



# Integral Approaches to Christian Ministry

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This article presents an Integral (AQAL) framework for Christian Ministry. Quadrants, levels, lines, states, and types are introduced and situated within the historical framework of Christianity. I address important aspects of social and institutional contexts—family structure, family of origin, socioeconomic situation, work environment, and geographic location—as they affect the individual parishioner, religious, or minister, as these factors can profoundly impact an individual’s experience of the Divine. I propose that increasing differentiation is not substantively different than the ancient practice of discernment and advocate the application of an AQAL map (“all-quadrants, all-levels, all-lines, all-states, and all-types”) to explore the minister’s circumstances as well as those who come to them for spiritual nourishment. The paper concludes with examples of several typical ministerial situations mapped onto quadrants.

## The Co-Evolution of Sets of Praxis

At the risk of appearing naïve or ungrateful for all the effort that has gone before us, those of us at the Integral Congregational Ministry Center hope to convey more than an additive step in a specific discipline; we hope to provide a glimpse of a qualitatively new perspective. We also hope to animate a pragmatic and theoretical framework that embraces, interrelates, and enhances the dozens of perspectives, models, and disciplines currently guiding the ministry of both Christian congregations and other religious communities.

## The Benefits of an Integral Approach

*A threefold cord is not quickly broken. Each strengthens the others.* Ecclesiastes 4:12

How can an Integral approach to Christian ministry inform and enhance the centuries of thinking, sacraments, prayer, counsel, and techniques already available to pastors, priests, abbots, and abbesses? We think at least part of the answer lies in the threefold cord of Beauty, Truth, and



Goodness. An Integral approach to ministry begins when a person, able to hold multiple perspectives simultaneously (e.g., a person with stable access to vision-logic cognition), seeks to understand, manifest, and enhance these three folds as the human response to a loving God in ourselves, in each other, in our faith communities, and in the world we inhabit.

The AQAL model arises out of Integral Theory. It is shorthand for “all-quadrants, all-levels, all-lines, all-states, and all-types.” These five elements represent the basic components of any Integral approach and are a useful framework for considering the fundamental aspects of the human condition in a systematic and integrative way. We include awareness of the four major dimensions of reality (experience, “I,” subjectivity; behavior, “It,” objectivity; culture, “We,” intersubjectivity; and systems, “Its,” interobjectivity). We include the levels of various lines of development (especially the spiritual, cognitive, and moral lines of development). We also include the interactions of Divine grace with human striving and evolution, because this awareness permits the “shepherd” the most comprehensive view of his flocks—the contexts within which they live, and more accurate paths to guide them. We also hope to foster a clearer sense of the minister’s influence, her interiors, and how she is influenced by congregational care.

This understanding informs, for example, the healing role of the minister (ordained or not). An AQAL understanding provides a compassionate but clear-eyed perspective that enables the minister to meet people at their level of understanding. This is the stance of radiant presence that theologian John MacQuarrie has called “dwelling with reality,” or that intercessory prayer has characterized as a compassionate confrontation with the needs of the other in the presence of God. The ancient connection between religion, faith, and healing continues to evolve as we learn to experience more of this crucial connection.

But doctors and ministers rarely receive training in how to foster this connection. Morton Kelsey is among those who lament this lack of education. “When treating the whole person,” he writes:



one becomes more and more aware that the basic attitudes of the individual toward the doctor, the treatment, and the world in general will influence the course of the sickness. However, this basic faith is seldom treated directly in medical education, in professional discussions within the medical community, in seminaries or in church periodicals.<sup>1</sup>

The Integral Congregational Ministry Center aims to help remedy this situation. It is important to recognize that the dynamics of healing do not rely solely on the individual's basic attitudes but, to add to Kelsey's list, also include the attitudes and perspectives of the healers themselves—physicians and ministers. An Integral approach further recognizes that the social structures and cultural interpretations that envelop the individual and those facilitating healing are also important.

Watching for opportunities to guide movement, if and when Spirit triggers it, allows the minister to be in service of her fellow human beings from a Christ-centered perspective. Waiting patiently, with appropriate humility, she is ready to respond to the movements of Grace as they ebb and flow through the various levels of meaning-making and manifest in all quadrants (see figure 1). With such sensitivity, the minister contributes to the increased awareness of Spirit and Divine love in all its hues and flavors.



<p style="text-align: center;"><b>I</b></p> <p style="text-align: center;"><b>Interior-Individual</b></p> <p style="text-align: center;"><i>What is my personal experience?</i></p>	<p style="text-align: center;"><b>IT</b></p> <p style="text-align: center;"><b>Exterior-Individual</b></p> <p style="text-align: center;"><i>What about the individual can be observed and measured?</i></p>
<p style="text-align: center;"><b>WE</b></p> <p style="text-align: center;"><b>Interior-Collective</b></p> <p style="text-align: center;"><i>What is our interpersonal, intersubjective experience of relating to one another?</i></p>	<p style="text-align: center;"><b>ITS</b></p> <p style="text-align: center;"><b>Exterior-Collective</b></p> <p style="text-align: center;"><i>What about the group can be observed or measured in systemic analysis?</i></p>

Figure 1. The Four Quadrants

We also hope to interact with elements of the scientific and allopathic communities to explore alternative and complementary approaches as we search for what works while transcending the limitations of all these approaches. In other words, an Integral awareness honors and attends to people who utilize other frameworks and lineages for facilitating healing.<sup>2</sup>

### **Interiors: The Integral Pastor, Priest, Religious, or Lay Minister**

*It is no longer I, but Christ living in me. Gal 2:20*

Put simply, the foundational stance of the integrally inspired minister is one of “contemplation in action.” It is any ministry that embraces both “Platonic” (Romantic influences) and “Aristotelian” (Classical influences)—both Augustine and Aquinas—valuing and navigating both the interior and exterior dimensions associated respectively with the Left- and Right-Hand quadrants.



It is also the cognitive, spiritual, emotional, and interpersonal navigation through a praxis in which meaning has a place for the minister, the individual parishioner, and the congregation. This navigation necessitates an awareness of the roles of agency and communion, which means the ability to notice and value, without over-privileging, upper and lower dimensions and the many levels, lines, states, and typologies involved in development.

## The Community of the Adequate

*Faith begins as an experiment and ends as an experience.* Plotinus

We cannot each be experts in all aspects of pastoral counseling or healing prayer or community outreach and care, but we can reconstruct vocations capable of thinking about, researching, and coordinating effective ministry that begins—unlike many of our seminaries—from a position of meeting the parishioner or fellow religious where they actually are—before working with them to envision or discern their next step.

The notion of stages or levels or spiritual development is innate in Christianity, though many Christians either never knew or forgot this. One of the more ancient schemas is St. Benedict's twelve stages of humility that begin with the fear of God and culminate in the embodiment of the perfect love which casts out fear. A simpler version is St. Bonaventure's four stages of love: Love of one's self for one's own sake; love of God for one's own sake; love of God for God's sake; and love of one's self for God's sake. One of the only evidence-based and researched models is James Fowler's stages of faith and the several offshoots it has stimulated. All of these have insights to offer and each can be further enhanced.

The more pressing point is this: Those ministers capable of noticing and engaging these and other levels and states as they arise in their parishioners, as well as in themselves and other ministers, are simply in a better position to facilitate spiritual growth.



The ability to engage the perspectives of “all-quadrants, all-levels, all-lines, all-states, and all-types” enhances and guides increasing differentiation not only for meeting the other but also for exploring the most useful approach and pace for them. That also means deepening the minister’s awareness of what the other knows and can appropriately give, as well as useful clarity on what they “know ain’t so.” By being aware of the strengths and limitations of various ministries and approaches, a minister can guide a more appropriate course of action for each individual. She can also match people with the most appropriate “ministers” from other disciplines, such as psychotherapists, physicians, and financial counselors. Other advisors may have expertise anchored in the appropriate developmental line (e.g., cognitive, emotional, spiritual, and moral) or quadrant (i.e., experience, behavior, culture, or systems).

From that position, the integrally aware minister can contribute to moves that explore self more deeply, and, ultimately, to experience God more directly. Once these explorations begin to bear fruit, a minister with the ability to differentiate these perspectives will be able to reframe the individual’s experience far more accurately. And as these experiences and cases are shared, ministers and other healers and teachers can contribute more comprehensive perspectives that are not necessarily counter or alternative to other forms of counsel and healing.

For example, one perspective on depression might have led a counselor or healer to try to “cure” St. John of his depression, which may have robbed him of his heroic journey through a “dark night of the soul” and his subsequent gift of pioneering articulation for the rest of us. Would we now be able to articulate and offer someone in John’s situation an engagement of psychotherapy (including psychopharmacology and family dynamics), sociocultural, and political-economic support, and spiritual guidance, perhaps borrowing from other “explorers” without either co-opting another’s practice superficially or rejecting John’s personal understanding of God? Would John’s gift still be available to us, and would we even consider it a possibility? What would we do with Julian’s “showings?” And what might Julian’s showings or Teresa’s ecstasies, if these



were to arise in someone today, mean to modern psychologist, physiologists, linguists, and sociologists? How can we learn from other disciplines and traditions to cross-appropriate practices, hand off where fitting, and offer complementary or counter perspectives?

In other words, the increasing ability to differentiate allows the minister—and those being ministered to—guidelines for distinguishing which of Bonventure’s “eyes of knowing” to use: the eye of flesh (knowledge explored and verified or falsified by the physical senses, or other empirical extension of the senses); the eye of mind (knowledge explored and verified or falsified through mental criteria by using sets of practices designed to reveal such information); and the eye of spirit (gnosis experienced by following sets of practice and verified or falsified by those who have deeper, richer experiences of this “knowledge”).

Integral Theory uses a three-strand proof that applies to all three eyes of knowing. Ken Wilber writes that all valid knowledge at any level and in any quadrant has the following strands:<sup>3</sup>

- *Instrumental Injunction*: This is always of the form, “if you want to know this, do this.”
- *Intuitive Apprehension*: This is an immediate experience of the domain disclosed by the injunction; that is, a direct experience or data-apprehension (even if the data is mediated, at the moment of experience it is immediately apprehended). In other words, this is the direct apprehension of the data brought forth by the particular injunction, whether the data is sensory experience, mental experience, or spiritual experience.
- *Communal Confirmation (or Rejection)*: This confirms or negates the results—the data, the evidence—with others who have adequately completed the injunctive and apprehensive strands.



Any truly Integral approach to ministry will, by definition, result in a community of the adequate whether ordained or lay. This community of practice will reconstruct and facilitate the emergence of the Church as the Body of Christ for all God’s sentient beings. It will act in service of the deeper truth of the Gospel that the brilliant theologian Bernard Lonergan described as the “conversion to the transcendent.”<sup>4</sup> (Members of the Integral Congregational Ministry Center will provide in-depth articles and resources to seed further development of specific injunctions for ministers of all kinds and for those to whom they minister.)

## Developing the Self as a Vessel of Grace

*Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good. Peter 2:2-3*

The brilliant Hindu sage, Ramakrishna, made a developmental observation that there are those who have heard of milk, those who have seen milk, those who have tasted milk, and those who can not only taste milk whenever they wish, but are also able to freely provide this taste to others.<sup>5</sup>

Seeking to become an inspiring preacher, a brilliant theologian, or a gifted healer are all noble aspirations, but there is an essential subtlety of which we must be mindful. If these are truly the gifts a minister has to manifest, they must be offered to and for God along with all the attached pride and emotion so that these distractions can be burned away—transformed at the base—so that God can use us to provide the taste of milk that others seek.

In other words, the minister seeks to become grounded in God by engaging intentions and practices toward becoming a Grace-filled and “bliss-bestowing” minister, which is itself part of an Integral development praxis. Only by “swimming peacefully,” in Ramakrishna’s words, “through clear waters of solitude, illuminated by the sunlight of Truth... [can you] return





compassionately to the denser, more obscure realms of social responsibility, without becoming disoriented by them.”<sup>6</sup>

As people develop into more complex and inclusive levels of spiritual development, they encounter increasing access to states—and potentially stable stages—of more direct experience of the Divine. It is not possible to understand fully and animate these simply by reading or hearing about them; although they can be tasted through experience. People who have just begun tasting this pure spiritual milk need guidance from those with more experience, who can confirm both the joys and the inevitable distractions.

By digging their own well first, the individual minister can use her shovel to help teach others to dig. Henry Nouwen’s “three movements of Spirit” are helpful guides for the process. These are not necessarily sequential steps because the process is rarely linear, though seekers have typically found the sequence useful. They are:

- Seeing through the Eye of Mind to reach into one’s innermost self. This is the movement from loneliness to solitude.
- Seeing through the Eye of Flesh to reach out to one’s fellow human beings (for some, to all sentient Beings). This is the movement from hostility to hospitality.
- Seeing through the Eye of Spirit to reach to and ground oneself in God—to move from illusion to prayer.<sup>7</sup>

These movements are explained more fully in Nouwen’s *Reaching Out*, and one of the overarching and useful results is that this movement helps anchor us beyond even the boundaries of human togetherness. We can anchor our intentions, our actions, our social systems, and our interactions with each other in God, without being overwhelmed by participating in the mud,



blood, and playful dance of the created realm. For the practicing minister and the congregation, there should be growing evidence of the fruits of Spirit, such as:

- Mutually supporting freedom and responsible compassion.
- Interdependence: Independence and relationship in appropriate measure.
- Strength and care: providing both the stable flexibility of riverbanks and the powerful flow of loving water as necessary.
- Purity of Heart: Seeking ever-more clear Christ-consciousness as well as resting in and freely radiating the light of Christ.

Both silent contemplation and the fire of ecstasy prepare the minister to become the chalice and paten of Christ's movements of grace; and, like these vessels of the altar, contemplation, and ecstasy must be shined vigorously through prayer in order to keep them clean and bright. Only through this regular immersion in the practice of prayer will the minister be cleansed of his egoic attachments, allowing God alone to fulfill the servant's responsibility, "using" in Ramakrishna's words, "the inspiring outward form, the powerful inward mind, and the secret heart... as sacred instruments."<sup>8</sup>

## The Importance of Social and Institutional Contexts

*Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. Matthew 23:23*

Family structure and family of origin, socioeconomic situation, work environment, geographic location, and other larger contexts are relevant to practitioners, parishioners, and ministers. These



factors can have a profound impact on the person's experience of the Divine, or they can be as mundane as how they get to church or what kind of family life brought them to the monastery. An AQAL perspective considers these details leading to greater accuracy in teaching, preaching, and healing.

There are also important aspects of the congregational systems themselves. For the individual community, how does the money flow? Are the financial, legal, business, and administrative systems of the priory aligned with the purpose and guiding principles of the community? The misalignment of these has caused discord and distraction in numerous communities. What does the congregation see as its unique role as a container for the expression and growth of Divine purpose, and are there specific, identifiable systems, budgets, and roles through which that purpose will become clearer?

We can also consider the larger systems of which each church is an element and by intentionally acknowledging the roles of all four major perspectives on reality, the varying levels of relevant lines of development, states of consciousness, and typologies. By using an Integral approach, we create maps of important questions for the role and future of ministry. How, for example, can the useful order of conventional church hierarchy be preserved without squashing personal relationships with Jesus? In what institutions will the pursuit of the knowledge of Christ be nurtured without bursting the seams of the church's structure or lapsing into promoting only "one-right-way" evangelism, self-focused spiritual "success," or spiritual materialism?

There is another series of explorations available when we look at the larger systems interconnecting each individual church, each denomination, and the Christian church as a whole. What is the right intersection of systems that will facilitate learning from Buddhism, Hinduism, Judaism, Taoism, and other traditions without losing the Christian voice or slipping into uniformity, self-loathing, unintentional co-opting, or spiritual dilettantism? Can studying the Dalai Lama lead to deeper Christian expression in the world, higher moral principles and actions,



and a basis of increasingly intimate experience with the Divine? Are the existing platforms, such as the World Parliament of Religions, the Monastic Interreligious Dialogue, the Anglican-Roman Catholic International Commission, or the Elijah School sufficient to the task at hand or do these organizations need to be enhanced, interconnected, or replaced?

It seems true to say that Buddha-mind is not the same as Christ-consciousness, and yet these are “not two.” AQAL-aware individuals ministering through these and other institutions will therefore be interested in multi- and cross-cultural exploration, understanding, and sensitivity that acknowledges valid universal and underlying patterns in human beings while also valuing the liberating new ways to reconstruct Christian institutions and expressions. If paradox is the footprint of the Divine, then neither conflict, nor compromise alone, is the whole solution. Instead, the best approach will likely be found in adaptive, or “second-order,” containers where these seeming paradoxes can be elements—perhaps even complementary elements—within larger, more inclusive dynamic processes and awarenesses.

We can also map conversations and courses of action alongside entities traditionally understood to be outside of religion. We cannot expect to influence political, legal, and socioeconomic realities by ignoring them as “unspiritual,” nor can an abbess, priest, pastor, or lay minister demonize these realities within the organizations that they are expected to shepherd. But, just as we need to do with each other, we will need to “minister” to these realities through the languages, perceptions, and institutions that have arisen in response to these interests and sensibilities. By intentionally engaging them, we increase our capacity to change life conditions for the better.

As AQAL-aware ministers, we may find ourselves interested in supporting and enhancing scriptural-based, sacramental, and other approaches that consistently produce “fruits of spirit.” We favor those open doors that allow Spirit to flow from simpler to more complex constructs without over-privileging one at the expense of others or insisting only on upward growth.



## The Dynamics of Increasing Differentiation

*Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully. Romans 12:4-8*

Increasing differentiation is similar to the ancient practice of discernment. In fact, it can be understood as an advanced form of the practice. Just as the Ignatian exercises prescribe an examination of conscience, we advocate the addition of an examination of consciousness. We can learn to use an AQAL map to explore ourselves as well as those who come to us for spiritual nourishment. This ability to gain finer and finer detail for the specific individual in their specific situation will allow ministers of all kinds to meet people more personally and to serve them where they are.

Finding them first allows the pastor, abbot, or lay minister to serve the Divine in each of God's children from a position of loving, intimate perception—much closer to that of our Creator's—as they seek their own next steps in faith. These steps may be toward further clarity or healing within their current stage of faith development or they may be steps into the next, more inclusive stage. They may be steps of guidance and support in response to some recent or on-going trauma or a “marker” event, such as a death, relationship difficulty, or loneliness. They may even be steps of reconstruction as they return to old wounds or confusions in need of healing or reconciliation. But, in all cases, they will need to be met by ministers who have gone into these new territories first and with sufficient consistency to serve as the chalice of Divine grace for the other—the vessel filled to overflowing so that others may taste the spiritual milk they need.



An Integral approach to ministry goes beyond fostering personal development and Divine unfolding. It also includes a more detailed awareness of the specific interpretations and engagements of the Sacraments and other rituals. It includes gathering approaches designed to nourish the seed of the Divine in each individual. A number of examples of Integral ministry are provided as an Appendix. These examples use the four quadrants of Integral Theory as a way of highlighting some of the elements that would be considered within an Integral approach.

Listening to each individual, for example, permits the minister to preach and teach practices more likely to reveal Divine meaning and purpose for the particular nun, parishioner, or inquirer:

- Those coming to the Divine on the verge of a premodern stage of faith may be well served by imagining themselves in Biblical stories. Petitionary prayer is also quite powerful for those with a premodern faith.
- Another approaching God from a well-established modern level of development may benefit from individual study and prayer or a rigorously challenging practice such as the Ignatian exercises.
- The postmodern monk or parishioner may find a great deal of growth through practices related to inner dialogue and starting various forms of contemplative practice, especially centering prayer, or possibly the incorporation of dreamwork, prayers for world peace or starting psychospiritual-therapy.
- Those fleshing out a more Integral or post-postmodern spirituality may find the practice of witnessing the flow of one's inner life through contemplative practices combined with loving-charity practices to be most nourishing. These parishioners will also benefit from more advanced



contemplative prayer (through *lectio divina* or “The Cloud of Unknowing”), witness-meditation, and “at-one-ment” as God’s love.

Our intent is that the Integral Congregational Ministry Center will provide a forum for Christian ministers to discuss how to facilitate the move to self-transcendence in their communities—enhancing compassion and coming closer to realizing the peace which passes all understanding. From Wilber:

With science we touch the True, the “It” of Spirit. With morals we touch the Good, the “We” of Spirit. What, then, would an integral approach have to say about the Beautiful, the “I” of Spirit itself? What is the Beauty that is in the eye of the Beholder? When we are in the eye of Spirit, the I of Spirit, what do we finally see? <sup>9</sup>



### Appendix: The Four Quadrants of Integral Ministry

The following are some ways to look at typical congregational or monastic situations. They are aspects of specific areas of questioning that may be useful in an Integral approach.

#### Suffering

<p><b>Cognitive, Spiritual, Emotional, Moral</b></p> <p>Making meaning of suffering (Is it evil per se? Punishment? A consequence of life? A place to seek God?)</p> <p>Internal experience of suffering.</p> <p>Types and qualities of suffering (existential dread? “Dark night”? Doubt? Depression? Spiritual emergency or psychosis?)</p>	<p><b>Behaviors / Specific Physical Responses</b></p> <p>Physical aspects specific to the suffering: illness, health, aging, dying</p> <p>Behaviors that increase or reduce the suffering.</p> <p>The actual brain states and neuro-chemical aspects of the suffering.</p>
<p><b>Intersubjective Communication</b></p> <p>Open dialogue between priest/pastor and parishioner seeking God/Divine in suffering? Prescriptive next steps? Guided self-examination?</p> <p>Collective “meaning” in/of health, suffering, death and burial</p> <p>Prayer chains/circles; other support such as womens’ circles or mens’ groups and spiritual communities.</p>	<p><b>Social Systems and Processes</b></p> <p>Social structures that might be part of the problem or solution: family; finances; legal considerations; education, congregational, or other visitation processes/avenues.</p> <p>Environmental systems that might be involved at or around one’s home or office.</p>





## Loneliness

<p><b>Interior-Individual</b></p> <p>Loneliness as experienced from the inside</p> <p>Typologies considered: Introverted tendencies or extroverted?</p> <p>Possible psychospiritual pathologies/character disorders?</p>	<p><b>Exterior-Individual</b></p> <p>Observable effects of loneliness: change of appetite, physical posture, withdrawal?</p> <p>Brain chemistry: Are there possible imbalances or interventions (diagnosed and prescribed by an appropriate professional)?</p>
<p><b>Interior-Collective</b></p> <p>Has the parishioner's "sense-making" community been disrupted? Were they ever a member of a group that they could speak openly within?</p> <p>How do others make sense of their loneliness? What kinds of friends or family members do they have a connection with?</p>	<p><b>Exterior-Collective</b></p> <p>Have social contexts been disrupted? Death of spouse or divorce? Loss of job? Move? Other systemic influences?</p> <p>Are there environmental influences that are contributing to their sense of loneliness?</p>



### Rites: Baptism, Confirmation, Marriage, Burial, Eucharist

<p><b>Intentional</b></p> <p>Assess cognitive preparation, emotional maturity, moral strength, interpersonal skills, and spiritual/faith development.</p> <p>What do these sacraments mean to the parishioner? To the celebrant? How will either influence and be influenced by participating in these sacraments?</p> <p>A participant's experience of the transition celebrated by the rite.</p>	<p><b>Behavioral</b></p> <p>Acts of sacrament</p> <p>Blessings</p> <p>Physical movements of the Eucharist (i.e., major and minor lifting of the elements)</p> <p>Anointment with water or oil</p> <p>Censings</p> <p>Candle-lighting</p>
<p><b>Cultural</b></p> <p>Pastoral guidance: Conversations or instructions? Teaching or education?</p> <p>Support groups or committees?</p> <p>How much self-directed study?</p> <p>What do these sacraments mean to the congregation? How will they influence and be influenced by participation in them?</p> <p>How does the community view these rites?</p>	<p><b>Social</b></p> <p>Canon law and secular law</p> <p>Financial considerations for person/couple or church?</p> <p>Systemic processes involving alter guilds, sacristan, choirs.</p> <p>Environmental considerations for location and time of the rite.</p>



## Alcohol, Food, Sex, or Chemical Dependency

<p><b>Intentions</b></p> <p>Why do you use?</p> <p>Interior motivations: Pain avoidance? Pleasure seeking? Desire to experience “non-rational” or other states?</p> <p>The experience of withdrawal.</p> <p>Somatic and emotional realities activated by the dependency.</p>	<p><b>Behaviors</b></p> <p>What can I (or others) see you doing?</p> <p>Observable indicators of dependency (may be reported first) or of excessive use</p> <p>Genetic predisposition?</p> <p>Serotonin or other brain chemistry imbalances?</p>
<p><b>Culture</b></p> <p>How do we talk about dependency? What does this congregation or monastery value as a collective?</p> <p>Lack of other guides/conversations toward numinous?</p> <p>Observable co-dependencies or avoidance processes</p> <p>Support groups and Pastoral guidance</p>	<p><b>Social systems</b></p> <p>What services are available to help and how will we engage them?</p> <p>How will we disengage those systems that are supporting or stimulating one’s destructive behavior?</p> <p>What enabling structures might be involved?</p>



## Endnotes

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<sup>1</sup> Kelsey, *Healing and Christianity*, 1973

<sup>2</sup> Other articles and resources specific to healing ministries, as well as to teaching and preaching ministries are available at the Integral Congregational Ministry Center ([www.integralinstitute.org](http://www.integralinstitute.org)).

<sup>3</sup> Wilber, *Eye to eye: The quest for the new paradigm*, 1983

<sup>4</sup> Lonergan, SJ, *Method in theology*, 1972

<sup>5</sup> Hixon, *Great swan: Meetings with Ramakrishna*, 1992

<sup>6</sup> Hixon, *Great swan: Meetings with Ramakrishna*, 1992

<sup>7</sup> Nouwen, *Reaching out*, 1975

<sup>8</sup> Nouwen, *Reaching out*, 1975

<sup>9</sup> Wilber, *The eye of spirit: An integral vision for a world gone slightly mad*, 1997, p. 86



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