

**AN OVERVIEW OF THE VALUE AND EFFECT OF AN INTEGRATION OF
CHRISTIAN SPIRITUALITY AND ETHICS**

by

GLENN BRIAN STAVRIDIS

submitted in part fulfilment of the requirements for the degree of

MASTER OF THEOLOGY WITH SPECIALISATION IN CHRISTIAN SPIRITUALITY

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROF L KRETZSCHMAR

JOINT PROMOTER: PROF C E T KOURIE

NOVEMBER 2001



TABLE OF CONTENTS

SUMMARY	1
INTRODUCTION	2
1. SPIRITUALITY AND ETHICS	8
1.1 The Nature of Human Beings.....	8
1.2 Defining Spirituality.....	10
1.3 Defining Ethics.....	14
1.4 The Relationship between Spirituality and Ethics.....	19
1.5 Summary.....	23
2. THE INTEGRATION OF SPIRITUALITY AND MORALITY IN THE SCRIPTURES	25
2.1 Beginnings and Patriarchs.....	26
2.2 Leaders, Prophets and Poets.....	30
2.3 Jesus the Messiah.....	34
2.4 The Apostles and the Early Church.....	37
2.5 Summary.....	41
3. THE INTEGRATION OF SPIRITUALITY AND MORALITY IN CHURCH HISTORY	43
3.1 The Spread and Establishment of Christianity.....	44
3.2 Monasticism and Mysticism.....	46
3.3 Reformation and Revolution.....	50
3.4 The Modern Era.....	55
3.5 Summary.....	63
4. SPIRITUALITY AND ETHICS IN THE MODERN CONTEXT	65
4.1 The Pre-modern World.....	65
4.2 The Modern World.....	69
4.3 The Emerging Post-modern Milieu.....	75
4.4 The South African Context.....	79
4.5 Summary.....	83
5. SPIRITUAL AND MORAL FORMATION	85
5.1 Environmental Aspects of Spiritual and Moral Formation.....	87
5.2 Psychological Aspects of Spiritual and Moral Formation.....	89
5.3 Sociological Aspects of Spiritual and Moral Formation.....	94
5.4 Spiritual Reality and Spiritual and Moral Formation.....	101
5.5 Summary.....	107
CONCLUSION	109
BIBLIOGRAPHY	114

SUMMARY

Title of Dissertation

AN OVERVIEW OF THE VALUE AND EFFECT OF AN INTEGRATION OF CHRISTIAN SPIRITUALITY AND ETHICS

Key Terms

Christianity; Spirituality; Ethics; Morality; Discipleship, Integration; Holiness; Social ethics; Political ethics; Economic ethics; Environmental ethics; Holistic spirituality; Integral spirituality; Spiritual formation; Moral formation; Story

Abstract

The modern world is experiencing a spiritual and moral crisis. Associated with this, Christian spirituality and ethics have become separated in the life of the individual Christian and the community of the church. The Christian understanding of human beings and the integrated nature of spirituality and ethics provides a solution to this crisis. Christian spirituality and morality both originate in the character and purposes of God as revealed in the biblical record. The value and effects of the integral relationship between spirituality and morality can be traced throughout scripture and the history of the church. The encounter and relationship with God, in Jesus Christ and through the presence and power of God's Spirit, transforms the disciple of Christ, which means that spirituality is the basic framework and motivation for morality. Integrated spiritual and moral formation creates moral character and moral communities which enable believers to act with love and justice.

INTRODUCTION

If a kingdom is divided against itself, that kingdom cannot stand.

Jesus of Nazareth (Mark 3:24)

Fragmentation is a common facet of the modern world. This process is aided and abetted by an exponential growth in information accompanied by increasing specialisation. These processes may obscure insights which can only emerge when the relationship between people, ideas and activities are examined or a grasp of the big picture is obtained. Spirituality is a subject which should always encompass all aspects of human existence.

Spirituality and ethics will be defined in more detail in chapter one, but it is important to start with what is meant by the word spirit and spiritual as it is used in the rest of this study. The words spirit, spiritual and spirituality must not be understood as a dualistic concept which is in opposition to the physical. When used in this study, spiritual means the psychosomatic unity of persons as described in the Christian scriptures and which extends to every facet of life.

Viewed from a Christian perspective or worldview, spiritual reality is the fundamental understanding of existence which gives meaning, colour and value to our experiences, motivates our actions and shapes our character. It therefore follows that one can explore many different subjects in relationship to spirituality, such as women and spirituality, or art and spirituality or nature and spirituality. A critically important facet of the Christian life is the area of ethics or morality. This study will seek to present an overview of the relationship between spirituality and ethics and to suggest that when they are integrated, when our being and doing are unified, we live abundant or holistic lives and our society is transformed. As Terry Tastard claims, '... a genuine spirituality will be one which helps us deepen our awareness of the suffering of the world around us, and empowers us to do something about it' (Tastard 1989:5).

The value, or the desirability and significance, of the integration of spirituality and ethics is that spirituality provides the meaning and motivation to act morally. The effect, or influence and result, of the integration of spirituality and ethics is the formation of moral character which, in turn, results in moral attitudes and actions which transform every facet of life. These facets include the internal sphere of human thought and the external sphere of relationships, interaction in communities, political, social and economic structures and the natural physical environment which is fundamental to human existence.

Why this Study is Important

The effect of fragmentation on the spiritual and moral life of individuals and communities is painfully apparent in a loss of meaning and increasing personal and social moral decline, particularly within the modern world. The many advances of a scientific and technological age have brought unimagined material benefits to portions of the globe, but the communication systems made possible by these strides have also highlighted the violence, inhumanity and oppression, as well as the desperate needs of many people. For the first time in history we are able to collect and present, in rapid time frames and in broad vistas, the state of life on the entire planet and we are able to graphically see things like the destruction of the environment. Despite the growing sophistication of our understanding of human rights and the freedom associated with progress, the moral and spiritual outlook is bleak at worst and confused at best.

It is this situation that calls for a renewed examination of Christian spirituality and morality. Christians are called to be salt and light in every society, place and time. It is not necessary that they be in the majority, nor should Christianity be confused with particular political systems in a diverse and multicultural world. Rather, the need is for the people of God to live lives which express the values of the kingdom of God. These values encompass the whole of life, including personal choices and actions, the quality of interpersonal relations, social, political and economic structures, as well as our relationship to the environment.

Christians are to be transformed by the values of the kingdom of God and are called to live prophetically, so that society itself can be transformed for the benefit of all of its citizens and even the earth itself. This spreading of the Gospel requires disciples who are saved by God's grace and whose lives, infused by God's Spirit, reflect the love and justice of God. The reflection of God's image in the life of the believer and the impact the disciple is meant to have on community and society, is not an automatic process but rather a journey of discovery, challenge and growth during which many facets of our lives are used by God to form and shape us into whole people. This is a fundamental part of our story in which God works with our basic freedom to reverse the effects of human sin and evil.

This study seeks to contribute to the understanding of both spirituality and ethics by focussing on the critical importance of integrating spirituality and ethics as a biblically based Christian response to the moral and spiritual situation of the modern world and South Africa.

The Aim of This Study

The aim of this study is to define Christian spirituality and ethics, to trace the integration of Christian spirituality and ethics in the scriptures and in the history of Christianity and to show the value and effect of understanding Christian spiritual and moral formation as an integrated process.

Methodology

The methodology followed in this study is predominately a theoretical analysis of biblical data and related literature on spirituality and ethics. The particular focus has been on material which deals explicitly or implicitly with the relationship and integration of spirituality and ethics.

The theological paradigm which informs this study has been generally ecumenical, but with an emphasis on social justice, from a radical evangelical Protestant perspective (see David Walker's discussion in *Challenging Evangelicalism* 1993). The context of this study is South Africa. It arises out of living in the context of the Apartheid system and through the process of Apartheid being dismantled and the emergence of the New South Africa. This context has made an indelible impact on my spiritual and moral formation and living in South Africa, within a church community, has resulted in much thinking and analysis of ethics and spirituality as well as the relationship between them. The many challenges that face a post-Apartheid South Africa, such as environmental degradation, AIDS and other health issues, poverty, violence, lawlessness, empowerment and education, all require response and involvement on the part of Christians. Yet, despite a high proportion of South Africans claiming to be Christian, there is widespread apathy or a lack of will to affect change.

In addition to the South African context, the history of Christianity worldwide and the modern process of globalisation all contributes to the spiritual and moral situation in South African at present and, therefore, this study seeks to understand spirituality and morality in the global as well as the South African context. The analysis and conclusions, while having significance for the South American, Asian and Islamic worlds, are based on the Western influences on spirituality and ethics and are primarily focussed on the value and effect of moral and spiritual formation in South Africa.

This study is not of an empirical nature, for example, analysing data obtained from interviews or questionnaires, but is an attempt to form a big picture or overview of the topic

rather than an in depth study of a particular aspect of spirituality or ethics. The overview approach is vitally important because it is particularly through the process of increasing division into smaller and more detailed parts and greater and greater specialisation that the broader picture has been lost, especially the connections between various aspects of life and a holistic understanding of spirituality. This means that many of the areas covered are not dealt with in-depth but rather in breadth such as the section on church history. In the church history section some individuals have been chosen to illustrate the issue of integration and, even when individuals are discussed, the aspects of their lives that demonstrate the value and effect of the integration of spirituality and ethics are all that is highlighted.

As an overview, this study is limited in terms of the detail which it provides and the depth with which aspects of spirituality and morality are examined. There are many significant studies which do address these particular aspects in great depth, but there are relatively few which deal with the integration of spirituality and ethics in an overarching and explicit way. The broad sweep of this study deliberately seeks to understand the nature of spirituality and ethics as well as their integration. Therefore it does not deal in detail with scripture, church history or the analysis of the current worldviews. An attempt has rather been made to highlight how this integration, or lack of integration, has had profound effects on society in general and Christians in particular. Although South Africa is not dealt with in any detail in this analysis, living in the South African context has informed this study and its conclusions are important for this country.

A survey of the associated literature reveals that relatively little has been written specifically on the relationship between spirituality and ethics. Mark O' Keefe writes that, 'Many recent textbooks of fundamental moral theology make explicit reference to the important connection between moral theology and spirituality. Still, the explicit effort to demonstrate the connection between the two dimensions of Christian existence and between the two disciplines is not extensive' (O' Keefe 1995:17). As can be observed from the bibliography there is little material on this subject from the Protestant perspective and much insight has been gained from Catholic writers. As indicated earlier that within a general ecumenical perspective, gained largely through University studies, my personal life experience has been largely shaped by a Protestant perspective. Therefore, one of the contributions I hope this study will make, is to bring a broader perspective particularly to the Protestant community which has only recently begun to explore the insights of spirituality in the Catholic and Orthodox communities.

It has been necessary to use a wide variety of sources from fields such as systematic theology, ethics, psychology, sociology, history, spiritual writing and material on discipleship to explore this relationship.

Other than in direct quotes, every effort has been made to use inclusive language throughout the study. For this reason the scripture references in this study are all taken from the New International Version which was revised in 1995 and published in 1996 to take account of gender issues in language.

Outline

The overview of the integration of Christian spirituality and ethics begins in **chapter one** with a description of the Christian view of what it means to be a human being and then uses this description as a platform to define spirituality and morality. It is on this basis that the relationship between spirituality and morality can be described. This foundation for the integration of spirituality and morality provides an important basis for the remainder of the study.

Chapter two looks at the way in which spirituality and morality are understood and practised in the Old and New Testaments. The Hebrew scriptures are divided into early beginnings and the patriarchs and, thereafter, the leaders of Israel and its prophets and poets are discussed. In the New Testament, the focus is firstly on the person and life of Jesus and then on the Apostles and the early church.

Whilst I am aware of the critical debate concerning the actual authorship of certain biblical texts, including the scholarly discussions regarding dating, possible editorial amendments and textual variants (c.f. Anderson 1966, Bosman et al 1991, Guthrie 1970, Maimela & König 1998, Price 1971 and Satterthwaite & Wright 1994), I do not enter into this debate in this chapter of the dissertation. This is not only for reasons of space, but also because I seek to identify the way in which biblical authors understood the relationship between spirituality and ethics. By noting the way in which the biblical writings (and many readers of this text over two centuries) understood the link between their relationship to God and the importance of ethical character and conduct, a better grasp of the link between ethics and spirituality can be gained. In this way we can ascertain what constitutes both a genuine spirituality and a fuller experience of moral life for individual believers, church communities and society at large.

Chapter three follows the nascent church story through the period of its early development until the Roman Catholic and Eastern Orthodox churches split. The Medieval period is then examined, followed by the Reformational period and then the modern period is discussed. These four periods are first briefly overviewed and then some leading figures are discussed so that the value and effects of the integration of spirituality and ethics can be illustrated in practice.

This brief overview is then complemented in the following chapter by presenting an understanding of the changing worldview in which the modern world is saturated. **Chapter four** looks at the pervasiveness of modernity as our fundamental context, because of the critical effects it has had on spirituality and morality. Modernity can only be understood with reference to what came before. Premodern or traditional societies' understanding of spiritual reality and moral life is sketched. This leads to the discussion of the dramatic changes brought about by modernity. The possibility that a new paradigm, called postmodernity, is emerging is then discussed and the chapter closes with a brief examination of the South African context in the light of premodern, modern and postmodern worldviews.

When discussing spirituality and morality the question must be asked, what makes human beings' spiritual or how are we formed spiritually? How can we develop spirituality? The questions must also be addressed in relation to morality. What makes us moral and how is morality developed or fostered in human beings? **Chapter five** first suggests a framework to discuss these questions and explores the environmental, psychological, sociological and the overarching spiritual aspects of spiritual and moral formation. The way in which human beings are fundamentally spiritual and how our world is completely immersed in the spiritual is described. How we understand our context and internalise and act upon our experiences, environmentally, psychologically and socially, are all viewed and interpreted through the lens of our fundamental spirituality. This lens is how we make sense of our world and live meaningful lives. It integrates all the facets of our lives, in particular our moral life, into a cohesive story. This integrated spiritual and moral life is fundamental to the life of Christian believers and critical to their role in society.

Having adopted an overview approach in an attempt to address the importance of integration, particularly in the specialist academic field, it is critically important to highlight and tie together the broad sweep of spirituality and ethics into a cohesive perspective. In the **conclusion**, the essence of the discussion based on the arguments of each chapter is summarised.

Chapter 1. SPIRITUALITY AND ETHICS

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.

Elizabeth Barrett Browning - Aurora Leigh

This chapter lays the foundation for the remainder of this study by looking at the nature of human beings, what ethics and spirituality are and how they are related. To explore spirituality and ethics, it is vital to begin by defining the nature of human beings. The notion that human beings are simply physical is a modern idea which does not take cognisance of the experience and reality of the spiritual nature of existence. A definition of spirituality, despite the difficulty of describing so broad a concept, is then outlined. This is followed by a definition of ethics. Having provided these definitions, the nature of the relationship between spirituality and ethics is analysed.

1.1 The Nature of Human Beings

The modern world is believed by many to be in the grip of a spiritual and moral crisis, despite signs of renewed interest in spirituality. Alexander Solzenitsyn said in his Harvard University Address, entitled *A World Split Apart*, that, 'If the world has not approached its end, it has reached a major watershed in history... [which] will demand from us a spiritual blaze; we shall have to rise to a new height of vision, to a new level of life, where our physical nature will not be cursed, as in the Middle Ages, but even more importantly, our spiritual being will not be trampled upon, as in the Modern Era' (1978). Huston Smith writes in the introduction to his book, *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief*.

The crisis that the world finds itself in as it swings on the hinge of a new millennium is located in something deeper than particular ways of organising political systems and economies. In different ways, the East and the West are going through a single common crisis whose cause is the spiritual condition of the modern world. That condition is characterised by loss - the loss of religious certainties and of transcendence with its larger horizons. The nature of that loss is strange but ultimately quite logical. When, with the inauguration of the scientific worldview, human beings started considering themselves the bearers of the highest meaning in the world and the measure of everything, meaning began to ebb and the stature of humanity to diminish (Smith 2001:1).

Modern culture has displaced the traditional view of the world, with its belief in spiritual reality and moral virtues, by the belief that human beings and matter comprise the sum total of reality. While empirical science has delivered many benefits to the world through technology, the narrowing of human perspective to meaningless materialism has left society hungering for transcendence and searching for enduring values. To explore spirituality and ethics is to look into the heart of what it means to be human in the modern world and to ask fundamental questions such as, what is the nature of human beings, what determines their behaviour, how ought they relate to each other, how should society be structured, how should we interact with the environment and what is the nature of the emerging global society?

While not necessarily rejecting many of the pronouncements of modern science on the nature of human beings, to answer these fundamental questions it is critical to examine history, and in particular the biblical account of origins, to grapple with the issues of human nature and of meaning. All traditional cultures have a concept of spirit and the spiritual realm. A world which exists beyond the five senses but which is nevertheless real and experienced by each individual is taken for granted in these cultures.

On the African continent we find an awareness of spiritual reality deeply embedded in the life of African people. 'The spiritual world of African peoples is very densely populated with spiritual beings, spirits and the living dead. Their insight of spiritual reality, whether absolute or apparent, is extremely sharp' (Mbiti 1989:74). African people live in a spiritual universe which cannot be separated from the world in which they live. 'According to African peoples, man lives in a religious universe, so that natural phenomena and objects are intimately associated with God' (Mbiti 1989:48). Archbishop Desmond Tutu affirms that, 'The African world view rejects popular dichotomies between the sacred and the secular, the material and the spiritual. All life is religious, all life is sacred, all life is a piece' (Tutu 1995:xvi).

The biblical record, rooted in a traditional culture, also describes an understanding of the world which is essentially spiritual. Genesis 1:26-27 provides the fundamental principle with which to explore our basic humanity. 'Then God said, "Let us make human beings in our image, in our likeness, and let them rule over [steward] the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created human beings in his own image, in the image of God he created them; male and female he created them.'

The key principle is that human beings are made in the image of God or, theologically speaking, the *imago Dei*. Sherlock quotes Carl Henry's observation that, 'The importance of a

proper understanding of the *imago Dei* can hardly be overstated. The answer given to the *imago*-inquiry soon becomes determinative for the entire gamut of doctrinal affirmation. The ramifications are not only theological, but affect every phase of the... cultural enterprise as a whole' (Sherlock 1996:17).

Human beings are made in God's image and therefore have the capability to reflect God's nature and purposes through their character and lives. They can design and create art and technology, steward and care for the earth, parent children, enjoy friendship and love deeply. They can consider mysteries, discover truth, appreciate beauty and live right, good and wise lives.

Christians derive their understanding of the nature of human beings and the meaning of existence from the biblical revelation of God. In John 4:24 Jesus says that, 'God is spirit...' This description of God as Spirit permeates the entire Old Testament, frequently in conjunction with the adjective, holy. Defining God as Spirit also provides a basis, when coupled with the concept of the *imago Dei*, for defining the makeup of human beings. Based on being made in God's likeness, human beings are in essence spirit. So the bible reveals that the most basic distinguishing characteristic of being human is that we are non-dualistic, embodied spiritual beings. To be human is to be spiritual. This understanding is the complete opposite of the simply material understanding of the universe of the modern world in which reality is confined to the physical.

Besides the statement already referred to that, 'God is Spirit', two other foundational statements about God are, 'God is just...' (2 Thessalonians 1:6) and, 'God is love' (1 John 4:16). These revelations of God's nature indicate that the spiritual aspect of human beings, being bearers of God's image, carries with it relational and moral facets as well. As well as an often unspoken belief that there is more to life than what our five senses reveal there is also the dimension which Lewis Smedes describes when he writes that: '...most people believe there is such a thing as morality,... We have a deep primitive sense that morality is woven into the fabric of our humanness.... Morality, then emerges from what we are as human beings' (Smedes 1983:vii). To be human is to be moral.

1.2 Defining Spirituality

What does it mean to be spiritual? What is spirituality or spiritual life? The understanding of spirituality that is arrived at must match the reality of human life and experience and explain the relationship to other beliefs and all of humanity. It is also important to

recognise that the modern use of the term spirituality draws together multiple threads to describe a concept that has been a common and, to the majority of people over time, an intuitive understanding of the nature of human beings and life.

1.2.1 The Term '*Spirituality*'

Keen quotes Bill Moyers as saying, 'Any journalist worth his or her salt knows the real story today is to define what it means to be spiritual' (Keen 1994:xv). Despite this observation, the definition of spirituality seems to become more elusive as time passes. The term '*spirituality*' has come to mean many different things and to have such a wide scope that it is in danger of becoming a meaningless term.

From the passages in Genesis describing creation already quoted, it follows that all people in all places throughout time have been made in the image of God and are therefore intrinsically, essentially or inherently, spiritual. Another way of describing this fundamental nature is to recognise that all people have a hunger and capacity for meaning, for God, which is a result of being made in the spiritual likeness of the author of life. As Augustine of Hippo put it, 'You have made us for Yourself, and our hearts are restless until they find their rest in You' (Mead 1965:249).

Most religious systems express this intrinsic spirituality, this hunger and capacity for God in different ways as they attempt to understand the nature of the world and express their being made in the image and likeness of God. Even modern secular human beings continue to reach for transcendence and meaning through a wide variety of ways. The World Spirituality series included a volume entitled, '*Spirituality and the Secular Quest*'. The editor of that volume, Peter Van Ness states in the introduction that, '...there are persons who describe themselves, their beliefs, and their behaviours as spiritual even though they acknowledge no bond of doctrine or community with any historical religion' (Van Ness 1996:1). He also argues that, '...being religious is not a necessary condition for being spiritual' (Van Ness 1996:1). This perspective fits in with the insights into the nature of spirituality found in the biblical revelation.

1.2.2 What is Spirituality?

Spirituality encompasses the entire landscape of meaning and living. My dissatisfaction with many different definitions of spirituality which do not sufficiently cover the spiritual longing of people who do not call themselves Christians, nor include a distinctly Christian understanding, has forced me to define what I mean by the term spirituality in the context

of this study. My own general definition of spirituality which is framed by the perspective which sees all human beings as spiritual, is as follows:

Spirituality is the essence of each human being, which results in the capacity and hunger for meaning, the way we are shaped by our understanding of that meaning, and how we experience life and live in response to that meaning in the context of our relationship with people, society and the natural world.

This spirituality exists as the basic essence of a human being which cannot be lost, whether they have just been born, whether they have very little or no mental, emotional or physical capacity or whether they are on the point of death. This fundamental spiritual existence of all humanity is something we are and is not dependent on what we do. The implications of having this capacity for spirituality are that it can be explored, developed and attached to differing perspectives or worldviews if one is not prevented from doing so due to our mental, emotional or physical situation.

1.2.3 What is Christian Spirituality?

When we respond to God's revelation in Jesus Christ, the meaning we seek takes on a specific shape and form. The essence of each human being is that she or he is made in the image of God and hungers for God. Christian disciples are specifically shaped by God's love and justice revealed in Jesus Christ. Our experience of life and how we live, particularly in the community of faith, is a response to God's indwelling Holy Spirit. When this understanding of meaning is substituted into the general definition provided above, a definition of Christian spirituality comes into focus:

Christian spirituality is the intrinsic image of God in each human being, which results in the capacity and hunger for God, the way we are shaped by our understanding of God's love and justice revealed in Jesus Christ, and how we experience life and live in response to the Holy Spirit in the context of our relationship with people, society and the natural world.

Because the likeness of God in us creates a hunger or a vacuum, each person strives to fulfill the image of God in which they are made. In this way each person, whether Christian or not, seeks to develop their spiritual nature. At one level, apparently unaided by God's Spirit, but assisted by their will, individuals may well develop their spiritual capacity to admirable levels. At a deeper level, the work of the Holy Spirit in the lives of human beings, whether they acknowledge God or not, as well as in wider society, operates in complex and mysterious ways to achieve the purposes of God. There are many facets of God's nature that are part of the legacy of being created in God's image such as love, justice, sociability, peace and creativity. Individuals and communities have exhibited these attributes to a greater or lesser degree with some remarkable individuals

inspiring humanity to reach for new heights in emulating God. This may take place even without these people acknowledging God as the source of their great acts of creativity, peace, love or justice. The promise held out by scripture, is that each person can experience friendship with God and receive the assistance of the Holy Spirit, to grow in emulating God.

Eastern Orthodox theology has always understood that the goal of human life is divination (*Theosis*), becoming like God, or Christlike, without becoming monistic as in some eastern religions. Paul writes in 2 Corinthians 3:17-18, 'Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.' Terry Tastard comments that, 'Union with God has been understood in different ways in the history of spirituality. One way of viewing it is in terms of our conformity to the will of God. Our intentions, our actions, our perceptions, increasingly reflect our understanding of what God asks of us. We become united with God to the extent that in some sense our choices and actions are his. This too is extremely important for social justice, especially the linked problems of consumption, poverty and ecology' (Tastard 1989:55).

The distinctively Christian message of the gospel is that Jesus of Nazareth was God incarnate, who came to redeem human beings, so that the image of God may be renewed in them. Those whose lives are touched by God's grace in Christ are made alive by the Spirit of God. As Paul puts it in Colossians 3:1-10, '...Set your minds on things above not earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you will also appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature...since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator.'

1.2.4 An Integrated Spiritual Life

Even the term 'spirituality' must be qualified. As a result of a myriad of influences which will be summarised in chapters three and four, spiritual life has often come to be associated with one aspect of life or narrowed down to refer to a group of so called "other-worldly" concepts. As is argued throughout this study, spirituality encompasses and touches every aspect of life and therefore can best be described as a holistic or integrated spirituality.

Therefore, for the Christian, the ultimate example of a holistic and integrated spiritual life is found in the person of Jesus. It is in Jesus that the image of God, which humanity is

called to emulate, is given shape and form. Jesus during his incarnation was fully human and had to rely on God's Spirit completely to live a godly life, just as all his disciples need to do. In 2 Corinthians 4:4 Paul writes, 'The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.' Paul says, speaking of Jesus in Colossians 1:15-20 that, 'He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible...He is before all things, and in him all things hold together...For God was pleased to have all his fulness dwell in him, and to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.'

In this way Jesus died to make it possible for the image of God to be renewed and provided the pattern for human beings to follow. He ascended so that the Holy Spirit would come to enable his disciples to live the spiritual lives God intended human beings to live. As the pursuit of what could be called true spirituality, that is when our spirits are indwelt by God's Spirit, takes us further away from self-centred living and closer to the character and heart of God, we become what God intended us to be. Christian spirituality is knowing and expressing the character of God through our unique personalities within the context of community. When we are truly spiritual, we are truly human. This is in sharp contrast to the modern perspective which reduces human beings to their physical drives and thus distorts and diminishes humanity.

1.3 Defining Ethics

Our understanding of what comprises ethics arises primarily from our worldview. Depending on our context and how we understand or interpret that context, we define an ethical and moral framework. The understanding of ethics and morality described in this study is based on a Christian theo-centric worldview and as such, forms part of a spiritual framework as described in the preceding definition of spirituality. As embodied spiritual beings existing to know and emulate God, our essential moral capacity comes from being made in God's image.

1.3.1 The Sphere of Ethics

The revelation of God which is described in the biblical record clearly reveals a critical and important focus on the attitudes and actions of human beings and how they are to relate to the character, purposes and actions of God. The words '*ethics*' and '*morality*' do not

appear as such, but many other words and concepts such as holiness, righteousness and justice, are used to convey the biblical principles which are to guide our conduct and thought life. The ethical nature of Christian belief will be explored in the following chapter within the context of the critical relationship between ethics and spirituality.

Although ethics can be defined as the philosophical study of the moral value of human conduct and the rules and principles that ought to govern it, and morality as conformity to conventional standards of moral conduct, it has become common practice to treat them as synonyms. After describing the way in which the terms are used technically by some scholars, Van der Ven writes that, 'I treat the terms ethical/ethics and moral/morality as synonyms, which means that the use of "moral" or "morality" does not imply any demarcation from "ethical" or "ethics" (1998:3). Louise Kretzschmar writes, 'Although, technically, ethics can be regarded as a reflection on what is considered to be right (and wrong) or good (and bad), and morality deals with actual moral (or immoral) behaviour, to my mind the two ought to be intimately related. This is so because the way we understand reality has an obvious impact on the way we behave and, conversely, our behaviour patterns influence the development of our deepest convictions' (Kretzschmar 2001:282). Ethics or morality is the sphere which deals with what is good, right and wise in the attitudes and actions of a person or community.

1.3.2 Moral frameworks

Human beings have a moral capacity as a result of their likeness to God and are therefore moral agents and as such will be held morally accountable by God. A large number of decisions and actions in daily life involve moral issues. Although moral capacity must be developed, it is a latent capacity in all human beings and through a number of processes and factors we are exposed to values which become part of our personal moral framework. The word moral implies good and right living, choices and actions, but values may also be amoral, bad or wrong.

Moral values are a set of beliefs about what is right and good which become part of our understanding. We use these values combined with our experiences to determine the moral criteria by which we measure the morality of an action. As moral agents we use moral criteria to make moral choices. The moral capacity in individuals must interact with three criteria of morality: the good, the right or just, and the wise. Van der Ven summarises the relationship between these three from Ricoeur as follows:

First, the good has primacy over the right, because it is embedded in the community in which we live, the tradition from which we are fed, the context by which we are shaped... Second, the

values and norms that embody the good must be... tested according to the universal principles of justice, which transcend community and context-bound values and norms. Third, the good, having been scrutinised and purified by the right, must be applied in the concrete situation by considering the specific circumstances... [using] a third criterion, the wise, which refers to practical moral wisdom (Van der Ven 1998:9).

Moral values together with moral criteria form a moral framework or system to which people consciously or unconsciously adhere. There are a number of moral frameworks or systems based either on differing religious beliefs or philosophical systems. These moral systems have a greater or lesser degree of internal consistency, in other words they contain a moral code which makes sense when evaluated against a particular system but are inconsistent with other beliefs or value systems. For example Hinduism may not have a problem with categorising people into Castes but Christianity would not agree with this practice. There are also many common norms between differing beliefs but the reasoning behind the values may differ. Secular humanism may agree on the value of human life with Christian theism, but may argue that value derives from society rather than being made in the image of God.

The consistency with which we live and act upon our moral framework depends on our moral character. Moral character uses the values and criteria in conjunction with the will and discipline to behave morally. As such, our moral character determines whether we act consistently or inconsistently with our moral framework. How we form moral character will be dealt within chapter five.

1.3.3 Christian Morality

Christianity argues that the moral capacity of human beings originates in being made in God's image. The universe created by God is designed to work according to principles which flow from God's nature. The bible refers to the sphere which should be governed by the nature and purposes of God as the Kingdom or rule of God. This realm is not some future ideal state but a present reality in which Christians participate in creating a society and environment characterised by peace and wholeness (*Shalom*) and governed by love and justice. The moral capacity in human beings responds to the love and justice which stem from God's character. God's love and justice are the principles which underpin and inform morality and moral choices as well as being the motivation to act morally.

A foundational scriptural statement which contains elements of God's justice and love and which could be described as the very essence of God, is that, '*...God is holy*' (Psalm 99:9) Holiness indicates a separateness, or the otherness of God from creation. Holiness is the

essence of deity. As J. R. Williams writes, '...holiness in relation to God refers climactically to his moral perfection. His holiness is manifest in total righteousness and purity...This moral, or ethical, dimension of God's holiness becomes increasingly significant in the witness of the Old Testament....In the Old Testament, even as the holiness of God is more and more understood to have moral content, so it is with holiness in relation to the people of God' (in Elwell 1984:515). Williams goes on to say that, '...the Old Testament declaration "Our God is holy," stands forth all the more markedly with the triune God fully disclosed in the New Testament. Likewise, such previously noted aspects of divine holiness as sacredness, majesty, awesomeness, separateness, and moral perfection are all to be found in the New Testament record...It is the ethical dimension of holiness that the New Testament highlights. Holiness moves beyond any idea of a nation outwardly holy...to a people who are made inwardly holy' (in Elwell 1984:515).

Because God is holy, being loving and just are aspects of God's fundamental character. R. A. Finlayson underscores this observation, 'The ethical quality in holiness is the aspect most commonly to the forefront when the word is applied to God. It is basically a term for the moral excellence of God and his freedom from all limitation in his moral perfection...Holiness has,... been called... that which lends unity to all the attributes of God' (in Douglas 1982:487).

Thus the holiness of God is to be emulated by the people of God, and that holiness is essentially moral in nature. 'I am the Lord your God; consecrate yourselves and be holy, because I am holy'. (Leviticus 11:44). Jesus lived a life of complete holiness, righteousness and purity through utter dependence on God's Spirit, and in the same manner the Christian believer is indwelt by the '*Holy*' Spirit of God. The apostle Peter writes, 'But just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy"' (1 Peter 1:15-16).

All people are made in the image of a Holy God and therefore have a basic moral capacity whether they acknowledge God or not. This moral capacity is developed by the nurture of parents, communities and society as described in chapter five. It is enlarged by moral example and the exercise of the will by individuals. Great philanthropic acts and works of social justice have been achieved by people who do not believe in the God of the bible. An example of this is the passive resistance and political and social change brought about by Mohandas Gandhi who, although he used Jesus' teaching and example, remained a Hindu. W. E. Steinkraus quotes Gandhi as saying, 'I use the adjective moral as synonymous with spiritual' (Steinkrause 1987:106). From the Christian perspective he is an example of someone who exercised some aspects of the moral capacity with which all people are endowed by God.

A moral framework is not simply applied to individual or private issues but extends to the whole of life. All aspects of life and relationships between individuals, communities and nations fall within the ambit of ethics. As Hans Küng has written in *Global Responsibility: In Search of a New World Ethic* there is, 'No survival without a world ethic' (1991:xv). The field of ethics includes personal, interpersonal, community, society, cultural, economic and political structures and extends to the environment as well.

Although not all theological perspectives agree, the general consensus is that human beings have some degree of freedom or self-determination. After surveying the options of determinism, indeterminism and self-determinism, Norman Geisler concludes, 'Therefore, it seems that some form of self-determinism is the most compatible with the biblical view of God's sovereignty and man's responsibility' (Elwell 1984:430). While the degree of this freedom after the biblical Fall can be debated, without freedom there can be no moral responsibility. George Carey writes that, 'The moral responsibility that is in [human beings] is an answering echo of the moral responsibility that is in God himself, which is the capacity to act wisely and in love' (Carey 1977:36).

1.3.4 Immorality

Humanity has freedom to act and shape the '*moralscape*' (Kammer 1988:17), this freedom is an endowment from God, which is what makes morality and moral choices real, despite distortions due to sin. Human beings have a fundamental freedom which creates a moral universe. We can choose to do right or wrong, good or bad, our thoughts and actions have moral consequences. We have the freedom to love God and respond to the divine overtures of grace. It is this freedom operating in a world of moral possibilities that has created and perpetuated the existence of evil. This is because human beings are able to choose to do what is right or wrong, or what is good or bad. History and self examination reveals that in a myriad of ways we repeatedly choose the wrong and the bad, in other words, we sin.

Although it has profound implications for our morality and spirituality, the existence of evil and sin distorts our morality, but does not remove our intrinsic spiritual nature. The bible links the existence of sin with what is known as the Fall. As Randal Macaulay and Jerram Barrs say, 'Those faculties which are peculiarly human, which designate us as persons - love, morality, rationality, creativity - indicate that we continue to be the image of God after the Fall... Since the Fall...these faculties...have been defective...[but] the image of God remains in us after the fall, though we no longer reflect God's perfect moral character' (Macaulay & Barrs 1978:17). Richard Gula says similarly that, 'The Fall

may have weakened our capacity for what is right and good, but it has not destroyed God's image in us' (Gula 1999:13).

1.3.5 The Scriptures and Morality

Because we live in a fallen world, much of the biblical record is devoted to providing hope and practically describing the process of moral and spiritual formation. The moral formulations for individuals and society outlined in the Old Testament have provided the basis of western ethical systems, despite modification by Greek and Roman thinking. Specific ethical codes such as the Ten Commandments and their exposition and expansion by Jesus in the Sermon on the Mount are demanding in a self-centred modern society and challenge Christians to go beyond the right, the good and the wise, to the realm of the sacrificial.

The moral framework recorded in the scriptures, when carefully interpreted and rightly understood, is an expression of the moral character of God. They are provided as a guideline for living a holistic or an integrated spiritual and moral life. This is the quality of the life that Jesus said he came to give, called the abundant life. '...I have come that they may have life, and have it to the full' (John 10:10). As Louise Kretzschmar writes, 'A biblical and truly Christian spirituality is, by definition, holistic' (Kretzschmar 1996:65). This holistic spiritual life, which grows in ways which reflect the image of God, cannot take place without a commensurate growth in the moral lives of human beings. When we are truly moral, we are truly human.

1.4 The Relationship Between Spirituality and Ethics

Moral capacity is inseparably connected with the intrinsic spirituality of all human beings. This moral capacity is a potential which requires internal nurture and external development in a process of moral formation. Louise Kretzschmar writes, 'For a Christian, morality cannot be separated from God nor can moral formation be separated from spirituality' (Kourie & Kretzschmar 2000:3).

Communities and societies are at all times, consciously or unconsciously, involved in a process of shaping the morality of individuals. This should be particularly true for the community of faith. As Bruce Birch and Larry Rasmussen comment, 'In Christianity, moral deliberation and moral formation are tied to the shared memory, mission, and continuing life of Christian faith communities.... Christian ethics...is community ethics' (Birch & Rasmussen 1989:33). The goal or result of this formative process is a moral character which will guide the individual and

community in moral decisions and action. There is critical interaction between the individual and the community with regard to morality and spirituality. Individuals within a group are shaped by the moral character of the group or community and act in conjunction with the group to respond to moral issues. The community in turn, is also shaped by individuals within the group. An example of this can be found in the prophets of the Old Testament, who as individuals, presented God's moral standard and spiritual call to the community. The life of Jesus has inspired many people to great heights of spirituality and morality and in some measure this is also true about many modern day saints.

1.4.1. Relating Spirituality and Ethics

Spirituality is integrally related to ethics because our spirituality is a reflection of our Creator, as is our morality. Thus, in the life of the Christian, God is continually involved in our spiritual and moral formation, which are integrally linked, through communicating God's purposes in us and through us. God takes the initiative through the Holy Spirit to enable us to grow spiritually and develop morally. This is a process or journey in which God uses divine revelation, individuals and society as well as our unique personalities and circumstances to form or shape us into the image of Jesus Christ.

As Christians we simply cannot know God's will without knowing God. Jesus prays in John 17:3 that, 'Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.' When this is seen in the light of the first letter of John chapter 4:7-8, 'Dear friends, let us love one another for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love', the practice of emulating the character of God cannot be separated from the intimate relationship and knowledge of God.

The relationship between spirituality and ethics is complex and subtle. It is possible to develop morally but not to grow in our relationship with God, in other words, spiritually, because we are able to use our moral capacity under the direction of our will. It is not possible to grow spiritually without developing our moral character and actions. This is because our relationship with God is an interactive one and is linked to the attitude of our hearts and our behaviour. This assertion must be viewed from the complex reality of our lives. It is possible at a particular stage of our spiritual journey to be developing a particular area of our moral lives but to be neglecting another area. If we remain open to the ongoing influence of the Holy Spirit in our lives, and change in response to God, then we can grow spiritually without being perfect from a moral point of view. Both moral and

spiritual growth take time to occur and can take place at a differing pace. Therefore a lack of evidence of spiritual or moral growth in one area of life does not mean that there is no growth taking place in other area. As an example we may be growing in the area of personal morality but be relatively uninvolved in social justice but at a later stage of life the focus may be on the development of a greater social conscience. We are not provided with an excuse to compartmentalise spirituality or morality but simply to take cognisance of the reality of growth. Living a morally upright life does not mean that we can earn God's favour in the sense of earning salvation, but that living in a way which pleases God and gives us purpose and meaning is the response of gratitude to the grace which we experience from God, which enables us to enjoy spiritual intimacy with God.

When we search through our history, in scripture and the story of Christianity, we see that the integration between spirituality and ethics provides an underlying foundation to the interaction between God and human beings. This foundation is revealed positively, when people live as God intended, and negatively when they choose to depart from the values revealed by God. God seeks to form people and society both morally and spiritually and they respond with either obedience or disobedience. God shapes the Christian character through personal interaction and through other people, institutions and society. These observations will be explored in more detail in future chapters.

The spiritual and moral development of individuals is of critical importance to the well-being and development of life and society as well as the care and stewardship of the environment. God's love and justice is revealed, influences, permeates and shapes society and history, through the lives of those who seek to reflect God in their character and actions. As Terry Tastard writes: '...the test of a spirituality is its ability to help us deepen our love for God and our commitment to change the face of the earth' (1989:3).

1.4.2 Spirituality, the Motivation for Morality

Spirituality provides the framework and motivation for morality. Spirituality is the foundation and supporting structure which gives shape and purpose to morality. This spirituality grows as Christians increasingly allow God's Spirit to form or shape them in the pattern revealed by God's purposes and heart. Terry Tastard says, paraphrasing Meister Eckhart, that, 'Those who persevere in this way, until they enter union with God, will find themselves so shaped by God,...that they come to share God's attributes such as goodness and justice' (Tastard 1989:56). He also quotes Evelyn Underhill saying, '...the union with Christ one craves for can and must be only through union with His redemptive work, always going on in the world' (Tastard 1989:77).

The motivation to live and act morally, both internally and externally, has both positive and negative aspects. Because of our tendency toward sin, there is the negative aspect of punishment and moral response to the holy and just character of God. Deuteronomy 6:1-2 records Moses saying that, 'These commands, decrees and laws the Lord your God directed me to teach you to observe... so that you, your children and their children after them may fear the Lord your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life.' Or as it is stated in Proverbs 9:10, 'The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding.'

In arguing that morality is an essential component of spirituality it is not suggested that a works based merit system is the biblical pattern. There are negative incentives for behaving morally, such as punishment by civil authorities or disapproval by God, but there are also a number of positive incentives for moral behaviour. Firstly, living a moral life is in our own best interest, because life functions at its best as a result of living the way God purposed. Secondly, our hunger for meaning and purpose is fulfilled when we seek to emulate God's love and justice in our lives. Thirdly, living a life which is pleasing to God is a response of gratitude for God's love. The God-initiated overtures of mercy and acceptance in Christ are based on God's grace toward humanity.

God's grace enables the moral universe to be sustained. Paul says that because the Christian believer's attitude should be the same as Christ Jesus who took on the nature of a humble servant, the Christian should, '...continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose' (Philippians 2:12-13). This must be understood in creative tension with the work of God in the Christian. Paul brings them together in Ephesians 2:4-5,8-10, 'But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions For it is by grace you have been saved, through faith - and this is not from yourselves, it is a gift of God - not by works, so that no-one can boast. For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.'

1.4.3 The Link Between Moral Failure and Spirituality

The substance and intimacy of our relationship with God, in other words our spiritual lives, is affected by moral failure. The bible repeatedly indicates that in the practicality of the present life, a good relationship with God does depend on the attitude of the heart which seeks to live a life that pleases God, a righteous or a moral life, despite the reality of moral failure. Moral failures occur when we deliberately and knowingly do not live according to

the moral values revealed in scripture or when we omit to do what we know to be right and good. Even when we fail, this itself is measured against God's character and purposes and we need to cast ourselves upon the mercy and forgiveness of God and our relationship is restored by God's grace toward us. Along with repentance, which is an integral part of seeking mercy, is the need for restitution for the wrongs that were committed or attempting to do the things that should have been done.

Christians are given the presence and power of the Holy Spirit through exercising faith in God. The Holy Spirit of God indwells them and enables Christians to live in an intimate friendship with God, to live a life that pleases God, and to live a life which is best for society as a whole. In Romans 12:1-2 Paul writes, 'Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will.'

1.4.4 Spirituality and Morality are Facets of Being Human

The best way to describe the relationship between spirituality and ethics is that they are integrated facets of our fundamental human nature which is a reflection of being made in God's image. To argue that spirituality and ethics are integrated facets of human nature is to describe the relationship ideally, or as God purposed the relationship to be, rather than to describe what happens when they are neglected or separated in the life of individuals. Spirituality as the expression of the life of God in human beings is the source of our moral character and actions. The effects of the integration and sometimes the dis-integration of spirituality and ethics will be explored in the following chapters.

When we consciously recognise the fundamentally integrated relationship between spirituality and morality, we understand the true nature of human beings. This true understanding enables Christians to develop spiritually and morally, which are facets of a holistic life, and grow into the people they were meant to be as they reflect God's love and justice. Being spiritual and moral are simply facets of being truly human.

1.5 Summary

The modern world is in the grip of a spiritual and moral crisis. Modernity has displaced the traditional belief in spiritual reality and moral virtues with a purely physical and morally relative understanding of human beings.

Traditional cultures, such as African culture and the culture described in the bible, understand the world and human beings to be essentially spiritual. The biblical understanding is that human beings are made in the image of a spiritual God and have the capability to reflect God's nature, purposes and character.

Spirituality encompasses all facets of human life, our personal lives and the relationships with people, structures and the environment. Spirituality is fundamental to being human and is something we are, not just what we do. Spirituality is distorted and inhibited by evil and sin and is in need of being redeemed by Jesus Christ's reconciling death. Christian spirituality is the formation of the character of God in the believer, revealed by Jesus Christ through the community of faith in response to God's indwelling Holy Spirit.

Ethics and morality is the sphere which deals with the attitudes and actions of what is good or bad, right or wrong and wise or unwise in a person or group of people. All worldviews have a concept of ethics, or a moral framework, and, while there is some commonality between them, there are also some significant differences as well.

From a Christian worldview, moral capacity is one of the results of being made in God's image and human beings are responsible for the morality of their actions. Moral capacity is shaped by a person's context, education, experience, relationships, community, society and God into moral character. Moral character uses moral values and criteria to make moral choices which lead to moral actions.

Because of the existence of evil and sin, human beings can also exercise their freedom to be immoral and act immorally. Although the modern world has encouraged the separation of spirituality and morality within the Christian perspective, they should not be separated.

This chapter argues that both spirituality and morality are reflections of being made in the image of God and that spirituality should be the motivation for Christians seeking to emulate God's moral character and purposes. If Christians do not reflect the image of God, the abundant life they are called to and the just society they are to foster does not take place. The next chapter explores how the Christian scriptures describe the importance of the integration of spirituality and morality and the consequences when they are neglected.

Chapter 2. THE INTEGRATION OF SPIRITUALITY AND MORALITY IN THE SCRIPTURES

Christian spirituality is grounded firmly in the Bible. Holy Scripture provides the objective revelation which prevents spirituality from deteriorating into a private and subjective discipline.

J. Steven Harper (1987:63)

Based on the description of human nature, spirituality, ethics and the relationship between spirituality and morality described in chapter one, this chapter will provide an overview of how spirituality and morality should be integrated as revealed in the scriptures of the Old and New Testaments. The next chapter will continue to explore this relationship in the history of the church in the period from the close of the New Testament to the present day. This historical survey is important because the understanding of spirituality and ethics undergoes important but subtle changes as time progresses.

This chapter covers the period from early recorded history to approximately 100 C.E. from the perspective of the Jewish experience and thought about God and the continuation of what became the fledgeling Christian movement. The period is broken up into four eras, each of which builds on one another and adds nuances with regard to spirituality and morality. The first period looks at spirituality and morality from beginnings to the patriarchal period. Then the period of the leaders, prophets and poets is examined. This is followed by an examination of the pivotal life and teaching of Jesus the Messiah which is critical for an understanding of morality and spirituality. Finally, the way in which the disciples, Apostles and the early Church understood and applied Jesus' message is described.

This overview of scripture is vital, as Christian spirituality and morality has its roots deeply embedded in a world view which sees time and history as initiated and superintended by God and as moving inexorably towards a future orchestrated by God. John Zizioulas states that, 'Christian spirituality, under the influence of the scriptural mentality, was from the beginning focussed on history,... the church's outlook was not cosmological but historical... Humanity's relation with God did not pass through nature but through obedience to the will of God, a fact that gave to Christian spirituality an ethical character...' (In McGinn, Meyendorff & Leclercq 1985:23). The study of spirituality must therefore include an examination of the flow of biblical and church history as well as the examination of key events that defined or changed the character of Christian spirituality

and morality. This exploration must take cognisance of the earthy reality associated with places and people, movements, literature, themes and practices that characterise an incarnated spirituality.

Because of the critical importance of this historical perspective, an examination of the history of Christian spirituality and ethics must begin with the earliest record of the people of God. It is because of this high view of history that such a complete body of literature exists, documenting in narrative and other genres the spiritual pilgrimage of these people. Beginning in the Hebrew scriptures and then, through the New Testament, the record of God's revelation and interaction with human beings is recounted. This chapter builds and elaborates on the definitions of human nature, spirituality, ethics and the relationship between them, that were described in the previous chapter. The integration or lack of integration of spirituality and ethics, the value and effect of this integration, as described in scripture, is traced in an overview picture described in the present chapter. This chapter does not attempt a detailed discussion of the Old and New Testaments but rather highlights selected themes which illustrates the value and effect of the integration of spirituality and ethics.

2.1 Beginnings and Patriarchs

Many of the principles that govern spirituality and morality are introduced and formulated in the first eleven chapters of Genesis, which is a special genre of literature. As they deal with events which could not have been witnessed by human beings, they belong to a unique genre which describes origins and must be understood from this perspective. Critically important truths about God, the nature of the world and human beings is described in pictorial language with important symbolism. These passages deal primarily with the question of why rather than with the question of how.

2.1.1 Creation

Creation by God is the beginning of what becomes the narrative of the people of God. Genesis simply begins with the assumption of the eternal existence of the source of the cosmos who speaks our known world into being. "In the beginning God created the heavens and the earth" (Genesis 1:1). That God is spirit in essence, is revealed by the reference, "the Spirit of God was hovering over the waters" (Genesis 1:2). The inherent goodness, and therefore moral value of the creation, lays the foundation for an earthy practical spirituality as in the

creation narrative in which God proclaims that creation, including human beings, to be "good", and that everything was "very good" (Genesis 1:10,13,17,25,31).

As already highlighted, amongst the wide diversity of creation, it is to human beings that God gives a special endowment, that of being spiritual, being made in the image of God. "So God created human beings in his own image, in the image of God he created them; male and female he created them" (Genesis 1:27). A basis for further aspects of spirituality are laid down in these passages. This fundamental spiritual nature is described as deriving from a mysterious relational community, "Let us make human beings in our image..." (Genesis 1:26). Spirituality is also embodied in gender differentiated male and female persons. A spirituality which has both feminine and masculine aspects is highlighted and a God authored sexuality is introduced. A further dimension of this is the spiritual, even mystical, aspect of what was to become the institution of marriage, as a man and a woman form a special kind of community, the family.

A relationship to the rest of creation is also sketched in outline, both to the living and non-living, which indicates a spiritual connection between Creator, creation and human beings. A spirituality of being part of and yet distinct from the rest of creation underlies human beings' interaction and moral responsibility for the world. "...let them rule [be stewards] over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground" (Genesis 1:26). The goodness and spirituality of work and stewardship is also intimated in these foundational passages as God places human beings in the Garden of Eden and gives purpose to their labour. "The Lord God took the man and put him in the Garden of Eden to work it and take care of it" (Genesis 2:15).

A fundamental aspect of the spiritual nature of human beings goes beyond these elements to the relationship that God enters into with human beings created in God's own image. God is described as being on intimate terms with them. God speaks to the image bearers and calls them to live within moral parameters, for their own good, as God reveals God's self to them. "And the Lord God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die'" (Genesis 2:16-17). At the heart of the spiritual relationship which exists between God and human beings, and the essence of maintaining an ongoing open experience of God's presence, is obedience to God for our own good. This crucial element is the foundation for the integration between spirituality and morality.

The critical event which affects both spirituality and morality is the distortion of humanity that is described as the 'fall'. In this drama, the moral nature of the spiritual relationship people have with God is highlighted as the intimacy with one another and with God breaks down when Adam and Eve do not follow God's instructions. "...the Lord God called to the man, 'Where are you?' He answered, I heard you in the garden, and I was afraid because I was naked; so I hid.' And he said, 'Who told you that you were naked? Have you eaten from the tree which I commanded you not to eat?'" (Genesis 3:9-11) The deep intimacy which this couple enjoyed with their Creator was spoiled and this narrative becomes the archetype of spiritual estrangement from God and one another, which all human beings experience and the consequential decline in morality. They came to experience the moral categories of good and evil. "The man has now become like one of us, knowing good and evil..." (Genesis 3:22). Soon there is murder as the human race multiplies and the effect of evil ripples through society. "The Lord saw how great the wickedness of the human race had become on earth, and that every inclination of their hearts was only evil all the time" (Genesis 6:5).

But there were those who did continue to enjoy an intimate relationship with God which was based on the moral quality of their lives. "...Noah was a righteous man, blameless among the people of his time, and he walked with God" (Genesis 6:9). God reveals his plans to Noah and speaks to him. This relationship indicates the important connection between spiritual life and ethical living, a righteous and blameless walk with God. The last part of this narrative concludes with a description of how the whole earth came to be inhabited by people and sets the scene for the introduction of the era of the patriarchs in biblical history. Thus the first eleven chapters of Genesis form the introduction to the biblical narrative and lay the foundation for the history of the spiritual and moral life.

2.1.2 The Patriarchs

The era of biblical history which is referred to as the Patriarchal period lies early in the history of civilisation. Although the focus of the narrative is on the patriarchs themselves, it is important to note that God interacted with other individuals, particularly with the women of this time. Some important features for understanding the unfolding story of spirituality and morality emerge from this period of history. God continues to take the initiative and reveal God's self and will and speaks to the patriarchs personally or through angelic beings. As part of what later unfolds as God's plan to reconcile all nations to God's self, restore spiritual life and establish a realm governed by moral principle, God calls Abram, a descendant of Noah.

This call is to become a special people and God makes a covenant with him. God says to Abraham, as he is later called, in connection with his call and covenant in Genesis 17:1-8, 'I am God Almighty; walk before me and be blameless.... I will establish my covenant as an everlasting covenant between me and you and your descendants...to be your God and the God of your descendants... and I will be their God.' The text links relationship, 'walk before me', and behaviour, 'be blameless' and introduces a refrain that is echoed repeatedly, that the creator God of the universe will be in relationship with them as their God and they must behave in ways in which God reveals. "I will make you into a great nation and I will bless you... and all peoples on earth will be blessed through you" (Genesis 12:2-3). This promise to Abraham is reiterated to the subsequent patriarchs with attention given to the way they were to reflect the character of God. 'The Lord appeared to Isaac and said,... "I will be with you and will bless you,...through your offspring all the nations on earth will be blessed, because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws" (Genesis 20:2-5). Once again the connection between right living, obedience to God's will and God being present to God's people, speaking to them and listening to their prayers and blessing them is highlighted.

A fundamental underlying assumption of all Christian spirituality, that of faith as an expression of trust in God, which was introduced in the era before the patriarchs, takes on greater significance during their time. A feature of the lives of the patriarchs is the life of radical trust in God which they were called to practise. The intimate personal relationship with men and women, which was introduced in the early part of the book of Genesis, continues to be a remarkable feature of this era known as the period of the patriarchs. This is particularly noticeable when contrasted with the religious belief and practice of this era. A God who speaks and reveals God's will, a God who listens and acts but always in a good and just manner is quite different from the other gods. 'This sense of personal relationship, the knowledge of God's promises and the awareness that obedience to the will of God is of the essence of true faith, may be said to form the heart of patriarchal religion' (Douglas 1982:886). It is through Joseph, the last major person introduced in Genesis, who does not fit into the semi-nomadic patriarchal mould, that the patriarchs are linked to the next period in the biblical narrative, the period of slavery in Egypt. By the time the Israelites emerge from their slavery and from forty years in the desert, they are a nation and the narrative deals with the nation and the leaders of that nation.

2.2 Leaders, Prophets and Poets

God continually utilises leadership in various forms through history. In this early stage, after the leadership provided by the patriarchs, the mantle of leadership moved to Moses and Joshua and then on to the Judges. Thereafter kings were appointed and then prophets were needed to provide spiritual and moral leadership.

In addition, the poets and sages provided a further mechanism to remind the people of God that the whole of their lives and their ethical responsibility is based on the spiritual relationship between them and God and the important implications of being God's chosen people.

2.2.1 Leaders and Judges

The narrative form of history describes how the people of Israel are led by Moses, and how God spoke to them and taught them through Moses. Through the story they tell of their interaction with God, a picture emerges of a holy God whose awesome presence dwells among them and leads them. God reveals the moral law with far reaching economic, political and social implications. When God calls Moses to lead the people of Israel out of Egypt he says to Moses, 'I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God...' (Exodus 6:7). In the events leading up to the giving of the Ten Commandments and the rest of the law, God said to Moses with reference to the Israelites in Exodus 19:5, 'Now if you obey me fully and keep my covenant, then out of all the nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.' After describing the consecration of the priests near the conclusion of the giving of the law, God says, 'Then I will dwell among the Israelites and be their God, who brought them out of Egypt so that I might dwell among them. I am the Lord their God' (Exodus 29:45-46).

The roots of the later concept, the kingdom of God, can all be traced back to the giving of the Law to the nation of Israel and the great summation of its application recorded in the New Testament. In Deuteronomy 6:5-7 God is recorded as saying, 'Love the Lord your God with all heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you get up and when you lie down.' When summarising the commandments, Jesus puts this commandment together with Leviticus 19:18, '...love your neighbour as yourself.' Many of the moral obligations of the Law were underlined with the words, 'Keep all my decrees and all my laws and follow them, I am the Lord your God.' In other words,

the whole pattern of social, economic and political life which God calls them to follow, is rooted in God's character and Israel's relationship to God. Spirituality and morality are woven inseparably together.

God's holiness is revealed in the expectation that justice would characterise the people of God and they were instructed to emulate God's holiness. 'I am the Lord who brought you out of Egypt to be your God; therefore be holy, because I am holy' (Leviticus 11:45). Laws of Sabbath and Jubilee extended this justice beyond even the alien and animals, to debt and the land itself. It would appear that many of these prescriptions were not adhered to in the years that followed and even while the Law was being given, the Israelites disobeyed God. This became a pattern of behaviour, at least until the nation of Israel were taken into exile 500 years later, which they understood to be God's punishment for repeatedly disobeying God's law. The story of the leaders, judges and kings which followed the forty years in the desert and the entry into the promised land, reveals a constant drifting from God's ways and a calling back to those ways. Set up in Moses' time, men and women were appointed as judges over Israel to lead and apply justice under God's authority. Ultimately, the Israelites wanted a monarchy rather than a theocracy and they got their wish for an earthly king and kingdom (1 Samuel 8).

2.2.2 The Kings and the Prophets

Saul becomes the first king and he is followed by David and then by Solomon. The integrated relationship between spirituality and ethics is clear in God's words to Solomon after the building of the temple, 'If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land' (2 Chronicles 7:14). Soon after this, Israel is split into two kingdoms and they have a succession of kings, some who lead the kingdoms according to God's law, most of whom do not. As the kings begin to oppress the people and exploit them, God raises up another voice to speak on God's behalf, the prophet. Although Abraham was called a prophet, Moses is considered the normative prophet against which subsequent prophets were measured.

The role of the prophet separates from that of leader once the monarchy is established and prophets often find themselves having to speak harsh words of criticism about the king as well as the people. The words that they spoke had their source in God as is revealed by the repeated phrase, 'The word of the Lord came to...' The content of their

prophecy, while containing some foretelling, was usually directed at the spiritual and moral condition of the hearers.

The prophets spoke of a seamless blend of moral and spiritual life which continues to address the modern world, which is still dogged by oppression and inequality. Isaiah, whose words in chapter 61:1-2 Jesus uses to describe his ministry says elsewhere, 'Yes, Lord, walking in the ways of your laws, we wait for you; your name and renown are the desire of our hearts. My soul yearns for you in the night; in the morning my spirit longs for you. When your judgements come upon the earth, the people of the world learn righteousness' (Isaiah 26:8-9). In Isaiah 56:1, 'This is what the Lord says: "Maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed"'.

Micah says to the people, 'He has shown you, O people, what is good. And what does the Lord require of you? To act justly and love mercy and to walk humbly with your God' (Micah 6:8). Amos speaks strong words on God's behalf, indicating the close relationship between worship and spiritual expression and the ethics of conduct, 'I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on like a river, righteousness like a never-failing stream' (Amos 5:21-24).

Hosea writes that God says, '... I desire mercy, not sacrifice, and acknowledgement of God rather than burnt offerings' (Hosea 6:6). As R.E.O. White observes, 'Thus God appeared to Amos as justice, to Hosea as love, to Isaiah as holiness, to Micah as mercy. The resulting conception of a right relationship to God involving - almost as consisting in - moral obedience, is fundamental to all later biblical ethics' (1979:25).

Jeremiah speaks God's mind saying, 'This is what the Lord says: Do what is just and right...' (Jeremiah 22:3). Jeremiah also speaks of a new promise coming, "The time is coming," declares the Lord, "when I will make a new covenant... I will put my law in their minds and write it on their hearts... No longer will they teach their neighbours, or say to one another, 'Know the Lord,' Because they will all know me, from the least of them to the greatest..." (Jeremiah 31:31-34).

Ezekiel draws the core of the spiritual life into the moral life of God's people with a prophecy pointing to the time of the coming Messiah, 'I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. Then they will follow my decrees and be careful to keep my laws. They will be my people and I will be their God' (Ezekiel

11:19-20). When God's people have a new 'spirit' in them and their hearts are true and devoted to God, then they will live lives that demonstrate the moral excellence of God.

2.2.3 Poets and Sages

The poetry of the Hebrew scriptures also reveal the inseparable nature of spiritual and moral life. In the very first psalm, intimacy with God and ethical living are joined as those who meditate on and practice God's law, receive blessing and their lives bear fruit. As Psalm 24:3-4 states, 'Who may ascend the hill of the Lord? Who may stand in his holy place? Those who have clean hands and pure hearts, who do not lift up their souls to an idol or swear by what is false.' The psalmist writes, 'The Lord loves righteousness and justice; the earth is full of his unfailing love' (Psalm 33:5). Psalm 66:18-20 bluntly highlights that the moral condition of the heart is vitally connected with the intimate listening and prayer answering God, 'If I had cherished sin in my heart, the Lord would not have listened; but God has surely heard my voice in prayer. Praise be to God, who has not rejected my prayer or withheld his love from me!' Many of the psalms also plead with God to intervene in situations of oppression and injustice.

The wisdom literature also contains the woven together threads of spirituality and ethics. R.E.O. White quotes H.W. Robinson, 'The idea of the Hebrew sage... is that he who lives with reverent acknowledgement of God as lawgiver will have within his soul a permanent and efficient moral guide.' White adds, 'The spirit of man is the candle of the Lord, and the enlightened conscience is the voice of the Most High...morality and social righteousness [is] a man's essential duty to God' (White 1979:35). Proverbs 25:21 reads, 'If your enemies are hungry, give them food to eat; if they are thirsty, give them water to drink.'

Ecclesiastes sums up its message in chapter 11:13-14, 'Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of every human being. For God will bring every deed into judgement including every hidden thing whether it is good or evil.' R.E.O. White describes the book of Job as a high point in the development of personal ethics in the Hebrew scriptures. He writes, 'It is very conscious of the danger of self-deception; it has a fine sense of justice, and an appeal to impartial judgement; it approaches very near to love in social relationships; it reveals a deep inwardness in understanding the defilement of lust, the heart's idolatries, mere pride of possession, the intrinsic depravity of adultery, callousness, disloyalty; while behind all is a reverence for God, a fear of His disapproval, and the unquestioned assumption that a clear conscience is essential to divine favour' (White 1979:39).

The spiritual and ethical basis of the Hebrew scriptures are the assumption of all the New Testament writers and there is a steady and clear development of those ideas as the Old

Testament unfolds. They clearly point to and anticipate a new age which is focussed on the hope of a Messiah which is what the last of the Old Testament prophets, John the Baptist, prepares the way for, the birth and life of Jesus of Nazareth.

2.3 Jesus the Messiah

Jesus came to earth with a clear purpose and mission to inaugurate the kingdom of God. He unites spirituality and ethics in a unique way, providing an enduring example of integrated spirituality and morality for his disciples to imitate. The incarnation, God becoming man, is an unprecedented event and provides an important demonstration of the critical integration of spirituality and ethics as Jesus' mission teaches and touches the lives of the people.

2.3.1 Jesus' Mission

After describing the miraculous events surrounding the incarnation of Jesus, the gospel writers move swiftly to the beginning of Jesus' public ministry where he describes his mission. A mission with profound spiritual and ethical consequences. Matthew applies Isaiah's prophecy to Jesus saying that he fulfilled God's words, 'Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations' (Matthew 12:18). Jesus himself defined his mission using Isaiah's words (Isaiah 61:1-2) and then indicates that he is the one described by Isaiah, 'The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favour' (Luke 4:16-21).

Jesus stood in complete continuity with the Hebrew scriptures particularly with reference to their spiritual and ethical teaching. As Jesus says in Matthew 5:17, 'Do not think I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them.' This fulfilment continues to see spirituality and ethics inseparably woven together. David Cook writes in this connection, 'For the Jew, and so for Jesus, there was no notion of any separation between ethics or morality and religion. All ethics were theological in the sense of being based on and reflecting God' (1992:159).

Those who perceive a complete shift away from societal concerns in the ethics of Jesus and a focus on internal and individualistic morality are more influenced by modern thought

than by the biblical context. The spiritual and ethical inheritance of the nation of Israel or the people of God is all assumed and subsumed into the concept of the kingdom of God. The idea of the reign or rule of God was as old as the Exodus itself, extolled in the Psalms, such as Psalm 145:10-13, and was referred to by Daniel when interpreting Nebuchadnezzar's dream, 'In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever' (Daniel 2:44). The kingdom of God is one of the central motifs in the life and teaching of Jesus.

Jesus teaches that the key priority in life is to seek God's 'kingdom and his righteousness.' (Matthew 6:33) R.E.O. White writes that, 'The "kingdom" means the reign of God within each soul living under the divine sovereignty; wherever a life surrenders to the Father, there the kingdom has come; it is "within you" or "among you" just in the measure in which the will of God expressed in Christ is accepted and trusted. He continues by saying that, '...as the inward ruling principle of the ideal life, and as the goal of all moral endeavour and hope - the kingdom is for Jesus an essential ethical conception, though wholly inseparable from His religious vision and faith' (White 1979:78-79).

2.3.2 The Spirituality of Jesus

Part of the re-emphasis that Jesus brings is that, in contradiction to formalism and legalism, this reign of God is to come from the conversion of the heart and mind to God, an echo of the words of Ezekiel and Jeremiah (Ezekiel 11:19-20 and Jeremiah 31:31-34). 'For from within, out of your hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly' (Mark 7:21-22). This is emphasised in another picture used by Jesus to describe the revolution of spiritual and moral life which is fundamental to being a disciple of his, that of being part of the family of God. The family metaphor describes Christians as sons and daughters of God (Matthew 5:9) and Jesus calls his disciples friends:

As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name. This is my command: Love each other (John 15:9-17).

This passage clearly focuses on how critically the spiritual relationship with God is connected with the ethics of being part of God's family. It underlines an intimate set of

relationships which cannot but result in a life which is influenced by the people with whom one relates. R.E.O. White writes, 'To be a member within the family of God, accepted as a son [or daughter], thus confers high spiritual privileges and carries far-reaching moral obligations' (White 1979:77).

2.3.3 Discipleship

A key concept which brings together the aspects of relationship with Jesus and living to please God, is that of discipleship. 'To the Jews who had believed him, Jesus said, "If you hold to my teaching, you really are my disciples. Then you will know the truth, and the truth will set you free" (John 8:31-32). David Cook writes, '...we must understand that the ethics of Jesus cannot be separated from worship of God and a relationship with him, and that there is no division between the inner and outer expressions of morality, for both matter fundamentally in the ethical teaching of Jesus and in the reflection of his incarnation in his followers' (Cook 1992:129). As disciples of Jesus, Christians are called to live as he did, this includes the moral aspects as well as the relationship with God which he constantly highlighted.

Also contained within the concept of discipleship are the roots of the later ideas of the emulation and imitation of Jesus. Jesus provides the unique example of the heart, mind and purposes of God fleshed out in the practicalities of first century Palestine in all aspects of his life. As Paul later speaks of emulating Jesus, so Jesus points to the vital relationship with his heavenly Father in every aspect of his life. Jesus said of his relationship with his heavenly Father in John 5:19, '...I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.' This action on Jesus' part is deeply rooted in his relationship with God and is a model for the disciple's relationship with God in and through the Holy Spirit. This rootedness is described in the image of the vine and the branches referred to as abiding or remaining in Christ. 'Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me' (John 15:4).

2.3.4 The Ethics of Jesus

The ethics of Jesus present challenges to moral living which have not been surpassed. They are a dramatic set of values which differ from the ethics of society in general. The sermon on the mount and other passages present the peak of the moral life. Jesus takes the negative summary of ethics current in his time and frames them positively in the Golden rule, 'So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets' (Matthew 7:12). David Cook emphasises this spiritual and moral unity when

he writes, 'Ethics is part and parcel of knowing and loving God. Ethical behaviour for the Christian is based on a living relationship of faith in God...The ethics of Jesus were based on faith in God, arose out of a new relationship with God, and were sustained and expressed in living communion with God' (Cook 1992:12,126).

The moral framework of the rule of God in Christ is a holistic view of life, in which there is no division between the spiritual and the secular aspects of life. Jesus expected his disciples to be salt and light in society, preserving society from going bad and shining the light of truth and goodness wherever they found themselves. How this fundamentally Jewish perspective interacts with the Greek and Roman world and influences the development of society throughout the world, is left to the entity created after Jesus' death, resurrection and ascension to hammer out, the church. To understand how these ideals can be achieved in a world distorted by evil, it is critical to follow the story of the spiritual and ethical relevance of the coming of God's Holy Spirit in the rest of the New Testament.

2.4 The Apostles and the Early Church

In continuity with the Jewish emphasis on recording the unfolding interaction of God with God's people, the new believers recorded the life and teachings of Jesus and the subsequent events. The Apostles wrote letters and treatises to teach and expand on the Christian faith which were distributed to Christians scattered in communities throughout the Roman Empire. These communities came into being as Christians were forced to flee persecution by the Jews in Palestine, and also through the new converts which resulted from the missionary journeys undertaken by Paul and others. As God's purposes in redemption were revealed, indications in the Hebrew scriptures about Gentiles being included were confirmed, and Christians began to share the 'gospel' of Jesus Christ with everyone they met.

2.4.1 Pentecost and the Formation of the Church

The critical event which was to shape both the church and spiritual life from that time on was the giving of the Holy Spirit on the day of Pentecost following Jesus' ascension. This decisive event caused the formation of a deep, caring and sacrificial new community, the *ekklesia* or the gathered, as a result of the presence and power of God. R.E.O. White writes of this event that, 'The experience of Pentecost added yet another dimension to Christian living; an ardour, joy, and spiritual dynamism, ...matched spiritual resources to the splendour of the moral ideal' (White 1979:124). This was a community that could only be joined by those who were serious

about their belief in Jesus as the Son of God because belonging to this community brought persecution. Only those who believed that they had met with God in the person of the risen Christ through the Holy Spirit became part of the church and, in the process, became followers or disciples of Jesus. The community of disciples were characterised by worship of the true and living God and an intimate relationship with God through prayer. This relationship was made real by the presence within the believer of the Holy Spirit and resulted in right living, thankfulness, hope, faith and most importantly, love. It was a life characterised by persecution, yet joy, a struggle with one's self yet victory, being oppressed by evil, yet experiencing deliverance.

Worship was a central characteristic of the early community of disciples. 'The heart of spirituality, for the first Christians lay in worship... Spirituality meant worship, ascribing ultimate worth not to some fashionable idol, but to the Creator of the universe. He was the God of Abraham, Isaac and Jacob, the God who had invaded time and space and come to seek them in the person of Jesus the Messiah' (Green & Stevens 1994:8). Their gatherings were times of worship, thanksgiving, particularly through the breaking of bread together, and both corporate and private prayer. These elements of worship expressed the experience of a fundamental spiritual relationship with God. God continued to speak to and relate with a growing number of people just as he had done throughout history. The sacrament of the *Eucharist* or thanksgiving, was a central event which recalled the redemptive death of Jesus on the cross and helped to remind Christians of how they came to be in a right relationship with God. This ongoing and dynamic relationship with God would be impossible without prayer or speaking to God and an expectant listening to hear God reply.

Another characteristic of this community of disciples that was in direct continuity with spirituality of the Old Testament was right living, called righteousness. A clear understanding of the distortion of humanity in the fall and the resultant falling short of God's standard, or sin, which separated people from God was fundamental to New Testament spirituality. To be in relationship with God meant living to please God in the private and public spheres of life. Moral living in accordance with God's revealed principles, coupled with good works towards the people in the community as well as the wider society, was essential to the life of a disciple. David Cook summarises the spiritual and ethical nature of this new community. 'Morality is the embodied will of God... All of life... is spiritualised or endowed with moral and religious significance. In personal terms, life is to be preserved, honoured and enjoyed. In social terms, justice, truth, perseverance and peace are to mark our relationships. In terms of motivation, every good act is to be done for the sake of God' (Cook 1992:159).

2.4.2 The Apostle Paul's Writings

After the momentous events surrounding the formation of the church small churches were founded by missionaries such as Paul and letters were sent to these churches by him and the other apostles. These letters expound and apply the teaching of Jesus and call people to be transformed into reflectors of the divine character and purpose in Christ. Paul writes, 'For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit...' (Romans 14:17) As Paul exhorts in the first letter to the Corinthians 11:1, 'Follow my example, as I follow the example of Christ'. The letters expand and apply what it means to follow Jesus in new circumstances. There are repeated calls to the Christians in these fledgeling churches to live moral lives because of their relationship with God.

Paul writes in Romans 12:1-2, 'Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will.' In Galatians 5:13-6:9 Paul argues that believers have been freed to live good lives both internally and externally as the fruit of the indwelling of the Holy Spirit and he clearly links spiritual and moral life, '...live by the Spirit, and you will not gratify the desires of the sinful nature...Since we live by the Spirit, let us keep in step with the Spirit... Let us not become weary in doing good...to all people...' (Galatians 5:16,25,6:9,10).

These concepts are repeated in different ways throughout the letters. Paul writes to the Ephesians, 'You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness... Be imitators of God, therefore, as dearly loved children and live a life of love...' (Ephesians 4:23-24,5:1-2) and then he lists how they should behave. In Paul's list of rules for holy living in Colossians he writes that they should, 'Set your minds on things above (spiritual things), not on earthly things...Let the peace of Christ rule in your hearts...and whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him... Whatever you do, work at it with all your heart, as working for the Lord...' (Colossians 3:2,15,17,23). It is when this connection between spiritual life and practical life is allowed to become disconnected that the church and Christians are not able to live full and whole lives. When Paul prays for the Thessalonians he underscores the connection between the quality of their lives and the spiritual source for this labour, 'We continually remember before our

God and Father your work produced by faith, your labour prompted by love, and your endurance inspired by hope in our Lord Jesus Christ' (1 Thessalonians 1:3).

2.4.3 Other Apostles' Writings

The writer to the Hebrews says, '...God disciplines us for our good, that we may share in his holiness. ...discipline...produces a harvest of righteousness and peace for those who have been trained by it' (Hebrews 12:10-11). James speaks of getting rid of immorality and then says, 'Do not merely listen to the word, so deceive yourselves. Do what it says... Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world... faith by itself, if it is not accompanied by action, is dead... The wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere' (James 1:22,27,2:17,3:17). Peter reminds his readers that, 'Just as he who called you is holy, so be holy in all that you do; for it is written:"Be holy, because I am holy"' (1 Peter 1:15-16).

In John's letters he connects the knowledge and love of God with the obedience to God's commands, 'We know that we have come to know him if we obey his commands...if anyone obeys his word, God's love is truly made complete in that person. This is how we know we are in him: Whoever claims to live in him must walk as Jesus did...If you know that he is righteous, you know that everyone who does what is right has been born of him... This is love for God: to obey his commands...' (1 John 2:3,5,6,29,5:3). The thread which runs through these letters is that a true spiritual relationship with God can only result in gratitude and a desire to live a moral life according to God's word, a life pleasing to God.

2.4.4 Looking to the Future

The newly formed church looked forward with hope to the imminent return of Jesus which gave them a practical hope that spurred them on in spreading the gospel and helped them to face difficulties day by day. In essence it was their knowledge of God's love for them which motivated them, and the love of God in them that they eagerly shared which had such a dramatic impact on their society. The sacrificial love they displayed toward one another and to the people they came into contact with, caused people to seriously consider their claims of having found a right relationship with the true and living God.

Weaving a clearly discernable thread through the entire scriptures is an emphasis on the spiritual capacity of each person, the source of that capacity in the image of God and the constant grace, love and call on human beings to enter into relationship with God and to be empowered to reflect God's image. Although fallen, these human beings know God's

law written on their hearts, and revealed in the Hebrew scriptures, which describes the moral standards for their personal lives, their relationships with one another, societal, economic and political systems and nature. Often more is revealed about the intimate connection between spirituality and ethics when people do not live as God expects. The law showed that God required the leaders, judges and kings to lead by example, which very few did. The prophets had to repeatedly bring the reproof of God's words to the leaders and people of God. The poets and sages also were used by God to express the unity of spirituality and morality.

At the appropriate time, Jesus came to provide the perfect example of spirituality and morality in the flesh and he died to redeem human beings and make it possible for them to live in an intimate relationship with God and with moral integrity. The Holy Spirit comes as God's presence and power to disciples who exercise faith in God's provision. The church is born and the Good News of the provision of God for humans to experience relationship with God and develop both moral character and living is spread from Palestine to the rest of the world.

The value of the integration of spirituality and ethics which emerges from this overview of scripture is that the consistent teaching through the Old and New testament is that our spiritual life is found in God. And when our lives are indwelt and energised by God we are formed into God image and the effect of this is that we are motivated to live according to God's purposes. We begin to love people and creation the way God loves the world and that has a dramatic effect on people, society and the earth.

2.5 Summary

The unfolding history of God's dealing with the Jewish people and then the coming of God's son and the formation of the church to spread God's word to the world is vital to the relationship between spirituality and morality.

God's creation was inherently good and human beings enjoyed a relationship with God as they reflected the spiritual nature and moral character of their creator. Human beings were given freedom of choice and moral responsibility for the rest of creation. They used their freedom to disobey God's parameters and both spirituality and morality were distorted in what the bible calls the fall.

God initiated a series of encounters with chosen people who are called to become a community of people who practise and exhibit the character of God. This community is led by a wide variety of people, both good and bad, and God raised up prophets to call the nation of Israel to live holy and righteous lives. Through poets and sages, the character of God is further explored and described and the consequences of not integrating spiritual and moral life are underlined.

This hope was brought into sharp focus when Jesus Christ, God incarnate, came to redeem the people of God so that all people could enjoy intimate spiritual relationship with God. Jesus embodied and demonstrated a deep spirituality coupled with personal morality and a societal, economic and political ethic described as the kingdom of God.

The Holy Spirit of God, although involved in the spiritual life of people as described in the Old testament, indwelt the disciples of Jesus with power and created the new community of the church. Through the Spirit of God Christians are enabled, as they allow God to form them, to increasingly reflect God's character through their own unique personalities. The writers of the New Testament explore the implications of living as part of the community called the church and the principles of the kingdom or rule of God. These principles bring together an intimate spiritual experience of God which, in turn, should result in a moral personal life, ethical behaviour and ethical structures in society.

This chapter reveals that spirituality and morality were integrally linked throughout scripture and that negative consequences resulted when one or the other or both were neglected. The overview of the biblical record underscores the positive value and effect of integration of spirituality and morality. The next chapter looks at how the church, and particularly some individuals, have sought to embody an integrated understanding of spirituality and morality based on the teaching of scripture

Chapter 3. THE INTEGRATION OF SPIRITUALITY AND MORALITY IN CHURCH HISTORY

Dwell in the past and you'll lose an eye, forget the past and you'll lose both eyes.

Russian Proverb

The first chapter of this dissertation laid a foundation for exploring the value and effect of the integration of spirituality and morality by defining human nature, spirituality, ethics and the relationship between them. The second chapter used the narrative history, recorded in the scriptures, to expand the picture of the integrated relationship between spirituality and morality. This chapter broadly traces the flow of history in the Christian church and locates four people as examples of the value and effect of integrating spirituality and morality as Christianity spread around the world. The aspects of their lives which highlight the importance of integration of spirituality and ethics are discussed.

The story of the spread of Christianity is a vast and complex one. To examine the integration of spirituality and morality in detail throughout history is beyond the scope of this study. Due to the vast sweep of history, it is necessary to select some examples from different eras of Church history to highlight the way in which this integration was understood and lived. This, unfortunately, does not reveal how the vast majority of Christians lived, but it provides examples of how the well documented and notable figures practised their understanding of spiritual reality and ethics.

The general trends are summarised into four periods, firstly the spread of the early church from 100 C.E. to the proclamation of Christianity as the official religion of the Roman empire around 313 C.E. Secondly, the emergence of Monasticism, Mysticism and what has been called the Christian society, which included the schism of the church into East and West around 1054 C.E., until the late Medieval period around 1500 C.E. Thirdly, from the Reformation and revolutions that accompanied the Renaissance to the start of the truly modern era around 1800 C.E. The last section covers the Modern era from 1800 C.E. to the present. Each of these periods have relatively common features which then change significantly in the following period, particularly in the realm of ideas, all of which affects the understanding of spirituality and ethics.

Francis of Assisi, an Italian Catholic, is explored in more detail in the section on the medieval period. He provides an example of integrating spirituality and morality and is

located within the Monastic movement. John Wesley, an English Protestant, combined many facets of spirituality and ethics and drew together many strands from the ferment of the Reformation and the revolutions which followed. Desmond Tutu, a South African Anglican, has utilised the liberation motif to challenge the injustice of South African racism from deep roots of Anglican spirituality in the modern period. Mother Teresa, an Eastern European Catholic nun, has become an icon to the modern world through her deep devotion to God and her service to the poorest of the poor. Space does not allow for the exploration of other examples although there are some people from the early period who provide glimpses into the nature of the relationship between spirituality and morality for example, Augustine or Benedict, the founder of the Benedictine Order. These four people have been chosen because they illustrate the influential effect of the integration of spirituality and ethics.

3.1 The Spread of Christianity

The history of Christian spirituality and ethics reveals a rich tapestry of the diverse ways in which Christians from different times and places, temperaments and perspectives, have sought to express their relationship and reflection of God, in other words, their spirituality and morality. The relationship between spirituality and ethics in church history highlights the circle of interaction between Christian life, thought and practice in the changing contexts of society within which Christians are called to be salt and light. This circle involves contexts such as the Graeco-Roman world, which clearly influenced the emerging church both physically through persecution and in the realm of thought. However, Christianity permanently affected the Roman Empire, like yeast permeating dough. At times, it is difficult to tell who influences whom, as the interaction grows more complex with the passage of time. Because of this complex interaction a careful analysis of history is critical as Sheldrake argues for, '.... the importance of understanding spiritualities in their full historical settings' (Sheldrake 1995:10).

3.1.1 Religious Pluralism

The initial context for this Christian movement was the Roman empire around the Mediterranean Sea and, in particular, the Graeco-Roman cultural milieu. The spiritual and moral ethos of this situation was varied, containing many different strands and influences, not unlike the modern world. Each of these bodies of thought and experience had understandings of spirituality and morality and how they were related.

Despite this religious pluralism, or possibly because of it, the moral situation was appalling. R.E.O. White quotes William Barclay, '... in Graeco-Roman society the general atmosphere was one of vicious immorality... the worship of wealth,... the search for ever new pleasures, cruelty, the cheapening of life involved in public shows, the vanishing of purity and chastity, and the feeling of moral helplessness' (White 1981:13). Christianity, with high ethical standards, spread through the Roman empire and began to influence society. The initial response to this influence was persecution, which continued until the adoption of Christianity as the state religion by the Roman emperor Constantine in 313 C.E.

The leaders of the Christian movement, such as Tertullian and Origen, made the first attempts to systematise Christian beliefs. As Holt describes, '...for centuries much of the Christian theology of the Roman Empire was a synthesis of Hebrew and Greek thought' (1993:34). This early attempt at the vitally important task of contextualisation had some negative effects on spirituality and, ultimately, ethics as well because the synthesis brought in dualistic Greek philosophical ideas which affected the integral relationship between spirituality and ethics.

3.1.2 Dualism

Greek thought introduced a dualistic understanding of human beings, the physical and the metaphysical, which was foreign to Hebrew thinking, and ideas about God as unknowable that contradicted the earthy spirituality of the incarnation. Dualism lies at the root of the separation between spirituality and ethics.

Kenneth Leech writes that, 'Long before the age of liberal pluralism, mainstream spiritual theology had been influenced, and damaged, by the dualism of soul and body which we have come to associate with Gnostic, and Manichaeian heresies' (Leech 1992:6). He quotes Conrad Noel as saying that, 'Hebrew spirituality was concerned with the bodies, minds and spirits of men and translated itself immediately, as all healthy spirituality at all times must, into political action' (Leech 1992:39).

Dualism breaks down the inherent unity of spirituality and morality and provides a way of escaping harsh realities and inequities. Juan Luis Segundo argues to say that, '...“the world should not be the way it is” is to issue a call to change, and those who benefit from the “the world as it is” are going to feel threatened whenever they hear declarations of discontent' (in McAfee Brown 1988:30).

Dualism has had many consequences, one of which was that early Christian men and women tried to separate themselves from the 'unspiritual world' and they became ascetic in their approach to their Christian life. This had both positive and negative effects. They

withdrew to maintain what was being lost in their society, purity and worship of God, as opposed to increasing materialism. In this separation they influenced others and deepened spiritual life in general but withdrawal meant that spirituality and life in the world tended to be separated. Many became hermits, particularly in the desert regions, which in turn was to form the basis of Monasticism. These trends can have detrimental effects on relating Christian life to the world. Whereas the desert fathers and mothers and the Monastics withdrew physically from the world, many modern Christians withdraw intellectually from the world, particularly fundamentalists.

The asceticism of the desert was also an alternative to persecution and for some this asceticism replaced martyrdom. After Christianity became the state religion, the persecutions stopped, a distinct clergy began to emerge and the attempt to build a fully Christian society began. The distinction between the clergy and the so called 'lay' person changed the shape of spirituality and introduced two classes of Christian, the ordinary Christian and the spiritual or super-spiritual Christian.

Dualism has had a profound impact on spirituality and ethics, an impact which continues to the present day. It has legitimised and encouraged the separation of spirituality and ethics into different compartments of life and allowed them to operate independently with detrimental effect. Because of this separation, in the modern era, secularism has claimed the ethical arena and ignored the spiritual foundation for morality. The elitism which dualism fostered in Christianity with the separation of clergy and laity, also resulted in spiritual life being made the province of the clergy with a general moral decline amongst the average Christian.

3.2 Monasticism and Mysticism

Two movements with far reaching influence rose to respond to these changes, Monasticism and Mysticism, both of which sought to deal with the issues of spirituality and morality. Francis of Assisi provides an example of an individual from this period who was part of these movements but avoided the dangers of dualism which tugged at these movements and embodied a holistic or integrated spirituality and morality.

3.2.1 The Medieval Period

The beginnings of Monasticism are outlined by Holt: 'Africa was the scene of experiments in spiritual life that have shaped both the Western and Eastern traditions ever since. It was in Egypt that men and women first entered the desert to live out more fully the ascetical life they longed for, but the practice quickly spread to Asia and Europe' (1993:39). Monasticism was based on the idea of separating from the world so as to live in constant communion with God while avoiding being tainted by the sin in the world. This separation was also intended to provide a witness to the world and to enable service to the community. The earliest forms were individual but later communal forms developed. Despite an extreme asceticism which was out of character with original Christianity, they did explore an intimate relationship with God, which left a body of sayings and teachings which challenge the modern Christian with their discipline and their focus on their spiritual relationship with God combined with their work and service. The Monastic movement spread throughout the East and West. One of the most influential people was Benedict in Italy, who founded the Benedictine Order, which continues to be influential amongst modern Christians.

An important theme associated with Monasticism which can be traced back to both the Old Testament and the life of Jesus, is Mysticism. 'The essential meaning of mysticism in the Christian tradition is the experience of God as one with whom one has union or communion' (Holt 1993:45). Mysticism focussed on the experience of relationship with an awesome and mysterious God which was often beyond verbal description.

Augustine of Hippo (354-430) is a key figure in both Monasticism and Christian Mysticism as well as in key theological and ethical issues. Oliver O' Donovan writes that Augustine, '...has been a seminal influence permeating every branch and every period of Western Christian ethics' (Macquarrie & Childress 1986:46). Amongst Augustine's many positive contributions it is unfortunate that with his substantial influence on Western Christian thinking, both in Catholicism and Protestantism, he further entrenched dualistic thinking as he sought to synthesise neo-Platonic thinking in his theology. This has affected the relationship between spirituality and ethics negatively as has been described in the section on dualism.

Two centres of religious life developed, one around the bishop of Rome in the West and another around the bishop of Constantinople in the East. The East and West increasingly developed along differing lines. As Western spirituality and theology tended to focus on the fall and redemption, so the East concentrated on creation and resurrection. 'Eastern theology ... saw the spiritual development of the Christian in the schema of divinisation or theosis, the process

of humans becoming divine' (Holt 1993:53). After many difficulties in the relationship between East and West from 800 onwards, the church divided decisively in 1054.

3.2.2 Francis of Assisi

The late 12th and early 13th century brought revitalisation and reform. A new development in the history of monasticism took place with the founding of the mendicant, or begging, orders. Francis of Assisi (1182-1226) founded the Franciscan Order which is associated with the Poor Clares begun by Clare of Assisi.

Francis was born in the Italian city of Assisi. He was put off taking part in a battle by a vision and soon afterward he experienced another vision which initiated his conversion and call to Christian ministry. John Tyson describes the result as follows, 'In response to the call of Christ and reaction to the decadence of his day, Francis embraced apostolic poverty and a mendicant life-style as the most obvious way to imitate Christ and proclaim the Kingdom of God. Gradually a group of men embraced St. Francis's way of life and lived in community together' (1999:163). The entire Franciscan order was an expression of the humility, life and teaching of Francis. Alister McGrath comments that, 'Francis' life and ministry were marked by poverty and simplicity, and a particular closeness to the natural world' (1999:149).

John Moorman writes that, 'There were few moments when Francis was not thinking about God... He went about the world, preaching the gospel, tending lepers, guiding his brotherhood, writing the rule by which they were to live, but always praying... He had a great love for everything that God had made. He is well known for his preaching to the birds; but everything in nature that was beautiful he loved as belonging to God' (Jones et al 1986:302-303). The importance of this last facet has only recently been reemphasised as the importance of the environment has been highlighted in the modern era. *The Canticle of the Sun*, which he wrote late in his life, reflects this love for the natural world clearly.

One of the facets of Francis' teaching was that of non-violence which possibly arose out of his experience during his military career. Terry Tastard writes that Francis, '...realised how violence could be rooted in our opinions of others, and that in this respect words could be as deadly as weapons...There is,... a continuity between our inner life and our contribution to the harmony of the soul' (Tastard 1989:34). Francis lived at the time of the Crusades, yet he preached a gospel of peace and non-violence and wrote into his rule that Franciscans were to offer no resistance to injury. These values are underlined in the famous prayer of St. Francis, Lord,

make me an instrument of your peace...', which eloquently express the integration of spirituality and morality.

Francis expressed his compassion for the poor by completely identifying with them in poverty and simplicity. He empathised with their suffering and instructed the friars to live with lepers and to open the Franciscan houses to thieves. His identification with the sufferings of Christ eventually left him permanently marked with stigmata. Terry Tastard says that, 'The significance of this for a spirituality of social concern lies in the way that Francis' desire to enter into Jesus' experience manifestly deepened his capacity to enter into the experiences of others' (Tastard 1989:27).

The poverty and simplicity which Francis espoused was both an identification with Christ and a pointed message to the materialism of his own age. Spirituality has a prophetic component to it, which is illustrated in the lives of many Christians. While through our spiritual lives we come to know God, and love and peace in God's presence, as Terry Tastard observes, 'our spirituality can also be a disturbing factor in our lives, one that shakes our preconceptions and leads us to question society's conventional wisdom' (Tastard 1989:21).

Francis is a relatively early and remarkable example of deep spirituality centred in Jesus, with a charismatic life in the Holy Spirit, and he acted prophetically in preaching and living out the kingdom of God. He exemplifies both the Monastic and Mystical movements of his time but he combined his Mysticism with a practical involvement with the suffering world. This witness expressed itself in poverty and simplicity, a personal morality joined with a practical social concern and a clear understanding of the importance of creation. Francis provides an outstanding example of spirituality intimately integrated with a practical moral life.

3.2.3 Aquinas and the Late Medieval Period

Thomas Aquinas (1225-1274), one of the most influential theologians of the Roman Catholic church was a member of another new order which focussed their spirituality on study and learning, the Dominican Order. He was responsible for incorporating philosophical perspectives from Aristotle with the theology of Augustine. Thomas Aquinas represents the pinnacle of the movement known as Scholasticism, though he avoided the exclusive focus on the intellect of many within this movement. Mark O' Keefe considers that in Aquinas' *Summa theologiae*, '... we see the unity of the theological enterprise at its height, before its division into the specialisations of dogmatic and moral theology... The Christian life, moral and

spiritual, was understood in the total context of the person's striving to attain the ultimate end, the beatific vision' (O' Keefe 1995:12).

Aquinas represents a turning point in the relationship between spirituality and ethics, particularly in the emerging academic arena. Scholasticism encouraged the division of theology into dogmatic or systematic and moral theology. Moral theology in turn was seen to have a subdivision called mystical or spiritual theology which ultimately became separated into a another division of theology.

Mysticism rose to new heights and excesses at this time. Many mystics such as Catherine of Siena, Hildegard of Bingen, Saint John of the Cross, Julian of Norwich and others combined love for God and love for others. There was a more general effect in which Mysticism often became a withdrawal from society combined with the development of an intense interior spiritual life. Mysticism had a strongly connected spiritual and moral understanding, as the mystics drew closer to God, their internal moral lives were increasingly purified. The revival of interest in the Mystics which is taking place at present has highlighted the importance of union with God which results in action in the world.

The pattern which emerges from the Medieval period is one of God calling an individual or group to spiritual and moral renewal. But like many a good movement, the work of God soon becomes institutionalised and another renewal movement arises later to once again revive spiritual and moral life. This pattern can be seen in the Monasticism movement. The original foundation of Monasticism was an attempt to develop spirituality in a morally pure environment. Later members of a particular order often lose the enthusiasm of the original founders and either a splinter group is formed or an entirely new Monastic order is created. This general pattern is amplified in the great turning point in the history of the church, the reformation.

3.3 Reformation and Revolution

Stable Medieval society was changed dramatically by new ideas in the form of the Renaissance and the Reformation. Spiritual and moral life are always subtly changed through the interaction with new ideas and this period introduced dramatic shifts in thinking which permanently altered the church and resulted in an entirely new grouping within Christianity, Protestantism. While John Wesley is not part of the initial Reformation, he has been highlighted here because he comes out of a more mature development of

Protestantism and brings together the reemphasis on holiness of life arising from knowing God personally and a fresh focus on the social implications of the gospel. The major focus of this period of church history was on personal morality, but, as can be seen in John Wesley, social ethics began to receive attention. While not absent from the history of the church, it is in this period that slavery and many other social ills became vitally important to Christians.

3.3.1 Reformation

The Reformation was a broad movement which swept through Europe in the 16th century, permanently altering the shape of spirituality and ethics. This Reformation had at least three broad strands, the Magisterial Reformation of Martin Luther (1483) and John Calvin (1509-1564), the Catholic Reformation and the smaller groups of the Radical Reformation which did not believe that the Magisterial Reformation had gone far enough. Despite fierce antagonism between the mainstream Reformation and the Radical Reformation, these elements eventually wove together to form the complex but broad stream called Protestantism, with its many denominations. Each of these strands of the Reformation were stimulated by the ideas of the Renaissance and sought to respond to the spiritual and moral decline in Christianity. There was a complex interplay between these two moments despite the fact that the Renaissance was strongly humanistic and the Reformation focussed on God. They influenced each other as they both changed society and sought to grapple with the issues which arose in that changing society.

After Luther's break with Catholicism, other groups within the broad stream of Protestantism were able to move further from Catholicism. There was a focus on the bible which later developed into a bible-based rationalism which reflected thinking of the age of reason and which remains a central feature of Protestantism. A renewed understanding of spirituality as a personal encounter and relationship with God which must issue in a moral life which was pleasing to God, re-emerged. An additional important element was a renewed focus on the structures of society and the spiritual and moral implications of those structures. This was not well developed in the early part of the Reformation but became increasingly important after the sixteenth century.

Other movements to reform the Catholic church did not result in new churches, but in the Catholic Reformation. The Jesuit Order arose and contributed the idea of the '*contemplative in action*', with service being of higher value than community. Spiritual life was grounded in God who is worshipped *via* acts of service to people, particularly the

conversion of new cultures to Christ, which accompanied the conquest and colonisation of new worlds. The mixture of politics and mission was to later have a negative effect on the Jesuit order. Several other renewal groups arose, usually of a more mystical character, among the Spanish and French monasteries, as well as Jansenism and Quietism. These renewals responded to the spiritual and moral apathy, and in some cases corruption, in Roman Catholicism.

The results of the Reformation and the Renaissance left a complex and confusing spiritual, moral and theological landscape in the rapidly expanding world of European ideas and people. The seeds of the humanistic Renaissance reached its full flowering in the Enlightenment, with its focus on 'man' being the measure of all things, particularly by way of the process of human reasoning. The revolution in the realm of ideas ultimately led to physical revolution in the American War of Independence and the French Revolution. These changes in political ideas and boundaries were accompanied by an agricultural and industrial revolution bringing fundamental changes to the average person's life. The phenomenon of urbanisation arose as people moved to the cities to find work. Modern science was born and dependence on technology as a way of life began to find its way into every facet of life. These changes placed enormous pressures on Christian spirituality and ethics, which will be examined in the following chapter.

3.3.2 John Wesley

In England, the developments of the Reformation produced a middle way between Roman Catholicism and Protestantism, called Anglicanism, after many swings between the two streams. Within a relatively short period of time, the Puritans emerged. They wished to purify the Anglican church, and ultimately spread with the colonists to America. It is from within the Anglican church that the priest John Wesley (1703-1791) rose to prominence during the Great Awakening.

John Wesley's parents were staunch Anglicans who had been strongly influenced by the Puritans. He was born at the manse of Epworth in England. He and his brother Charles went to Oxford to study for the priesthood where they experimented with various spiritual disciplines and social service as part of the '*Oxford Holy Club*' which they founded. They both spent time as missionaries in America but returned to England discouraged. Then, under the influence of Moravian Pietists, they experienced a spiritual conversion which brought new life, or as John Tyson says, gave them, '...an inner authentication of the Christian doctrines and practices they had affirmed and embraced from early childhood' (Tyson 1999:318).

John became a mass evangelist and was barred from preaching in Anglican churches. This had the positive effect of sending him into the outdoors to preach the gospel to those who were not attending churches at all. The resultant revival, particularly among the poor, has been suggested as the reason that England avoided the kind of bloody revolution which took place in France. Whereas this may be an overstatement, it is probably safe to conclude that the revival which John Wesley was instrumental in, was a major factor in assisting England to institute several social changes in a relatively peaceful manner.

These new converts were organised into small groups, based on the lessons learnt at Oxford, and John taught them rules or methods to facilitate their spiritual growth. It is from these methods that the movement later acquired its name, the Methodists. John Wesley brought a number of disparate threads together in a synthesis which has seldom been repeated. He retained the sacramental heritage of the Anglican church and, thus, was also able to draw on a long history of Catholic spiritual writings. The influence of the Puritans, with their emphasis on holiness, was to become one of the major facets of Methodism. This resulted in a strong focus on personal morality. The Pietist's influence provided the evangelical emphasis on a personal and intimate relationship with Christ and the importance of emotion and feelings. This made possible an emphasis on the work of the Holy Spirit and the charismatic gifts.

John Wesley avoided the separatist notions of pietism and drew on Catholic authors for aspects of spirituality. A favourite book of his was Thomas à Kempis' *The Imitation of Christ* and this subtly added elements of mysticism to his overall synthesis of the Christian faith. He also managed to integrate some elements of the Enlightenment thinking about political issues. Albert Outler argues that, 'He favoured a free church in a free state a full half century before the American Revolution...His stress on free grace was a sort of orthodox prototype of many of the Enlightenment notions of liberty' (Dupre et al 1989:253). Theologically, he provided an updated Arminianism which reflected something of the changing understanding of human beings from the sometimes deterministic understandings of the Magisterial Reformers. He embraced facets of science and technology and practically advised the poor on matters of health.

It is in the area of social concern that he particularly provided an example of the integration of spirituality and ethics. Len Hulley summarised the heart of Wesley's approach, 'He regarded religion as loving God...and loving your neighbour, which love becomes possible only when you experience the love of God... loving your neighbour meant caring for people spirituality by bringing the gospel message to them; and caring for them physically by seeing to their everyday needs'

(Hulley 1983:146). The Industrial revolution was in full swing, capitalism was well advanced and some of the pitfalls of the new economic order were becoming apparent, the emerging middle class was prospering but the underclass was poor. Society in England was at a moral low point. As Len Hulley writes, 'Gambling, drunkenness and sexual promiscuity were commonplace. Crime was widespread... The Church had allied itself with the landowners and had little contact with the new industrial middle class and just about none with the industrial workers' (Hulley 1983:150). Wesley regarded social inequalities, a legacy of the fall, as an evil which had to be fought by every possible means. He lived a frugal life and encouraged his converts to 'gain all you can, save all you can and give all you can.' He argued that the Christian should exhibit works which issued from faith with the support of grace to help to accomplish sanctification. Another key area was his rejection of slavery which he actively preached against. R. E. O White quotes Wesley as saying, 'Christianity is essentially a social religion; to turn it into a solitary religion is indeed to destroy it' (1981).

John Wesley, thus, combined a warm devotional spiritual life out of which flowed a disciplined personal morality and practical social application of the gospel in ways that were quite new. The influence of his life and teaching are easily underestimated, but his message of personal faith, spiritual devotion, regular spiritual discipline, personal morality and social activism, touched many lives, and was instrumental in the Evangelical revival that swept across England and America. This revival contributed an energy and enthusiasm for the preaching of the gospel to the emerging missionary movement.

3.3.3 The Missionary Movement

The missionary movement which emerged within Catholicism and Protestantism was an element in the colonising force which spread European culture and a Eurocentric based Christianity around the world. The spiritual and moral life of the missionaries had been shaped through centuries in which there was practically no contact with other cultures. This produced a distinctively European and Western understanding of spirituality and moral issues. Through exploration and colonisation Christianity was faced with very different cultures, beliefs, spiritual understanding and new ethical issues. This exposure has been a critical component contributing to the making of the modern milieu. It is predominately in this modern situation that spirituality and morality have become divorced from each other in the minds of many people.

The contexts into which the gospel was being preached and taking root differed from Europe and America and the initial approach was imperialistic. These political, economic

and social issues would eventually need to be confronted and dealt with and the modern era continues to face the challenges which result from the way in which Christianity and European culture were intertwined as they spread around the world. Ultimately the expansion of territory came to an end and the political entity of the nation-state, both in the West and also in Asia, South America and Africa set the stage for the modern world.

3.4 The Modern Era

In the modern era social, economic and political problems have grown through a population explosion, two world wars, the detonation of nuclear bombs, the revolutions associated with the rise and partial fall of Communism, the associated arms race and the ecological crisis. These problems have affected most of the world in a process which has come to be called globalisation. The focus of ethics in the modern era has shifted from an emphasis on personal morality of the previous period of church history to critically important social ethics. Issues such as violence, oppression of the poor, racism, the inequitable treatment and abuse of women and environmental degradation have finally become vital to thinking society and the church. Two outstanding examples in the modern era who have been motivated by their passionate spiritual lives to confront and do something about aspects of these critical ethical issues are Desmond Tutu and Mother Teresa. They have both been acknowledged by an increasingly secular society for their contribution to society through both receiving the Nobel Peace prize.

3.4.1 Social and Political Justice

Early in the modern era, groups of Christians responded to the social ills of society with a practical spirituality of social and political justice known in England as the Christian Socialism movement and in America as the Social Gospel. The application of the Gospel to the social needs of people was a spiritual response based on the love that God has demonstrated for the world and a natural expression of loving one's neighbour.

Holiness movements spawned by Methodism created in people a desire to experience the power of God in their lives and to return to a primitive experiential Christianity. A new set of Pentecostal denominations was born and the first wave of Pentecostalism was followed in 1960s and 1970s by the neo-Pentecostal or charismatic movement which influenced the Protestant and Catholic and even some Orthodox churches. Charismatic spirituality lays particular emphasis on the experience of God through the power and work of the Holy

Spirit, which often includes physical and emotional healing and other miraculous events in a conscious emulation of the early New Testament church. The emphasis on feelings, particularly in worship, while opening the door to some abuses, has re-emphasised the place of the heart in spirituality. There appear to be some similarities between Charismatic spirituality and the earlier Mystical spirituality in what could be described as neo-Mysticism. Both forms of spirituality emphasise the experiential and mysterious aspects of the Christians' intimate relationship with God. This has been accompanied by a focus on personal morality and, in some instances, social action, but the more common response until recently has been on the individual moral life rather than issues surrounding social justice.

Amongst what was a largely nominal, and often very poor, Roman Catholic people of Latin America, a movement which has come to be known as '*Basic Ecclesial Communities*' developed in the mid 20th century. Holt describes how it '... involved the poor people in Bible-based group meetings that enlivened faith and called into question the economic order... the peasants learned to read and think critically about their lives. This grassroots movement ... gave birth to a new kind of theology, liberation theology' (1993:105). While the priests studied theology in Rome and elsewhere and developed an academic liberation theology, this was contextualised by the reality of the situation in South America and developed a popular aspect. A spirituality of liberation is seen to encompass conversion, grace, joy in struggle, community, simplicity and a return to scripture for every Christian. These elements, with particular emphasis on freedom for the oppressed in this life as echoing Jesus' message, have been taken up in the context of racism, poverty and exploitation in North America and South Africa as well as Africa and Asia in general.

In the United States of America, the longstanding racism towards African Americans resulted in the emergence of Black theology and the civil rights movement. The recognition of a distinct view of theology which explored the reality of being '*black*' in predominately European cultures also led to the development of African Black theology. Black theology was brought into focus in America and South Africa by the issue of racism and Apartheid while African Theology encompassed South Africa and the rest of the African continent and sought to deal with the effects of colonialism. These strands wove together with the liberation themes of Latin America to emerge in the churches' struggle in South Africa as the racist Apartheid system was dismantled.

With the numbers of Christians in the European based cultures of Europe, North America, Canada, New Zealand and Australia remaining relatively static or declining but with rapid

increases in Latin America, Africa and Asia, the energy and new life in Christianity is seen to be coming from the so-called Third world. An important element in Third world based theology has been the issue of contextualisation as people have begun to recognise the cultural imperialism and slanted perspective from which both scripture and the application of the gospel in other cultures has been viewed. This approach has also highlighted oppression and economic inequality.

3.4.2 Desmond Tutu

The need for a spirituality that is down to earth, incarnational, and which results in practical ethical action while retaining a transcendent source of inspiration is needed for the transformation of society. A well known figure who has brought together the insights of liberation, Black and African theology in the context of South Africa is the Anglican Desmond Tutu (1931-).

Desmond Mpilo Tutu was born into the context of a racially divided South Africa, a mixed First and Third world environment. After training as a teacher, the negative effects of the legislated policy of racial segregation, called Apartheid, of the Nationalist Party, caused him to leave teaching and become ordained as an Anglican priest. He was inspired by the actions of Anglican priests' work amongst the poor in the townships, particularly by Father Trevor Huddleston, a tireless campaigner against Apartheid. Tutu held several pastorates and studied in England and lectured in South Africa. He became the first black General Secretary of the South African Council of Churches and ultimately became the Archbishop of Cape Town. He received the Nobel Peace prize in 1985 and the Martin Luther King Peace Award in 1986 for his peaceful opposition to Apartheid.

Desmond Tutu criticised the racial policy of the government of the day on the basis that all people are made in God's image and therefore should be treated equally. Len Hulley and Louise Kretzschmar write that, 'He opposed apartheid because it was fundamentally unjust and, therefore, unchristian. As such, his was a prophetic witness, a spirituality of struggle' (Hulley & Kretzschmar 1996:12). On more than one occasion, his personal integrity and leadership prevented violence from spilling over at protest rallies and funerals of political activists. His tireless fight for a just society in South Africa put him constantly in opposition to the racist policies of the government, for which he was repeatedly censured, particularly his call for economic sanctions. Although his fight has been against the oppression of blacks, he has consistently kept this focus within the framework of the biblical argument of the dignity and freedom of each person regardless of race, gender or religion.

After the removal of racial legislation from the statute books, and the installation of a government of national unity, he chaired the Truth and Reconciliation Committee whose aim it was to expose the truth, demand full disclosure and seek forgiveness and reconciliation for the horrors of the past in South Africa.

What is often obscured in Desmond Tutu's high profile fight for social justice, is the source of his energy and the motivation of his moral stance on issues of discrimination. It is his spirituality which lies at the heart of who he is and what he has done. Francis Cull, who has been his spiritual director, says that Desmond Tutu's spirituality is rooted in the Benedictine tradition which, '...has enabled him to engage in a ministry of service, prophecy and compassion...', and that his, '...inner life of prayer and worship', is what has motivated and sustained him (in Hulley & Kretzschmar 1996:14,31). Francis Cull explains that the Benedictine fundamentals of rest, prayer and work, in that order, have been the key to all that Desmond Tutu has been able to accomplish in the political realm.

Hulley and Kretzschmar argue that, 'Tutu's concern for integrity rather than correctness has had an impact beyond the borders of this country. Deep spirituality and theological acumen are important characteristics of Tutu as a person' (1996:15). Desmond Tutu has utilised the spiritual disciplines, which are part of his Anglo-Catholic heritage, to keep perspective in times of upheaval and change. He has practised silence and solitude and has gone on an extended annual retreat. Since his retirement as Archbishop of Cape Town, he has continued to work for social justice. As John Tyson writes, 'Archbishop Tutu remains a leading spokesman for racial equality and human rights in South Africa and around the world' (Tyson 1999:458).

3.4.3 Social and Environmental Ethics

Desmond Tutu's struggle for love and justice based on his spirituality is a modern example of the integration of Christian spirituality and ethics and his life communicates the message and principles of the kingdom of God to a broken world. One of the positive strides taken in the modern world is the recognition that structures can be sinful, not just people. This is a message which God communicated long ago through the prophets in the Old Testament, but which did not appear to receive much attention by most people before the events and movements of the present age. Ron Dart writes, 'Authentic Christian spirituality is prophetic spirituality... [which] takes us ever inward, into greater and greater depths, and it moves us outward, to speak in an ever bolder way the message of the kingdom of God, a message that will confront the pretensions of all empires, states and liberation groups' (in Packer & Wilkinson 1992:309).

Another social ethical issue that has been given important focus is highlighted by the Feminist movement of the 20th century which has clearly revealed the suppression, oppression and abuse of women by a predominately patriarchal society and that justice must extend to the role and rights of women in modern society. Linda Hogan writes, 'Feminism has infused all fields of the discipline of theology with a renewed vision of Christian living, one which is attentive to the ways in which gender shapes our experience and apprehension of the Gospel... It is central to the feminist theological vision that our spiritual, intellectual and moral lives are intimately connected, are shaped one by the other and are but aspects of an evolving self, a self which is embodied, relational and oriented towards the transcendent' (1997:95).

The changes in this area have only just begun and much still needs to be accomplished, particularly where poverty is endemic, as oppression and violence toward women often go hand in hand with poverty. This is another area where ethical spirituality is expanded and enriched as the perspectives and insights of a distinctly feminine or womanist approach is able to correct a predominately male perspective.

Many of the social ethical issues which affect the modern world are intimately tied to the practical issues of living, most of which relate to economics and environmental resources. Much of the oppression which has taken place has, at its root, greed and self-centeredness. The after-effects of colonialism, which included a grabbing of resources and industrialisation, with a high utilisation of resources and attendant pollution, has had a devastating effect on the earth. This coupled with explosive population growth has resulted in grim predictions of famine, starvation, resource wars and deteriorating health caused by pollution.

3.4.4 Mother Teresa

As a result of overpopulation and urbanisation, economic exploitation and poverty, many health problems, particularly epidemics such as Aids and the general breakdown in the fabric of society, some have expressed their Christian spirituality through compassion. An inspiring example of this expression of spirituality is Mother Teresa (1910-1997), a Catholic nun who founded the Order of the Sisters of Charity in Calcutta to serve the poorest of the poor. This Order has subsequently spread around the world and much has been written about Mother Teresa and the Sisters of Charity, the most popular being Malcom Muggeridge's *Something Beautiful for God* (1971).

Agnes Bojaxhiu was born in Albania and became a Roman Catholic nun, where she took the name Teresa, in 1928. Shortly after that, she went to serve in India as a teacher,

where she received what she refers to, as 'a call within a call' from God to serve the poorest of the poor. This work among the destitute and dying in Calcutta led to her founding the Order of the Missionaries of Charity which has grown into a worldwide order with associated orders of Brothers and lay groups.

The Missionaries of Charity take the usual three vows of chastity, poverty, obedience and a fourth vow, added by Mother Teresa, of free service to the poorest of the poor. These vows are powerful statements against a modern world mesmerised by sex, material possessions, individual freedom and a selfish disregard for the poor and marginalised. Mother Teresa has reacted to much of the ugliness of suffering with her prayer, 'Let every action of mine be something beautiful for God' (in Muggeridge 1971:125). This action involves providing comfort and care for lepers, abandoned infants, starving families and disabled beggars. This is given freely to people of all differing beliefs and the dying are loved and enabled to die with dignity and not alone.

Mother Teresa has identified abandonment, loneliness and hunger for love as the real diseases of the modern world and speaks of finding these diseases in the wealthiest of world cities and not only in Calcutta. Her focus has been on personal care and love for the suffering individual as she views each person as an opportunity to serve and love her Lord Jesus whom she sees in each one. Mother Teresa says, '...Christ is in people who are unwanted, unemployed, un-cared for, hungry, naked, and homeless. They seem useless to the state and to society; nobody has time for them' (Tyson 1999:440). The important observation that personal and social ethics should never be separated is underlined in the life of Mother Teresa and the Missionaries of Charity.

Mother Teresa, has chosen not to approach these social issues by working to correct the structural components of the social problem, but has rather set out with the single-minded purpose to make a difference, as an individual, to one person at a time. As such, she underscores the need for personal involvement, for being in touch with the messy reality of a broken world. This does not imply that structural issues are to be left to governments or others in authority but that, within the global community of the church, there is a need for a multi-tiered approach to the issues of social ethics. Some are called to work at dismantling unjust structures and some are called to demonstrate God's love to individuals, as demonstrated in the lives of Desmond Tutu and Mother Teresa.

The source of Mother Teresa's vision and passion is without question her spirituality. Every activity is related back to her relationship with Christ. She says that the simple path

the order follows can be grasped from the lines, 'The fruit of silence is prayer, the fruit of prayer is faith, the fruit of faith is love, the fruit of love is service, the fruit of service is peace' (in Vardey 1995:39). Her work is to live as Jesus did, to be simply a 'pencil in God's hands'. She says that to her, 'Jesus is my God, Jesus is my Spouse, Jesus is my Life, Jesus is my only Love, Jesus is my All in All, Jesus is my Everything' (in Devananda 1985:15).

Her life and the life of the Order of the Missionaries of Charity is the disciplined and austere life of a monastic order within the Catholic tradition. Each day follows a pattern of prayer, meditation, worship and service. Spirituality is the integrating concept as both prayer and service are an expression of love for God. All of this service is to be cheerful and filled with joy. Mother Teresa says, 'Joy is prayer, joy is strength; joy is love, joy is a net of love by which you can catch souls... A joyful heart is the inevitable result of a heart burning with love' (in Tyson 1999:443).

Mother Teresa has focussed the world's attention on the plight of the poor and dying. In an age that speaks much about human rights as a concept, she has practically and simply demonstrated the immense dignity of each person, which stems from them being made in the image of God. The ability and motivation to love as God has loved is found in the totality of the spiritual life in which Mother Teresa and the Missionaries of Charity are saturated. It is a spiritual life which is steeped in tradition, a strict spiritual discipline, but one which touches the modern world in its ugliest and most despairing parts, the part that most would rather try and forget. She has provided a glimpse into Christianity which has forced a jaded and sceptical world to sit up and take notice. She demonstrates to Christians and non-Christians the powerful results of integrating Christian spirituality and biblical ethics.

3.4.5 Tradition, Community and Transformation

With the traditions and security of modern society being shaken, a not surprising rediscovery of tradition is becoming a feature of modern Christianity. The rich tradition of spiritual life which is revealed in the study of Christian spirituality is being explored and spiritual disciplines and practices from the past are being utilised by modern Christians in their spiritual walk. This rich source of spiritual material comes at a time, or perhaps because of, a renewed interest, particularly amongst westernised people, in spirituality.

One of the recent movements within the church which links to relatively small communities encouraging spiritual and moral life, such as the Missionaries of Charity or Taize, is an

emphasis on community and the utilisation of small groups in the church around the world. This movement points to a hunger for spiritual reality in relationships and a recognition that this is difficult to achieve in large meetings. In an overdue reaction to the fierce individuality of particularly western Christianity, a renewed emphasis on family and community is emerging, stimulated particularly by the culture and life of much of the Third World. This is a recognisable element throughout history and been a powerful forum for the development of spiritual and moral life.

The overall pattern that emerges from this brief look at the history of the church is one of God repeatedly raising up one or more individuals who respond to the malaise of spiritual or moral apathy. This malaise may be in the form of a spirituality which is not integrated with morality, or an external morality which is not motivated from spiritual life, or apathy in regard to both spirituality and morality. The renewal which is brought about usually results in an intimacy with God and an increased desire to live in a way which pleases God, in other words, morally. Both moral character and moral actions of justice, love, compassion and service are the result.

This overview has focussed on the positive examples where spirituality and ethics have been integrated but the value and effects are also highlighted negatively by the numerous examples where the integration of spirituality and morality failed. These examples include the abuse of power in the medieval church, the Inquisition, the Crusades and many others. Once again the significance or value of integrating spirituality and ethics is thrown into clear relief in this overview of church history. The degree to which the church and individuals succeeded in reflecting God's love and justice to society is related to the degree with which spirituality and morality were integrated. The results or effect of this integration on individual disciples and the community of the church are particularly visible in the lives of the people who have been discussed in this chapter.

As time progresses, the vision of the shape of personal morality and the social implications of a society which lives as God intended, becomes wider and wider. Every facet of life on earth is drawn into a picture of what the world should be like when the effects of evil and sinfulness are removed. This is not simply a narrowly defined, individualistic ethical vision, but one which affects the spiritual, psychological, sociological, political, economic and environmental aspects of life.

As the social and personal issues become broader and more complex, the question that is raised is whether it is possible to make a difference. This brief examination of the lives of

Francis of Assisi, John Wesley, Mother Teresa and Desmond Tutu illustrates that it is possible to make a difference and that God calls individuals and the church be to light on a hill and salt in society. In each of the people highlighted, the critical importance which an integrated understanding and practice of spirituality and morality has to play in the life of individuals and the Christian community as a whole is again underscored. The spiritual and, at the same time, intensely practical reflection of God's love and justice as exemplified in Jesus continues to be at the heart of the Spirit-filled life of being a disciple of Christ, which is revealed in the unfolding story of the church.

3.5 Summary

The history of the church reveals a myriad of ways in which spirituality has been explored and expressed, and a growth in the understanding and practice of morality progressed. Whenever spirituality has been integrated with morality, individuals and movements have become examples to their own, and future generations, of a truly Christian life.

Christianity has continually interacted and changed the society in which it is situated although it has not been immune to influences from that same society. An important negative influence has been Greek based dualism which initiated a split between spirituality and morality which continues to affect the present day understanding of the Christian gospel.

The formation of a so called Christian society combined with dualistic ideas to encourage the rise of Monasticism and the development of Mysticism with positive and some negative effects on social ethics. Francis of Assisi is an example of someone who combined Monasticism, Mysticism, personal morality and social ethics with preaching the Gospel very effectively.

The relatively stable Medieval society was irrevocably changed as the Reformation sought to purge the church of unethical practices and false doctrine and Protestantism emerged. The Protestant, John Wesley provides a good example of renewed spirituality combined with personal holiness and Christian social change engendered in society.

The drive to explore, colonise and convert the world, spread Christian spirituality and morality throughout the world has had both positive and negative consequences. The emerging global culture highlights growing social, economic and political problems

throughout the world and many Christians have responded with a renewed emphasis on social and political justice. The Anglican Archbishop, Desmond Tutu, is an example of the result of a focus on biblical justice from the Third world as he combined spirituality and liberation theology to combat racism in South Africa. Mother Teresa joined the deep devotion of a Catholic nun with a practical biblically-based ethical response to the poor and dying in the slums of Calcutta, exemplifying spiritual and moral Christianity to a jaded secular world.

Recent movements in the church have focussed on a rediscovery of the many rich traditions of spiritual life from the past and the importance of spiritual reality within community. The critical role of community in spiritual formation and moral transformation has been highlighted by a number of theologians (see for example, Hauerwas 1981 and Connors & McCormick 1998). The importance of the integration of spirituality and ethics is not always explicitly stated but it is often the underlying paradigm or implication which informs many of the latest discussions of Christian community and ethics.

The pattern which emerges in this chapter from the overview of church history is that when individuals or groups of Christians deepen their spiritual relationship with God their personal morality and/or their social ethics reflect more of God's purpose.

Because human beings are to love God and reflect God's love and justice in the world it is vitally important to understand the modern context on which an integrated Christian spirituality and morality seeks to have an effect. This is the substance of the next chapter.

Chapter 4. SPIRITUALITY AND ETHICS IN THE MODERN CONTEXT

To clasp hands in prayer is the beginning of an uprising against the disorder of the world.

Karl Barth (McAfee Brown 1988:13)

Chapter one defined a framework for the nature of human beings, spirituality, ethics and the relationship between spirituality and ethics. Chapters two and three traced this critical relationship through the history of the people of God described in scripture and the subsequent history of the church. This places the value and effect of spirituality and morality on the world stage and in the larger frame and context of world history. This chapter seeks to understand the modern context which, it is argued, is in dire need of an integrated Christian spirituality and morality.

As a large and influential movement, Christianity has influenced the ideas and practice of the world at large but has been, sometimes subtly, changed by major ideas from other worldviews. Living at what may be the end of the modern worldview, means that we are influenced mostly by modernism. To understand the influence of modernism on spirituality and morality, it is critical to understand what worldview preceded it and what apparent changes are taking place at present. Spirituality and ethics will therefore be explored from the premodern, the modern and then the postmodern paradigms. Thereafter a brief summary of the South African context in the light of these contexts will be undertaken.

4.1 The Premodern World

The philosopher Friedrich Nietzsche wrote in 1884 that '*God is dead*'. This conclusion was the logical result of the humanist project which had its roots in the Renaissance and the Enlightenment. In the West this statement marks the death, at least in intellectual circles, of religion, and in particular, spirituality. A complex set of processes with dynamic interactions between each other have ultimately woven together to create the modern world. This modern world is substantially different from the world of the scriptures and of the early history of the Church. Many people in the modern world still view spirituality and ethics from the paradigm which existed before Modernity. The Modern paradigm therefore provides a wedge with which to divide time into the premodern, the modern and the postmodern periods so that Christian spirituality and ethics can be understood and placed

into these historical and intellectual contexts. Huston Smith divides history into, '...three major periods...the traditional period...from human beginnings up to the rise of modern science, the modern period...[and] postmodernism...which Nietzsche anticipated, but which waited for the second half of the twentieth century to take hold' (Smith 2001:11).

4.1.1 A Spiritual World

It is not critical to date precisely when the modern world began, but rather to recognise the shift that has taken place and the effect that this shift has had on spirituality and morality. The premodern world describes an ethos that still exists in many parts of the world. Sociologists David Fraser and Tony Campolo write, 'The world that existed prior to modernisation was an orderly place...The slow accumulation of small changes created pressures that led to the larger transformations...Religion provided an overarching picture of the universe into which every element of life fit, from a sparrow to the sovereign, from work to weddings, from art to avarice' (Fraser & Campolo 1992:27). Although life was often short and brutal, with an abundance of wars, illness, famine and natural disasters, these realities were understood and accepted within a broader understanding of life. It was accepted that there was a spiritual world and reality which functioned beyond, above or outside of physical reality, and within as with animism, which, although difficult to understand, was the cause of that which could not be explained.

The premodern world was dominated by a religious view of the world. Although dualistic ideas did exist, generally the world was seen as sacred. All spheres of life fell under this sacramental perspective. Politics, economics, education, culture, art, family and social relations, civil organisations, as well as science and technology all interacted and were shaped by a theological understanding or religious belief. People had a clear sense of identity and meaning which derived from their religious belief and, although they acknowledged the existence of other beliefs, there was a degree of consensus among those who belonged to a particular tribe or kingdom that their belief was true. Howard Snyder writes in *Earthcurrents: The Struggle for the World's Soul*, 'The premodern worldview affirmed a fixed, unchanging, eternal order that was reflected in all human life, including the structures of society. Life had meaning precisely as a reflection of this unchanging order, however that order was specifically conceived' (1995:217). This premodern or traditional perspective understood the spiritual to be a supra reality from which all of reality derived. Huston Smith defines one of the primary characteristics of these perspectives as, 'In the traditional, religious view spirit is fundamental and matter derivative' (Smith 2001:34). It is the loss of this understanding that lies in the decline of spirituality, in both the world generally and amongst Christians particularly.

4.1.2 A Relatively Simple World

This world was a place of few choices and this singularity extended to most aspects of life such as political, economic, social or religious choices. One was born into a particular situation and station in life and one's vocation, identity and future were usually prescribed and inevitable. Until the era of exploration, which was part of the modern world, people lived within fixed environments unless they were forced by natural or unnatural disaster to move on in search of a place to survive and settle once again. Although life spans were shorter, time passed slowly and relationships were long and enduring.

Most aspects of life were relatively simple, particularly when viewed from the perspective of the 21st century. Science and technology, such as it was, was an exploration and utilisation of the world God had made and the resources God had provided. From this perspective, the earth and resources were seen as limitless and, if a particular area became deficient in resources one either adapted or moved on to a new and unutilised area. The amount of information one needed to live, from a practical point of view, was relatively small, whatever one's trade or work entailed.

4.1.3 A Community Oriented World

Community and family played a critically important role in people's lives. People were taught about meaning and the world and acquired the skills needed to live in the family and the community. A long life enabled a person to accumulate much wisdom and, therefore, older people were sources of direction and guidance and were consulted on issues of morality and spirituality. Despite the fact that history was written by the powerful and successful, this history and the cultural stories blended together to instruct people in what was important, where they came from and their connectedness within the world.

Spiritual and moral formation took place naturally within a community context, based on an integrated perspective. There was a sense of being at home in the world and in community, the universe was populated by familiar faces. The leadership and bureaucracy was occupied by familiar faces, be they the king or headman, the medicine person or healer, the administrator of the law or the teacher. The priest, in one form or another, was central to important issues of life, such as birth and death, adulthood and marriage, morality and immorality, illness and tragedy, as well as celebration and worship. In western society, the central place of the religion at this time is demonstrated by the fact that the central and largest building in the village was the place of worship. The palace

was the only serious contender, but kings and queens came and went and did not provide the kind of continuity that the religious institutions did. In other cultures, buildings such as temples or mountains and sacred groves, also pointed to the centrality of a religious or spiritual understanding of life.

Because of this all encompassing perspective, there was no developed idea of private versus public. For most people, space was shared and communal, be it for ablutions, sleeping, eating and many other activities which modern people consider private. The regulation of society took place through taboos, norms and laws. Fundamental principles gleaned from long experience were codified as the number of people living in communities grew and their interactions became more complex. The source for these taboos, norms and laws was the religious or theological understanding of the world. People were trained, taught and disciplined to live by the community's standards, or they could face punishment, in order to encourage and ensure adherence to the moral and legal system. The goal of such systems was harmonious living in society and the key to the system was a virtuous character which embodied the values of the particular system.

4.1.4 A Mysterious World

While there was an acceptance of rationality and logic, particularly in the societies influenced by Greek thinking, the premodern world did not place complete faith in rationality because there were far too many things that were unknown. It was not believed that human beings stood in the centre of a chaotic universe but rather that a supreme being was the centre of an ordered and, therefore, ultimately comprehensible universe despite the existence of mysteries. Mysteries were acceptable in a world made by a transcendent God who was beyond comprehension. This world and particularly the events in it, were usually viewed from the perspective that a good deity or deities were directing events or that evil beings were mischievously causing suffering and difficulties. Under these circumstances, there was a relatively fatalistic approach to daily life (see Smith 2001).

The premodern world was by no means a perfect world. Life could very brutal and short. It was inhabited by real and imaginary demons and much superstition, fear and ignorance. People were at the mercy of capricious leaders and conquerors, and life was often considered cheap and people expendable. Minorities and weaker groups or the technologically inferior were ruthlessly exploited. Slavery along with the capture and abuse of women and children was common. Double standards existed for differing groups

in society and the majority of people were in servitude to a minority elite. Traditional cultures had a worldview which encompassed the spiritual and physical realm, but lacked a true understanding of the processes in nature and had a severely limited social conscience in general. Despite the insidious effects of Greek dualism in western society, the premodern world in general had a somewhat holistic perspective and tended to see spiritual and moral formation as an integrated process (see Smith 2001).

The traditional or premodern society still exists or influences many people in the 21st century although, in the emerging global society, through the medium of mass communication, a syncretistic mix of premodern and modern ideas is more common. Premodern influences are to be found in South America, parts of Asia and in Africa. The cultural milieu in a country like South Africa contains a mix of premodern, modern and even postmodern paradigms.

This brief overview sets the stage for the advent of the modern world where the familiar and relatively stable world which had existed from recorded history was changed in a short period of time which has resulted in a complex world of ongoing change which has little continuity with the premodern world.

4.2 The Modern World

The catalysts and causes which ultimately created the modern world are both subtle and complex and therefore difficult to analyse, but the effects of this world are more obvious and easier to catalogue. Beginning imperceptibly at first in the Renaissance, Reformation and the Enlightenment, changes began to sweep through the relatively stable medieval society in Europe, which ultimately spread throughout the world. What began as a reformation of institutionalised sacred society and a rediscovery of Greek humanism, ended in revolution and secular humanism. Into the ordered singular or monolithic European Christian society came the seeds of pluralism and self-centred individualism.

4.2.1 Choices and Change

Fraser and Campolo write, 'Modernisation means the movement in many realms of life from a world of few choices to one of many.' They call this multitude of choices, pluralisation and argue that, 'Pluralisation refers to the gradual vanishing of the singularity, integration, and stability of the life-world of traditional society' (Fraser & Campolo 1992:30). These choices do not simply come in the form of

more products, but in choices about what to believe and how to understand reality. The Reformation resulted in the pervasive Roman Catholic church being split into a fledgeling Protestant group which then proceeded to split over and over again, finally resulting in the plethora of denominations of today. This set of options is further expanded, because of the effects of exploration, technology and communication, to include a large number of other religious beliefs from around the world and a wide variety of philosophical perspectives.

These choices and the changes that accompany them have become so frequent and numerous that Alvin Toffler coined the phrase '*future shock*' (Toffler 1970:12) to describe people's response to the situation. This burgeoning set of choices coupled with a ubiquitous individualism has meant that how a person acts or who they are is increasingly dependent on individual choice. Fraser and Campolo further describe the situation as follows, 'Objectively, pluralisation means that a vast array of new possibilities are now present in the culture. Subjectively, pluralisation means that individuals no longer have strongly affirmed, predetermined identities. Who they are is no longer largely given by their gender, family, occupation, religion, or ethnicity' (Fraser & Campolo 1992:33).

Individualism is one of the fundamental characteristics of modernity and is primarily a Western phenomenon. Although it has its source in the Christian concept of human beings being made in the image of God, and that they therefore have worth as unique individuals, once the concept is severed from Christian virtues such as goodness, honesty, humility and responsibility to God as well as other people, individualism becomes a selfish and negative trait. In the hands of the modern thinker, society is seen as being formed by a social contract between its individual members and civil government (Flew 1979:328) rather than a community that thrives by living according to God's purposes and character. A shift in focus to the individual, coupled with the many choices presented by pluralism, brings one to the question of how people are to make decisions, particularly in the area of morality? It is here that another characteristic of the Enlightenment, the critical importance of reason, adds another step to the process of becoming Modern. Human minds become the measure of all things and reason provides the final means by which an individual makes choices. Revelation, faith and divine authority are minimised in the process.

This questioning mind set was initially used from the perspective that a rational God had created a world which human beings had the responsibility to use their minds to discover and explore. But, once the mind is made the measure of all things, theism became deism,

where God is depersonalised and placed at a distance, and it is not possible to have a spiritual relationship with this distant God. Without a relationship with God, human beings are not responsible to God and ethics loses its foundation. Thus, making reason the sole criterion for understanding the universe ultimately results in human beings arguing that God is a human construct, which is no longer needed in the enlightened modern world. But people still long for a purpose which is beyond their individual existence, and the most altruistic of these will dedicate themselves to causes such as the green movement, war on poverty, AIDS activism and many others.

4.2.2 Science and Secularism

The end result of this rationalism is the modern scientific worldview where matter is all there is. This contributes to the process of secularism by bringing together rationalism, materialism and naturalism. Secularism can be defined as a worldview which is, 'a worldly way of life, disregarding God or the supernatural as an explanatory principle in understanding the world and as a normative principle in making moral decisions' (Deist 1984:230). Secularism creates an environment which is well described by John Searle, who writes, 'Most professionals in philosophy, psychology, artificial intelligence, neurobiology, and cognitive science accept some version of materialism because they believe that it is the only philosophy that is consistent with our contemporary scientific worldview' (Smith 2001:49). There is no place in this worldview for the soul, or spiritual realities. No God exists or at very best, god is an impersonal first cause used to explain the unexplainable.

This shift in thinking has not gone unnoticed as Keith Ward writes in his book, *The Battle for the Soul: the End of Morality in a Secular Society*, that '...the decline of morality and religion which marks Western culture... is occasioned by the clear-headed insight that human life does not have purpose or dignity; and that is said to be produced by rational, scientific investigation' (1985:8). He, like Huston Smith, argues that this view is not so much derived from science itself but from what may be called scientism or naturalism. While science deals with the application of technique and method and frequently results in technology, scientism can be defined as a belief that scientific method is the only or most reliable way to arrive at truth and that the material entities are the only entities that exist. This discounts the possibility of the spiritual.

Scientism has led to the development of moral theory which attempts to build an ethic without a spiritual or religious basis. While beginning with high ideals this approach quickly degenerates into social control, law by averages and a loss of rights and

responsibilities of the individual in the social realm. In the individual realm the concept of morality is essentially removed as the individual can think and do anything they please. 'If it feels good then do it', becomes the motto. Ultimately the motivation to be and act morally is removed when there is no spiritual aspect to human life.

Morality is integrally bound up with the fate of spiritual reality and is intimately connected to the demise of the concept of the soul or spirit. Peter Kreeft writes, 'Moral values have become both privatised and collectivised. On the one hand the modern mind has fallen victim to ... the idea that morality is manmade, private, subjective, a matter of feeling, a subdivision of psychology... On the other hand, sociology has socialised and collectivised morality; consensus determines rightness or wrongness, and democracy becomes our religion... These two developments,... may seem contradictory, but they have happened simultaneously in the modern West' (1986:26)

As the modern world becomes increasingly dependant on technology, so technology becomes the mechanism of morality. As David Wells argues, '...technology not only greatly enlarges our powers but also suggests that the world can be managed if we follow the right rational steps...Technology reduces all of life to the productive order, to measurable benefits,... what is most efficient rapidly becomes what is ethically permissible or right' (Wells 1998:24). Efficiency as a value rapidly leads to consumerism as a lifestyle. John Kavanaugh observes in *Following Christ in a Consumer Society: The Spirituality of Consumer Resistance*, 'The problems that we face are interwoven, since the consumer society and its values hold together the fabric of our lives. Connecting all of the parts of our experience with an underlying frame of meaning and purpose, consumerism becomes a worldview of ultimate significance, a religion...' (1991:19). If human beings do not believe that they are made in the image of God or in some way answerable to a god then they will derive their meaning from some other source, be it science, technology or perhaps their material possessions. But as has been argued these sources do not provide an adequate moral system which can meet the challenges of the modern world. If morality is not rooted in something or some understanding, morality becomes completely relative or is lost. This underscores the importance of the integration of spirituality and ethics.

4.2.3 Psychology and Existentialism

If traditional sources of meaning are lost and technology or consumerism does not provide meaning, then people look for an alternative. A number of different responses emerge to fill the vacuum created by this loss of meaning. The first of these responses was Romanticism which was followed by the important philosophy of existentialism. In the

more recent past psychology has become another way to deal with loss of meaning and morality.

The rationalistic, mechanistic, industrialised and utilitarian world that began to emerge from the beginnings of modernity was viewed by some as ugly and devoid of beauty and feelings, and their response to this formed the basis of Romanticism. The Romantics wanted a world of beauty and passion, where the naive and creative would cover the ugliness of the modern world. Where the rationalist Descartes had argued 'I think, therefore, I am', the Romantics could be said to have responded with, 'I feel therefore I am'. John Alexander writes in, *The Secular Squeeze: Reclaiming Christian Depth in a Shallow World* that, 'The problem of knowledge, says the romantic, is... we're too logical, not passionate enough, brainwashed with massive amounts of meaningless information from a techno-barbarian culture. To discover truth, we need to follow our hearts. Since spirit is free, we must shape our own lives - freely and without concern for social conventions, family expectations or religious rules. Nothing is prohibited that brings authenticity' (Alexander 1993:83). For the romantic, the door remains open to spirituality but relativity is introduced into ethics.

Another important response to rationalism which is closely related to romanticism is existentialism. An important difference between existentialism and both romanticism and rationalism is that the latter are optimistic while existentialism introduces profound doubts about the nature of reality and a pervasive pessimism. 'Existentialism is generally opposed to rationalist and empiricist doctrines that assume the universe is a determined, ordered system intelligible to the contemplative observer who can discover the natural laws that govern all beings and the role of reason as the power guiding human activity.... Each self-aware individual understands his own existence in terms of his experience of himself and of his situation. The self of which he is aware is a thinking being which has beliefs, hopes, fears, desires, the need to find a purpose, and a will that can determine his actions' (Flew 1979:115).

Kierkegaard worked from within a Christian perspective and his theological existentialism accepted a spiritual realm and he stressed faith and not reason, thus there needs to be a leap of faith without there being proof. He responded to Hegel's rationalism with a God centred stress on authenticity and personal awareness of God. Ethics arise from personal conviction, faith and love. The existential situation becomes the important place where people make choices, and a rule based obligation to act is minimised. 'In existentialism what Kierkegaard called "The teleological suspension of the ethical" is itself ethics. Openness to the future has primacy over conformity to the past' (Macquarrie & Childress 1986:218). This ethical direction is seen as positive in that it frees people from legalism and enables them to truly act morally out of

a free choice. The ideas of existentialism have influenced spirituality and ethics in both the theological as well as the secular versions of existentialism.

Subsequent to Kierkegaard's theological existentialism, a secular existentialism developed which is basically atheistic, denying the existence of a spiritual realm and ethics is viewed as completely relative. Secular existentialism separates the self's search for authenticity from God and people become more despairing and less rooted. Authenticity is an important concept to existentialists and some claim, '...that the moral life is an illusion' and that '...authenticity is the preservation of an individual personal identity which is in danger of being eroded by deceptions, under the influence of the demands of society' (Flew 1979:116). Ethics becomes relative and linked to personal autonomy. In both its forms existentialism focuses on ethical dilemmas and decision making and paves the way for situational ethics and the modern educational trend of values clarification, rather than moral character development. This is discussed further in chapter five.

If there is no external meaning to be found then possibly meaning can be derived from within, or psychologically, which has been described as the triumph of the therapeutic. Susanne Johnson presents the thesis that, '...psychology is now the primary well from which contemporary Americans draw in their search for self-fulfillment...the most powerful and pervasive contender with Judeo-Christian tradition in furnishing metaphors decisive for Christian spirituality is the wellspring of modern psychology' (1989:30). If this is true of many in the increasingly secularised Christian community, the non-believing world has even more eagerly rushed to this source of individualised meaning and purpose. Johnson adds that, 'Because its implicit values are autonomy, independence and self-sufficiency... the therapeutic motif,... tempts us to think about spirituality as simply another means to mental health' (1989:36).

When spirituality becomes another health choice then ethics becomes a matter of choice as well. Psychology provides a mechanism to get rid of both false guilt, which is a positive effect, and true guilt, with unfortunate negative spiritual consequences. True guilt is a valuable mechanism which causes people to seek God and helps to reinforce good moral behaviour.

4.2.4 Complexity

It is only when these shifts in thinking from the premodern to the modern are added together that the profound impact and changes brought about by modernity are fully appreciated. In contrast to premodern society where many groups retained their cultural

identity for long periods of time despite some interaction with one another, modern cultures are irreversibly pluralistic. In the premodern period communal life was usually accompanied by a public, orderly common experience. This has changed in the modern era to what is often described as a privatised, chaotic, individual and interior form of experience.

The premodern world was suffused with mystery and faith which was anchored in a spiritual and sacred understanding of reality, the modern world became rationalist and thoroughly secular, naturalistic and materialistic. The pace of life has gone from slow to fast and change from steady to overwhelming. The world has moved from being simple and familiar to being complex and, to most people, incomprehensible. Economics changed from being needs based to want based and from resource utilisation to resource exploitation. These changes produced some reactions, such as romanticism and existentialism, all of which have woven together to produce what is known as modernity. Some of the scientific developments have brought improvements to some individuals and societies but they have invariably brought a minimising or loss of spiritual reality and, in tandem, an increasing loss or relativisation of morality as well. This process of rapid change shows no sign of stopping and many have argued that a new paradigm is emerging which has been labelled as postmodern.

4.3 The Emerging Postmodern Milieu

The results of Modernism, while bringing many advantages, have had many negative effects on society, the environment and spiritual life. While it is too soon for any final agreement, many commentators argue that a reaction to Modernism called Postmodernism has already begun to emerge. There is a deconstructive or eliminative postmodernism espoused by Wittgenstein, Heidegger, Derrida and Foucault which could be described as ultramodernism, or pushing the modern project to its logical conclusion (see Griffin 1988:x). This form of modernism is the pervasive one and is fundamentally atheistic.

But there is also what appears to be a small group of people who have an understanding of Postmodernism which could be described as constructive or revisionary which presents a new paradigm which builds on what is best from Modernism. This form of Postmodernism argues that, 'Going beyond the modern world will involve transcending its individualism,

anthropocentrism, patriarchy, mechanisation, economism, consumerism, nationalism, and militarism. Constructive postmodern thought provides support for the ecology, peace, feminist, and other emancipatory movements of our time...' (Griffin 1988:xi). Those from this school of thought argue that modern spirituality began, '...as a dualistic, supematuralistic spirituality, and ended as a pseudo- or antispirituality...' (Griffin 1988:2).

4.3.1 Lifestyle

Postmodernism is notoriously difficult to define and is often easier to grasp when viewed in contrast to modernism. Howard Snyder argues that, '...postmodernism is a vigorous reaction to modernism. It is a flat rejection of the "Enlightenment project" to build a new world through reason, law, and objective science' (1995:215). He quotes Terry Eagleton as stating that:

Post-modernism signals the death of such "metanarratives" whose secretly terroristic function was to ground and legitimate the illusion of a "universal" human history. We are now in the process of waking from the nightmare of modernity, with its manipulative reason and fetish of the totality, into the laid-back pluralism of the post-modern, that heterogeneous range of lifestyles and language games which has renounced the nostalgic urge to totalise and legitimise itself... Science and philosophy must jettison their grandiose metaphysical claims and view themselves more modestly as just another set of narratives (Snyder 1995:216).

The philosophical and intellectual aspects of postmodernism, if they can be referred to as such, must be distinguished from popular postmodernism which expresses itself in culture and lifestyle. Os Guinness states that this popular postmodernism has, 'Among its defining features... a rejection of an identifiable self for shifting sets of relationships, content for style, truth and meaning for impressions, beliefs for games, ethical rules for social role-playing, commitment for self-consciousness and irony, vocation for strategies of manipulation, enduringness for disposability... consistency and continuity for the spliced, the blurred, the self-consciously created pastiche of forms and moods' (1993:129).

4.3.2 Relativism

In this description of postmodernity, the relativism of modernity becomes fully fledged with the result that morality becomes completely relative. Gene Veith highlights this shift writing that, 'Statistics reduce beliefs to opinions and moral standards to personal preferences. Technological reproduction and ceaseless visual representation work against any concept of mystery or the sacred' (1994:206). James Sire writes that postmodernism argues that, 'Ethics, like knowledge, is a linguistic construct. Social good is whatever society takes it to be' (1997:182). Thus ethics in a postmodern paradigm is reduced to personal taste and, when behaviour impinges on others, whatever the ascendant group decides. Morality also resides in groups as

collective responsibility and collective guilt, despite the focus on the individual, as Gene Veith observes, 'If the culture shapes the individual, then the culture must be responsible for what individuals do. As a result, blame falls on the culture rather than on individuals. Moral status is determined not by one's actions, but by one's membership in a group' (1994:196).

When one examines what happens to spirituality in a postmodern paradigm, two possibilities emerge. The first is the complete death of spirituality based on atheistic postmodernity. The second has been termed the New Age movement. In a relativistic, pluralistic, multicultural world with access to numerous religious ideas and spiritualities, the New Age movement simply sticks them together into a montage of contradictory beliefs. In a postmodern world, the contradictions can be ignored because reason, absolutes and logical consistency are unnecessary. Although spirituality reemerges as one of the myriad of possibilities in postmodernity, it is a blurred spirituality, a spirituality which is detached from traditional notions of truth and which could just as well be occultic as having facets of Christian thinking, or often both. Every spiritual option from shamanism, paganism and animism, to gnostic, kabbalistic and esoteric permutations can be merged with eastern pantheism, monism, deism and theism in New Age spirituality. William Raeper and Linda Smith state in their discussion of postmodern thought and its expression in mass culture that,

...there is a danger that the market itself becomes the greatest reality for the growing number in our society,... who no longer have a rootedness in tradition or an old-style metanarrative to make sense of their lives... In the religious sphere - for those who do not retreat from the challenges of contemporary culture into some form of fundamentalism - a tolerance and openness is given to the many diverse forms of the sacred found in late-modern society. This diversity reveals an underlying desire - a *need* - to believe in something. It could be argued that the diversity and growth in New Age religion reflects both this need and consumer culture itself, with its emphasis on self-selection, self fulfilment and fragmentation of traditional faiths (Raeper & Smith 1991:335).

4.3.3 Fundamentalism

As this observation highlights, one of the reactions to postmodern ideas and the attendant New Age spirituality is a growth in fundamentalism. Faced with overwhelming choices and a steady loss of absolutes, the easiest solution, rather than engagement and serious consideration of opposing points of view, is to retreat into previously held positions. This response can be seen in Christianity, Judaism and Islam. Fundamentalism ignores the reality of cultural captivity and minimises the importance of contextualisation. William Raeper and Linda Smith go on to argue that, '... one of the major creeds of postmodernism is a hermeneutic of suspicion which is unable to stop deconstructing our very thoughts and experiences of

reality...Those who criticise Western culture increasingly say that it rails against the very idea of absolutes, and is driven by a consumerist ideology which seeks immediate self-fulfilment.... Within such a context, many are turning to fundamentalism. Although it precedes postmodernism, fundamentalism marks a powerful response to postmodern culture' (1991:338).

4.3.4 Privatisation

Another negative response, particularly amongst modern Christians, to modernism and the emerging postmodernism, is to privatise their faith, to move it out of the public sphere and into either interior life, or to a future in heaven. 'A privatised Gospel is inherently dualistic and it spiritualises the Gospel....[which] fails to bring about holistic spiritual renewal in the lives of individual believers and it is unable to promote transformation in either our churches or society' (Kretzschmar 1995a:33-34). This subjective experience cannot be challenged, and the responsibility for others and the environment can be avoided. The separation of the secular and sacred has a long history in the western church and it has always had a negative effect on true or holistic spirituality. 'A holistic spirituality.... seeks to integrate rather than separate the various dimensions of human existence. We were created to be in relationship with the rest of the created order, each other, and God. The loss or denial of any of these dimensions of life, results in alienation and poverty of spirit' (Kretzschmar 1996:67).

If there is a new paradigm which could be called postmodernism or whether these trends are simply modernism taken to the next logical step, these directions or shifts in thinking affect spirituality and ethics. James Sire summarises this shift in ethics as being from, 'the "premodern" theistic ethics based on the character of a transcendent God who is good and has revealed that goodness to us to the "modern" ethics based on a notion of universal human reason and experience and the human ability to discern objective right from wrong to the "postmodern" notion that morality is the multiplicity of languages used to describe right from wrong' (Sire 1997:183). In spirituality the trend moves from a deeply entrenched spiritual reality of the premodern, followed by determined opposition to the notion of spirituality of the modern, to the trivialising and relativising of spirituality in the postmodern world. A spiritual relationship with God becomes a privately held consumer based personal choice, which only has meaning to the individual who chooses. The intimate integrative relationship between spirituality and ethics is disconnected in the deconstruction of all reality into unconnected options. As Donna Orsuto observes, 'The apparent breakdown of a coherent moral or religious consensus which typifies postmodern culture necessitates a critical reflection on how Christians present and live the Gospel' (Billy & Orsuto 1996:127).

4.4 The South African Context

South Africa is a microcosm of the global society today. South Africa contains facets of premodern, modern and postmodern communities or groups coexisting in a single nation. While in the past the premodern group would largely be black and the modern group white, the rapid assimilation of Western ideas and aspirations has broken down these distinctions. Although South Africa is predominantly a modern society with all of the characteristics already described, there is a considerable undercurrent of traditional society. This occurs not only in the rural areas, but in urban areas as well. Being a modern society, South Africans cannot avoid the latest trends. The shifts alluded to as postmodernism are equally evident in the unique blend which makes up what has been the South African nation.

4.4.1 The Rainbow Nation

The complexity which is a feature of South Africa today is the result of a long history. That history goes back to primitive human beings with a hunter gatherer lifestyle. There are still remnants of these people known as the San in South Africa today. Their world was a spiritual one with intimate ties to the earth, the seasons and the animals. The tribes of Bantu speaking people who migrated from central Africa (see Reader 1997:194), brought with them a more sophisticated spiritual understanding and a strong tribal or community-based ethic.

The period of European exploration and colonisation brought a new mix of ethnic groups and cultures to South Africa. As immigrants from Holland, Britain, France and a number of smaller groups from all over Europe came to South Africa, they brought with them Christianity and their denominational preferences. There were Calvinists, Anglicans, Presbyterians, Baptists, Congregationalists, Moravians, Lutherans, Methodists and others. Missionaries spread into Southern Africa preaching the gospel and teaching the spiritual life and ethics that was part of their heritage. As immigration from Europe grew, so all facets of the diverse Christian church as well as Judaism came to be represented in South Africa. Labour was imported first from the far east who brought with them Islam and other beliefs and these people become known as the coloured people. Labour also came from India which became the Indian community and with them came Hinduism as well as other beliefs.

After a shifting of power backwards and forwards between the English speaking population and the Afrikaans speaking Dutch and French population, the Afrikaners, as they came to be known, gained power and South Africa gained independence under their government. The Dutch Reformed Church and the state were married together by the people in power and South Africa became a Christian state, in name if not in practice, and many Calvinistic principles became part of the law of the land. State sponsored Christian schooling and many other features of a so called Christian society became the norm. In the process, the majority of people of all backgrounds came to call themselves Christian.

The wide diversity of the peoples of South Africa and the fears of the minority group of Afrikaners in power, led the Government to develop the racist policy of Apartheid and to legislate the separation of people based on race and the favouring of the minority white population. A struggle began to free the South African people from the oppression that resulted from Apartheid and ultimately a representative and democratic government came to power with many difficult legacies from the past to deal with. That this rainbow nation emerged out of the dark and stormy clouds of racism and oppression is attributed by many to be a result of the Christian spiritual and moral ethos of the country.

These events all contribute, to a greater or lesser extent, to the spiritual and moral situation in South Africa today. The multicultural and pluralistic religious situation are obvious results of this history. Most major beliefs and philosophies are represented in South Africa although the majority of the population describe themselves as Christian. The largest of these groups are the result of Christianity being contextualised into the experience of being black in combination with the African ethos and are known as African Initiated Churches. With such a large group of people claiming to be Christian, the integration of spirituality and ethics, or lack thereof, has had a significant impact on modern South African society.

4.4.2 Many Paths

For many in South Africa, the universe is still a sacred place and spirituality is accepted and acted upon in daily life. This would include people with traditional African beliefs, as well as a variety of beliefs found all around the world such as Judaism, Islam, Hinduism, Buddhism and Christianity. Most of these groups also unavoidably have to interact with the denial of spiritual reality, which generally accompanies modernity. This usually results in dualism which can be described as a privatisation of faith. Privatisation is the process of internalising aspects or all of one's belief so as to remove it from the public sphere, and

thereby, from criticism, as well as a commensurate withdrawal from involvement in society. Privatisation among Christians and in particular South African Baptists has been well described by Louise Kretzschmar (1998b). It is through this process that many white Christians were able to ignore the social injustice which accompanied the Apartheid system. Privatisation is often accompanied by a retreat into fundamentalism which is also clearly in evidence among various groups in South Africa. This fundamentalism can be seen in both the Islamic population and well as among some Christians. The New Age movement is also an emerging group who also influence the spiritual and moral tenor of South African society as has been documented by Chrissie Steyn (1994).

The Christians in South Africa are diverse in their practice of spirituality and their understanding of the moral expectations of the gospel. Spiritual practices range from the deep roots of Catholic and Anglican traditions through to all varieties of Charismatic spirituality. Retreats of solitude and silence are practised by some, others gather in large numbers to worship and celebrate, preaching and teaching is the focus of others. For many, spiritual life has become rote and involvement in the life of the church is nominal. This range of spiritual activities is accompanied by a range of ethical understandings. Many groups see the ethical demands of the gospel to be confined to personal holiness, others extend this to interaction with others. Some focus on social, political and economic injustices and minimise the gospel demands for personal integrity. Some people are able to balance the moral demands of the gospel in each of the aspects mentioned.

All facets of spirituality and ethics that occur throughout the world occur in microcosm in South Africa, from traditional to ultramodern, from absolute to relative, from singular to pluralistic. Multi-cultural, multi-ethnic and multi-religious ideas and practices as well as the complete set of secular opinions and options permeate the South African context presenting a challenge to Christians and to a distinctive Christian spirituality.

4.4.3 Losing Our Way

The Apartheid system brought a unique challenge to the spiritual and moral life of Christians in South Africa. The injustice of the system drew many different responses from the many churches and individual believers (see De Gruchy 1986). Some became active in liberation theology and praxis while others fought actively against liberation movements. A small number of people adopted a pacifist stance. Each of these groups justified their position on the basis of their interpretation of scripture. Perhaps the larger number of people, particularly in predominantly white churches, sat on the fence and did

not commit themselves. The legacy of that apathy is a feature of the church in South Africa. This legacy must be counterbalanced by the tireless efforts by a minority of people accompanied by godly leadership and the many prayers for peace, which, it is argued by many, saved South Africa from civil war.

With so many options available, it is perhaps not surprising that ethics in South Africa is largely viewed as a matter of personal choice, or alternatively a choice is made to '*bury one's head in the sand*' to use a South African idiom. This is despite the recognition by many people around the world of the positive effects of the relatively peaceful dismantling of apartheid, in contrast to many other conflict situations in Africa and worldwide. While the common enemy was the injustice of the Apartheid government system, social justice was focussed on overcoming the system and setting people free. Having achieved that goal, many South Africans appear now to be in an ethically ambiguous situation. After struggling against, or ignoring, the structural injustice which was built into the law of the land, and after the subsequent overthrowing of Apartheid, a new era of personal moral lassitude and contempt for the law of the land appears to be emerging. This has resulted in a growing violent crime wave as well as white collar crime at unprecedented levels (see Kretzschmar & Hulley 1998).

Despite a large percentage of the population claiming to be Christian, the full effect of modernisation is evident. The modern trend in education around ethics is seen in the focussing on values clarification, the process of simply getting people to think about values rather than encouraging them to act on good values, or developing a virtuous character, is clearly evident. This can be seen in the AIDS pandemic, the prevention of which is generally approached from '*safe sex*' perspective which encourages promiscuity, the major cause of the pandemic (see Sunter & Whiteside 2000).

The effect of the separation of spirituality and ethics is visible on a daily basis in the news media and the effect of minimal morality ripples through South African society as families are battered by all facets of immorality. Justice and economic empowerment remain a fundamental need of the whole country, especially of the poor and oppressed. The question of where the salt and light of society is in the face of a supposed large population of Christians must also be raised. The need for an emphasis on spiritual and moral formation is critically important if the tide of violence and immorality is to be stemmed in South Africa, and the challenges which face the country are in many ways similar to the challenges which are facing the entire world.

4.4.4 The Challenge

As South Africa and the world at large drift from the moorings of traditional belief into a sea of options in modernity and postmodernity, the challenge facing society in general, and Christianity in particular, is how can moral behaviour be developed? What can be done to shape and form the moral character of people and how can they be motivated to live moral lives? This moral living must extend beyond personal morality to compassion and concern for what is right and good in society. The challenge for the future is to foster and develop moral character and, as has been argued in this study, this process is integrally linked to spiritual formation. Therefore, the subject of the next chapter is moral and spiritual formation.

4.5 Summary

The modern context within which the integration of spirituality and ethics must be considered can best be understood by looking at the premodern, modern and postmodern eras. The South African context is inseparable from and strongly influenced by the modern world and highlights many of the problems that flow from not integrating spirituality and ethics.

The premodern world believed in a spiritual and moral universe and lived according to that understanding, although not always consistently because of human nature. Although many people still adhere to a premodern or traditional view, a large and growing proportion of the world is defined as modern.

The modern context is basically secular and materialist and therefore discounts spiritual reality. Traditional morality died along with the concept of the soul. Modern ethics is based on collective human reason which is used to find an objective consensus of right or wrong, good or bad. Spirituality is viewed as a psychological construction which was needed in primitive and less technological societies but is a concept with which the modern person can dispense.

The still difficult to define postmodern milieu has lost the confidence of the modern perspective and is searching for new or old spiritual reality. Morality in postmodernism is not about right or wrong, good or bad, but about individual choices and spirituality is also a consumer choice. Rather than a much needed consistent integration of spirituality and

consumer choice. Rather than a much needed consistent integration of spirituality and morality, postmodernism allows for the selection of multiple options where the contradictions between these options are simply considered to be inconsequential.

South Africa suffers from modern spiritual and moral apathy and provides an uncomfortable reminder of the effects of a loss of spirituality and moral integrity. The microcosm of the world that is reflected in South African society presents a challenge to rediscover the value and effect of an integrated spiritual and moral life.

This chapter has provided a description of the modern context in which the devastating effects of a lack of integration between spirituality and ethics are clearly visible. This current moral and spiritual situation is in contrast to the illustrations from church history which show that when individuals or groups of Christians deepen their spiritual relationship with God, their personal morality and/or their social ethics reflect more of God's character and purposes. The overview of the scriptures revealed that spirituality and morality are integrally linked and that negative consequences result when one or the other, or both are neglected. This underscores the assertion that spirituality and morality are reflections of being made in the image of God and that spirituality should be the motivation for Christians seeking to emulate God's moral character and purposes.

Against the backdrop of the positive effects of the integration of spiritual and moral life and the negative results of the disintegration of spirituality and morality, the next chapter will deal with the critical task of spiritual and moral formation.

Chapter 5. SPIRITUAL AND MORAL FORMATION

Christian spiritual formation is a matter of becoming the song that we sing, the story we tell.

Susanne Johnson (1989:103)

Having defined spirituality and morality and the relationship between them in chapter one, and having gained an overview of that relationship in the scriptures and the history of Christianity in chapters two and three, the modern world and South African context was then analysed from the perspective of spirituality and ethics in chapter four. Through this process, the critical value and significant effects on the individual, the Church and society of integrating spirituality and morality have been highlighted.

The preceding chapters indicate the value and effect of integrating spirituality and ethics. Our spirituality originates in God and expresses our hunger for God. True spirituality is to be found in God and therefore our meaning and purpose lies wrapped up in our intrinsic spirituality. Because our spirituality finds fulfilment in God, we are most spiritual when we reflect God's character and act according to God's purposes. God's character of love and justice is expressed in being holy, acting righteously, having compassion on people and seeking justice in society. The value of integrating spirituality and ethics is that we become what we should be. The effect of integrating spirituality and ethics is that we do what we should.

Therefore, given the importance of integrating spirituality and ethics, the question must now be addressed as to how people are spiritually and morally shaped or formed? Chapter one addressed the question of why we are spiritual and why we are moral. This chapter seeks to answer the question how do we develop spiritually and morally?

To answer this question it is helpful to provide a framework for the exploration of how we develop spiritually and morally. To this framework we can attach the many complex aspects of spiritual and moral formation. This framework consists of three major components: environmental, physical and social, all of which interact with each other. These three components are facets of an overarching spiritual dimension, or the ultimate reality, in which all aspects of life are experienced, interpreted, internalised and acted upon. This overarching dimension can be referred to as spiritual reality. It is important to note that this framework seeks to clarify the discussion and does not imply a

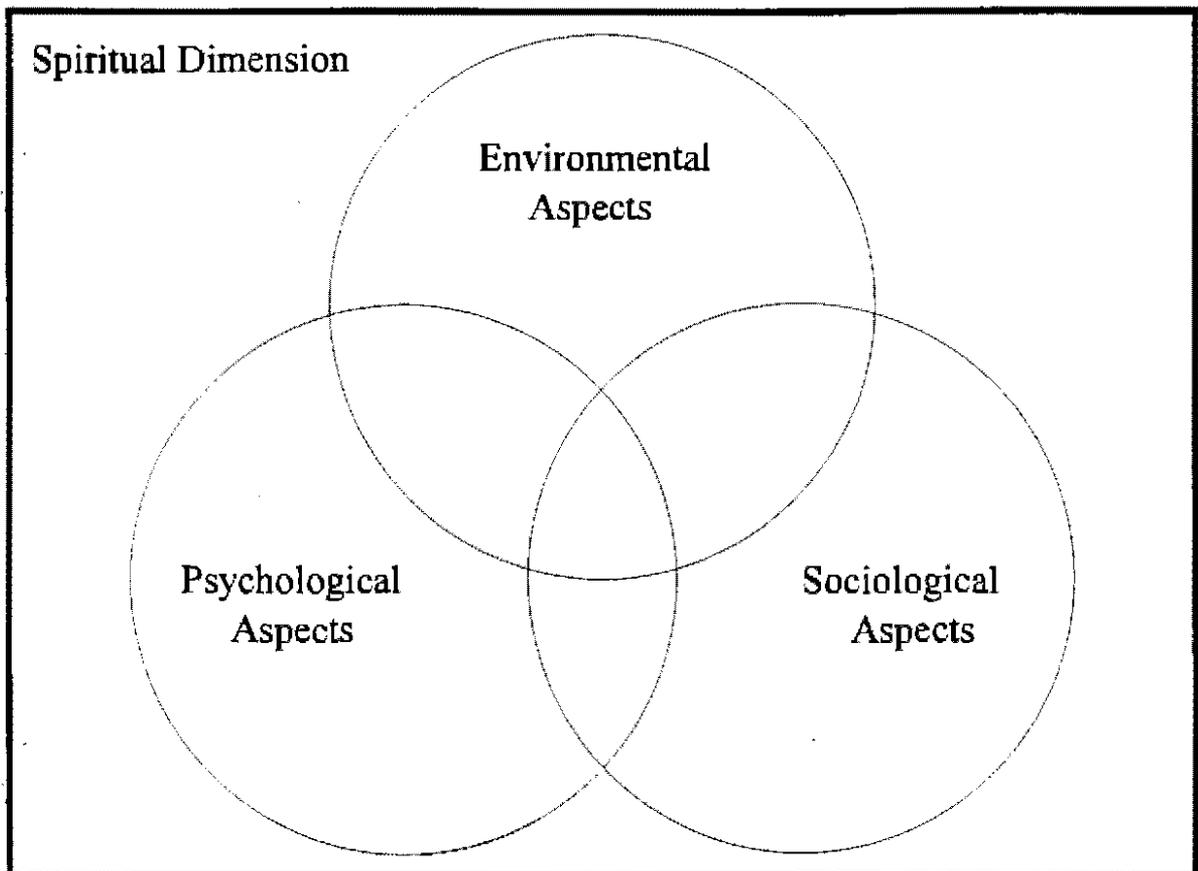
compartmentalisation of human beings. Our lives are a psychosomatic unity and spiritual reality integrates the various aspects of our lives, whether people acknowledge it or not. These aspects will be described and discussed in more detail in the following sections.

Spiritual and moral formation is the process of being becoming spiritually and morally whole or mature. Louise Kretzschmar has said, 'This spirituality is holistic in the sense that it has to do with the whole of life... [and] involves a deeper communion with God, a greater understanding of ourselves, and a commitment to live according to the will of God in every sphere of our existence' (Kretzschmar 1995a:32-33). Christian spiritual and moral formation is living increasingly in God's presence and reflecting God's character and concerns. This means that we should have our broken relationship with God renewed, and through God's love and grace, be enabled to reflect the image of God through our own unique personalities and circumstances. The objective is to live a life which is understood as a journey of spiritual and moral growth, rather than becoming static through apathy or believing one has arrived or become perfect.

Spiritual and moral formation is a complex and interactive process involving most facets of life. Sometimes people are intentional about their spiritual and moral development but often it is taking place without us being consciously aware of the process or the causal factors involved. The subtle nature of spiritual and moral formation means that if there is no awareness of the sources and the way in which our formation takes place, we may discover that we are living moral and spiritual lives that are directed by ideas and agendas which are contrary to the Christian perspective. The Apostle Paul's advice in Romans 12:2 is a reminder of the importance of this, 'Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.'

The spiritual dimension or reality encompasses every aspect of human existence, the environmental or physical, the psychological and the sociological. Spiritual and moral formation takes place within the spiritual reality which influences all other aspects of life. The three major aspects of life within spiritual reality which affect spiritual and moral formation are the environmental, the psychological and the sociological. It is critical to bear in mind that all the aspects of spiritual and moral formation are integrated into a unified experience and life and they are separated here purely for ease of discussion. The significance of these four areas on spiritual and moral formation will be discussed in the following four sections.

Framework for Spiritual and Moral Formation



5.1 Environmental Aspects of Spiritual and Moral Formation

The environmental aspects which affect spiritual and moral formation include fundamental human nature, our genetic inheritance, our physical bodies, the process of physical growth, the physical environment in which we live as well as the things that happen to us and our physical actions.

The fundamental nature of human beings has been described earlier. In essence, a biblical anthropology describes human beings as made in the image of God, with great capacity for creativity, spiritual intimacy and moral character. Due to the fall or estrangement from God, human beings have a broken relationship with God, a loss of intimacy with God and a diminishing of our spirituality and morality. Our relationship with each other is damaged, there is shame and embarrassment, inequality, exploitation and power struggles in human relationships. Our relationship to the structures of society and the meeting of our basic needs is also affected, as is our relationship to the resources, processes and the creatures of the earth.

Coupled to this fundamental human nature is our unique genetic inheritance. We inherit physical, intellectual and emotional characteristics from our parents in a unique combination. This inheritance is then shaped by our relationships, and our environment, particularly our experiences, and we develop a distinctive personality and character. This genetic heritage does not predetermine our lives but has a strong influence on who we are. David Gill writes, 'At very least...our natural, genetic endowment inclines us in certain directions, in various ways and degrees...Our genetic nature...is a powerful force but not always or necessarily something that operates deterministically' (Gill 2000:35). What this heritage does bring is some weaknesses or strengths in the area of ethics and a preference for different aspects of spirituality, for example, being more contemplative rather than activist. How these characteristics are developed or balanced is affected by the direction of God's Spirit, our circumstances, experiences, our role models and our relationships through the exercise of our will and self-discipline.

We experience everything through our physical bodies, we are non-dualistic, embodied souls, and as such cannot separate physical existence from spiritual or moral life. For example, if we are physically or mentally disabled, our entire way of relating to moral and spiritual realities is altered. This may be negative, such as blaming God or denying God's existence, or positive, if we are drawn into a greater dependence on God's grace.

Physical growth also affects our spiritual and moral formation in that, as our minds develop, our ability to comprehend spiritual truth and moral value increases. Our fundamental moral and spiritual capacity undergoes a process of growth or development. Unless there is some physical, mental or emotional reason, all human beings go through a process of acquiring increasing physical control and skills, a growing intellectual understanding of the world we inhabit, physically and socially, and we develop emotionally in our interaction with other human beings, animals and nature. This process adds memories and lessons which assist us with the growth of wisdom.

The physical environment exerts a small influence on spiritual formation in that the physical circumstances we experience, such as beauty, may lead us to worship, or bounty, which may bring forth gratitude. It is equally possible that we experience physical hardship and question the existence of God, or respond with destructive, morally wrong behaviour. Although the interaction of psychological, social and spiritual aspects determines our responses, we cannot avoid the physical reality of our physical environment.

In a similar way we are presented with circumstances and actions which affect us and we, in turn, act upon the world and other people. These physical actions are part of our response as spiritual and moral individuals which both express values and causes us to respond, thereby shaping us morally and spiritually.

We are faced with God through the environmental aspects, in our fundamental nature, in the miracle of growth and in the physical environment, God's creation. God meets us in our circumstances and our responses depend on whether or not we recognise God's encounter with us.

Individuals are formed through the interaction of a number of these environmental factors. This formation takes place through a generalised process of development beginning in childhood through to adulthood. This growth takes place physically, but more importantly, intellectually, emotionally, morally and spiritually, all of which interact with one another to form a complex, interacting, multifaceted reality in people's lives and society. The specific circumstances and experiences that an individual encounters in time and space create what is best described as a multifaceted journey, as one goes through the changes of ups and downs, fast and slow, detours and resting, light and dark, joy and sorrow, wonder and dismay. This journey is understood and internalised through the psychological aspects of spiritual and moral formation.

5.2 Psychological Aspects of Spiritual and Moral Formation

The psychological aspects that interact with environmental aspects which contribute to spiritual and moral formation include our sources of spiritual and moral understanding, moral character formation, moral communication as well as spiritual and moral development.

5.2.1 Sources of Spiritual and Moral Understanding

The way in which we assess and develop spiritual and moral understanding and develop moral character comes from five basic sources. Firstly, we can arrive at understanding through accepting, by faith, an external authority, be it the church, the bible, another person, the findings of science or the media. Secondly, we may use logic or reason to acquire understanding. Thirdly, direct knowledge is gained through our senses. Fourthly, much of what we understand comes from feelings or emotions. Fifthly, closely akin to

emotions is intuition, where we come to an understanding intuitively but unemotionally. These five modes are usually used in various combinations, for example, science which uses predominately senses and logic to gain understanding. Hunter Lewis applies these modes of acquiring knowledge to moral reasoning as follows, 'Authority, deductive logic, sense experience, emotion, intuition, and science are modes or techniques of moral reasoning, but by adopting and emphasising one over the other we turn them into dominant personal values' (1990:14). We use one or more of these sources of acquiring understanding in the process of spiritual and moral formation.

As we live, we act and think, and this creates our individual experience. Although this experience is shared at times, it is always personally understood and considered in the light of a unique personal history made up of innumerable experiences. As such, it is remarkable that human beings have so much in common. Nevertheless, the common elements of experience can be communicated and this forms our common or societal moral vision.

The formation of people as spiritual and moral beings is a result of complex interactions between fundamental human nature, the natural process of growth and the development and the appropriation of a myriad of experiences. These experiences must be interpreted through frameworks of meaning, stemming from our fundamental spiritual nature, which we imbibe and construct from the environmental, psychological, social and spiritual aspects of our lives. This results in an integrated spirituality which defines who we are, our being, and how we act, our doing. The foundation of who we are and what we do lies in our character and particularly our moral character.

5.2.2 Moral Character

Moral character brings together our fundamental human nature, our genetic inheritance and our memories and habits of mind. It consists of our core values and the will we exert to live out those values. Russell Connors and Patrick McCormick define character as, '... the core, unique, self-chosen and integral moral identity of a person' (1998:18).

Our moral character is strongly formed by the choices we make. The way in which we use our minds, exercise discipline and use our wills, shapes and forms us as we respond to the complex array of influences and opportunities we face. An intellectual understanding of what is right does not guarantee that we will act in accordance with this knowledge.

The formation of good habits or the development of a virtuous character is the result of the choices and decisions we make under the influence of our wills.

Discipline has long been understood as fundamental to being a Christian disciple as the word disciple indicates. Various disciplines of the spiritual life have been suggested throughout church history and there has been a recent revival of interest particularly among Protestants in traditional spiritual disciplines. A sample list by Dallas Willard in his book *The Spirit of the Disciplines*, include solitude, silence, fasting, frugality, chastity, secrecy, sacrifice, study, worship, celebration, service, prayer, fellowship, confession and submission (1988:158). Richard Foster in his popular *Celebration of Discipline: The path to Spiritual Growth* adds meditation, simplicity and guidance to the list (1978). There are several variations of these lists, which simply highlight the understanding that, without turning the disciplines into new laws, spiritual disciplines have an important role in spiritual formation.

The psychological aspect of moral character is formed in community, which is described in more detail under sociological aspects of spiritual and moral formation in the next section. Here it can be noted that James Gustafson writes;

...apart from the individual and corporate disciplines of the spiritual life of the Christian community, its sense of the Holy, of the transcendent withers; when its sense of the transcendent withers, the distinctive tone and quality of its moral activity is lost. Indeed, not only how it decides and acts is altered; the ends that it seeks to achieve and the limits on means that it imposes on itself might also be altered. What it does might also be altered (Gustafson 1971:298).

Moral character formation, thus, takes place through a generalised process of development beginning in childhood through to adulthood. The process by which this happens is through moral communication in informal and formal settings.

5.2.3 Moral Communication

Moral communication takes place through the medium of several different modes or mechanisms. These mechanisms include discipline, socialisation, transmission, value clarification and emotional formation, as described by Johannes van der Ven, a practical theologian. These mechanisms culminate in what he refers to as education for character.

In his book *The Formation of the Moral Self*, he describes these modes from the perspective of education, both formal and informal. He states that, 'Taking place in the setting of the primary group, especially the family, discipline aims at habituation and self-regulation, in such a way that...[discipline]... is internalised by the child in an atmosphere of open, reciprocal communication...

Socialisation takes place in the broader community of which the family is part - the neighbourhood, school, church, and so on - and aims at the internalisation of the values and norms that determine this community' (van der Ven 1998:38).

He characterises transmission as what takes place when one is explicitly taught morals and the problem to be avoided is indoctrination. He states that the, 'Fundamental problem to be solved in relation to the transmission mode is moral education in which moral content is to be transmitted' (van der Ven 1998:136). He believes that value clarification is important in a morally pluralistic society because of the confusion of values. 'Because children and young people are confronted with such a multitude of convictions, principles, rules, values, and norms, they no longer have a firm grasp of what morality is, that is, who they are, what they have to live for, how they should act, what they ought to do' (van der Ven 1998:235).

He sees emotional formation as being critical as he comments that, 'Emotional formation is a very important mode in moral education, and it should be treated as carefully as possible. It includes observational learning as well as learning by experience and concept learning' (van der Ven 1998:337). His treatise culminates with what he calls education for character which embodies facets from each of these modes of moral education. '*...education for character ...is the highest objective of moral education*' (van der Ven 1998:40). This means that people would not be driven by sticks and carrots but should rather behave morally, motivated by inner conviction and social conscience.

5.2.4 Spiritual and Moral Development

The various schemas of moral development based on van der Ven, Kohlberg, Piaget, Crittenden, Rawls and others can be roughly summarised into three basic stages. The pre-conventional stage, the conventional stage and the post-convention stage. These three high level stages also correlate well with stages of faith and spirituality proposed by authors such as Fowler (1981) and Scott Peck (1993). These stages of moral development have been rightly criticised by Carol Gilligan (1982) as having a male bias and the valuable insights of feminist thinkers need to be synthesised into this summary. The masculine objective for morality is seen to be independence and justice while the feminine goal is interdependence and care or love. As van der Ven says, 'There is no justice without love and no love without justice. Justice is love-informed justice, as love is justice-informed love...moral development must be built on the dialectical relation between justice and love' (van der Ven 1998:223).

The pre-conventional stage roughly takes place before adolescence. This stage could be referred to as the proto-moral stage beginning with a completely unformed morality which is survival and self orientated and which progresses through to recognising the existence of the needs of others. Morality is based on the values of the significant 'other' people in one's life and is strongly rule based, or on what is right, or a deontological ethic. Spirituality in this stage is also largely derived from significant others and reveals naive faith which, while being valid and instructive, falls short of the complexity of adulthood. Towards the end of this stage, questions about belief and the nature of spiritual experience emerge, as dependence moves toward independence and individuation, as well as increased care and responsibility for others and the world in general.

The conventional stage covers the period from adolescence to mid life. This stage begins with the process of establishing a personally held set of values and belief. These beliefs and values are sourced from significant others but this also extends to a much wider set of factors including peers and important groups, as well as institutional, social and spiritual factors. Morality and faith generally fall into discernable conventions. There is greater understanding of why these values and beliefs are adhered to and they can be defended in discussion. There is growth in the understanding of rights as well as responsibilities. The orientation of this stage, while including what is right, now also takes cognisance of what is good, the effect of an action, or a teleological ethic. To the important concept of justice, the vitally important concept of love must be integrated. Increasingly justice and love are used together to forge character and to guide moral decision making. Spiritual growth may reach a settled understanding and may never move any further, but towards mid life or the end of the conventional stage, another period of questioning, particularly of the conventions of society, often occurs which can lead to the individual moving beyond the conventional stage.

The post-conventional stage is usually found from mid life onwards. In this stage an understanding of the subtleties of differing social and cultural contexts by the individual emerges as a more integrative and universal moral sensitivity develops. An ability to discern the intention of rules and laws and the wisdom to apply them into increasingly complex situations emerges. Spiritually, a wider perspective begins to emerge and simplistic understandings no longer satisfy, as the world and life become more mysterious rather than easily explainable. Although people can turn back from this stage and return to the comfort of an old set of conventions, spiritual and moral growth lies in continuing the journey and struggling through the fresh insights and the sometimes 'dark nights' of

questions. The experience referred to as the '*dark night*' of the soul is one in which a loss of the sense of God's presence is accompanied by doubts, but there is an underlying reliance on God and a deep conviction of God's reality despite feelings to the contrary. An ethic incorporating love and justice, which utilises wisdom, becomes the focus of the ethics of this post conventional stage.

The transitions between what has loosely been described as stages, and the time when these transitions may take place in our lives, is strongly dependant on our experiences. Often these transitions are initiated by the crises and challenges of life. How we internalise or interpret, assimilate and act on the situations and experiences of our lives, constructs our character and in particular moral character. These situations or experiences often take place within the social milieu.

5.3 Sociological Aspects of Spiritual and Moral Formation

The sociological aspects include our relationships and the communities, organisations and greater society with which we interact. Apart from the largely unclassifiable and unpredictable experiences to which each person is subject, there are a myriad of social aspects that are brought to bear on the environmental and psychological aspects of our lives.

Our spiritual and moral development is inextricably linked to the fact that we are social beings and our lives influence society. Kenneth Leech quotes Theodore Roszak who says that, 'The fate of the soul is the fate of the social order' (Leech 1997:133). The social sphere can be subdivided into four primary groupings, relational, community, institutional and other social factors.

5.3.1 Relational Factors

The first and perhaps most fundamental group of external forces which affect moral and spiritual formation are relationship factors. Although these factors affect our internal or the psychological aspects of our lives, relationship factors are discussed here under sociological factors because they affect us from an external perspective. The most critical of these is that of our parents, either through natural birth or through surrogate parents, such as foster parents or adoptive parents or sometimes grandparents. As we move through the most impressionable years of our lives we are fundamentally formed and

influenced by parental figures and learn elements such as, right or wrong, good or bad, wise or unwise, trust or mistrust, belief or unbelief. The importance of this early formation cannot be understated, although enough examples exist to indicate that these foundational experiences can be transcended through exceptional circumstances. These early experiences are intertwined with the relationship with siblings or the lack thereof. In either case, learning about social interaction and the relationship of oneself to other people are mediated through this part of the growing experience. An example where this process breaks down can be seen amongst street children. The resultant breakdown in moral formation is evidenced in delinquent behaviour.

As we venture into the wider world of relationships, the group of significant others widens to include relatives and peers. The relationship between adult and child teaches things such as the nature of authority and obedience and the use of strength and power. The relationship with peers teaches other aspects of life such as relating to equals, particularly those who are not siblings, which is not learnt in the parent child and family situation. Peers are a group of relative equals and different values and interactions take place on the road to self formation. As independence grows, so the importance of peers grows in the shaping of moral and spiritual life. The worldview of influential peers can change beliefs and the values of those peers are often adopted. Sometimes this peer interaction can lead to the strengthening of early beliefs and values even if they are contrary to one's peers. This seems to be particularly true in the typical modern western environment where families no longer live and work together for protracted periods of time. The opportunity for influence by parents is correspondingly lessened as the effect of peer pressure grows.

Out of this group of peers are a special group which become one of the most important factors in our moral and spiritual formation, the peers that become friends. Friendship shapes us from the conventional stage onwards and takes over the major influence of parents. Peers influence us greatly, in that they become friends because of needs we have for relationship and because of admiration of characteristics in the other person. Another specialised group of peers are the people with whom we work, our colleagues. Because of the common orientation of career or goals within the work environment and the pressure to conform, we are influenced by this particular group of peers, particularly morally. An example of this might be leaving work early or the private use of company equipment. A positive influence might be to instill a dedicated work ethic through the example set by colleagues.

A very critical friendship, when it exists, is that of marriage partners. Here the influence should be deep and enduring as the marriage partnership is meant to be life long and involves the intimacy of a love relationship. We are shaped and fashioned by what we love and our life's partner should be our greatest friend and our greatest earthly love and, therefore, someone who influences our spiritual and moral formation significantly. People are challenged to deepen their spiritual relationship with God and to live in ways which please God and their spouse. It is also true that the deeper our relationship, the greater the negative effect can be. This becomes evident when these relationships fail or are harmful in some form or another. The high incidence of abuse in marriages and the reluctance of the abused partner to leave illustrates the power of these relationships which result in the abused person, usually the woman, developing low self esteem. When the abuser claims to be Christian the spiritual and moral impact is deeply negative.

Another category of significant other is that of the leader. This person takes many forms, it could be a school teacher, lecturer or a friend of the family, it could be a religious educator, or a priest or pastor. In the modern western world, with the loss of group and community leaders, this influence is transferred to more remote figures such as sports, movie and pop stars with mostly questionable results. Relationships, in short, are the primary influence in our moral and spiritual lives and can assist or retard spiritual and moral formation.

5.3.2 Community Factors

Relationships become even more influential when embedded in groups that are best described as communities. Community is the sociological unit into which family and friends, peers and leaders cohere. Bruce Birch and Larry Rasmussen write that, 'Community refers to any social grouping, any collection of people sharing something important.. in most modern societies we participate in several different communities in the course of a day' (1989:18). Community, in particular the faith community, lies at the core of the Christian life and therefore at the heart of spiritual and moral formation. Birch and Rasmussen summarise the biblical picture on the importance of community by saying that, '...both Judaism and Christianity conceived of the moral life as the practical outcome of the community's faith, as shown in the sorts of lives members of the community, and the community as a whole, lived' (1989:21).

Group self-interest or loyalties such as racial groups, ethnic groups, class groups for example all exert a powerful influence on moral behaviour particularly and spiritual formation to some degree. A negative example of this can be found in the criminal gangs

which form in poorer communities and who encourage crime and lawlessness amongst their members. This factor can be the single most powerful shaper of morality, exceeding that of the relational factors already described. This new form of tribalism exerts generally a negative or immoral effect.

Our most basic needs for acceptance and belonging are met in communities such as families and churches. David Gill observes that, 'Shared language, stories, traditions and customs sustained such community' (Gill 2000:45). Stanley Hauerwas says that our lives are embedded in 'story-formed communities' and that 'Our capacity to be virtuous depends on the existence of communities which have been formed by narratives faithful to the character of reality' (Hauerwas 1981:116). Our moral character is shaped by the communities we belong to as we, in turn, influence our communities. When community is understood in these terms, then the breakdown of communities in the modern world can be seen to contribute to the moral decline of society. The fostering of strong and good communities would, by the same token, be able to reverse the trend.

One of the most fundamental structures of society is the family unit. This is the community structure which should nurture us in our most impressionable years and, because of this, is very important in the process of moral and spiritual formation. As described earlier in the section on relationship factors, this basic building block of society is the primary situation in which we are socialised with parents, siblings and sometimes relatives forming what amounts to a mini community. As we interact within the family we are able to witness love and justice, or the failure of love and justice, which has a profound impact on our concept of, and relationship with, God and our concepts of right and wrong, good and bad. The effects of this early formation of spirituality and moral identity may remain with us for our entire lives with the ensuing positive or negative results.

The Christian church is a critically important community which plays an important role, under God, in forming Christians spiritually and morally. The faith community contains elements of instruction, example, challenge and encouragement. Spiritual formation takes place through these elements and through shared worship and prayer. With regard to moral formation Stanley Hauerwas argues that this community of faith, '... must, above all, be a people of virtue - not simply any virtue, but the virtues necessary for remembering and telling the story of a crucified saviour. They must be capable of being peaceable among themselves and with the world, so that the world sees what it means to hope for God's kingdom' (Hauerwas 1983:102).

One of the difficult questions to be faced is whether or not this ideal of spiritual and moral formation in the community of the church is in fact taking place? It certainly has taken place in the past and does take place in some communities at present, but it would seem that there is not a general emphasis on discipleship resulting in spiritual and moral formation. Although many factors may be at work, the decline in membership and attendance in many traditional denominations may be a result of a lack of comprehensive discipleship or spiritual direction. The message of the gospel is rendered ineffective if there is no spiritual and moral growth (see 2 Peter 1:3-9).

5.3.3 Institutional Factors

Alongside the closely interwoven primary factors of relationship and community, a secondary set of factors are those which are mediated to us through institutions. Examples of these are educational, religious, work and business, government and the judicial system.

Education is a value laden process. Curricula and individual educators all embody moral thinking and are powerful shapers of the moral sphere. The selection of what information to present and how it is presented all carry value and reflect the values of those involved in the education system. In a pluralistic society, in order to avoid favouring a particular religious view, attempts are made to present all religions equally or to minimise their validity or truth claims. In practice, the secular worldview tends to dominate modern education systems with a negative effect on spirituality, particularly for the group that is critical to the future, young people. The ethical issues surrounding the values and ideas which are inevitably embedded in education, present a challenge to the multicultural and pluralistic society of the modern world. The difficult path of teaching a particular religious system while avoiding indoctrinating the learners must be pursued if moral decline is to be avoided.

Religion is one of the most influential institutions involved in moral and spiritual formation until recently as has been described in chapter four. With traditions stretching back historically, and the systematised understanding of moral requirements, all religions embody moral values and spirituality of some description. In the multicultural context of the modern world, a strange paradox exists between secularism and religion. Statistically, the majority of people claim adherence to a religious faith, yet the general moral and spiritual tenor of society does not reveal a particularly moral way of life. Despite this, these institutions continue to exist and some are gaining new members and they exercise

an influence on the moral and spiritual lives of individuals. This influence may be positive, but it can also produce moral apathy or a privatised spiritual and moral life.

Religious leadership is a critical issue. From the perspective of the Christian church, if there is minimal spiritual and ethical teaching accompanied by even less spiritual and moral example it is hardly surprising if there is little spiritual and moral formation. If there is a stunted spirituality which does not recognise that spirituality and morality are integrally linked, the witness of the church, to a watching and critical world, is damaged and the gospel is emptied of its power.

Both the general career that one trains for, and the particular work that one does, embodies values. Each career or vocation has a written or unwritten code of ethics and conduct. While this does not mean that all people who are in a particular career adhere to its code of ethics, it does provide a set of guidelines and sometimes a mechanism to discipline members of a particular vocation. While businesses and other organisations differ widely in their goals and the nature of their work, they inevitably have an ethical ethos associated with them. Some of these written or unwritten rules are good, such as to provide value or honesty, and some are bad, such as profit at all costs. Whatever they may be, they can influence individual moral formation and choices. The modern working world has systematically minimised spiritual reality in the process of becoming thoroughly secularised.

Once again, the problems of pluralism complicate most attempts to encourage individual spirituality within the work environment, despite the urgent need, in a work-obsessed materialist culture, for spiritual disciplines such as rest, silence, and solitude. The so called protestant work ethic, and its supposed roots in modern capitalism, is another dimension of the relationship between morality, work and spirituality which needs careful thought. It can be argued that this work ethic has created the wealth and prosperity enjoyed by a significant proportion of western society but the greed, economic exploitation and environmental degradation would have to be put on the other side of the scale. The ethic of the work place clearly effects our individual morality and, in turn, our spirituality.

A pervasive influence of society's moral tenor is the government and the judicial system. All of these institutional elements are heavily value laden, both in the laws and constitution of a nation and the manner in which the law is upheld and in which justice is distributed. The parliamentary system of government, as with the monarchical system it generally replaced, should be the common means by which justice is maintained and distributed.

The modern government needs to provide a social system for the poor in some form or another and to provide health care as well as facilitating education and training, most of which was the function of religion in the past. That governments should be held responsible for their policies and the degree with which they serve the public is clear in the role that the government played in Apartheid in South Africa. The abuse of power and the oppression which took place through the apparatus of the state reveal the importance of the moral accountability of government.

The morality or immorality displayed by the state is an influential factor in the moral life of the citizen as can be seen when state corruption is used to excuse crime by the individual. Besides the important area of education, issues such as the death penalty, abortion on demand, land restitution, control of environmental degradation, alleviation of poverty and many other issues all have an ethical component. The state also plays an influential role in the spiritual tenor of society through all facets of the state system. How religion and spiritual aspiration are encouraged or discouraged, such as the atheistic stance of communist governments or the secular stance of capitalist states, all contribute to the spirituality of individual citizens. Although individuals may pursue their beliefs independent of the state, they are still influenced by the general ethos created by the state.

5.3.4 Other Social Factors

The institutional factors affecting moral and spiritual formation are in turn part of a larger fabric of other social factors. These factors include culture and tradition, national or global identity and perhaps one of the most pervasive and influential communicator of values, good and bad, the various forms of communication media. Facets of these societal factors are woven together with the realm of ideas into several paradigms or worldviews which embody an understanding of spirituality and a moral perspective, although these perspectives are not necessarily consistent.

General culture and tradition play a greater or lesser role in moral formation, depending on the nature of the society within which it functions. If the society is insular and relatively unaffected by the global perspective, then culture and tradition play a key role in shaping morality and spirituality. If the society or community is part of the global village, culture and tradition appear to be playing a decreasing role. In South Africa this is not as marked as in the west in general, but as South Africa and other developing nations are forced into the global village, this trend will have a growing impact on South African society.

The same can be said for the factor of national or global identity . The values of a nation add to the influences that go to form spirituality and morality, for example, nations can be thought of as hard working or lazy, honest or dishonest. Although these are generalisations, they shape people in the way in which people begin to fit into the caricature or consciously make a stand against the description. An example of this, which is particularly applicable to the South African context, is the accusation that all white people are racists. As globalisation increasingly becomes part of many people's lives, the values that form part of the global village spread very quickly and become normative for many people whether they are good or bad values. For example, a modern western culture encourages waste, and this value is quickly adopted in other societies who can ill afford waste. This also tends to allow a particular culture to dominate world thinking, such as the United States of America.

The various forms of communication media that embody values include, simple oral storytelling, literature of several genres, many facets of drama such as theatre, cinema and television, as well as documentary, advertising and political propaganda in various guises. Some of these communication media are amongst the oldest and the most effective means of communicating values. It is only the technology used to communicate the values, which has changed. The power of this medium to affect moral formation in a subtle way may be one reason why there is a gap between religious moral systems and practice. These media are often used to communicate the thinking of a minority, whether they be philosophers, hedonists, marketers or politicians. While the media itself is neutral with respect to values, the people who use the media to communicate are never neutral.

The individual, relational, institutional and societal factors interact with each other to form a complex set of values and which, in turn, influence the formation of morality in people's lives. Christian morality is shaped by all these factors as well as the spiritual aspects which transcend and influence these other factors as we are shaped into the image of our creator.

5.4 Spiritual Reality and Spiritual and Moral Formation

The spiritual reality which is discussed here is based on the definition of spirituality used in chapter one. It is both the essence of being human, the way in which we live, the experience of relating to God and the nature of the whole of reality. This spiritual reality

interacts with and integrates the other aspects of environmental, psychological and sociological perspectives into a cohesive whole. Christian spirituality and morality fall under the overarching purposes and grace of God. The lives of human beings are constantly, knowingly or unknowingly, open to being influenced by God and the discussion of the previous three aspects affecting spiritual and moral formation must always take cognisance of this spiritual reality. The spiritual aspects are not optional but integrative and are discussed last because it is the understanding of meaning which is fundamental to our spirituality which underpins and brings together all of the aspects of formation already discussed.

The encounter and ongoing relationship with God is foundational for the Christian's spiritual and moral formation. This encounter and relationship is made possible through the life of Jesus, both through what he accomplished in his death and resurrection and the teaching and example of his life. The Holy Spirit is God's presence in the life of the believer which forms Christians spiritually as one cannot be encountered by and relate to God without being changes to some degree into God's likeness. The Holy Spirit is also the power of God in the life of the believer which enables the disciple to reflect God's moral purposes and character. God often uses the powerful medium of story or narrative to shape or form the believer spiritually and morally, particularly as story has the capability to simply and seamlessly integrate moral and spiritual formation.

5.4.1 Relationship with God forms Christians Spiritually and Morally

People cannot really encounter God and remain as they were. To be in an ongoing relationship with God is to be changed and to go on changing. In other words, it is to be transformed by the loving and just character of God and to begin to reflect that character through our own unique personalities. It is to enter the heart of God and to be sensitised to see things from God's perspective. It is to become the hands and feet of God and to go and touch the world for God.

To be encountered by the mysterious God, who is beyond our ability to measure, is a life changing experience. When we meet God and enter into an ongoing relationship with God we are spiritually and morally formed into the image of God, and begin to reflect God's character through our own personalities. To be encountered by the living God is to be spiritually and morally transformed and to embark on a journey, in relationship with God.

Terry Tastard describes Meister Eckhart's perspective with reference to an intimate knowledge of God's presence as;

...union with God and... the experience of God in everyday life... [where] God is met everywhere. This can open us up to God as being found in our involvement in the turbulent and sometimes messy process of creation and re-creation, of growth and change in a world where human freedom produces both sin and love... We learn to see through the eyes of God. We decreasingly view the world from the standpoint of our self-assertive individuality. We increasingly see ourselves related to God, to other people and to nature... Those who persevere in this way, until they enter union with God, will find themselves so shaped by God... that they come to share God's attributes such as goodness and justice. The just person becomes justice; the good person becomes goodness... the strange process of growth whereby we internalise what we hold most deeply to be true (in Tastard 1989:57-58).

This was the perspective of Evelyn Underhill who said that, 'To draw close to God is to begin to see the world in a different light. To experience God enhances our awareness of our own shortcomings and those of the world of which we are part...there need be no contradiction between prayerful absorption into God and commitment to work for justice and peace. On the contrary our devotion to God can be a source of power and commitment for our role in society' (in Tastard 1989:77).

5.4.2 The Life of Jesus Forms Christians Spiritually and Morally

The life of the disciple of Jesus at its best becomes evident when intimacy with God is an everyday and even moment by moment experience. This is the understanding which Brother Lawrence speaks of 'practising the presence of God' (in Blaiklock 1981:13). Jesus has, through his death and resurrection, made it possible to encounter and be in relationship with God. Jesus redeems the believer and restores our spiritual relationship with God. Without redemption, people's spiritual longings are like feeling one's way around a darkened room. One sees shapes dimly, one bumps into things, after acclimatising to the lack of light one begins to identify some of the furniture. But to know God in the person and work of Jesus is to have the shutters removed and to see clearly as the light streams into the room.

Through Jesus' incarnation and dependence on God's Spirit he gave his disciples a perfect model in his life and works of integrated spiritual and moral formation. In the life of Jesus all distinctions between spirituality and morality are stripped away as each of his actions were immersed in prayer and God's will. Jesus said to the Jews who wanted to persecute him for healing on the Sabbath, 'I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the

Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these' (John 5:19-20).

Jesus provides the model spiritual and moral life which is perfectly integrated. The depth and nature of this example or model is described by Paul in Philippians 2:5-8, 'Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a human being, he humbled himself and became obedient to death - even death on a cross.' The Christian disciple is called to imitate and live as Jesus did, in an intimate and dependent relationship with God and serving other people and society by extending the rule or kingdom of God. Jesus summed up this obedient response to God as to, 'Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the Law and the Prophets hang on these two commandments' (Matthew 22:37-40).

Kenneth Leech writes, 'Christian spirituality is about a process of formation, a process in which we are formed by, and in, Christ... In this process we are transformed so that we become more and more to share the Christ nature. Spiritual formation, is not a process of self-cultivation by which we are helped to adjust, to conform to the values of the dominant social order... It is a process which involves confrontation, exploration, and struggle, and its goal is maturity in Christ' (Leech 1986:5)

5.4.3 God's Spirit is the Power to form Christians Spiritually and Morally

Jesus promised that God's Spirit would be with his disciples, would bring God's presence to them by living in them, and would teach them, or form them spiritually and morally. The Apostle John links the Holy Spirit living in the believer and forming the believer with love for God and obedience to God:

If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counsellor to be with you for ever - the Spirit of truth. The world cannot accept him because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you... Those who have my commands and obey them are the ones who love me... the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. (John 14:15-21,26)

The Holy Spirit is the one who gives life and empowers believers to live as God has revealed in scripture. 'All scripture is God breathed and useful for training in righteousness....' (2 Timothy 3:16). '*Training in righteousness*' is another way of speaking of being formed morally. As the believer depends on God and works at becoming like Jesus, the Holy Spirit empowers

the disciple to be transformed and to act. God said through the prophet Ezekiel that, 'I will give you a new heart and put a new spirit in you...I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws' (Ezekiel 36:26-27)

The full dimensions of the transformed character which God created human beings to be is described by Jesus in the Sermon on the Mount (Matthew 5:1-7:29, Luke 6:17-49). The Apostle Paul repeatedly lists the kind of character which is formed by God in the believer in his letters to the churches. After indicating the kind of character they should not have he outlines the character which is pleasing to God. The work of God's Spirit in the Christian's character is evident from Paul's letter to the Galatians 5:22-23, '...the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control'. This passage should be linked with the Apostle Paul's words in Phillipians 2:12, '... continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.' Spiritual and moral formation cannot be separated from moral living and ethical action.

5.4.4 Stories are used by God to form Christians Spiritually and Morally

Story or narrative is used by God in the process of spiritual and moral formation. With the complex set of factors and processes of the psychological, social and spiritual sphere that have been sketched here, some way of bringing them together, which weaves them together in an understandable and reasonably simple way is needed. Story provides the canvas on which this complex subject of spiritual and moral formation is mediated in recognisable mental pictures.

The bible is largely composed of narrative where the stories of the lives of people and their interaction with God is recounted. The well known and lesser known biblical characters, like Jacob, Joseph, Deborah, Esther, Peter, Priscilla and many others, inspire and challenge people with the story woven around the practical fabric of their lives. The story of weak and failed characters are equally formative in teaching us what should be avoided.

Storytelling as a means of describing the origin of the universe, the meaning and purpose of life and human beings place in this world, is as old as speech. It is the foundation of all traditional communities and societies. Through stories spiritual reality is communicated and given texture and moral character is dramatised with humour and the illustration of consequences. As Madeleine L'Engle writes, 'Why does anybody tell a story? It does indeed have something to do with faith, faith that the universe has meaning, that our little human lives are not irrelevant,

that what we choose to say or do matters, matters cosmically' (in Brussat 1996:271). Story shapes our spirituality.

Many of the subtleties and mysteries of spiritual life are best communicated and grasped by the imagination through story. Explanations of theology may engage the mind, which is vitally important, but leave the emotions unmoved and the will inactive, so that no action or transformation of the person takes place. John Navone and Thomas Cooper argue that, 'Since story is the only means by which the interpersonal reality of humankind can be expressed in its cognitive and affective fullness and since our relationship to God is fundamentally interpersonal, it follows that storytelling and story listening provide the most appropriate means of enabling us to live in this relationship' (in Bausch 1984:19). This truth was acknowledged by Judaism throughout its long history. Yitzhak Buxbaum says that, 'Storytelling has always been a prime vehicle for communicating spirituality' (Buxbaum 1994:xv). The scriptures of the old and new testament are largely composed of stories which convey both spiritual reality and moral content. Susanne Johnson writes that, 'Christianity is not a self-help, self-improvement program for which spirituality is but the latest technique. It is a Story that intends to render to us the character of the God we worship' (Johnson 1989:96).

While laws and norms have been given in the form of lists of things to do or not to do, moral formation has most often been communicated through stories. Jesus' use of parables to teach spiritual and moral truth highlight the importance of stories in the formation of Christian mind and character. Terry Glaspey says, 'A story can penetrate to the deepest level of our being. It can challenge our immorality. It can provide models for truly heroic ethical behaviour. It can show us the right road to travel' (Glaspey 1995:161). What Alasdair MacIntyre says about children is equally true for everyone in modern society, 'Deprive children of stories and you leave them unscripted, anxious stutterers in their actions as in their words. Hence there is no way to give us an understanding of any society, including our own, except through the stock of stories which constitute its initial dramatic resources' (MacIntyre 1984:216).

Stories have a moral power which exceeds other methods of moral formation as well as a way of integrating spiritual and moral formation within the context of a complex modern world. Stories have layers of meaning which make them significant to all ages, through every stage of development as individuals and communities. An example from South Africa and other countries is the way in which the story of Israel's exodus from Egyptian captivity became part of the call for political liberation. Stories form and shape the people of God and provide a means to integrate the environmental, psychological, sociological

and spiritual aspects of spiritual and moral formation in a way that is accessible to everyone.

All the aspects of spiritual and moral formation which have been described in this chapter interact with one another through the powerfully integrating medium of our spirituality which makes sense of these aspects and integrates moral formation with our spiritual growth and understanding. When one or more of these aspects are stunted or are left out completely our spirituality along with our morality is stunted as well. The meaning and relationship of the Christian spiritual life, or walking with God, provides a powerful impetus to live a life characterised by gratitude, joy, peace and love in response to God's love and friendship. This response to God changes the believer and motivates the community of God's people to live a holy life and to seek justice in society. This is spiritual and moral formation.

5.5 Summary

The critically important process of spiritual and moral formation takes place in and through the reality of the spiritual world and particularly through relationship with God. For the Christian believer, the most critical element in spiritual and moral formation is God, the encounter with God, the ongoing relationship with God and the work of the Holy Spirit of shaping and empowering the believer. This encounter and relationship with God sensitises the Christian to see the world and people from God's perspective and motivates them to change and to act. Within a spiritual framework, environmental, psychological and sociological aspects of human existence interact with each other to form us spiritually and morally.

Environmental aspects that form us include our fundamental nature, our genetic inheritance, our physical bodies, physical growth, physical environment and actions. Psychological aspects that form us come from several sources of spiritual and moral understanding, our moral character, moral communication and the process of spiritual and moral development. The formation of Christian moral character is a key to making moral values part of the believer's right, good and wise response and action in a broken world. Growth is an important and natural process for human beings and Christian disciples are to grow towards God honouring, holistic spiritual and moral lives. Sociologically, there are relational, community, institutional and general social factors which combine to form us

spiritually and morally. The Christian community is a significant agent for the spiritual and moral formation of the believer and an important voice and vehicle of change in society.

The process of spiritual and moral formation can be best described as a journey, which can be understood and integrated into our context and traditions through the powerful medium of story. Story reveals our meaning purpose and place in the universe and shapes or forms our spiritual experience and moral character in an apparently simple but profound and in a naturally integrated way.

This chapter highlights that, although complex and multifaceted, the critical process of spiritual and moral formation must be brought together in the Christian's character, community and actions so that God's love and justice can touch and change the world.

CONCLUSION

Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will.

The Apostle Paul - (Romans 12:1-2)

The story of spirituality and how ethics is related to spiritual life paints a picture which provides a comprehensible and integrated view of a holistic Christian life. In contrast to a fragmented and compartmentalised way of living, spirituality and morality should be tightly woven together into a seamless expression of being made in the image of God and being healed and enabled by God to live a full and meaningful life which brings God's healing to a broken world.

Chapter one argued that both spirituality and morality are reflections of being made in the image of God and spirituality should be the motivation for Christians seeking to emulate God's moral character and purposes.

The endowments of God to human beings, of being intrinsically spiritual with a deep capacity and hunger for God, plus the freedom to seek meaning and purpose to life, has caused people to seek God, although not always in obvious ways. This fundamental human nature enables us to respond to God's overtures of grace and love so that we can enter into an intimate relationship with God and allow the brokenness, which came about through sin, to be healed. We are set free to love God, other people and ourselves through this encounter with God.

This same emancipation enables and motivates us to embark on a journey of transformation into the likeness of God's Son through God's Spirit and to share God's love and justice with other people. This wisdom, which is an expression of God's moral character, needs to be extended to the structures of society and the appreciation and stewardship of all of creation in what is described as the kingdom, or realm of God. The citizens of this realm have a new identity in which who we are and what we do, come together as an integrated and complete life despite the sorrow and failure which

accompany a broken world. This identity, as children of God, motivates and enables us to develop moral character and act as communities of moral regeneration.

Chapter two reveals that spirituality and morality are integrally linked throughout scripture and that negative consequences result when one or the other, or both, are neglected.

The revelation of God's character, purposes and interaction with people is recorded in the Hebrew scriptures together with the New Testament. The scriptures assume an overarching spiritual reality in which God's character is revealed through the principles and stories described in scripture. The biblical story of the Jews shows the consequences of living, or refusing to live, as God intended. The life and teaching of Jesus make it possible for human beings to be reconciled to God and, through the work of God's Spirit, a new community which reaches out to all people is created. In Jesus, a whole and integrated spiritual existence is revealed and an authentic embodiment of the love and justice of God, the essence of God's moral character, is recorded in the Gospels. How the Hebrew scriptures looked forward to the coming of God's Son, and how the early followers of the Jewish messiah understood and applied his teaching, is explained in the Acts of the Apostles and the epistles and letters that followed. Holiness and goodness, justice and love or, an integrated spirituality and morality, is taught and demonstrated in these accounts.

The pattern which emerges in **Chapter three** from the overview of church history is that when individuals or groups of Christians deepen their spiritual relationship with God, their personal morality and/or their social ethics reflect more of God's character and purposes.

The rest of the story of Christianity describes how God repeatedly called believers to embody the life of Jesus and what resulted when they did this, as opposed to the results of living a self-centred Christian life. The church was renewed time and time again, across the larger streams of Christianity and in individual communities as they sought to live in a God honouring way. Individual people as well as movements provide glimpses of spiritual depth and moral courage as a greater and greater understanding of the fullness of God's purposes and character becomes clearer and clearer.

Which confirms the assertion that spirituality and morality are inseparably tied together when Christians live the way that God intended. Examples can be found in each period of church history of successful integration. The highlighting of people such as Francis of Assisi, John Wesley, Desmond Tutu and Mother Teresa illustrate through their lives how

they embodied the integration of spiritual and moral living. This gives a small glimpse of the possibilities of living as God intended and points to the many undescribed and unknown men and women of God who lived spiritual lives of moral integrity. People lived moral lives when there was spiritual renewal and reality.

Chapter four provides a description of the modern context in which the devastating effects of a lack of integration between spirituality and ethics are clearly visible

Whereas traditional or premodern societies retained the spiritual and the sacred view of life while in modern society pluralistic and materialistic worldviews have become dominant. Many of these ideas became focussed in the secular trends that come together to form the modern world. The secular trends which gained ascendancy after the Enlightenment reduced the universe to the dimension of the physical with a commensurate loss or diminishing of the overarching spiritual dimension. What began with an inadequate dualism was squashed into a single material view which removed the reference point and motivation for morality.

The relativism of the nascent proposed postmodern era allows for a spirituality, but it is elusive and unable to provide meaning, or a fixed point with which to move the world. All three of these worldviews occur simultaneously in South Africa creating a complex but contained microcosm of the global environment.

Chapter five highlights that, although complex and multifaceted, the critical process of spiritual and moral formation must be brought together in the Christian's character, community and actions so that God's love and justice can touch and change the world

The integrated understanding which is intrinsic to Christian spirituality provides a story which allows people to interpret and appropriate the experiences of their journey. The story of spirituality and ethics which this study has sketched weaves together with the story of our individual lives and the life of our communities to shape and form us both spiritually and morally. The Christian story, or metanarrative, describes a spiritual milieu in which the unpredictable encounter with God takes place and the complex set of environmental, psychological, social and the overarching spiritual aspects of spiritual and moral formation are understood, become part of our character, and issue in our actions. We are shaped and fashioned by what we love. Richard Gula writes that, '... being loved makes the moral life possible! For the moral life is really about living out of the abundance of being loved in ways that make life richer for everyone' (Gula 1999:1). If we love God, our character develops and grows to better

reflect God's character and we live integrated and holistic spiritual lives, which means an all encompassing full and abundant life.

The importance of spirituality for the integration of all aspects of life in God's presence cannot be understated. Mark O' Keefe writes, 'A holistic Christian spirituality, the whole Christian life, aims at attaining authentic relationship with God, with other persons and with the whole created order. Christian spirituality, then, requires justice even as it aims at a full mutuality in love' (O' Keefe 1995:90). It is our spiritual nature which causes us to seek meaning and which provides us with the raw material with which to express the image of God in which we are made. Our spirits are made alive through the indwelling of the Holy Spirit when we respond to God's grace in Christ and it is through the Holy Spirit that we are empowered to grow in reflecting God's love and justice.

Questions for further exploration are raised when the importance of the integration of spirituality and ethics is grasped. How are the leaders of the church spiritually and morally trained in the university, seminary and colleges at present? Why does the subject of spirituality and ethics appear to receive relatively little attention in the curriculum? How can spirituality be taught and how can the subject of spirituality be used to integrate systematic theology, practical theology, theological ethics and other theological disciplines? How can Protestants in particular discover the riches of the historical material on spirituality? What can be done to teach and model an integrated spiritual and moral life from the many pulpits in South Africa and around the world? If the gospel is to get a fair hearing amongst the many competing voices of pluralism in a global village these questions must be addressed urgently.

To **conclude**, it is through our spirituality that we live a full, integrated and holistic life which brings together aesthetics and ethics, creativity and care, joy and sorrow, healing and death. The intimacy of our relationship with God, the essence of our spiritual life, is what provides the power and the passion to live fully in a broken world and to become part of the healing of that world. It is this relationship which forms our moral character which enables us to live ethically in every area of our lives. As Terry Tastard has poignantly observed, '...we need to ask what image of God we and others around us have at the heart of our spirituality...[because] every society has a tendency to make God in its own image' (1989:21).

Richard Foster has insightfully suggested that, 'Superficiality is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a greater number of intelligent people, or gifted people, but for deep people' (1978:1). This study has argued that the

superficiality and the commensurate decline in spiritual life in the individual disciple and the community is integrally connected to the moral condition of believers and churches. Dietrich Bonhoeffer wrote in his, *The Cost of Discipleship*, that, 'Cheap grace is the deadly enemy of our Church' (1959:45). He argued that discipleship should cost the disciple everything and that God's grace could not be taken for granted. Spirituality, which should not be understood as true spirituality, without morality is like cheap grace, which is grace which has not transformed the heart and mind. Dallas Willard has complemented Bonhoeffer's penetrating analysis with another important observation that, '...the cost of nondiscipleship is far greater... than the price paid to walk with Jesus. Nondiscipleship costs abiding peace, a life penetrated throughout by love, faith that sees everything in the light of God's overriding governance for good, hopefulness that stands firm in the most discouraging of circumstances, power to do what is right and withstand the forces of evil' (Willard 1988:263). The lack of integration of spirituality and ethics is nondiscipleship.

The Apostle Peter writes the following words which are as critically important to the Christian community of today as they must have been to the people to whom he originally wrote. They summarise the central argument of this dissertation concisely. He writes in 2 Peter 1:2-8 :

Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, mutual affection; and to mutual affection, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

BIBLIOGRAPHY

- Ahrends, I. 1991. *Women and Spirituality: A few Exploratory Thoughts*. In Ackermann, D et al (eds). *Women Hold up Half the Sky*. Pietermaritzburg: Cluster. 169-173.
- Alexander J. 1993. *The Secular Squeeze: Reclaiming Christian Depth in a Shallow World*. Downers Grive: IVP.
- Anderson, B W. 1966. *The Living world of the Old Testament*. Englewood Cliffs: Prentice Hall.
- Backhouse, R. 1994. *5000 Quotations for Teachers and Preachers*. Eastbourne: Kingsway.
- Bausch, W J. 1984. *Storytelling: Imagination and Faith*. Mystic: Twenty-Third Publications.
- Billy, D J & Orsuto, D L. 1996. *Spirituality and Morality: Integrating Prayer and Action*. New York: Paulist Press.
- Birch, B C & Rasmussen, L L. 1989. *Bible and Ethics in the Christian Life (Revised & Expanded Edition)*. Minneapolis: Augsburg.
- Blaiklock, E M. 1981. *The Practice of the Presence of God: Brother Lawrence*. London: Hodder and Stoughton.
- Bonhoeffer, D. 1959. *The Cost of Discipleship (Revised 2nd Edition)*. New York: MacMillian Publishing Company.
- Bosman, H L, Gous, I G P & Spangenberg, I J J. 1991. *Plutocrats and Paupers*. Pretoria: J L van Schaik.
- Brussat, F & Brussat M. 1998. *Spiritual Literacy: Reading the Sacred in Everyday Life*. New York: Touchstone.
- Bruxbaum, Y. 1994. *Storytelling and Spirituality in Judaism*. Northvale: Jason Aronson Inc.
- Carey, G. 1977. *I Believe in Man*. London: Hodder and Stouton.
- Connors, R B & McCormick, P T. 1998. *Character, Choices & Community: The Three Faces of Christians Ethics*. New York: Paulist Press.
- Cook, D. 1992. *Living in the Kingdom: The Ethics of Jesus*. London: Hodder & Stoughton.
- de Gruchy, J. 1986. *The Church Struggle in South Africa (2nd Edition)*. Cape Town: David Philip.
- Deist, F. 1984. *A Concise Dictionary of Theological and Related Terms*. Pretoria: J. L. Van Schaik.
- Devananda, A. 1985. *Mother Teresa: Contemplative at the Heart of the World*. London: Fount Paperbacks.

- Dorr, D. 1984. *Spirituality and Justice*. Dublin: Gill and MacMillian.
- Dorr, D. 1990. *Integral Spirituality: Resources for Community, Justice, Peace, and the Earth*. Dublin: Gill and MacMillian.
- Douglas, J D (ed). 1982. *New Bible Dictionary (2nd Edition)*. Leicester: IVP.
- Dupre, L & Saliers, D E (eds). 1989. *Christian Spirituality: Post-Reformation and Modern: World Spirituality, Volume 18*. New York: Crossroad.
- Elliot, C 1985. *Praying the Kingdom: Towards a Political Spirituality*. London: Darton, Longman and Todd.
- Elwell, W (ed). 1984. *Evangelical Dictionary of Theology*. Grand Rapids: Baker Book House.
- Flew, A. 1979. *A Dictionary of Philosophy*. London: Pan Books.
- Fraser, D & Campolo, T. 1992. *Sociology Through the Eyes of Faith*. San Francisco: HarperCollins.
- Foster, R. 1978. *Celebration of Discipline: The Path to Spiritual Growth*. London: Hodder and Stoughton.
- Fowler, J W. 1981. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. New York: Harper Collins.
- Gill, D W. 2000. *Becoming Good: Building Moral Character*. Downers Grove: IVP.
- Gilligan, C. 1982. *In a Different Voice: Psychological Theory and Women's Development*. Cambridge.
- Glaspey, T W. 1995. *Children of a Greater God: Awakening your Child's Moral Imagination*. Eugene: Harvest House Publishers.
- Green, M & Stevens, R P. 1994. *New Testament Spirituality: True Discipleship and Spiritual Maturity*. Guildford: Eagle.
- Griffin, D R (ed). 1988. *Spirituality and Society: Postmodern Visions*. Albany: State University of New York Press.
- Guinness, O. 1993. *The American Hour: A Time of Reckoning and the Once and Future Role of Faith*. New York: The Free Press.
- Gula, R M. 1999. *The Good Life: Where Morality and Spirituality Converge*. New York: Paulist Press.
- Gustafson, J M. 1971. Spiritual Life and Moral Life. *Theology Digest* 19 (no. 4, 1971).
- Guthrie, D. 1970. *New Testament Introduction*. London: IVP.
- Gutierrez, G. 1983. *We Drink from Our Own Wells: The Spiritual Journey of a People*. London: SCM Press.

- Harper, J S. 1987. Old Testament Spirituality. *The Asbury Theological Journal*. Volume 42 No. 2, 63-77.
- Hauerwas, S. 1981. *A Community of Character*. South Bend: University of Notre Dame Press.
- Hauerwas, S. 1983. *The Peaceable Kingdom*. South Bend: University of Notre Dame Press.
- Hogan, L. 1997. Gender and ethics in Spirituality. *Way Supplement*. No 88 (Spring). 95-106.
- Holt, B. 1993. *Thirsty for God: A Brief History of Christian Spirituality*. Minneapolis: Augsburg.
- Hulley, L. 1983. *Theological Ethics: History of Ethics (Unisa Study Guide TEB301-4)*. Pretoria: UNISA.
- Hulley, L, Kretzschmar, L & Pato, L (eds). 1996. *Archbishop Tutu: Prophetic Witness in South Africa*. Cape Town: Human & Rousseau.
- Johnson, S. 1989. *Christian Spiritual Formation in the Church and Classroom*. Nashville: Abingdon Press.
- Jones, A W. 1979. Christian Formation and the Moral Quest. *Anglican Theological Review*. No 61. 63-86.
- Jones, C, Wainwright, G & Yarnold, E (eds). 1986. *The Study of Spirituality*. New York: Oxford University Press.
- Kammer, C L. 1988. *Ehtics and Liberation: An Introduction*. New York: Orbis.
- Kavanaugh, J F. 1991. *Following Christ in a Consumer Society: The Spirituality of Cultural Resistance*. New York: Orbis.
- Keen, S. 1994. *Hymns to an Unknown God: Awakening the Spirit in Everyday Life*. London: Piatkus.
- Kourie, C & Kretzschmar, L. 2000. *Christian Spirituality in South Africa*. Pietermaritzburg: Cluster Publications.
- Kreeft, P. 1986. *Back to Virtue: Traditional Moral Wisdom for Modern Moral Confusion*. San Francisco: Ignatius Press.
- Kretzschmar, L 1995a What is Holistic Spirituality and Why is it Important for the Church Today? In Hoffmeister, D & Kretzschmar, L (eds), *Towards a Holistic, Afro-centric and Participatory understanding of the Gospel of Jesus Christ*. Johannesburg: Baptist Convention of South Africa.
- Kretzschmar, L 1995b. The Three Journeys: a Functional model of Holistic Spirituality. In Hoffmeister, D & Kretzschmar, L (eds), *Towards a Holistic, Afro-centric and Participatory understanding of the Gospel of Jesus Christ*. Johannesburg: Baptist Convention of South Africa.

- Kretzschmar, L. 1996. A Holistic Spirituality: A Prerequisite for Reconstruction in South Africa. *Journal of Theology for Southern Africa*. 95. 63-75.
- Kretzschmar, L. 1997. The Gap Between Belief and Action: Why is it that Christians do not practise what they preach? *Scriptura* No 62. 311-321.
- Kretzschmar, L. 1998a. Evangelical Spirituality: A South African Perspective. *Religion & Theology* 5/2. 154-175.
- Kretzschmar, L. 1998b. *Privatisation of the Christian Faith: Mission, Social Ethics and the South African Baptists*. Accra: Asempa Publishers.
- Kretzschmar, L & Hulley, L (eds). 1998. *Questions about Life and Morality: Christian Ethics in South Africa Today*. Pretoria: van Schaik.
- Kretzschmar, L. 2001. The Resurgence of Christian Ethics and Spirituality. In Speckman, M T & Kaufmann, L (eds), *Towards an Agenda for Contextual Theology: Essays in Honour of Albert Nolan*. Petermaritzberg: Cluster Publications. 279-305.
- Küng, H. 1991. *Global Responsibility: In Search of a New World Ethic*. New York: Crossroad.
- Lee, D A. 1997. Scripture, Ethics, Spirituality. *Way Supplement*. No. 88 (Spring). 16-25.
- Leech, K. 1980. *True Prayer: An Introduction to Christian Spirituality*. London: Sheldon Press.
- Leech, K. 1986. *Spirituality and Pastoral Care*. London: Sheldon Press.
- Leech, K. 1992. *The Eye of the Storm: Spiritual Resources for the Pursuit of Justice*. London: Darton, Todd & Longman.
- Leech, K. 1997. *The Sky is Red: Discerning the Signs of the Times*. London: Darton, Todd & Longman.
- Lewis, H. 1990. *A Question of Values*. New York: Harper Collins.
- Macaulay, R & Barrs, J. 1978. *Being Human: The Nature of Spiritual Experience*. Downers Grove: IVP.
- MacIntyre, A. 1984. *After Virtue: A Study in Moral Theory (2nd Edition)*. Norte Dame: University of Notre Dame Press.
- Maimela, S & König, A (eds). 1998. *Initiation into Theology: The rich variety of Theology and Hermeneutics*. Pretoria: J L van Schaik.
- McAfee Brown, R. 1988. *Spirituality and Liberation: Overcoming the Great Fallacy*. Louisville: The Westminster Press.
- McGinn, B, Meyendorff, J & LeClercq, J (eds). 1985. *Christian Spirituality: Origins to the Twelfth Century: World Spirituality, Volume 16*. New York: Crossroad.
- McGrath, A E. 1999. *Christian Spirituality: An Introduction*. Oxford: Blackwell Publishers.

- Macquarrie, J & Childress, J (eds). 1986. *A New Dictionary of Christian Ethics*. London: SCM Press.
- Mbiti, J. 1989. *African Religions and Philosophy (2nd Ed.)*. Oxford: Heinemann.
- Mead, F S. 1965. *The Encyclopedia of Religious Quotations*. Spire Books.
- Muggeridge, M. 1971. *Something Beautiful for God: Mother Teresa of Calcutta*. London: Fontana Books.
- NIV. 1996. *The Holy Bible, New International Version: Inclusive Language Edition*. London: Hodder & Stouton.
- Nolan, A. 1982. *Biblical Spirituality*. Springs: Order of Preachers.
- O' Connor, E. 1968. *Journey Inward, Journey Outward*. New York: Harper & Row.
- O' Day, G R. 1987. The Ethical Shape of Pauline Spirituality. *Brethren Life and Thought*. No 32 (Spring). 81-92.
- O' Keefe, M. 1995. *Becoming Good, Becoming Holy: On the Relationship of Christian Ethics and Spirituality*. New York: Paulist Press.
- Packer, J I & Wilkinson, L (eds). 1992. *Alive to God: Studies in Spirituality*. Downers Grove: IVP.
- Patrick, A E. 1988. Ethics and Spirituality: The Social Justice Connection. *Way Supplement*. No. 63 (Autumn). 103-115.
- Porter, J 1997. Virtue Ethics and its Significance for Spirituality. *Way Supplement*. No. 88 (Spring). 26-35.
- Price, J L. 1971. *Interpreting the New Testament*. New York: Holt, Rinehart & Winston.
- Raeper, W & Smith, L. 1991. *A Brief Guide to Ideas: Turning Points in the History of Human Thought*. Oxford: Lion Publishing.
- Reader, J. 1997. *Africa: A Biography of the Continent*. London: Hamish Hamilton.
- Ruffing, J K. 1997. Unacknowledged Conflicts: Prayer and Morality. *Way Supplement*. No. 88 (Spring). 66-76.
- Satterthwaite, P E & Wright, D F (eds). 1994. *A Pathway into the Holy Scripture*. Grand Rapids: W. B. Eerdmans.
- Scott Peck, M. 1993. *Further Along the Road Less Travelled: The Unending Journey Towards Spiritual Growth*. London: Simon & Schuster.
- Sheldrake, P. 1995. *Spirituality and History: Questions of Interpretation and Method (Revised Ed.)*. New York: Orbis.
- Sherlock, C. 1996. *The Doctrine of Humanity*. Leicester: IVP.
- Sire, J. 1997. *The Universe Next Door: A Guidebook to World Views (3rd Edition)*. Downers Grove: IVP.

- Smedes, L. 1983. *Mere Morality: What God Expects from Ordinary People*. Grand Rapids: Eerdmans.
- Smith, H. 2001. *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief*. New York: HarperCollins.
- Snyder, H. 1995. *EarthCurrents: The Struggle for the World's Soul*. Nashville: Abingdon Press.
- Solzhenitsyn, A I. 1978. *A World Split Apart*. New York: Harper & Row.
- Spohn, W C. 1997. Spirituality and Ethics: Exploring the Connections. *Theological Studies*. No 58. 109-123.
- Steinkraus, W E. 1987. The Spiritual Life as Ethical Sensitivity. *Scottish Journal of Religious Studies*. 8 (Autumn 1987), 103-108.
- Steyn, C. 1994. *Worldviews in Transition: An Investigation into the New Age Movement in South Africa*. Pretoria: UNISA Press.
- Sunter, C & Whiteside, A. 2000. *AIDS: The Challenge for South Africa*. Cape Town: Human & Rousseau.
- Tastard, T. 1989. *The Spark in the Soul: Spirituality and Social Justice*. London: Darton Longman and Todd.
- Toffler, A. 1970. *Future Shock*. London: Pan Books.
- Tyson, J R (ed). 1999. *Invitation to Christian Spirituality: An Ecumenical Anthology*. Oxford: Oxford University Press.
- Tutu, Desmond. 1995. *An African Prayer Book*. London: Hodder & Stoughton.
- Van der Ven, J A. 1998. *Formation of the Moral Self*. Grand Rapids: Eerdmans.
- Van Ness, P. 1996. *Spirituality and the Secular Quest*. New York: Crossroad Publishing Company.
- Vardey, L. 1995. *Mother Teresa: A Simple Path*. London: Rider.
- Veith, G. 1994. *Guide to Contemporary Culture*. Leicester: Crossway Books.
- Walker, D S. 1993. *Challenging Evangelicalism: Prophetic Witness and Theological Renewal*. Pietermaritzburg: Cluster Publications.
- Walsh, J J. 1990. *Integral Justice: Changing People, Changing Structures*. Maryknoll: Orbis Books.
- Ward, K. 1985. *The Battle for the Soul: the End of Morality in a Secular Society*. London: Hodder and Stouton.
- Wells, D F. 1998. *Losing our Virtue: Why the Church must Recover its Moral Vision*. Leicester: IVP.

White, R E O. 1979. *The Changing Continuity of Christian Ethics, Volume 1: Biblical Ethics*. Exeter: The Paternoster Press.

White, R E O. 1981. *The Changing Continuity of Christian Ethics, Volume 2: The Insights of History*. Exeter: The Paternoster Press.

Willard, D. 1988. *The Spirit of the Disciplines: Understanding How God Changes Lives*. San Francisco: HarperCollins.