiency! The doctor couldn't explain it. It turned out that the English food was too clean! Yes, it was the same food as the Hindu had eaten at home, but when the English prepared it, they'd washed away all the weevils and worms (and other critters) that had been in the fruits and vegetables, enough to prevent B12 deficiency. The English so sanitized their food that they'd robbed it of nutritive value for the Hindu. (Story found in Robert Johnson's *Ecstasy*)

I wonder if we've sanitized our religion, our time together on Sundays. I wonder if we've cleansed our lives of the joy that is as nutritive to religious and spiritual health and living as those critters were to the health and well-being of that Hindu. By becoming so cerebral have we robbed ourselves of the joy of experiencing the fire, the fire of a burning faith, a faith rooted in the joy of life?

Now, I want you to know that I'm probably being a bit unfair. I'm not trying to transform our congregations into the Pentecostal UU churches (though I must admit that this idea is intriguing!). I don't want anyone reading this to think I've said that Unitarian Universalists don't have spirit, don't have soul, don't know how to feel, can't be emotional, don't have rock 'em-sock 'em to their religious depth. Besides, is this all there is to religion? Is this what religion is?

I like the way colleague Dick Gilbert puts it: "Religion is more than mindless jumping up and down about how super it is to be alive." What he means by this is that sometimes life can be the pits, filled with setbacks, tragedy, and sorrow. To live means experiencing these valleys. It also means coming across plateaus—in fact, most of life can feel like one big plateau where not very much ever changes. Some might even say they prefer it this way.

Our religious and spiritual life must embrace all of these levels. If it doesn't, if it only has room for joy, then I think it's time to question the value of our faith. We need a faith for not just the mountaintops of joy, but the plateaus and valleys too. Ours must be a faith that recognizes all the experiences of living and says this is life too, these are aberrations. Ours must be a faith that embraces all human experience.

We're going to have our disappointments, setbacks—there will be times when maybe you're going to think that life has in some way broken its promise with you, the promise of fulfillment, satisfaction, or deep meaning, the promise of joy. This is going to happen; it's something every person could experience. And every person could also share that life gives us chances to start over—every day is an opportunity for renewal.

But we are the ones who must keep the promise of renewal alive. We and our Pentecostal brothers and sisters share this certain knowledge that religious faith is rooted in experience. But the Pentecostals appear to recapture their hearts every time they are together, they share in the joy that they know is their God, they're not waiting for the perfect, right time—now is that time! We might not choose to use their words, but we too share that experience. Everything we say is about acceptance, recapturing the heart, sharing our good news, renewal; these are the messages of our heritage, these are the messages, the good news, of our gospel still today.

We gather knowing it and feeling it too, but somewhere between the head and the heart and the sanctuary, it all may get detoured or lost or stymied, and it doesn't get shared with those who want and need to know about and experience the very same thing. How can we stand it?! What will finally move us to open up and share the experience of joy that we all know is ours, that we all are rooted in, that is in our blood?

Cambridge Platform 1648

Polity

- *You're not the boss of me.*
- *We are all in this together,*
- *To work for a just and loving world.*

How did we break with our polity?

Covenant

- *The wonderful material that is used to build a house is not a house.*
- *We define ourselves.*
- *We agree to come together*
- *We are more together than we are apart.*
- *By our works shall they know us.*
- *We call ourselves and one another back to our best selves*

Elders

Teaching

Preaching

Deacons

Have we become congregations of individuals who understand their role as deacon but do not understand our role as elder?

Who teaches our faith?

Unitarian Universalist congregations are covenantal not creedal faith communities.

Leading Congregations Through Change Ideas

Compiled by the Rev. Susan M. Smith

EIGHT REASONS WHY TRANSFORMATIONAL EFFORTS FAIL

In Chapter 11 of *Transformational Regional Bodies*, Roy M. Oswald and Claire S. Burkat cite eight reasons why transformational efforts in various kinds of organizations fail: to succeed. (See pp. 149-153.) These eight shortcomings are identified, they say, in the work of a Harvard Business School professor and consultant, Dr. John P. Kotter (March/April, 1995, *Harvard Business School Review*, and *Leading Change, Why Transformational Efforts Fail*).

Drawing on Kotter's work, Oswald and Burkat say the eight are:

- 1. Not establishing a great enough sense of urgency.** Kotter says more than half of the companies he has studied failed because leaders underestimated the difficulties of driving people out of their comfort zones and into the changes required for making necessary changes.
- 2. Not creating a powerful enough guiding coalition.** Oswald and Burkat: "Without the right people heading up the transformation effort, the move will not have the respect of the key players... In addition, unless the key movers and shakers ... are behind the effort, it isn't going to succeed anyway."
- 3. Lacking a vision.** The key characteristics of a great vision, they say, are that it can be explained to you in five minutes and "at the end of the five minutes you are drawn into the excitement of where the organization is going." It should be "simple, down to earth, and doable" and capable of generating excitement each time it is shared.
- 4. Sell the vision.** Oswald and Burkat say, "Without credible communication, and a lot of it, the hearts and minds of the membership are never captured." They suggest teams of laypersons and clergy, which must, (a) be sold on the change themselves, and then (b.) be sent out to every congregation for sessions of at least two hours for communicating the vision and gaining the perspectives of the congregations.
- 5. Identify and remove the obstacles to the vision.** Learn from the process of communication and revise if necessary.
- 6. Plan for and celebrate short-term accomplishments.** Oswald and Burkat recommend planning for the accomplishment of "visible, concrete things every year to point to the fact that some important things are happening" and that the church is "working on an exciting vision."
- 7. Hold off, however, on the victory celebration.** Until the goal is fully accomplished, keep the intensity high by reminding people that interim successes leave a lot, still, to be

done. Oswald and Burkat cite St. Paul's 'admonition to remember that "we are ... wrestling...against the principalities and the powers of darkness." Against such a foe, they note, we can never let down.

8. Anchor changes into the corporate culture. The momentum generated by the vision and its communication needs to be turned into a system that can be "on a continual roll." That which demonstrates its usefulness needs to be institutionalized, made a part of the on-going practice.

Oswald and Burkat say a common mistake is to implement some of these eight without the others. Most often ignored is the first requirement, and, they believe, failing to establish a great-enough sense of urgency dooms transformational efforts. But, they add: "It has 'become clear to us that any redevelopment effort will fail if it does not take all eight of these items serious.

Four Aspects of Growth

Paraphrased by Connie Goodbread and the Rev. Susan M. Smith
From *More Than Numbers* by Loren Mead

Maturational Growth

The ability of a congregation to challenge, support and encourage each one of its members to grow in the maturity of their faith, to deepen their spiritual roots, and to broaden their religious imagination. It is also the ability of the congregation as an institution to go deeper into the faith while maintaining the welcoming path for newcomers. *Question for reflection: If I were a better UU next year than I am this year, how would I know it?*

Organic Growth

The task of building the community, fashioning the organizational structures and infrastructure, developing the practices and processes that result in a dependable, stable network of human relationships and systems in which we can grow and from which we can make a difference. It is also the physical plant and the staff needed for the size of the congregation.

Incarnational Growth

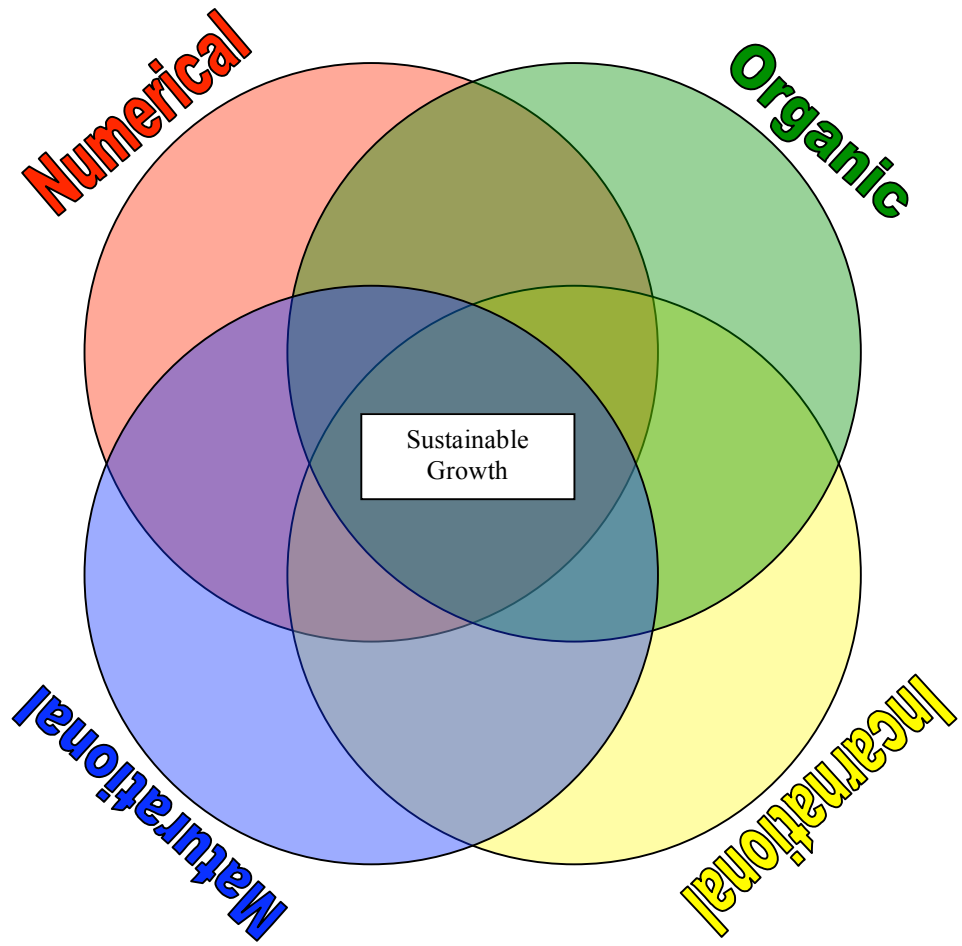
What are the “outputs” of the congregation’s ministry? What is it that the congregation seeks to export from its life back into the life of the world, the social environment in which it exists? What are the good works that we are doing that will make the world a better place? *Questions for reflection: If someone were describing our congregation would they mention our core-shared values? If someone were discussing one of those values in the community, would they think of including our congregation?*

Numerical Growth

Adding new members while maintaining the numbers that are already within the congregation. Keeping track of losses and understanding why they happen. Understanding that some losses are healthy or inevitable. Changing the things that need to be changed in order to retain healthy members. Never compromising ethics or principles.

None of these four can be ignored. Maturational Growth (personal, interior) and Incarnational Growth (corporate, active, public) should frame plans for Organic Growth (infrastructure) and will drive Numerical Growth (membership and financial). All congregational mission/vision/strategic planning work must include all four, but a great many include only Numerical and Organic largely because this is our secular comfort zone.

Sustainable Growth Diagram



**From *Stages of Faith: The Psychology of Human Development*
And the Quest for Meaning by James W. Fowler**
Compiled by the Rev. Susan M. Smith

“Pre-stage” Undifferentiated Faith (Infancy)

GENERAL DESCRIPTION: “the seeds of trust, courage, hope and love are fused in an undifferentiated way and contend with sensed threats of abandonment, inconsistencies and deprivations in an infant’s environment...the quality of mutuality and the strength of trust, autonomy, hope and courage (or their opposites) developed in this phase underlie (or threaten to undermine) all that comes later in faith development.”

EMERGENT STRENGTH: “fund of basic trust and the relational experience of mutuality with the one(s) providing primary love and care.”

DANGER OR DEFICIENCY: “failure of mutuality in either of two directions...excessive narcissism..., or isolation”

TRANSITION TO NEXT STAGE: “begins with the convergence of thought and language, opening up the use of symbols in speech and ritual play.”

Stage 1: Intuitive-Projective Faith (Early Childhood)

GENERAL DESCRIPTION: “fantasy-filled, imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primally related adults...The child is continually encountering novelties for which no stable operations of knowing have been formed.”

EMERGENT STRENGTH: “the ability to unify and grasp the experience-world in powerful images and as presented in stories that register the child’s intuitive understandings and feelings toward the ultimate conditions of existence.”

DANGER OR DEFICIENCY: “possible ‘possession’ of the child’s imagination by unrestrained images of terror and destructiveness, or... exploitation of her or his imagination in the reinforcement of taboos and moral or doctrinal expectations.”

TRANSITION TO NEXT STAGE: “emergence of concrete operational thinking...the child’s growing concern to know how things are and to clarify for him or herself the bases of distinctions between what is real and what only seems to be.”

Stage 2: Mythic-Literal Faith (School Years or beyond)

GENERAL DESCRIPTION: “begins to take on for him or herself the stories, beliefs and observances that symbolize belonging to his or her community. Beliefs are appropriated with literal interpretations, as are moral rules and attitudes... Story becomes the major way of giving unity and value to experience...the meaning is both carried and ‘trapped’ in the narrative.”

EMERGENT STRENGTH: “the rise of narrative and the emergence of story, drama and myth as ways of finding and giving coherence to experience.”

DANGER OR DEFICIENCY: “limitations of literalness...either...an overcontrolling, stilted perfectionism...or...an abasing sense of badness”

TRANSITION TO NEXT PHASE: “implicit clash or contradictions in stones (lead) to reflection on meanings...The emergence of mutual interpersonal perspective taking...creates the need for a more personal relationship with the unifying power of the ultimate environment.”

Stage 3: Synthetic-Conventional Faith (Adolescence)

GENERAL DESCRIPTION: “Faith must provide a coherent orientation in the midst of (a) more complex and diverse range of involvements. Faith must synthesize values and information; it must provide a basis for identity and outlook...person has an ‘ideology’ but...has not objectified it for examination and in a sense is unaware of having it.”

EMERGENT STRENGTH: “the forming of a personal myth — the myth of one’s own becoming in identity and faith”

DANGER OR DEFICIENCY: “expectations of others... internalized (and sacralized) (so) that later autonomy of judgment and action can be jeopardized; or interpersonal betrayals can give rise to nihilistic despair...or a compensatory intimacy with God”

TRANSITION TO NEXT STAGE: “serious clashes or contradictions between valued authority sources; marked changes, by officially sanctioned leaders,...; the encounter with experiences of perspectives that lead to critical reflection on how one’s beliefs and values have formed and changed, and on how relative they are”

Stage 4: Individuative-Reflective Faith (Young Adulthood, Later or Never)

GENERAL DESCRIPTION: “certain unavoidable tensions: individuality versus being defined by a group or group membership; subjectivity and the power of one’s strongly felt but unexamined feelings versus objectivity and the requirement of critical reflection; self-fulfillment or self-actualization as a primary concern versus service to and being for others; the question of being committed to the relative versus struggle with the possibility of an absolute. . . typically translates symbols into conceptual meanings...likely to attend minimally to unconscious factors influencing its judgments and behavior.”

EMERGENT STRENGTH: “capacity for critical reflection on identity (self) and outlook (ideology).”

DANGER OR DEFICIENCY: “an excessive confidence in the conscious mind and in critical thought and a kind of second narcissism in which the now clearly bounded, reflective self over assimilates “reality” and the perspectives of others into its own world view.”

TRANSITION TO NEXT STAGE: “Stories, symbols, myths and paradoxes from one’s own or other traditions may insist on breaking in upon the neatness of the previous faith. Disillusionment with one’s compromises and recognition that life is more complex than Stage 4’s logic of clear distinctions and abstract concepts can comprehend, press one toward a more dialectical and multileveled approach to life truth.”

Stage 5: Conjunctive Faith (Midlife and Beyond or Never)

GENERAL DESCRIPTION: “symbolic power is reunited with conceptual meanings... a new reclaiming and reworking of one’s past...opening to the voices of one’s ‘deeper self’...a critical recognition of one’s social unconscious...What the previous stage struggled to clarify, in terms of the boundaries of self and outlook, this stage now makes porous and permeable... Ready for closeness to that which is different and threatening to self and outlook..., this stage’s commitment to justice is freed from the confines of tribe, class, religious community or nation. . . willing to spend and be spent for the cause of conserving and cultivating the possibility of others’ generating identity and meaning.”
EMERGENT STRENGTH: “the rise of ironic imagination — a capacity to see and be in one’s or one’s group’s most powerful meanings, while simultaneously recognizing that they are relative, partial and inevitably distorting apprehensions of transcendent reality.”
DANGER OR DEFICIENCY: “a paralyzing passivity or inaction, giving rise to complacency or cynical withdrawal, due to its paradoxical understanding of truth”
TRANSITION TO NEXT STAGE: “lives and acts between an untransformed world and a transforming vision and loyalties..., yields to the call of ...radical actualization”

Stage 6: Universalizing Faith

GENERAL DESCRIPTION: “exceedingly rare...felt sense of an ultimate environment is inclusive of all being...incarnators and actualizers of an inclusive and fulfilled human community...often more honored and revered after death...seem more lucid, more simple, and yet somehow more fully human. . . particularities are cherished because they are vessels of the universal, and thereby valuable apart from an utilitarian consideration.”
EMERGENT STRENGTH: “create zones of liberation from the social, political, economic and ideological shackles we place and endure on human futurity.”
DANGER OR DEFICIENCY: “often described as subversive of the structures (including religious structures) by which we sustain our individual and corporate survival, security and significance. Many persons in this stage die at the hands of those whom they hope to change.”
TRANSITION TO NEXT STAGE: death?

Developmental Stages – Ages are approximate

Era/Age	Piaget Cognitive	Eriksson Psycho-social	Kohlberg Moral	Fowler Faith	Moran Spiritual
Infancy 0-11/2	Sensor-motor	Trust vs. Mistrust		Primal Faith	Simply Religious Profound Experiences
Early Childhood 2-6	Pre-operational	Autonomy vs. Shame and Doubt Initiative vs. Guilt		Intuitive- Protective Faith	
Childhood 7-12	Concrete Operational	Industry vs. Inferiority	Reciprocal Relativity	Mythical Literal Faith	Acquiring Faith Justice Seekers Us & Them
Adolescence 13-21	Formal Operational	Identity vs. Role Confusion	Conventional Approval Disapproval Orientation Mutual Interpersonal Relationships Law & Order Social System Conscience Stage 4 5	Synthetic- Conventional Faith An Ideology (coherent, rational, borrowed & supported by external authority)	Religious Adult <i>The religiously adult</i>
Young Adulthood 22-35		Intimacy vs. Isolation	Post- Conventional Social Contract Orientation (recognizes moral conflict)	Individual Reflective Faith Recognizes system Constructs one's own rational world view	<i>person is the individual who holds in fruitful</i>
Adulthood 35-40	Post-formal Operational	Generativity vs. Stagnation	Self-chosen Ethical principles universal	Conjunctive Faith Validity of other system paradoxical	<i>coexistence the rational and the irrational.</i>
Maturity 60		Integrity vs. Despair	Sage 7	Universal Faith Lived perfection of prior stage, often prophetic	