Chapter 5
SPIRITUALITY AS BASIC ELEMENT OF CHURCH MUSIC

1.   INTRODUCTION

People often speak and write about 'spiritual hunger'; this is nothing new.
The intriguing part is how people try to satisfy this hunger in different ways.

(Downey 1997:5).

Spirituality as a phenomenon has widely become the object of intense interest and study in the last few decades. There is a proliferation of articles and books, both at scientific and popular level, dealing with various aspects of spirituality (cf. Kourie & Kretzschmar 2000:1). One could rightly ask whether spirituality became fashionable (cf. Verhoeven 1999:37). Thousands of books, articles and dissertations have been published on the subject of spirituality. Magazines and popular books write about spirituality. Students can inscribe for courses in spirituality offered through institutes, seminaries, colleges and universities. Even in the occult the word 'spirituality' is heard (cf. Downey 1997:7). The Roman Catholic Church experienced a massive growth in interest in this subject after the Second Vatican Council (Downey 1997:31). In more than one way the concept 'spirituality' has become a buzzword in the last couple of decades (cf. Kourie 2000:9, Smit 1989:85, Jonker 1989:288).

Although one could differ on many aspects of the concept of spirituality, one must admit that a tidal wave of interest in the phenomenon of spirituality is currently experienced (cf. Downey 1997:13, Kourie 1996:1). One must agree with Downey (1997:32) that everything, which is called 'spirituality', is not authentic spirituality. Verhoeven (1999:37) warns that **spirituality will cease if it becomes fashion**.

2.   FLOWERING OF INTEREST IN SPIRITUALITY

Numerous noteworthy reasons could be given for the enormous interest in spirituality in the last few decades (Downey 1997:15-20, cf. Kourie 1996:1-3).

- Disasters like the Holocaust of the Jews, the horror of Hiroshima and the story of Auschwitz led to a major disappointment in man as well as God. Up to that point man believed that God controls everything and "cataclysmic destruction was understood to be the prerogative of divine power" (Downey 1997:16). All these disasters changed that view and man became very skeptic about authority, even

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God's authority. The question was whether God is still in control in spite of man's (destructive) power.

- The inward turn and the greater reliance on the self (cf. Downey 1997:17) "…because of the unreliability of outer worlds of meaning and purpose and value which external authorities are intended to uphold and safeguard." This often leads to a situation where belief in God and adherence to religious principles becomes a matter of personal taste and pleasure, or of personal experience.

- A third reason could be found in all the technological breakthroughs of the past decades: the impact of the space age, advance of telecommunications, the Einsteinian relativity theory, the quantum leap in science and technology, *et cetera*. All of these led to a situation where people today are far more ambivalent about what were once tightly held religious beliefs and convictions about God (Downey 1997:18).

- A fourth reason could be found in the cultural influences of the Enlightenment. These caused three major problems, namely narcissism, pragmatism and unbridled restlessness. The whole culture of performance and achievement led to individualism and narcissism, leading to a feeling of uncontrolled restlessness. Thus there is a growing dissatisfaction with this culture and a growing feeling of disappointment.

Other possibilities like the approaching of the third millennium, the questioning of values and accepted beliefs of traditional religious thought could also be mentioned (Kourie 1996:1-2). Kourie (*ibid*) identifies three possible reasons for the shift towards spirituality:

- The fading role and place of institutionalized religion, with its lack of religious experience and its failure to facilitate intimacy with God.

- The growth of a global consciousness, which led to the awareness of the "richness of the religious heritage of humanity".

- The rise and influence of postmodernism.

Two other reasons could be suggested from a personal point of view as a Christian living in South Africa in the post-Apartheid era and within the broader context of postmodernism and secularization:

- The history of apartheid in South Africa and the church's role in approving the system of apartheid in spite of all the damage, pain and injustice, led to distrust in the church and the authorities of the church (DRC). The distrust in the systems (and theology) of the church led to new spiritual journeys, trying to re-define one's picture of God. It is argued that the post-apartheid situation in South Africa, led to a renewed interest in

spirituality and the quest for a more intimate and often personal relationship with God.

- Throughout history it was assumed that God was responsible for natural disasters, often without questioning it. Secularization and modernism, with its emphasis on reasoning and cognitive processes, led to a situation where the role of God in the process of natural disasters is not so easy definable. It became more and more problematic to see God as the source of all natural disasters. All the old and easy answers didn't satisfy anymore. This led to a renewed search to know God as He is through other roads of spirituality.

Kourie (1996:1-3) identifies three possible motivations for the resurgence of interest in spirituality as well as the mystical dimension of life:

- At the end of the second millennium and the beginning of the third, the values and beliefs of the traditional religious thought are seriously questioned.
- The growing global consciousness with its awareness of and respect for different religious traditions.
- The growing influence of postmodernism as a reaction to modernism with its characteristics of "nihilism, relativism, scientism, positivism, patriarchalism and selfinterest" (Kourie 1996:2).

Downey (1997:7) warns that the concept of spirituality could refer to different realities:

> 'Spirituality' may describe the fascination with appearances of the Virgin Mary and at the same time refer to extraordinary phenomena such as the preservation of buried bodies of saints from corruption. 'Spirituality' is sometimes used to describe a people's practice of voodoo or witchcraft, as well as their preoccupation with evil spirits. 'Spirituality' may be the word to describe a commitment to naturopathic medicine or other practices of healing and wholeness. For some, a rigorous regime of exercise, meditation, and organic diet is a spiritual discipline.

Spirituality as such is thus not a Christian phenomenon (Smit 1989:87) although Holt (1993:13, cf. Shorter 1978:4-5) assumes that the term was first used among Christians. It is part of people's lives and their existence. Smit (1989:87) even concludes that Christian spirituality may be more influenced by other forms of spirituality than the Gospel itself influenced it.

One must acknowledge that there are different forms of spirituality and that the choice for a certain form or kind of spirituality comes from a personal feeling of association with one of those (cf. Verhoeven 1999:40). Spirituality can't be imitated just as much as it can't be produced on command. In a commercial world where spirituality has suddenly become very important and in many ways a buzz word, there is a great risk of imitating spirituality on large scale in stead of letting it grow from the inside. Often only the external characteristics of spirituality are copied and duplicated, thus disqualifying it as true spirituality. This is a great danger to the church (all churches and denominations) in a world where spirituality has become so prominent. **The danger of copying certain spiritualities or at least the external characteristics thereof through music and singing remains a danger in present-day churches.**

3.   DEFINING SPIRITUALITY

The concept of spirituality is difficult to define (Smit 1989:83,85). It could be described as a trans-religious phenomenon (cf. Holt 1993:16). It is an integral aspect of life, both individual and societal (Kourie & Kretzschmar 2000:1) and impacts on the totality of life (Kourie 2000:13). Spirituality refers to the ultimate values and commitments upon which people base their lives (Griffin 1988:1). Spirituality refers to people's deepest needs and longing as spiritual beings. Phyllis A. Tickles describe spirituality as "an attitude about the sacred and a set of personal choices and disciplines for living in accord with it" (Downey 1997:13). He continues that spirituality is subjective, while religion is objective, external and less personal - in many ways a man-made construct. Downey (1997:13) sees spirituality as the "desire for more than meets the eye – for the sacred […] for the greater, for things unseen - for the sacred". In this regard Rice (1991:71) rightly remarks that prayer is a universal activity and that there is "nothing uniquely Christian about prayer". Gordon Wakefield uses spiritual to describe "those attitudes, beliefs, practices which animate people's lives and help them to reach toward super-sensible realities" (Rice 1991:46). Kudadjie (1996:65) understands spirituality "as an encounter with the divine, or sharing of the divine nature, necessarily – though not exclusively – is first and foremost an interior experience, which is manifested in one's relationship with the environment – that is, human society and the world of nature as a whole."

The term 'spirituality' can be used in wider or narrower sense. In the broad sense, spirituality refers to "the authentic human quest for ultimate value, or the human person's 'striving to attain the highest ideal or goal'" (Downey 1997:14). Polfliet (2003:163) uses spirituality as indication of "houding" or "mentaliteit". In narrower sense in could be

described in the words of Schneider as "a way of consciously striving to integrate one's life through self-transcending knowledge, freedom and love in light of the highest values perceived and pursued" (Downey 1997:15). Often words like celestial, divine, pure, godly, sacred, ethereal, metaphysical, disembodied, nonmaterial, *et cetera*, are used to describe something of the spiritual reality (cf. Kudadjie 1996:64).

Downey (1997:7-11) indicates that there are notable trends with regards to spirituality:

- Die wide use and misuse of 'New Age spirituality' for newer as well as older things. Everything that's new or even unfamiliar is classified as 'New Age spirituality".

- Due to the essence of spirituality as an experience, there is an increased appreciation of the importance of psychological insights in the spiritual quest. Some sees this as the "psychologization" of spirituality (Downey 1997:8).

- There is a notable trend of turning to the East for inspiration and practical guidance mainly due to the simple wisdom of the East as well as combined methods of mind and body. There is also a strong interest in the spirituality of Native American people; in this regard Downey (1997:9) refers to the "Dances with Wolves Syndrome".

- There is a deep appreciation for the sacredness of the earth (nonhuman life and elements).

- The proliferation of all kinds of self-help movements, seen in the Twelve Step, "self-help", "how to" and "healing". All these programs aim at healing or wellness. Downey (1997:20) rightly remarks that if spirituality is all about self-help and self-fix, then the spiritual journey could be nothing more than "a narcissistic ego trip wrapped in the rhetoric of the sacred."

- The mergence of a feminist spirituality and on the other side a masculine spirituality (cf. Kourie 2000:25).

Tickle (1995, cf Downey 1997:11), religion editor of Publishers Weekly, remarks that we are "undergoing a second Reformation in our understanding and practice of religion and spirituality". Tickle then groups the literature on spirituality in four different groups or categories and indicates four major tendencies:

- People believe in the sacred and it is possible for them to encounter it. It is not always clear to describe what is meant by 'sacred'. In this regard there is a growing interest in literature on near-death experiences (NDE's), angels, miracles and prophecies.

- People are seeking well-won ways of wisdom. Downey (1997:12) emphasizes that

people are "longing for spiritualities that stood the test of time". Examples hereof are the efforts to recover the historical Jesus, the turn to age-old spiritual wisdom of the East, the search for Native American wisdom before colonization, and a drawn to books as the Catechism of the Catholic Church.

- The belief that people must take personal responsibility for their own (spiritual) lives. The growth and popularity of the self-help movement serves an example.
- People are drawn to simple stories, which embody straightforward, uncomplicated messages.

If one assumes that these tendencies represent the world, which Christians (and contemporary church members) live in today, there are some explicit and implicit consequences for church music in the current context. The fourth tendency for example stresses the importance of simple stories with an uncomplicated message. With regards to church music, it could mean that there is need for a simple song with a simple melody and a simple story carrying an uncomplicated message.

Tickles (1995:13) concludes that spirituality is "a structured given in our being". Kourie (1996:3) remarks that "[e]veryone embodies a spirituality in this wider sense: it can be nihilistic, materialistic, humanistic or religious in the accepted understanding of the word." Different forms of spirituality like African spirituality, Jewish spirituality, Buddhist spirituality, *et cetera*, could be distinguished (cf. Du Toit 1996). Although the existence of a multitude of different spiritualities as well as the contributions of other religions to the subject of spirituality are acknowledged, this study is mainly concerned with and interested in Christian spirituality, with a focus on Reformed spirituality.

4.   DEFINING CHRISTIAN SPIRITUALITY

It becomes specifically a Christian form of spirituality when it is actualized by the gift of the Holy Spirit which brings about a relationship with God in Jesus Christ and others in the community which bears his name and lives by Christ's Spirit

(Downey 1997:35).

Downey (1997:32) distinguishes different kinds of quests for the sacred. If one engages in this quest for the sacred without any explicit reference to God, one is dealing with nonreligious spirituality. If one engages in this search with explicit reference to God or the Divine, it could be called religious spirituality. If one engages in the quest for the sacred with explicit reference to the name and person of the Father, Son and Holy Spirit, it refers to

Christian spirituality. "And when the ultimate values perceived and pursued are rooted in the God disclosed in Jesus Christ, through the power of the Holy Spirit active and present in the community of discipleship called the church, then we are speaking of specifically Christian spirituality" (Downey 1997:33).

For a long time words like 'devotion', 'piety', 'holiness', 'devout life' and 'godliness' have been used to indicate Christian spirituality (Smit 1989:85, Jonker 1989:288, Rice 1991:2, Calitz 2005:63). Unfortunately all these terms are not neutral (cf. Rice 1991:46) and became synonymous with certain styles of spirituality; styles often associated negatively. Rice (1991:46) rightly comments that "[p]iety sounds narrowly judgmental and self-righteous" and it often "has the overtones of a form of religion that is afraid of finding any joy in the created order, opting instead for a stern and grim, dutiful determination o keep rigid rules". Jonker (1989:288), on the other hand, sees spirituality as more or less equivalent to the Greek word *eusebeia* or the Latin *pietas* and uses the word piety regularly.

What is Christian spirituality? A multitude of definitions are available for 'spirituality' (cf. Downey 1997:1, Smit 1989:85, Calitz 2005:63). Calvin (1960:41) defines piety thus: "I call 'piety' that reverence joined with love of God which the knowledge of [God's] benefits induces". Jonker defines spirituality as that which indicates man's spiritual life and his relationship with God (1989:288). Ludik (1994:69) defines spirituality as "die gestalte wat iemand se geloof aanneem". Wainwright (1986:592) describes spirituality as the combination of prayer and life. C P M Jones (Jonker 1989:288) describes (Christian) spirituality as referring to "die beoefening van die omgang met God in gebed, meditasie, geestelike dissipline en 'n geheiligde lewenswandel." Rice (1991:45) describes (Christian) spirituality as "the pattern by which we shape our lives in response to our experience of God as a very real presence in and around us."

Often spirituality is seen as a sort of escapism or otherworldliness on the one side, or a process of full maturation on the other (cf. Kourie 2000:11). In popular literature and magazines, 'spirituality' is often nothing more than the techniques for self-improvement. Holt (1993:12, Smit 1989:85, Jonker (1989:288) rightly says that spirituality is a "vague term, which people use to include anything they want." Even in the church, 'spirituality' is used increasingly without defining the meaning of the term. Especially in Protestant circles the term spirituality is often unfamiliar (Kudadjie 1996:65). Concepts like "religious experience', "piety", "spiritual life" and "Christian life" are rather used (*ibid*). In some circles 'spiritality' is viewed as a new trend from the east, which must be avoided. Often spirituality is negatively seen as yoga or meditation or some eastern technique. But the new interest in spirituality in

the last couple of decades, even in Protestant circles, can't be denied.

First of all one must say that human beings are spiritual beings (cf. Holmes 1980:1). The Bible starts by telling that God blew the His breath (the breath of life) into man's nostrils and he/she became a living being (Gen 2:7). The word 'spirit' comes from a word meaning 'breath'. There is some correlation between breath and spirit. People are capable of receiving God in their lives; even more than that: they are called to know God. The Bible sketches that when someone gives his/her live to God, God comes to them and dwells in them (Joh 14:23). When Jesus ascended to heaven, he gave His Spirit to dwell in His children. They are filled with the Spirit and bear fruit of the Spirit. They are even controlled by the Spirit (Gal 5:16). Prayer plays an important role in this process (cf. Holmes 1980:2, Kourie 2000:20). People are thus spiritual beings.

The term 'Christian' and the term 'spirituality' often do not fit together – in this regard Holt asks the question whether 'Christian' and 'spirituality' are oxymoron's? (1993:12). Christian Spirituality has for many decades been identified with a radical world-denying, anti-materialistic, ascetic philosophy of life (Kourie 2000:12). As would be indicated later by Holt (1993), this was only one of the many aspects or faces of Christian Spirituality in the course of two thousand years. There were many other aspects and faces. Fortunately this narrow and one-sided view of spirituality is waning and making space for more integrated and realistic definitions of Christian Spirituality (cf. Jonker 1989:290).

King (1997:8) mentions that in recent views spirituality is seen "as an attempt to grow in sensitivity – to self, to others, to nonhuman creation and to God." This corresponds with the view of Holt (1993:28-35, cf. Smit 1989:90) who sees the four relationships (love for God, love for ourselves, love for others and love for creation) which constitutes spirituality. The Westminster Dictionary of Spirituality defines spirituality as that which "describes those attitudes, beliefs, practices, which animate people's lives and help them reach out toward super-sensible realities" (Wakefield 1983:261, cf. Kourie 2000:12, Holt 1993:17). Downey (1997:42) describes Christian spirituality as "the quest for an ever-deepening integration through union of God in and through Jesus Christ by living in accord with the Holy Spirit."

The search and quest for the sacred is not done by individuals in isolation, but as part of a community of believers. Downey (1997:30) notes that "[c]hristian spirituality is rooted in a sense of belonging to a people who together express their sense of the sacred through word, gesture, action, event, tradition, community."

Holt (1993:11) rightly states that "Christian spirituality identifies what we really long for as the living water of God, fresh and sparkling and pure." The passage about the Samaritan woman in John 4 is thus a biblical description of the essence of spirituality. Holt (1993:16) sees Christian spirituality as a description of a particular style of Christian discipleship and distinguishes it from 'spiritual theology' as a theological field or academic discipline. Thus Christian spirituality refers to a style of walking in the Holy Spirit.

Downey (1997:42-43) identifies four strands or levels to which the term applies:
- On the first level the term refers to that reality which refers to human beings as spiritual beings, thus a fundamental dimension of human being.
- On the second level 'spirituality' refers to the human capacity to be in relation with others as well as God.
- On the third level 'spirituality' refers to the formulation of insights about this lived reality. Such insights may be formulated through theological writings, sacred texts, writings, popular wisdom, song, legend, story, painting, architecture, liturgical or sacred music, popular devotions, and liturgical and religious dress.
- On the forth level, 'spirituality' refers to the discipline, which studies the experience of the Christian spiritual life.

There could be deep and vital spirituality without an active awareness of the presence of all levels. In the case of mentally handicapped people or little children, levels three and four would be missing and there would be no formulation of insights. Often the term 'spirituality' is used very narrowly, indicating only one of these levels. In nonreligious spirituality, all the focus is placed on the first level. In models like that of Corinne Ware, spirituality is mainly measured in terms of level three.

Smit (1989:86), in following the early monks in the desert, distinguishes three facets of spirituality:
- General, widespread forms of faith, which include elements of faith common to all the different Christian churches and denominations, like Bible reading, prayer, *et cetera*.
- Different forms of piety: Although prayer is common to al Christian churches and denominations, it is done differently in different churches and denominations. These differences led to the formation of different churches, denominations and traditions, each with its own characteristic practices, forms, rituals, laws, *et cetera*.
- The individual's own way of connecting and interacting with God (which is the most difficult one to define or describe).

Calitz (2005:68) interprets these facets as three different levels of spirituality, namely

ecumenical spirituality (cf. Smit 1989:84), local spirituality and personal or individual spirituality.

Contemporary spirituality is non-dualistic; it does not make a distinction between sacred and secular. Kourie (2000:13) sees the following characteristics of contemporary spirituality:

- It is ecological and telluric: there is a great sensitivity towards the earth. Earth is more than object for subjugation – there is solidarity with the earth.
- It is post-patriarchal
- It has a positive evaluation of the body
- It is a holistic spirituality: it effects change at a cognitive, volitional and affective level. (cf. Holt 1993:16)

'Christian spirituality' includes a wide variety of types and forms of spirituality. Kudadjie (1996:65) identifies various "spiritualities" (also known as 'forms' or 'types' of spirituality) in the Judaeo-Christian tradition, which included "the spirituality of the pilgrim people of the exodus tradition, priestly spirituality tradition in Jerusalem, the spirituality of the *anawin* (God's poor ones), Pauline spirituality, and so on". Although the term 'Christian spirituality' is used, it must be kept in mind that 'Christian spirituality' it is not a homogeneous entity and that it includes a wide variety of types, forms and expressions of spirituality (cf. Cunningham & Egan 1996, 7).

Often people embark on the spiritual road in order to reach something or improve themselves. Spirituality is often still seen pragmatically as a way to improve yourself. When they don't reach their goals, they 'shop around' for new and more effective 'spiritualities'. Downey (1997:21) notes that this 'shopping around' is just another manifestation of their unbridled restlessness. Downey (1997:21) concludes that "the reason for living the spiritual life in not because it will make me a different or healthier or better person, but because God is God." Spirituality is about God. Christian spirituality is all about the God of the Bible: Father, Son and Holy Spirit. Spirituality is about knowing Him, loving Him, serving Him and enjoying Him forever.

With Downey (1997:32) it must be agreed that all forms of 'Christian spirituality' are not necessarily authentic and every spirituality where the name of the Father or the Son or the Holy Spirit are mentioned (or involved), is not necessarily authentic Christian spirituality. Some of them are "depersonalizing, dehumanizing, sometimes even demonic" (*ibid*).

Spirituality which does not derive from a true search for God and a quest for the sacred is empty and not Christian spirituality at all. In this regard Christian spirituality can be described in the words of LBK 163:

> *"Soos 'n wildsbok wat smag na water, smag my siel na U. o Heer*
> *U alleen is my hartsverlange en ek bring aan U die eer."*

Verhoeven (1999:42) refers in this regard to the "dorstige hert" who is longing and thirsting for God, where the longing for God is different and greater than the thirsting of the deer. Cunningham & Egan (1996:9) rightly says that Christian spirituality is rather a way of life than an abstract philosophy or code of beliefs.

4.1   Liturgical spirituality

Polfliet (2003) asks whether one can determine a "spiritualiteit van het liturgisch vieren" or a liturgical spirituality. The latter could be approached from two sides:

- How can a Christian spirituality be built up, departing from the liturgy?
- Which spirituality is necessary to enable liturgy to succeed?

Regarding the first form of liturgical spirituality, Polfliet (2003:164-165) remarks that the dream was often expressed that liturgy should lead to the forming of faith (cf. Sacrosanctum Concilium, no. 14), although it is "in onze praktijk nog vaak meer wens dan werkelijkheid" (Polfliet 2003:166). He identifies the following characteristics of a liturgical spirituality (*ibid*): **It has a Trinitarian character; it focuses on the community-character of God's plan of salvation; the Bible has a prominent place; it works with images and symbols; it is cyclic in its perspective on time; it focuses on God's mission in the world and it has an eschatological character**. Polfliet (2003:167-168) emphasizes the importance of experience within the liturgy, where participators can experience the transformation to the image of Christ. He also emphasizes the importance of interaction between liturgy and daily life (*ibid*).

Regarding the second form of liturgical spirituality, Polfliet (2003:169-175) gives the following guidelines:

- Although modern believers are rational, Western believers, who want to understand and interpret, they must "leert toevertrouwen aan het zintuiglijke, rituele spel van de liturgie." They must discover and receive God's *Mysteria*.
- They must learn to engage actively in liturgy instead of been passive receivers.
- They must learn to play the game of their senses (2003:171) with attention.

A liturgical spirituality will thus focus less on speaking with a multitude of word; instead, it will convey meaning through acts, symbols, play, listening, *et cetera*.

5. SPIRITUALITY AND SCRIPTURE

Christian spirituality always has the Bible as its major source (cf. Kourie 2000:14, Holt 1993:28, Cunningham & Egan 1996: 73). Christian Spirituality is based on the content and truth of the Bible. God sent His Son Jesus Christ to be incarnated; to live and die on this planet. After three days he rose from the dead and after forty days ascended into heaven. After ten days of waiting and praying, the Holy Spirit was poured out on the disciples. Through the Holy Spirit, God lives in His followers. They are spiritual beings. They are possessed and controlled by the Spirit. Their lives must bear the fruit of the Spirit. In the Spirit, they are one with Christ. They were raised with Him. They received spiritual life through Him. The Holy Spirit empowers them, gives life, calls them and gives them the "gifts of the Spirit' in order to live and work for Him in this world.

The whole process mentioned above takes place in daily life. It happens amidst suffering, afflictions, trails, weakness, *et cetera*. Dunn (1975:339-340, cf. Kourie 2000:17) describes it as follows: "Since the whole of this life is in some sense life in the flesh, the whole of this life becomes the arena for the conflict between Spirit and flesh. To shut the Spirit out of any part of it is to live that part of life not simply in the flesh, but according to the flesh..." Spirituality thus includes and influences every part of people's lives. An important shift in the view of spirituality is that spiritual life includes the totality of life. This is in sharp contrast to the Marxist idea that spirituality should be separated from social order and social life, as well as the view over many centuries in the church that physical and material things are less important.

Kourie (2000:18, cf. Downey 1997:147) emphasizes the **importance of a Trinitarian spirituality** "that is not cold, sterile, and speculative, but rather vital, delightful, intimate and loving." The Spirit is always the Spirit of Jesus, going out from the Father and the Son (Downey 1997:147). Vos (1984:10) refers to the "Trinitariese spreiding" in this regard.

6. SPIRITUALITY AND RELIGION

Often a sharp distinction is drawn between spirituality and religion. Spirituality is viewed as sacred and essential, while religion is viewed as an optional that could be valuable to some; spirituality is a personal and individual matter whereas religion is a communal matter (cf.

Downey 1997:22). There are lots of people who withdrew from the church for multiple reasons but still engage actively in some form of spirituality of spiritual practice (cf. Kourie 1996:2). Downey (1997:22) explains that often 'religion' is confused with 'religious institution'. Kourie (1996:2) refers to a "an allergy provoked by the ecclesial institutions". Often the church (institution) is contradicted with religious experience.

Jonker (1989:288) notes that the Latin from of spirituality is *pietas* and *religio*. He argues that *religio* is a more general term for the phenomenon of religiousness, while *pietas* indicates the inner disposition towards God, as manifested in faith, love, *et cetera*. Jonker (*ibid*) concludes that the modern use of 'spirituality' refers much more to *pietas* (*vroomheid*) or the subjective side of *religio* than to *religio* itself.

Downey (1997:23-25) gives a brief overview of the theory of Friedrich von Hügel (1852-1925). He sees humans as intrinsically religious. This religious dimension in people longs for the sacred. The religious dimension is expressed in different ways:

- Firstly it is expressed through the institutional dimension "wherein the quest for the sacred is formalized, structured, made concrete, embodied, rendered visible" (Downey 1997:23). Traditions, texts, persons, patterns of community and authority embody people's sense for the sacred in this dimension. The word 'religion' is often used as an indication of this dimension of religion.
- The second dimension of religion is the intellectual. In this dimension one critically reflects on the sacred and formulate one's reflections. This helps in clarifying understanding of the sacred and communicate it to others.
- The third dimension of religion is the mystical element. This is the dimension where one speaks about the experience of the sacred, thus spiritual life as experience. Often the word 'spirituality' is used as referring to this dimension of religion.

Von Hügel emphasizes that all three dimensions are very important and needs to be in interaction with one another. The institution, the intellectual and the mystical need each other in order to have true religion or true spirituality - in a sense the control each other. **In this regard, holistic approach means that the institution, the intellectual and the mystical remains in a noble tension with each other.** Religion is found and practiced in the balance of these dimensions.

7.   A BRIEF OVERVIEW OF CHRISTIAN SPIRITUALITY

Smit (1998b:22-23) says that difficult questions can often only be answered by giving a

narrative answer or telling the story. Christian spirituality can be best described by reviewing the narrative of more than two thousand years. Holt (1993:36-158) wrote a brief history of Christian spirituality and identified various aspects of Christian spirituality in the past twenty centuries. It is clear that in different times, emphasis was placed on different aspects of spirituality. This brief overview illustrates the complexity of spirituality and how a certain aspect of spirituality was often seen out of context and treated as Christian spirituality per se, e.g. Ascetics. In this regard Holt (1993:13) refers to the story of the blind man and the elephant and concludes that one reality (or one side of spirituality) is too limited. Holt (1993:36-166) mentions the following aspects of spirituality amongst others in the course of two thousand years:

- The early church, immediately after the ascension of Jesus Christ, expressed herself in worship and sacraments. "Most of the basic elements of Christian worship were inherited from the synagogue: prayer, psalms, Scripture reading, sermons, singing" (Holt 1993:38). A weekly meal of bread and wine was added. New members were initiated into the community through baptism. Due to misconception around the baptism and forgiveness of sin, baptism was often postponed until deathbed. Holt (1993:39) rightly summarizes that Christian spirituality in the early centuries was communal spirituality which originating in baptism and was rooted in the worship of the congregation, and nourished by weekly celebrations of the Supper instituted by Jesus.

- After the outpouring of the Holy Spirit in Acts 2, spiritual gifts were given to members of the congregation. The Greek word for these free gifts, were *charismata*. Sometimes these gifts included ordinary acts; sometimes it included extraordinary powers, like those given to Peter. The whole book of Acts is characterized by gifts given by the Spirit in order to grow. Other books of the New Testament and especially letters of Paul (e.g. 1 Cor), present a situation where some gifts were neglected and others were emphasized over and above others. Holt (1993:41) remarks: "It seems likely that many churches in the first and second centuries practiced a spirituality which encouraged charismatic expression." In the next few centuries, the charismatic phenomena of the first century, largely disappeared, so much that the later church fathers did not even know what speaking in tongues were (cf. Holt 1993:43).

- The conviction of Christians led to the era of the martyrs. Martyrs were "honored for holding faith as being of higher value than life itself" (Holt 1993:44). Many believers were convicted to death due to their faith; among them were Ignatius of Antioch, Perpetua, and others. Some martyrs actually desired to die as a martyr. Holt (1993:45) remarks that "[m]artyrdom stands the ultimate test of any spirituality; it is the feature of

discipleship which symbolizes the opposition of the world to Christian devotion as well as the utmost extent of Christian commitment."

- Another development in the spirituality of Christianity was the development of the practice of _ascesis_, which involved "exercise in virtue and avoidance of vice" (Holt 1993:46). Although the Old Testament contains special ascetic rules for specific situations, and the New Testament emphasizes the radical call of Jesus to deny oneself and take up your cross, it was only in the second century that ascetic practices became so prominent. Often the world and all material matters were seen as negative and even sinful. With regards to Tertullian (160?-225), Holt (1993:49) remarks: "Tertullian's ascesis was sincere, consistent … [y]et he missed some very important themes in what we would consider a balanced ascesis or spirituality today. He seems to miss the generosity of God in forgiveness, the wonder of the good creation, and the need for authentic contextualization."

- A next development in Christian spirituality was the development of monasticism (Cunningham & Egan 1996:88). The practice of monasticism comes from Egypt where "men and woman first entered the desert to live out more fully the ascetical life longed for…" (Holt 1993:54). From Egypt this practice spread to Asia and Europe. The life and monasticism of Antony of Egypt (250-353) serves a good example. Later the practice of individual monasticism developed and led to communal asceticism; the life of Pachomius, Basil of Caesarea (330-379) and Benedict of Nursia (480-547) serves as example (cf. Holt 1993:56). Benedict incorporated physical labour with prayer (_Ora en Labora_) and prescribed the sacred reading (_lection divina_) (cf. Cunningham & Egan 1996:38). There is a huge interest recently in the Celtic devotion and tradition, mainly because of the following: its unifying character, its rejoicing in the natural world and its affirmation of women.

- Monasticism led to a new emphasis on mysticism, stemming from the word 'secret' in the ancient Greek religion Holt (1993:64) defines mysticism as "a form of spirituality which sets its goal unity with God (or, in some religions, with the Ultimate)." The ultimate goal is to reach a "level of contemplation at which they cannot describe their experiences, but use colourful language and poetry to convey the gist of it to those who have not experienced the ecstasy" (Holt 1993:64). The ultimate goal is to have union or communion with God, where 'union' refers to a complete absorption and communion refers to a loving relationship where two persons remain distinct. The life of Augustine of Hippo (354-430) serves as example (Cunningham & Egan 1996:132).

- From the seventh century onwards, the development went in two directions, namely the East and the West. In the East, the _Jesus Prayer_ developed as a apophatic means

where the prayer 'Lord Jesus Christ, have mercy on me' were repeated several times a day. The prayer had four elements (cf. Holt 1993:73): Devotion to the name of Jesus, the appeal for divine mercy, the discipline of frequent repetition and the quest for inner silence or stillness. On the kataphatic side, **icons** became "windows to heaven" (Holt 1993:74). Icons existed in the church from the earliest times. The use of icons led to much controversy and even dispute; often with regards to the nature of the incarnation. In this regard Holt (1993:74) distinguish between the 'Iconoclasts' and the 'defenders' of icons. Holt (1993:75) see the use of icons as an "'right brain' prayer" whereas the Jesus Prayer would represent a left brain prayer. Another development in the East was that of stillness and silence (the *Hesychia*) which means going to the desert for solitude (cf. Holt 1993:75, Cunningham & Egan 1996:149-160). Gregory Palamas (1296-1359) was the defender of this practice. Gregory distinguished between the energies of God which man can know and the essence of God which man can never know. The transfiguration of Jesus was the main event, which revealed something about the present and future Kingdom of God.

- The development in the West went in another direction as in the East. There was a new eager for monasticism. Great teachers like Anselm of Canterbury (1033-1109), Bernard of Clairvaux (1090-1153) and Thomas a Kempis (1380-1471) spent much time in monasticism as well as the reformation of monasticism (Cunningham & Egan 1996:92-95). A further development in history of monasticism in the West at this stage was the founding of mendicant (begging) orders (cf. Holt 1993:80) whereby the needs of the church as well as society could be met. Dominic Guzman (about 1170-1221), Albert the Great (about 1200-1280), Thomas Aquinas (1225-1274) and Francis of Assisi (1181/2-1266) serve as examples where Francis of Assisi is definitely the most familiar and impressive founder of as mendicant order. A third development within the West was the flowering of mysticism (cf. Cunningham & Egan 1996:123-124). This was often the name given to people in the Middle Ages who spent much time in prayer and meditation. In this regard Holt (1993:83) distinguishes two prominent kinds of mystics, namely those who were focus on affections and those focused on intellectual and philosophical matters. Meister Eckhart (1260?-1328?), Jan van Ruysbroeck (1293-1381) and Julian of Norwich (1353-1416?) serve as examples. Ruysbroeck distinguished three stages in mysticism: 1) the active life, 2) the interior or yearning life and 3) the God-seeing or contemplative life (cf. Holt 1993:84).

- The Reformation introduced a new era in Christian spirituality and the practices of Christian spirituality. Luther and the Lutherans placed a new emphasis on grace and freedom (cf. Holt 1993:89, Cunningham & Egan 1996:136). Holt (1993:90) summarizes the contribution of Luther as follows: "…[h]e introduced the vernacular Bible, hymn

singing and reform of the confessional; he oversaw the end of churchly pilgrimages (visiting distant holy places), relics (supposed bones and artifacts related to Biblical figures and saints), and vows of celibacy (no sex). These he saw as human attempts to merit what could never be merited, but only received – the grace of God." Luther's emphasis on Christians as sinners led to a situation where not much external growth was expected and Christians often did not expect more. His spirituality was a spirituality of the cross combined with a theology of the cross. Other reformers like Ulrich Zwingli (1484-1531) and John Calvin (1509-1564) "called for <u>private and public disciplines</u> of Christian life" (Holt 1993:93). Zwingli desired a spirituality of the Word, with all the emphasis on inwardness and Scriptural knowledge. Calvin emphasized the union with Christ, which was achieved at baptism.

- The Anabaptist came as a reaction to the gaps and deficiencies of the Reformation. They "called for a radical discipleship in small fellowships" (Holt 1993:95) and believed in a baptism at conversion. Often they claimed to have a direct inspiration from God, which superseded the Bible. Holt (1993:96) summarizes that the "…Anabaptist spirituality has developed in the expectation of personal discipleship, separation from the fashions of the world, a strict moral code enforced by a close community, pacifism, simple lifestyle and direct inspiration of the Holy Spirit." One must admit that much of these were positive contributions to the ever evolving story of Christian spirituality.

- The Anglicans chose to accommodate different theological views and viewpoints, acting as a bridge between Roman Catholic, Protestant and Orthodox traditions (cf. Holt 1993:06). These differences are accommodated and provided for in their Book of Common Prayer, uniting different viewpoints in one form of worship. Great names in these circles are Thomas Cranmer, George Herbert (1593-1633), John Donne (1571-1631), Lancelot Andrewes (1555-1626) and Jeremy Taylor (1613-1667). Holt (1993:98) summarizes thus: "Anglicans have thus developed a strong tradition of spirituality with many stands. Communal worship stands at the centre, personal piety is practiced in that context."

- The Council of Trent (1545-1563) introduced great reformations to the Roman Catholic Church; it also led to the final break between Catholic and Protestant, which remained at least until Vatican II in the 1960's. Ignatius Loyola (1491?-1556) wrote a book (*Spiritual Exercises*) and started a new order: *the Society of Jesus (or Jesuit Order)(* Cunningham & Egan 1996:95-97). Spiritual exercises was a manual for a retreat director stretching over thirty days (cf. Holt 1993:99), including daily meetings with the spiritual director, prayer, participation in the Mass, and the keeping of silence. This was a radical new form of monasticism, demanding of the participants to travel wherever they were needed,

thus indicating that service to others was a higher priority than communal worship (cf. Holt 1993:100). This led to "many Jesuits to become missionaries to Latin America, Africa, and Asia as well as Europe" (Holt 1993:100). Other examples are Mother Teresa of Jesus (1515-1582) and John of the Cross (1542-1591) (CF. Holt 1993:101-104).

- After the Reformation, many Protestant movements went through three different periods of development (cf. Holt 1993:107): 1) a confessional period, 2) a pietist period and 3) a rationalist period. The third period above coincided with the Enlightenment and Secularism. Within the Anglican Church, the Puritans evolved as a new pietist movement to purify the Anglican Church. Holt (1993:107) remarks with regard to the Puritans that they "were more affirming of human work, play and sexuality than they are given credit for." The Puritans emphasized the importance of the Sabbath and the predestination, as well a new emphasis on a holistic life in Christ. John Bunyan (1628-1688), George Fox (1624-1691), Philip Jacob Spener (1635-1705) and August Herman Francke (1663-1727) are examples of this movement. Whether it is the Evangelical Movement or the Methodist Movement, the emphasis was on "preaching for repentance, expectation of a changed life after conversion, and room for expressions of emotion not always tolerated in the pervious denominations" (Holt 1993:110). In this regard the work and contributions of John Newton (1725-1807), William Wilberforce (1759-1833), and the Wesley-brothers must me mentioned. The Oxford Movement introduced a new impetus in the Anglican Church, placing a new emphasis on "the teachings of the church fathers, the importance on church as divine institution, kept by apostolic succession as an organic community of faith. Thus they raised the awareness of the importance of bishops and sacraments and liturgy" (Holt 1993:113). Important leaders in the Oxford Movement were John Kebble (1792-1866), John Henry Newman (1801-1890) and Edward Pusey (1800-1882).

- Holt (1993:114-116) indicates that a number of French Catholic spiritual writers had a great influence within and outside the Catholic Church through their writings on spirituality. These are writers like St. Francis de Sales (1567-1622), Cardinal Pierre de Berulle (1575-1629) Lawrence of the Resurrection (1611-1691) and others.

- Holt (1993:116-119) mentions two writers that played an important role in a new view of selfhood: Blaise Pascal (1623-1662) uttered the well-known words: "The heart has its reasons of which the reason knows nothing" (Holt 1993:116). Through these words Pascal distanced himself from the viewpoint that everything, including God, must me subject to the human reasoning. Sören Kierkegaard (1813-1855) studied theology and then rejected the philosophy of Hegel as well as the Lutheran folk-church because he had difficulty identifying with the intellectuals as well as the pietists. He spent much time

developing "'edifying discourses' for the individual believer" (Holt 1993:117). Kierkegaard was mainly concerned with the individual believer and worked with a spirituality that was extreme individualistic. His focus was on the relationship to God and to oneself. Holt (1993:119) summarizes the contribution of Kierkegaard thus: "One of he many valuable features of Kierkegaard, however, is his ability to skewer façades of spirituality. It is a special danger for people who *study* spirituality to think they are *living* it. His disdain for preachers dressed in fine robes, preaching about crucifixion to make money, also applies to the aesthete who dabbles in spirituality as a sort of interesting hobby."

- During the 18th century, the Jesus prayer was again discovered and emphasized as the way by which the believer can pray constantly (1 Thess 5:17).

- Holt (1993:121) asks the question why missionaries went to other countries and remote places, often with great discomfort and in great dangers? He answers the question by stating that "[o]f course there were unworthy reasons, as all human decisions are ambiguous. But on the positive side, missionary spirituality included love for the people served, courage in facing the unknown, confidence in God's provision when human help often failed, and ultimately, a sense of humour over the tangled human condition, with all its different customs and languages." It was this <u>missionary spirituality</u> that took the gospel to the ends of the earth. This is not only the spirituality of the missionary him/herself, but also the spirituality of the people who support them and pray for them.

- Two of the main developments of the twentieth century were the development or re-emerging of the <u>charismatic spirituality</u> as seen in the Pentecostal and Neo-Pentecostal Movements, and the development of an <u>ecumenical spirituality</u>.

- Holt (1993) spent the whole chapter 7 of his book (A Brief History of Christian Spirituality) to indicate the major developments in terms of spirituality on different continents (like Africa, Asia, Australasia and South Pacific, Europe and North America) and in different countries (e.g. China and India). These developments are sketched very broadly and brief, and do not really represent the multitude of broad developments of spirituality within a given country or continents. For the sake of this study, it is important to note that Christian spirituality traveled different routes in different countries and continents, and arrived at different (valid) destinations or styles. Because this study is concerned with spirituality in the DRC in South Africa, it is important to pay take note of Holt's description of the process with regards to spirituality in South Africa. Holt (1993:131) describes the situation of apartheid, the legitimating of apartheid by the DRC, the role that leaders like Alan Paton (1903-1988), Beyers Naudé (1915-), John de Gruchy (1939-) and Desmond Tutu (1931-) played, the courageous work of F.W De Klerk and Nelson Mandela, *et cetera.* Holt (1993:131) concludes that there are two main developments in

African (and South-African) spirituality, namely 1) the <u>liberation concepts</u> and 2) the <u>contextualization</u> of African Christianity. It's a good question whether these are the main or the only developments within the South-African context – it is argued that there are more. Holt (1993:137) concludes with regards to spirituality in Africa: "African Spirituality has both gifts and challenges for first-world Christians. I see gifts as (a) a sense of the presence of God in all things, (b) an experience of the Spirit of God for power to meet the challenges of life, (c) a strong emphasis on the community, and (d) the eagerness to celebrate in music and dance the glory of God."

This brief overview of forms and types of spirituality in the course of two thousand years makes one aware of one's own spiritual narrowness. Holt (1993:20) rightly concludes that "[w]e are endangered not only with ethnocentrism, judging all things by the customs of our ethnic group, but also 'presentism', judging all previous ages as inferior to our own." **In this regard the danger of 'denominationalism' must be added, judging all churches and denominations by the spirituality of one's own denomination.** In modern times, one can further add the danger of 'generationism', where the spirituality of one's own generation is good and acceptable and all other types of spirituality are inferior. In this regard the spirituality types of the youth are often experienced as inferior to the spirituality types of the older people. Smit (1989:88) rightly remarks that one needs to use a hermeneutics of suspicion (cf. Kloppers 2002a:324) in dealing with one's own spirituality.

But in the second place the overview of the history of spirituality shows that there are different ways of worshiping God: different ways of praying, different ways of involving in the world, different ways of singings, *et cetera*. In this regard Smit (1989:88) speaks about "ander vorme of gestaltes van Christelike vroomheid". Downey (1997:32) summarized it thus: "Different forms of prayer, fasting, almsgiving, and other types of spiritual discipline are expressions of the human desire to surrender completely to unfathomable mystery, to God, who is the source of knowledge, freedom and love." One's own type of spirituality is just one little part of the "great cloud of witnesses, a treasure-house of approaches to living in discipleship to Jesus" (Holt 1993:20, cf. Burger 1995:81). In every era, there were great developments with regards to Christian spirituality, but there were also major gaps, leading to other types of spirituality to fill those gaps.

Downey (1997:54-60) reminds one that insights into the richness of spirituality could be used in two ways. On the one hand, one could use the traditions of the past to seek refuge in tradition. Going out from the view that this world is corrupt and religion in this word is blurred, one can flee into the past traditions looking for more authentic forms of faith and spiritual life.

On the other hand, one could use the traditions of Christian spirituality as 'richness', expressing the road God traveled with His people and how they responded differently in different situations, eras and cultures. In this regard one can learn from the traditions of spirituality and be enriched by it. Smit (1989:88) concludes that **one needs to distance oneself from one's own form of piety (spirituality) and reflect on the meaning of one's own words, symbols, rituals, *et cetera*; thus also one's own song and practice of singing.**

In this study the second option which Downey (1997:54-60) referred to, namely to learn lessons from the past for a richer spirituality in contemporary times, was deliberately chosen.

8.   ASPECTS OF SPIRITUALITY

Holt (1993:28-35) distinguishes four relationships in the Bible that is fundamental for an understanding of Christian Spirituality:

- The Bible calls believers to love God
- The Bible calls believers to love ourselves
- The Bible calls believers to love other persons
- The Bible calls believers to love the creation

Every style of Christian spirituality will place more emphasis on one or more of these relationships, while others will be neglected or even forsaken. Often in the past the love of creation has been neglected or even denied, leading to a spirituality where creation and all material things are part of the reality that must be avoided.

Spirituality encompasses one's whole life; the life *Coram Deo*. It includes all the different relations as indicated above. In a certain sense it is one's understanding of how this life ought to be lived. Therefore spirituality can hardly be measured or assessed.

9.   SPIRITUALITY TYPES

Can spirituality be classified? Are there clear and significant groups of spirituality? Can one really speak about 'types of spirituality'? The greatest danger of grouping and classifying types of spirituality is the tendency towards generalization.

Kourie (2000:23) refers to "different types or paths of Christian spirituality" or "spiritual traditions" which are all founded on Scripture and rooted in a Trinitarian theology. Each type

or tradition of spirituality will emphasize some aspect(s) of spirituality above others. Holmes uses the concept of "patterns of Christian spirituality" (Holmes 1980:3). Kourie (2000:23-29, cf. Verhoeven 1999:39) distinguishes the following spiritual traditions or types of spirituality:

- Protestant spirituality: there is an increasing interest in spirituality in Protestant traditions. More and more spirituality is understood as "one's relationship with God, and the manner in which that relationship is conceived and expressed" (Kourie 2000:24).
- Anglican spirituality
- Integrated spirituality: More and more there is a need for an integrated spirituality where spiritual and practical matters are treated as parts of a whole.
- Feminist spirituality (cf. Kourie 1996:15-24, McEwan et al 2001)
- Men's spirituality
- Baptist spirituality (cf. Strydom 1991:261)
- Hesychast spirituality (stillness, peace, tranquility)
- Catholic spirituality: there is a wide variety of paths, often associated with a specific religious order.
- Christian spirituality

Although these types of spirituality are very vague and of less value in the conversation on Christian spirituality, Kourie rightly concludes that:
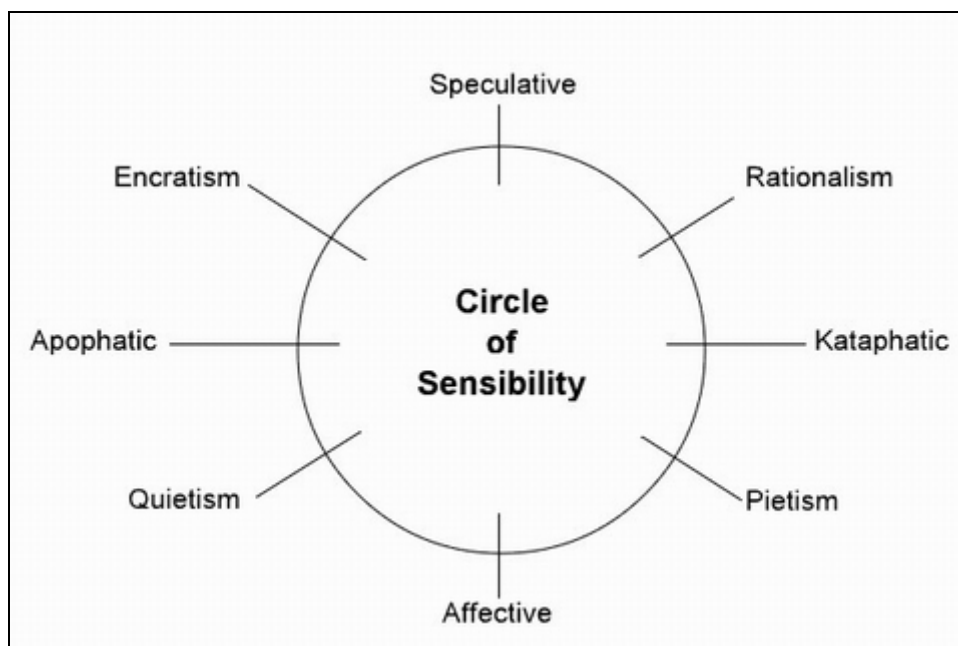
> [a] true spirituality transfigures one's understanding of religion: it is no longer seen as primarily doctrinal adherence, institutional affiliation or even ethical living, but rather a *personal engagement* with God. Christian spirituality effects a new, transformed humanity and makes visible the truth of what human life is all about, namely *being loved by a God of unconditional love*.

> (Kourie 2000:28)

Jonker (1989:289) speaks about medieval piety and modern piety, Roman-catholic piety and Reformed piety, Lutheran piety and Anglo-Saxon piety, European and Third-World piety. These are not really types of spiritualities as Jonker indicates, but rather forms or expressions of piety (spirituality) as manifested in the course of history.

Holmes (1980:4) developed a scale whereby spirituality could be indicated. He works with two scales (x and y) where the horizontal scale (x) represents the apophatic versus kataphatic scale. The vertical scale (y) represents the speculative versus affective scale (figure 9).
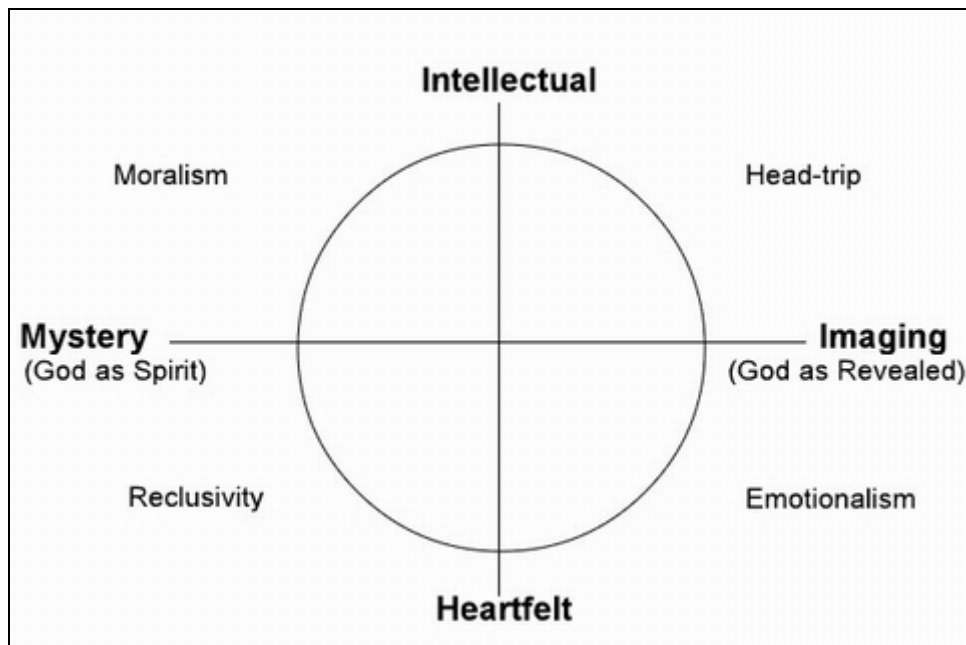
Figure 9: Circle of sensibility

Holmes (1980:4) calls the circle in the middle the circle of sensibility where 'sensibility' "defines for us that sensitivity to the ambiguity of styles of prayer and the possibilities for a creative dialogue within the person and within the community as it seeks to understand the experience of God and its meaning for our world." When one's spirituality or a community's spirituality goes outside of that circle, one falls into excesses, which are defined in this model as encratism, rationalism, pietism and quietism.

Ware (1995) used the insights of Holmes as the basis for her book on spirituality, and asked questions like "[w]ho am I as a spiritual person?" and "[w]hat is the spiritual profile of my worshipping group?" (1995:1). She uses more accessible words like *intellectual*, *imaging*, *heartfelt* and *mystery* to describe the four poles of spirituality. She developed the model further by developing a "basic test" whereby the spirituality type of the individual or the congregation could be assessed. She works with what she calls a "Spirituality Wheel", which is used to indicate the main spirituality type of the individual or congregation.

Although Ware's model has great value in discovering one's spiritual type, it must be admitted that it does not make provision for all facets of spirituality. It only measures or estimates spirituality on two lines in terms of *mystery* or *imaging*, and *intellectual* or *heartfelt* as well as combinations of these. It does, for example, not measure or assess spirituality in terms of the four relations which Holt (1993:28-35) distinguished namely: love for God, love for ourselves, love for other persons and love for creation. It does not distinguish between a

divided or integrated spirituality. It does not determine the degree in which a specific spirituality is true to the Word as the source of Christian spirituality. But it provides a tool whereby at least some facets of spirituality could be measured (assessed) and identified as *intellectual*, *mystery*, *heartfelt* or *imaging* (figure 10).

Figure 10: Types of spirituality

Ludik (2002:2-3, cf. Jankowitz 2006:30-31) describes these four types of spirituality as follows:

- A cognitive personality type ("*'n Kognitiewe of logiesdenkende persoonlikheidstipe*")
- A charismatic personality type ("*'n Charismatiese, ekstatiewe, uitdrukkingsvolle of warmhartige persoonlikheidstipe*")
- A meditative personality type ("*'n Rustige, stildiep of meditatiewe persoonlikheidstipe*")
- A doing personality type *("'n Dienende, doenende of aktief projekgerigte persoonlikheidstipe*")

These four could be summarized by a "head", "heart", "mystic" and "hand" spirituality (translation provided: CJC). It is notable that Ludik uses the word personality type ("*persoonlikheidstipe*"), which is not equivalent to spiritual type, although "[d]aar is 'n mate van ooreenkoms tussen die spiritualiteitstipologie van Holmes en Ware en die MBTI" (Steyn 2008:272).

Holmes (1980:14-161) gives a brief overview of the different patterns of Christian spirituality

from the time of the Old Testament until the Modern period and indicates in each era or period how the focus moved more towards the *apophatic*, *kataphatic*, *speculative* or *affective* side of the scale. Often it went outside of the circle resulting in one of the excesses mentioned above. Holt (1993:75) sees the Jesus Prayer and the use of icons in the East (7th century) as examples of left brain prayer (apophatic) and right brain prayer (kataphatic) and then concludes that these need not exclude each other, but both can be practiced to complement each other.

The overview on spirituality which included amongst others various defenitions of spirituality; a brief overview of Christian spirituality in the course of 2000 years as well as different types of spirituality demonstrated and emphasized anew the complicated nature of spirituality. References to 'spirituality" and 'Reformed spirituality' are often made in die conversation on the free song in the Reformed worship service, implying a single Biblical and Reformed spirituality. The overview illustrated anew the complexity and implicated dangers thereof.

10. INTEGRATED SPIRITUALITY

For a long time 'spirituality' was associated with the interior life, the soul, the virtues, and the pursuit of perfection through its exercise (cf. Smit 1989:85). Matters like the "importance of economic accountability, social responsibility, the demands of domestic and civil life, and the healthy in integration of sexual desire and activity" (Downey 1997:40) were often missing from this approach. The focus and emphasis was on the soul, which was seen as the ultimate. Spiritual life was seen as a life of perfection, which could be reached or achieved by only a few (i.e. priests nuns, monks, *et cetera*.) Vatican Council II, through their Dogmatic *Constitution on the Church* made a significant move away from the restrictive and elitist view of spirituality in declaring that all the baptized are called to the same holiness. This led to a surge and an explosion of interest in spirituality. There is great emphasis today on the balance between internal piety and external involvement (Smit 1989:86).

One of the central themes in most of the sources on contemporary Christian spirituality is the **need for holism and integration** (cf. Kourie 2000:13 & 24, Holt 1993:16, Cunningham & Egan 1996: 18, Niemandt 2007:137). The kind of spirituality that is only concerned with the spiritual matters but denies material things, no longer satisfies. An integrated or holistic spirituality needs to integrate spiritual matters and material matters. Kretzschmar (1995:33) describes it thus: "A holistic understanding of the Gospel is an understanding which affirms an integrated, personal as well as corporate, and Biblical spirituality. God seeks to save us persons as well as church communities and this salvation has implications for all spheres of

life." **An integrated or holistic spirituality is therefore a spirituality that avoids all kinds of dualisms: a dualism between material and spiritual, secular and sacred, salvation and social transformation** (cf. Kretzschmar 1995:33). It also avoids the spiritualization of the gospel (e.g. Mat 25:31-36) as if God is only concerned with spiritual needs.

The oldest roots of the term 'spirituality' could be found in the term 'spiritual' (*pneumatikos*) that Paul uses, which was the adjective of the Greek word "Holy Spirit" (*pneuma*). Paul used this term not in contradiction with the body, but in contrast to the natural person (1 Cor 2:14-15) or the person living in this world. **As such it does not indicate the spiritual part of a person or believer, but the new life controlled by the Holy Spirit**. This new life included every segment and aspects of one's life – even the bodily dimension. In its earliest form, it was nothing less than integrated spirituality. For many centuries 'spirituality' was an integrated whole, until the twelfth century when it developed into a dualistic concept indicating only the spiritual in opposition to the material (cf. Downey 1997:61).

Christian spirituality is not only one part or dimension of the Christian life; it is the Christian life as such. As such it is the **lived experience** (Cunningham & Egan 1996: 25). It is the Christian life lived by a Christian in this world under control of the Holy Spirit (Gal 5:16). Downey (1997:45) remarks that it concerns every aspect or dimension of human life: "mind and body, intimacy and sexuality, work and leisure, economic accountability, and political responsibility, domestic life and civic duty, the rising cost of health care and the plight of the poor and wounded both at home and abroad." The Holy Spirit wants to transform every aspect of life.

An integrated spirituality is therefore deliberately concerned with the context in which Christians live. It seeks to find the relation between connectedness with God and daily life in this world (cf. Smit 1989:85). It sees the hunger, famine, poverty, diseases and unrighteousness in all forms and reaches out to people in these circumstances. An integrated spirituality is not only concerned with an personal belief in God and a personal experience of God; it is also concerned with the things God wants to do and change in this world, whether that world be material or spiritual. In that sense an integrated spirituality is not individualistic; it is serious about the world people currently live in. Integrated Christian spirituality has ethical and moral implications (cf. Kretzschmar 2000:42, Downey 1997:45) Du Toit (1996:89) observes that **Western spirituality is mostly inward-directed without a relation to the suffering world in which they live in.**

Nolan (1982:63-72) spent some time on discerning central values of the gospel and

describes it as follows:

- <u>Sharing</u>: the Bible encourages sharing not for the sake of sharing but in order that the poor and the hungry may be fed. Nolan (1982:65) describes it thus: "In other words, sharing is simply love, compassion and justice lived out in the area of money and possessions." Materialism, greed and covetousness are thus signs of a relationship with Christ that has not spread to all segments of life.
- <u>Honouring human dignity:</u> The biblical challenge is to treat people not according to their social status but as people created in the image of God. All forms of exploitation of people are therefore unacceptable.
- <u>Human solidarity:</u> Christians are called "to resist the powerful interests of social groups such as nations, tribes, families, classes and cultures in the pursuit of the gospel values" (Kretzschmar 2000:45). As human beings created in the image of God everyone (and not only one's own group) should receive compassion and justice.
- <u>Service:</u> Christians are called to service to one another. Service prevents the misuse of power; Jesus set the example of the master washing the feet of the servants.

All these virtues stresses the importance of a spirituality which does not only concentrate on spiritual matters alone, but has implications for everyday living in this world. As such it is an integrated spirituality where the spiritual life cannot be separated from the material life.

Burger (1995:85-86) identifies four values that's important for growth in spirituality:

- *Ootmoed* (humbleness, where one realizes God's greatness and majesty in contrast to one's own smallness and total dependency upon God.)
- *Verwondering* (amazement, where one stands amazed at God's love and caring. This will lead to thankfulness as a way of living.)
- *Opregtheid* (sincerity and genuineness, as living an open life before God and all people.)
- *Innerlike gesag en leerbare gees* (Authority and teachable spirit, where one does not only speak and give answers, but takes time to listen and to learn).

An emphasis on these values, and a facilitating of structures whereby they could be strengthened, could lead to a deepened spirituality. This reflects the close relationship between values and spirituality, where values influence spirituality and spirituality causes a strengthening of values.

Kretzschmar (2000:38) defines integrated spirituality as "a spirituality in which who we are and what we do are intimately related", thus a spirituality of integrity. Kourie & Kretzschmar

(2000:2) uses the term "quotidien spirituality" as an indication of the type of spirituality that includes all aspects of life. In this regard Holt (1993:16) refers to a spirituality that is "inclusive of daily life in the world."

An integrated spirituality is not only concerned with religious practices, but sees the whole life as a life before God and a communication with God. "Human communication with God occurs in and through the whole array of words, actions, objects, events, indeed each and every dimension of human life, not just prayer, asceticism, meditation, contemplation, and other explicitly spiritual practices." Luther spoke about this life before God as the life '*Coram Deo'*, indicating that one's whole life is part of one's spirituality (Smit 1989:85, 1998b:24-25, Calitz 2005:63,66). Spirituality is the consciousness of life lived in the presence of God. Thus spirituality includes spiritual practices as well as ethics (cf. Jonker 1989:290), spirituality as well as morality, being as well as doing (cf. Kretzschmar 2000:42). Downey (1997:46) concludes that spirituality "refers to the whole of the Christian life in response to the Spirit." All the elements of spirituality (e.g. prayer, ascetics, contemplation, meditation, *et cetera*.) are only means of responding to the Holy Spirit and participating in God's plan for creation.

An integrated spirituality will have definite implications for church singing and ultimately the free song. The content of singing will include all parts and segment of people's lives; not only strict spiritual matters. It will sing of the whole life '*Coram Deo'*. In it's structure, genre, style, accompaniment and presentation, it will reflect a spirituality not divorcing normal day-to-day life from the spiritual life. There will be no dualism. Every aspect of life Coram Deo will reflect in liturgical singing. This often causes conflict in a world (church) where secular genres as styles are still far remote from sacred genres and styles.

11.   SPIRITUALITY AND CULTURE

Kourie (1996:4) notes that "[t]here are different spiritualities, each one culture-specific, expressing its own historical, sociological, theological, linguistic and philosophical orientation".

Christianity was always closely related to and woven into the culture of that era. Holt (1993:20) gives a brief overview of different expressions and understandings of spirituality in the course of two thousand years, and then remarks that "[t]he varieties also include national cultural differences. Christianity began in a Jewish setting, very soon became Greco-

Roman, Syrian, Armenian, Ethiopian and Celtic, and today is found in virtually every major cultural group **in** the world." **Every time Christianity expanded into other cultures, new forms of Christian spirituality developed. It was never just Christian spirituality *per se* but Christian spirituality as coloured by a specific culture.** Smit (1988:183) rightly remarks that it is not wrong that the context colours the experience of the Gospel; on the contrary, it is essential.

Holmes (1980:11) concludes that "[t]he belief is that what we do, even when we pray, is defined to a great extent by the sociocultural environment in which we live." Holmes thus assumes that there is a relationship between spirituality and culture, and that spirituality is to some extent shaped by culture. In this regard Holmes (1980:8) remarks that different styles of spirituality are often expressions in different ages or eras. Downey (1997:48) notes that "[i]f human beings are spirits in this world, then the specific world in which they live will color their perceptions."

Smit (1989:90) uses Niebuhr's relations to culture (against culture, of culture, above culture, in paradox with culture, and the transformer of culture) in his essay on Reformed spirituality and makes it applicable to spirituality. He identifies Wesley and Calvin as examples of the transformers of culture and concludes that they were "voorbeelde van hierdie houding en hierdie soort spiritualiteit". Hereby he rightly associates culture and spirituality with one another.

Drane (2000:84) describes the death of princess Diana and the consequential rise of a new form of popular spirituality, stating that these events illustrates "some crucial shifts in the character of popular spirituality, indeed in the nature of our culture." Hereby Drane confirms the close relation between culture and spirituality. Kudadjie (1996:65) also stresses the relation between culture and spirituality and remarks that "different ages, place, cultures as well as religious traditions have their own spirituality".

Within a church or denomination like the DRC, one will find a multitude of cultures and even sub-cultures (as indicated in the chapter on culture). All these different cultures will have an influence on spirituality in a given congregation. Due to different cultures and different socio-cultural worlds, different congregations will experience different styles of spirituality. Expressions of spirituality will differ from congregation to congregation, but will also show different nuances within the same congregation. One could speak of inculturated spirituality in this regard – the way a given congregation perceives their lived experience as life *Coram Deo*. Kourie (1996:4) rightly remarks that "[a] social and intellectual acculturation process

effects the use of concepts, images, symbols, *et cetera*, which in turn enable further conceptualization".

Going out from the model of Corinne Ware (!995), and assessing spirituality in terms of *mystery* or *imaging*, and *intellectual* or *heartfelt* as well as combinations of these, this study wants to illustrate the relation between culture and spirituality. Will somebody, with an *intellectual* type of spirituality, living in South Africa, have the same experience of spirituality than someone with an *intellectual* type of spirituality, living in Asia? The point is that the same type of spirituality would probably differ from place to place and from situation to situation, thus illustrating the influence of culture on spirituality. An African with a *heartfelt* type of spirituality will probably differ greatly from an European with a *heartfelt* type of spirituality. Thus spirituality is coloured by the culture in which it is experienced. The same would be true with regards to minor cultures: the mystery-oriented person in the Greek Orthodox Church will greatly differ from the mystery-oriented person in a Charismatic Church. **Although types of spirituality indicate a certain orientation or emphasis in spirituality, they will present differently in specific cultures and sub-cultures due to the role and influence of culture.** This point makes it even more difficult to assume that the songs in the *Liedboek van die Kerk* will be sufficient to address the different types of spiritualities within the DRC. The feedback of congregations after the launching of the Liedboek van die Kerk (2001) illustrates this point. Kourie (1996:4) accurately remarks that "[s]pirituality cannot be examined in a vacuum and apart from the social norms prevailing at a given period".

12.   POPULAR SPIRITUALITY

The death of Diana, princess of Wales, demonstrated and confirmed a new trend in spirituality that would be described by the term 'popular spirituality' (Drane 2000:78, Avis 2003:1). Drane (2000:80) speaks about a "pivotal moment in the evolution of a new popular spirituality within Western culture." In September 1997 the world was shocked by the sudden death of Diana, who was widely seen as a "symbol of that combination of brokenness and healing" (Drane 2000:79).

The reaction to her sudden death was even more surprising. Millions of people all over the world expressed their feelings through public anguish for several weeks. People went into the streets and open spaces as a form of pilgrimage to mourn about Diana. Some people watched the whole drama on television as a kind of "vigil" (Drane 2000:81). The notable part is that people all over the world turned to a public display of anguish. All the elements of

pilgrimage as indicated by Turner & Turner (1978, cf. Drane 2000:81-82, Burger 1995:103), namely separation (leaving home), liminality (journey, visit, encounter with the sacred) and reincorporation (going home with new perspectives), are present in this modern pilgrimage. With the death of Diane, people moved out of their homes to public spaces (not safe paces of like-minded people as in pilgrimage) where they mourned and displayed their anguish and returned with new perspectives.

The most intriguing part was that these pilgrimages were made to the public sphere and not to the religious institutions. The sites for mourning and grieving were public places like malls and open places and not church buildings or religious institutions. This indicated and confirmed the "growing conviction within our culture generally, that religious institutions have lost sight of the spiritual, and therefore people need to take responsibility for their own personal quest for meaning" (Drane 2000:83). Not in church buildings, but in the most dangerous places (namely the streets) people gave expression of their deepest feelings of mourning. Drane (2000:83) describes it as follows: "People wept openly in the streets, they threw flowers at Dianna's coffin, they prayed in parks and in shopping centres, and they not only exposed their young children to the tragedy, but adopted their insights in seeking for resolution. These and other similar features could only be described as significantly counter-cultural." The public mourning of Diana's death illustrates a crucial shift in the nature and character of popular spirituality; more than that, a crucial shift in the nature of modern culture (Drane 2000:84).

Drane (2000:84-93) observes certain characteristics of this kind of popular spirituality:
- Spontaneity: People spontaneously went to the streets where they mourned the death of the princess. Their mourning was not done with proof-texts and clichés as the church does, but with flowers and flames and other natural materials, utilizing ancient ingredients to express some kind of a cosmic tragedy.
- The tactile and symbolic: In the process of mourning symbolic means played a great role. Zahniser (Drane 2000:141) observed that symbolic means like clothing, songs, *et cetera*, "create a sacred atmosphere that intensifies sensitivity to the symbols that compose it". Often the church lacks the ability to utilize symbolic means in order to express things that can not be expressed through words. Drane (2000:87) rightly remarks that "we find it difficult, if not impossible, to forge meaningful connections between revealed aspects of faith and the use of mythical, ahistorical and archetypal images to connect with the meaning of life in the context of a wider cosmos."
- The power of stories: After the tragedy of Diana's death, story-telling played a great

role in coping with the reality and the grief. By telling the story of the tragedy, or the story of what she did and what she meant, people are healed. Story-telling help when cognitive reason and argumentation no longer help.

- The grand vision: In a situation of grief and loss, people search for the greater narrative of the meta-narrative. Diana became more than a human being dying tragically. Her death affected millions of people and in he process her life and death received new meaning. Drane (2000:90-91) draws some parallels between her life and the life of Christ, indicating the mythological meaning her life (and death) caused. Such a comparison carries in itself a lot of dangers, but demonstrates the bigger picture of popular spirituality. Kloppers (2002a:321, 324), on the other hand, remarks that postmodern people are often negative and skeptic about meta-narratives.

What influence does postmodernism have on spirituality? Drane (2000:94) concludes that people are more post-modern in sociological sense than postmodern in terms of their worldview, making it more pragmatic than philosophical. In a post-modern era, people search for new ways to express themselves. In this sense Popular culture has no grand philosophical character; it is rather a new culture reacting to the deficiencies of the old ways of doing things. Popular culture (and Popular spirituality) has some challenges for the church (Drane 2000:95-98):

- The creation of a 'non-religious' image for the church
- Perpetuation of an over-cognitive culture: The language of the church is often the language of cognitive and abstract concepts, neglecting the value and worth of symbols, stories and imagination.
- Embarrassment with the mystical, the numinous, and the spiritual: The church is not at ease (rather embarrassed) with themes like angels, demons, heaven, eternity, after-life, miracles, *et cetera*. There's a whole process of 'demythologizing' of the Gospel. The church needs to rediscover the meaning and value of the mystical and the spiritual.
- Issues of control, power and patriarchy: The life and language of the church are often characterized by power, discrimination, and patriarchic reason. The church will have to provide the infrastructure of spirituality and not its superstructure (Drane 2000:98).

Niemandt (2007:137-144) discusses the influences of postmodernism on Christian spirituality and the consequential characteristics of spirituality in a postmodern era. Niemandt (2007:137) concludes that there is a new discovery of the life and ways of the

early church, leading to a holistic spirituality. Niemandt (2007:137-139) identifies various influences on this new form of spirituality:

- Third Wave Charismatics with a new emphasis on the work of the Holy Spirit. The spirituality is quieter than the spirituality of the Pentecostals, with much room for mystics as well as wonder (astonishment) and miracles.
- There is a new appreciation for Antique spirituality and the practices of the early church.
- There is a new discovery of and use of the spiritual disciplines of the early church, like the *Lectio Continua.*
- The spirituality in this era is an eclectic spirituality, selecting elements from various traditions and merging them into new combinations. Brian McLaren (Niemandt 2007:138-139) describes himself as "'n missionere, evangeliese, post-protestantse, liberal-konserwatiewe, misties-poëtiese, Bybelse, charismaties-kontemplatiewe, fundamentalisties-Calvinistiese, anabaptistiese-Anglikaanse, Metodistiese, katolieke, groen, ontluikende Christen!" This self-description indicates the complexity of spirituality in a postmodern world where elements of different traditions are combined in a new and unique way.

According to Niemandt (2007:139-141, cf. Downey 1997:146), the product is a spirituality with the following characteristics:

- It is a spirituality aimed at God.
- It is a spirituality OF the community (congregation).
- It is spirituality FOR the congregation.
- There is a new discovery of and emphasis on bodily worship.
- (Public) worship is part of the public witnessing of the congregation

These shifts will have a major impact on Reformed spirituality as well as on the spirituality within the DRC. Niemandt (2007:37, 137) rightly emphasizes the challenge of these shifts for the church in a postmodern era. Rice (1991:162) summarizes: "The need of the church today is for a spirituality that combines a deep and renewed personal piety with a passionate concern for the world" and adds "[a]t the centre of our difficulty is discomfort with the material world and the separation of the material world from the spiritual"; thus the need for an integrated spirituality.

13.   REFORMED SPIRITUALITY

In the debate about church music, the argument of a Reformed spirituality is often used to defend certain forms of worship and exclude other forms of worship, claiming that these

forms of worship collide with 'Reformed spirituality'. Often these claims are made without defining or even describing Reformed spirituality as such. In the conversation on church music, one will have to be clear about Reformed spirituality and the relation of the latter to church music.

What is 'Reformed spirituality'? What are the characteristics of Reformed spirituality? When does spirituality qualify to be Reformed spirituality, and what disqualifies it as Reformed spirituality? Where can one find a typical or normative Reformed spirituality? (Smit 1989:83, 1988:182). Jonker (1989:291) describes Reformed spirituality as totally distinct from the mystic spirituality (cf. Kourie 1996:4-5) of the Easter Church, the sacramental spirituality of the Roman Catholic church and the spiritualistic piety of the Anabaptists. Smit (1998a:11) even refers to people saying that the Reformed churches (tradition) has no spirituality. Boer (1996:3) gives some reasons why youths are unhappy with the Christian Reformed Church (USA and Canada) and mentions these amongst others:

- "We are hungry and desperate for God"
- "We had lost touch with a personal Saviour"
- "We are drying up spiritually"
- "We hear the same prayers and similar sermons almost every Sunday, but our lives are not touched."

Smit (1988:182-183, 1998b:21) indicates that it is impossible to define a real and normative Reformed spirituality (piety) and that one can only emphasize certain characteristics of Reformed spirituality. He argues that some questions can be asked whereby different spiritualities (like Reformed spirituality to other forms of spirituality) can be compared (Smit 1989:88-90). The following questions could be asked:

- What significant religious practices or exercises could be observed?
- What is the role and place of cycle (life, year, day, *et cetera*) and community on the specific form of piety?
- How does this form of piety focus on the distinct Christian symbols and dogmas?
- What are the religious motives behind the piety?
- What is the role of the different relationships (God, world, self, others, nature) in this form of piety? (cf. Holt 1993:28-35)
- What are the social-historical circumstances where it came from? What was the life and worldview related to it? What were the ethos as well as the cultural, political and economical factors underlying the form of spirituality?

Although these are important questions to ask with regards to any form of spirituality, it does not really help in defining Reformed spirituality. It rather illustrates the complicated nature of spirituality or Reformed spirituality.

Jonker (1989:293-299) identifies the following parameters for Reformed spirituality:

- It is about God
- God's Word and God's promises stand at the center (Smit 1998b:25-26).
- Christians live by grace.
- Christians live by faith.
- A life of sanctification, penance, repentance, self-denial, crucifixion of self and the promise of future life.
- Love for the Law (God's Word)

These are thus important parameters for distinguishing Reformed spirituality. In the conversation on church music, these parameters will have to be the main criteria for evaluating church music. If music (the lyrics) fall within these parameters, one will have to admit the Reformed character thereof.

Jonker (1998:38-42) identifies the following strengths of Reformed spirituality (translation provided: CJC):

- God's free grace in Jesus Christ
- The important place and work of the Holy Spirit.
- The central place of God's Law
- The central place and role of the Covenant

Jonker (1998:44-48, cf. Van der Walt 1999b:8-14,18) also mentions the weaknesses of Reformed spirituality (translation provided: CJC):

- Legalistic, strict, rigid
- Fundamentalistic and intellectualistic
- The risk of over-emphasizing election and grace and under-emphasizing the important place of personal decision.
- The risk of a "Volkskerk" or civil religion.

Jonker (1989:292, Smit 1998b:28) emphasizes the close relation between piety and doctrinaire pureness and refer to Calvin who believed that faith could not exist without piety. Jonker (1989:293) remarks: "Dit is merkwaardig om daarop te let dat daar via die Purinanisme 'n bepaalde kontak tussen gereformeerde invloede en veskillende ander afwykende vroomheidstipes bestaan het, soos byvoorbeeld die Piëtisme en Methodisme, die

heiligheidsbewegings van die negentiende eeu en die Pentekostaliste en die charismatiese bewegings wat uiteindelik daaruit gebore is" and warns that the accent on "bevindelikheid" could be risky. The strong emphasis on the cognitive and rational in contrast to the affective can clearly be observed in Jonker's view of spirituality. Nicol (1996:41) describes rationality as one of the cornerstones of Reformed spirituality with its focus on teaching and study.

Smit (1998b:26) formulates that Reformed spirituality is a piety of faith ("geloofsvroomheid") rather than 'n piety of experience ("ervaringsvroomheid"), where the focus remains on the *extra nos* (the objective – which is outside us), rather than the *intra nos* (the subjective, which is inside us).

Seitz (1983:677-678, cf. Smit 1988:183, 1998b:27) identifies two major elements in Reformed piety, namely the public worship service as well as family devotion. Outgoing from these elements he distinguishes nine pillars of Reformed piety:

- The public worship service
  - Baptism
  - Confession of sins
  - Holy Communion
  - Pastoral care
- Family devotion, with
  - Song
  - Scripture reading
  - Prayer
  - Catechisms

Calvin (cf. Rice 1991:61-68) identified some essential qualities of the Christian life or Reformed spirituality (piety), namely righteousness (justly lives, reconciliation, *et cetera*.), frugality (which includes almsgiving and fasting) and holiness (a life of sanctification).

Smit (1988:183-187) concludes that the following are important facets of Reformed spirituality:

- The worship service:
  - The importance of the Bible and therefore the importance of preaching (as well as the Biblical implications for liturgy, church building, church decorations, music, art, *et cetera*.). The importance of the Bible is also made visible in the focus on Bible study, theology, *et cetera*.

- o The importance of prayer with certain distinct elements like confession of sins, *et cetera*. In this regard Smit (1988:183) mentions Calvin's focus on the Psalms in prayers.
- o Teaching, with its consequential focus on the Law of God, ethical obedience and general obedience to God.
- o Little place for mystics. All emphasis is on the hearing of the Word, the reflection of the Word and the living of the Word.
- o Piety in the Reformed tradition takes place in the normal day-to-day living, and not in monasteries or sacred spheres like pilgrimages, rites, processions, *et cetera*.
- o Central in the worship service is the hearing of the Word and not the sacramental or mystic experience thereof.
- o Discipline trough the catechisms.
- Cycle
  - o Life cycle is important but has no sacramental value.
  - o The annual cycle ("kerklike jaar") is of lesser importance.
  - o The day cycle is important through daily devotion and family devotions.
- Community ("organiese verbande")
  - o The family is important with reference to family devotions, infant baptism, catechism, daily calling, covenant, respect for parents, *et cetera*.
  - o The congregation is important as the place of public worship, pastoral care, *et cetera*.
  - o Society, as the place where God's people live and fulfill their calling in obedience to authority, *et cetera*, is very important.
- Symbols and dogma's
  - o Reformed spirituality is all about the living God Himself. Man's purpose on earth is to glorify God.
  - o Christ is the Mediator. His incarnation, life, miracles, epiphany, return, *et cetera*, is of utmost importance.
  - o Through the Holy Spirit God lives in His people and sanctify their lives in obedience to Him. The Law, ethics, calling, discipline and order as well as personal devotion are keywords in this process.
- Relationships
  - o Of utmost importance is the relationship to the world and society. In the scheme of Niebuhr (as explained in the chapter on culture), Reformed spirituality focuses on the transformation of society and culture.

- Cultural factors that impacted Reformed spirituality
  - The contribution of Calvinistic work ethics towards capitalism, industrialization and modern urbanization (as illustrated by the theory of Weber and Tawney) can't be denied.
  - Within Reformed spirituality one will find traces of a "consumerism" mentality, "personal-growth" mentality and "liberation" mentality.
  - Throughout history Reformed spirituality was often closely interwoven with nationalistic- and group interests.

A few remarks must be made with regards to Smit's exposition:

- This exposition of Smit clearly illustrates the impossible task of defining a Reformed spirituality over which there will be broad consensus (cf. Smit 1998b:20). It also illustrates that one can only give broad parameters for Reformed spirituality – and still there will be no consensus.

- Most of the facets indicated by Smit will also be true of other forms of spirituality, like Roman-Catholic or Pentecostal spirituality. Most forms of Christian spirituality will agree on the role of the Bible, prayer, teaching, *et cetera*. Smit (1989:86) describes Bible reading, prayer, *et cetera*, as general, widespread forms of faith, which include elements of faith common to all the different Christian churches and denominations.

- Smit places much emphasis on the cognitive element of Reformed spirituality and remarks that it often had an "intellectual character" (1988:186, cf.Selander 2001:204). He also remarks that "[v]an mistiek en aanverwante innerlike oefeninge is hier weinig sprake" (1988:186, cf. 1998b:26) and "gaan dit daarby om leerstellige, intellektuele, kennismatige uitleg van die Woord" (1998b:27). Reformed spirituality is thus closely related to (and often identified with) knowledge of Scripture. In the scheme of Corinne Ware (1995:8) Reformed spirituality is thus an *intellectual* type of spirituality rather than a *heartfelt* type of spirituality. In terms of the model of Holmes (1981:4) it is thus more a *speculative* type of spirituality than an *affective* type of spirituality. The question is whether Reformed spirituality is *per se* a cognitive spirituality with less room for the affective, or whether that is only one form of Reformed spirituality? What will Reformed spirituality look like in a postmodern era where exact definitions are less important and affective experiences are more and more important? Kloppers (2002a:323) remarks: "Die postmoderne bied ruimte aan die metafoor, en aan die uitbeelding en verbeelding (Kearney 1998), om so selfs die onbewuste, irrasionele en prekontekstuele te akkomodeer en as interafhanklikes saam te snoer."

- Smit's exposition of Reformed spirituality helps a lot in understanding the

complicated nature of (Reformed) spirituality. The question is whether this picture is a picture of Reformed spirituality, or a picture of one form of Reformed spirituality in the course of five hundred years, or maybe one facet of Reformed spirituality? Could one maybe see new and other forms or expressions of Reformed spirituality in a postmodern era that still remain faithful to the Bible as well as the Reformed tradition, without being just a new form of the old? Will the Reformed spirituality succeed in becoming an inculturated reformed spirituality in challenging times? Kloppers (2002a:323) notes that within a broader understanding of anthropology (as is the case within postmodernism), things like socialization, culture, expression and disposition receives greater acknowledgement. Kloppers (2002a:323) also notes that symbols, rituals, metaphors and music receive greater meaning within a larger understanding of anthropology.

Rice (1991) made an important contribution to the conversation on Reformed spirituality. He departs from the viewpoint that the Reformed tradition has a rich spiritual tradition within their own heritage that could be integrated into their lives (1991:10). He uses the different Reformed confessional documents[8] from the Sixteenth century onwards to indicate the nature of Reformed spirituality as reflected in these documents and arrives at the conclusion that Reformed spirituality is much more than one often thinks or describes. A few of the insights of Rice (1991) must me mentioned here:

- The experience of God is part of Reformed spirituality (cf. Van der Walt 1999b:17, Nicol 1996:40), although Reformed churches often feel uncomfortable with experience and emotion (Nicol 1996:41). Just as the Psalmist longed for God and expressed a desire for the experience of God (Psalm 42), so one experiences a longing for God in a world that does not really satisfy one's needs. In tragic events this experience increases and intensifies. Modern people, living in the twentieth century, often limit themselves to their five senses, excluding everything that could not be recorded with theses senses. Rice (1991:25) argues that, on the one hand, Calvin thought of God in terms of cold, clinical characteristics: "God is Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness,

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[8] The following confessional documents from the 16th century were used by Rice: Institutes of the Christian Religion (Calivin), the Scots Confession (1560), the Heildelberg Catechism (1563) and the Second Helvetic Confession. British Puritan and Presbyterian documents of the 17th century: the Westminister Confession of Faith, The Practice of Piety, The Mystical Marriage (Francis Rous), the Letters of Samuel Rutherford (1674), writings of Richard Baxter (1615-1691), John Owen (1616-1683), John Bunyan (1628-1688) and Henry Scougal (1650-1678). Documents of Eighteenth-Century Calvinists: Elizabeth Singer Rowe (1647-1737), Gerhard Tersteegen (1697-1769) and Jonathan Edwards (1703-1758). Documents of Nineteenth- and Twentieth-Century Figures: Charles Hodge (1789-1878), Emily Herman (1876-1923) and Howard Thurman (1899-1981).

and truth" (Westminster Shorter Catechism). On the other hand Calvin "celebrated the paradoxes of life, refused to rationalize ambiguity, and welcomed mystery at the heart of faith" (*ibid*). Rice (1991:7-30) argues that both traditions (the cognitive as well as experience) were found in Calvin. Within the model of Ware (1995), Reformed spirituality thus has an *intellectual* as well as a *heartfelt* dimension. There is clearly also the dimension of mystery. Rice (1991:30-36) identifies at least six possible experiences of God within Reformed spirituality:

- Conversion experiences
- Ecstatic experiences
- Visionary and auditory experiences
- Intuitive experiences
- Transcendent experiences
- Incarnational experiences

- The Reformed tradition feels <u>uncomfortable with the term 'spirituality'</u>. As indicated earlier, the word 'piety' was/is often used instead. Rice (1991:46) understands piety as "the way we exercise our Christian freedom as people whose lives have been touched by grace and who are thus keenly aware of being responsible to God." Rice (1991:48-61) identifies a few sources of resistance towards spirituality and piety in the Reformed tradition:
    - <u>Class Bias</u>: Often Reformed Protestants are part of the middle-class and therefore "value control, cherish the intellect, fear our emotions, and emphasize what can be *done*" (Rice 1991:49). Reformed Protestants find it difficult to let go of control, and are very afraid of their emotions, because they will loose control if their emotions dominate. Their repertoire of songs as well as their genres of music, clearly illustrates this tendency and their fear for emotions. The way they 'prescribe' a hymnbook for all congregations and often leave no room for the opinion of the local congregation, illustrates the focus on control.
    - <u>Rejection of works</u> (cf. Van der Walt 1999b:94, 253): Calvin emphasized the centrality of grace for salvation. The focus is on the grace of God, without any contribution from man. Spirituality, with the implication of doing something, is often regarded negatively. Rice (1991:50-51) indicates that the Reformers were not hostile to all the medieval disciplines of the spiritual life and "they held in high regard the necessity of private or secret prayer, family meditation, and devotional reflection on the scriptures". The repertoire of

songs within the DRC clearly illustrates the DRC's rejection of works, and often omits the imperative of "doing". All focus is on the indicative of grace.

- Rejection of individualism: The Reformed tradition emphasizes the corporate nature of grace and salvation, and rejects private religious practice. Rice (1991:53) successful indicates that there has been "a historical place for the practice of private spiritual discipline within the Reformed tradition". Calvin himself mentioned the private ("secret") character of prayer. There is a certain reciprocity between private and public prayer. The corporate character of the spirituality in the DRC is clearly seen in all the uses of "we" and "us" in the APGB. In contradiction, many songs (LBK 158, 163, 167, 171, 190, 196, 198, 200, 208, 209, 212, 230, 233, 234, *et cetera*) in the *Liedboek van die Kerk* are written in the first person singular, using "I" and "me" (cf. Barnard 1994:349-350).

- Rejection of sentimentality: In the Reformed tradition emphasis is placed on rationality rather than feelings and emotions. The expositions of Smit and Jonker (above) clearly illustrate this point. Rice (1991:56) rightly comments that not only emotions, but also rationality, could be misled and misleading. Calvin stressed the content of faith as "a firm and certain knowledge of God's benevolence toward us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit" (Rice 1991:66). The Heidelberg Catechism defines true faith as follows (Rice 1991:57):

> It is not only a certain knowledge by which I accept as true all that God has revealed to us in the Word, but also a wholehearted trust which the Holy Spirit creates in me though the gospel, that, not only to others, but also to me God has given the forgiveness of sins, everlasting righteousness and salvation, out of sheer grace solely for the sake of Christ's saving work.

Reformed spirituality thus supposes a balance between heart and mind. In the model of Holmes (1981), it ought to be within the circle of sensibility with balance between *speculative* and *affective*. It must include head and heart.

- Suspicion of otherworldliness (cf. Van der Walt 1999b:21): Reformed faith is lived within the normal day-to-day life of Christians, in contrast to the monasteries and monastic life of the time of the Reformation. This caused a

great suspicion of a spirituality that would remove believers from this world. In this regard Reformed spirituality is an integrated spirituality, which has consequences for the whole of life. On the other side, Reformed spirituality has room for contemplation and isolation in order to fulfill the calling in the world even better.

- The reformed tradition <u>often feels uncomfortable with prayer</u>. Rice (1991:71, cf. Van der Walt 1999b:36) argues that "[a]ll prayer thus arises from the human sense of the transcendent". Universal prayer is natural, whereas Christian prayer is relational. Because of their scientific and materialistic world and worldview, believers in the reformed tradition find it difficult to pray. They focus on work rather than on prayer. They measure their lives in terms of the work they completed and accomplished. Rice (1991:84-87) identifies four "balances in prayer" that they need to recover:
  - Prayer is both corporate and personal
  - Prayer is both spontaneous and disciplined
  - Prayer is an affair of the mind and the heart
  - They need to pray as both speakers and hearers.

  These four balances, if correct, do have a lot of implications for church singing and music, as a form of prayer. There must be room for corporate as well as more personal music; there must be space for spontaneous as well as disciplined singing; the songs (lyrics and music) must address the mind (cognitive) and the heart (affective); and the repertoire of songs must include sounds as well as silence.

13.1   Conclusions

- It is notable how easily one defines "Roman-Catholic" spirituality or "Pentecostal" spirituality, but how difficult it is to define one's own spirituality. Could it be that one often has a caricature picture of the spirituality of the other? Maybe "Roman-Catholic" spirituality and "charismatic" spirituality and "Methodist" spirituality are just as difficult to define.
- It is notable how often the phrase "Reformed spirituality" is used in the conversation on church music, without defining the term. All kinds of church music are 'prohibited' simply because they contradict 'Reformed spirituality', often without describing or defining it. **The discussion on Reformed spirituality clearly illustrates that it is not so simple to describe Reformed spirituality.**
- In the conversation on church music, certain songs or genres of songs are easily

placed in a box and marked as "Methodistic" or "charismatic" without defining these terms. The discussion on Reformed spirituality clearly illustrates the difficulty of defining any given spirituality. Are most of the songs of Charles Wesley *per se* Methodistic, or are they mainly associated with the history or genre of the Methodist tradition? Is a song in itself charismatic, or is a song often identified with and associated (subjectively) with the charismatic movement?

- One of the pillars of Reformed spirituality is the central role of the Bible. The question is whether the Bible stands at the center, or whether a certain hermeneutics of the Bible, coloured by a certain nuances of the Reformed tradition, stands at the centre? Doesn't the Bible stand at the center of many songs in other spiritual traditions as well? The whole issue of hermeneutics must not be under-estimated.

- In a time where less and less families are doing family devotions, one must ask whether one can still speak about Reformed spirituality in terms of the description of Smit (1988:183-187). On the other hand, one must admit that family devotions are also part of the spirituality (or culture) of other traditions, like the charismatic tradition.

14.   A DRC SPIRITUALITY?

Can one speak about the 'spirituality of the DRC'? Is there a spirituality that could be defined or described as the spirituality of the DRC? Do all members of the DRC share a common spirituality, so that one can speak of the spirituality of the DRC? Smit (1988:183) mentions Dutch-Reformed ("Nederduitse") spirituality amongst others; but what is Dutch-Reformed spirituality? G C Olivier (1997:89) asks the question: "Het ons hoegenaamd 'n eie (kerk-)kultuur of het ons reeds kultuurloos geword?", implying that the DRC once had a definable DRC culture (rather spirituality) but that it was lost somewhere along the way. Unfortunately Olivier does not define or describe the DRC culture or spirituality he refers to. Smit (1988:183) rightly remarks that even when one tries to define Reformed spirituality, there will be no consensus – that will be even truer of a DRC spirituality. E Olivier (2006:1480) rightly concludes that "[t]he inherited strong-minded individualism of Afrikaners makes it impossible to speak of a collective Afrikaner spirituality". This is also partly true of a DRC spirituality.

In trying to understand the complexities of spirituality in the DRC, E Olivier (2006:1470) refers to the metaphor of a dam, which

> for more than 300 years took water from many different streams, rivers and brooks, absorbing all the water into one giant collective pool. These rivers and streams of variable strengths and volumes are Christianity, the

Reformation, the Second Reformation, Pietism, Methodism, Liberalism, Calvinism and the Charismatic movement, to name only the most important theological influences. When all of these, as well as the non-theological influences on Afrikaner spirituality, are taken into account, it becomes clear that it is incorrect to assume that Calvinism forms the only or even the most important part of Afrikaner spirituality.

(Olivier 2006:1470)

Olivier (2006:1470-1471) continues that the Afrikaner spirituality was influenced mainly by religion, but also by "education, politics, and the land (the climate, living conditions and the wilderness surrounding them), as well as ethnological, economical, social, cultural and historical influences". Olivier (2006:1471-1476) describes the religion related influences on Afrikaner spirituality as follows:

1) Religion
2) Pietism, Methodism and liberal theology
3) Calvinism

Olivier (2006:1473) explains that the strong emphasis on "conversion, religious experience, Bible study, and private and public prayer" was later replaced by an emphasis on dogma.

Jonker (1989:291, cf. Nicol 1996:39, Strydom 1991:267) argues that one observes and experiences a "tweeslagtigheid in vroomheidstipes" (dualism of types of spirituality) within the DRC. On the one side, one finds the "Reformed piety" (translation provided: CJC) and on the other side the "Evangelical-methodological piety" (translation provided: CJC). Nicol (1996:39) refers to the presence of two types of spirituality in the bosom of the DRC which leads to an ambivalence. Members of the DRC will accept the Bible and the Reformed confessions of faith, but they will express themselves often in the second form of piety through songs, prayer and preaching. Jonker (1989:291) sees a danger or even collusion in this dualism namely that the second form of piety will "infiltrate" the first one and make it powerless. Unfortunately Jonker doesn't define these two forms of spirituality.

Nicol (1996:39-47) describes the two types of spiritualities as two legs on which the DRC is standing. The one leg represent the "ideal type" of Reformed spirituality with its focus on the greatness and sovereignty of God, assurance rather than celebration, practical life, rationality, insight in the Bible, skepticism about emotions, and the importance of words. This kind of spirituality is a faith spirituality. The other leg represent a variation of the Evangelical spirituality with its consequential focus on moving songs, conversions, altar

calls, revivals, missionaries, and the presence of God in certain religious activities. Times of devotion and silent times (*stiltetyd*) are very important. In contrast to Jonker (1989:291) who experiences the second leg as a looming danger, Nicol (1996:43-47) sees this second leg as a profit and part of the richness of the DRC. Nicol (1996:45) concludes that the best way of handling this ambivalence will be to tame the Evangelical spirituality and incorporate it in the Reformed spirituality of the DRC, bringing warmth and excitement into the Reformed spirituality of the DRC. Nicol (*ibid*) remarked as early as 1996 that a postmodern feeling is influencing the members of the DRC and that reason will become less prominent. With regards to people's desire for emotion and experience, Nicol (*ibid*) commented that "there is nothing wrong with this desire, as long as it does not dominate" – the typical Reformed spirituality (and theology) should remain the basis. Nicol (*ibid*) stressed that this should be the point of departure with regards to the mystical as well as the charismatic.

Nicol's viewpoint represents the viewpoint of this study. These two legs are still present in the DRC up to this moment. Some pastors and congregations experience the second leg (whether it is expressed in the mystical or the more charismatic way) as a threat to the first leg (typical Reformed spirituality). Others see the second leg as an enrichment of the first, bringing some crucial elements of faith into typical Reformed spirituality. In a sense the taming of the second leg, which Nicol (*ibid*) referred to as a possible solution, is already happening in many congregations of the DRC. This must be seen as an enrichment of typical Reformed spirituality as well as a unique form or expression of Reformed spirituality in South Africa. Nicol (1996:42) sees this as the outcome of a process where Dutch, German, British, and other streams of blood mixed with the warm heart of Africa. All of this led to the unique spirituality of the DRC which is nothing less than a inculturated spirituality.

Smit (1988:182, cf. Nicol 1996:39) distinguishes three steams of influences on the spirituality of the DRC in South Africa:

- The Dutch-Reformed influence
- The Scottish pietism
- The Puritanism

The socio-historical situation (cf. Van der Walt 1999b:123-131) in South-Africa (context and culture) also had a definite influence on the forming of the spirituality in die DRC. There are significant signs that the situation of post-apartheid as well as the wave of postmodernism, currently have a huge impact on spirituality within the DRC in South Africa (cf. Olivier 2006:1480-1483). It is argued that there has been a major shift in the meaning of spirituality, Reformed spirituality and also the spirituality of the DRC in the last fifteen to twenty years in

South Africa. Burger (1995:68) indicates that times and situations of trouble, afflictions and crisis often lead to deepened spirituality. In this regard he remarks that the current situation (after 1994) could lead to a deepening of spirituality in churches in South Africa – it is argued here that it did. The influence of postmodernism on Reformed spirituality and the spirituality of the DRC cannot be denied.

15.   DRC SPIRITUALITY AND CHURCH MUSIC

Jankowitz (2006:30) wrote an article on the music leader as servant of different types of spirituality in a contemporary worship service. She uses the four spiritual types as indicated by Holmes (1981) and Ware (1995) for her analysis of the role of the music leader in a postmodern era. She emphasizes the presence of different types of personalities and spirituality in the congregation alongside one another, and stresses the importance of understanding and accommodation. Just as different styles of singing existed alongside one another in the Old Testament Temple, so different styles of worship can exist alongside one another in the contemporary congregation. This can only happen in a situation where the love of Christ is a reality. Amongst many others, she arrives at the following conclusions:

- The *Liedboek van die Kerk* (2001) makes provision for the wide variety of personality types as well as spiritual types. The *Liedboek van die Kerk* contains older songs, which represent the traditional song, as well as newer songs, that fill the need for more contemporary songs (Jankowitz 2006:33).

- People with an *intellectual* spirituality prefer a song with "kennisverrykende, diepgaande of betekenisvolle, selfs poëtiese woordinhoud" (Jankowitz 2006:34). They will be analytical about the lyrics of songs and prefer a melody that supports the text. Jankowitz (2006:34-35) sees the following songs as providing in this need: Psalm 104, LBK 202, 265, 399 and 553.

- People with a more *heartfelt* personality and spirituality, will prefer a more expressive or ecstatic song with a strong emotional component. The melody will be with less structured with a stronger rhythm. Other instruments will be welcomed alongside or instead of the organ. The following are examples of songs for *heartfelt* people: Psalm 16, LBK 327, 367, 518 and 547.

- People with a more mystery-oriented type of spirituality, prefer songs with words that are inquisitive and meditative, with a melody that creates a certain atmosphere. The music will be more relaxed and helpful in creating an atmosphere of meditation. The music of Taizè is very useful. Examples of this kind of music are Psalm 139, LBK 266, 221, 177 and 471.

- People with a more imaging type of spirituality prefer songs, which "work". The purpose of music is to activate people for ministry in order to reach the goal of motivating people to become involved. Examples of this kind of song are Psalm 112, LBK 251, 284, 533 and 534.

The following remarks could be made:

- Jankowitz (2006) clearly illustrates the close relation between music and spirituality. People with different types of spirituality will prefer different kinds of singing and music. No song, no genre, no lyrics, no musical instrument will be successful in addressing all types of spirituality at once effectively.

- It is clear that all the different types of spirituality exist alongside one another in a denomination like the DRC as well as in every congregation of the DRC. These different types of spirituality are part of the richness of the congregation and must be welcomed and enjoyed. All members of the DRC (more than one million) are not necessarily *speculative* or philosophical in their spirituality type; there are people from all over the spectrum. Jankowitz (2006:32) stresses the importance of the realization of this reality, as well as the responsibility to make room for different contents, styles and forms.

- It emphasizes the importance of hymnbooks that contain a wide variety of songs, addressing all types of spirituality in a given congregation on equal level. A lot of research still needs to be done concerning the spirituality types of members, and how it could be addressed.

- Just as hymnbooks ought to contain a wide variety of songs, so every worship service must contain a variety of songs in order to accommodate the different types of spirituality. Often a liturgist or music leader will only make provision for his/her own type of spirituality or the prominent spirituality in that congregation. It's a pity that hymnology forms such a little part of the studies and training of ministers in the DRC at this moment. There is an urgent need for ministers and liturgists to be better equipped with regards to church music.

- Jankowitz concludes that the *Liedboek van die Kerk* makes (sufficient) provision for the different types of spirituality in die DRC and in the local congregation. Olivier (1992:61) arrives at the same conclusion: "Indien 'n mens elke lied in hierdie twee bundels (*APSB* en *Sing Onder Mekaar*) op 'n glyskaal tussen emosie en intellek sou plaas, glo ek dat 'n mens genoeg liedere sal vind wat na een of ander kant van die skaal sou oorhel of dalk min of meer op die middellyn sou staan. Daarmee wil ek sê dat daar genoeg liedere is wat of een, of ander, of albei hierdie behoeftes van die

kerkpubliek kan bevredig." It is argued here that Jankowitz and Olivier are not correct. As shown in the discussion on the types of spirituality earlier in this chapter, the model of Holmes (1981) and Ware (1995) has a lot of deficiencies. It indicates spirituality on a scale with only two axes: *intellectual* or *heartfelt*, and *mystery* or *imaging*. It does not take the different relationships (God, self, others, world) into account. It also does not take faithfulness to Scripture into account. On practical level, it does not make provision for musical genre, styles of worship or means of accompaniment and the effect the latter has on types of spirituality. With this model one can at best assess the degree in which a song is *intellectual* or *heartfelt* on the one side and mysterious or imaging on the other. By using this tool, Jankowitz arrives at the conclusion that the *Liedboek van die Kerk* makes provision for the four types of spirituality. But what if a given person is an intellectual, but prefers and enjoys Rock music? Will the same songs still speak to him/her? Or somebody is situated more on the right-hand side of the scale at revealed, but prefers Gregorian music to create an atmosphere of meditation? What if a member of the DRC is a *heartfelt* person and prefers music with more emotion and rhythm: is the organ really the instrument to provide in that kind of music? It is argued here that the spirituality of a given song is not only related to the text or lyrics of the song.

15.1 Conclusion

In the previous chapter, the role of culture in the act and process of church singing was discussed. Nicol (1996) clearly illustrated the existence of two types of spirituality alongside one another. It was argued that this ambivalence must be seen as part of the richness and the unique spirituality in the DRC, and not as a threat. In the words of Nicol (1996:45), the second leg (the mystical or the charismatic) must be tamed. If this "tweeslagtigheid in vroomheidstipes" (Jonker 1989:291, cf. Nicol 1996:39) is a reality and part of the spirituality of the DRC, it must have some consequences for church music in the DRC. **How could these two lines or legs be accommodated in church singing?** More than that, how can this unique spirituality of the DRC be celebrated? If it has been a reality for centuries, how can the DRC not make provision for that? How can the DRC celebrate only one part of their spirituality? It is true that the *Liedboek van die Kerk* makes provision for different types of spiritualities within the Reformed spirituality of the DRC as Jankowitz (1996:33) indicated, but it is argued that it does not make enough provision for all the different types of spiritualities. **It is still questionable whether the *Liedboek van die Kerk* makes provision for the different types of spiritualities within the Evangelical spirituality** (second leg) of the DRC. It is argued here that the *Liedboek van die Kerk* mainly serves as

an expression of the typical Reformed spirituality within the DRC (cf. Olivier1997:89), and not as an expression of the more Evangelical spirituality within the DRC with all its variations and types of spiritualities.

16. CREATING SPACE FOR DIFFERENT TYPES OF SPIRITUALITY

Olivier (1997:89, cf. Vijoen 1999:101) clearly interprets new, other or different forms of spirituality as negative and a threat to the Reformed culture and spirituality as he understands it, without defining or describing Reformed culture and Reformed spirituality. Olivier uses strong words like "aanslag van buite", "verskrik", "sektaries" and "verbode instrumente" to describe the threat of other forms of spirituality in the DRC. Olivier (1997:89) asks: "Wat het geword van die 'gewyde erns' in die erediens wat so eie was aan die tradisionele siening van Gereformeerdheid? Is "Gereformeerdheid" en "gereformeerd wees" dan nie langer van toepassing op die kerkmusiek en erediensinkleding nie?" But what is "tradisionele siening van Gereformeerdheid" which he refers to? What is sectarian ("sektaries")? Could it refer to the second leg of spirituality, which Nicol (1996:42) referred to? Unfortunately Olivier does not describe the "tradisionele siening van Gereformeerdheid", which he often refers to.

The value of Olivier's article (1997) is that he puts into words the opinion of many members of the DRC, organists, liturgists and scholars. **Often every other variation than the own or traditional Reformed spirituality is experienced as negative and a threat to Reformation.** Within the context of the DRC, this was and is often the main cause of the worship war (cf. Long 2001) with regards to church music. More specific, the Evangelical dimension of spirituality in the DRC is still seen as threat to the typical Reformed spirituality, which Olivier (1997:89) refers to.

It is argued in this study that Reformed spirituality is not limited to one way of singing, one closed repertoire of songs, one group of instruments, one genre of songs and often one understanding of those songs. **Within reformed spirituality there is room for different types of spirituality** (cf. Ware 1995), creating space for more *intellectual* people as well as more *heartfelt* people; for more *imaging* members as well as more *mystery*-orientated members. Reformed spirituality is not only expressed in a more *speculative* type of spirituality, but could also be expressed in a more *heartfelt* type of spirituality. Members of a given congregation will experience events and circumstances differently (cf. Burger 1995:70). Provision must be made for different types of spirituality within Reformed spirituality. There must be room for different types of spirituality, not only in one tradition

(Reformed) but also in one denomination (DRC) or one congregation. The hymnological-didactical circle (Selander 2001:201) clearly illustrates the unique dynamic process in the heart and mind of every congregation member in the act of singing. Spirituality also differs from congregation to congregation. These differences are often expressed through different practices of liturgical singing, which include amongst others different repertoires of singing. The free song plays a major role in expressing one's own, unique spirituality.

Within the context of the DRC in South Africa, there has been major change or growth (although some will regard it as negative) with regards to church music - a change that could be described scientifically as a quantum leap. Either one can deny the process that is taking place and try to withstand it as negative, unreformed (cf. Olivier 1997:89, cf. Viljoen 1999:101) or even unbiblical, or one can appreciate that process as the (possible) work of the Holy Spirit in a postmodern era, leading the church on a new and exciting road to an even fuller worshiping of God. The ultimate purpose of church music and singing is the glory of God.

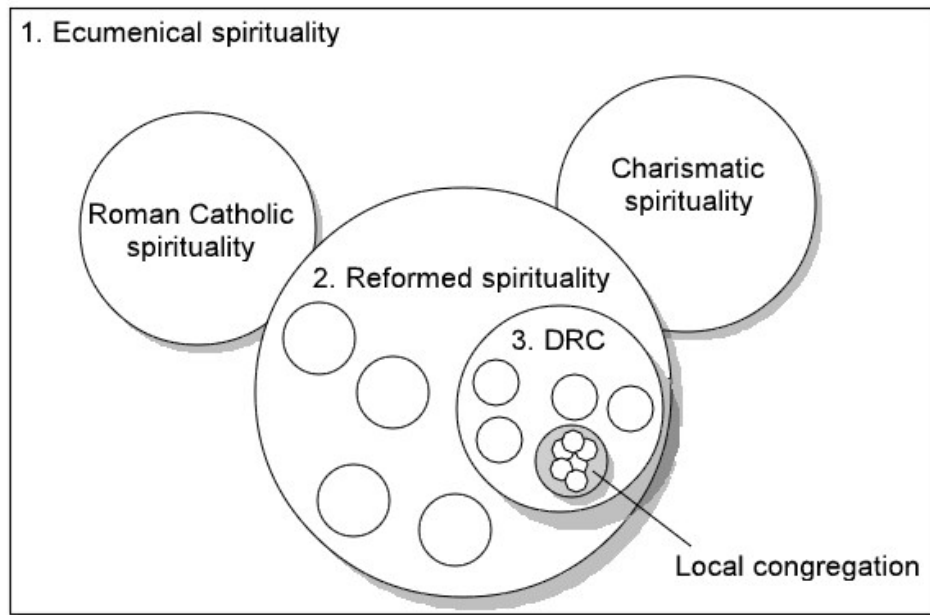## 17.   FOUR CIRCLES OF SPIRITUALITY

In a given congregation, different circles of spirituality will be at work. These must be distinguished from the four types of spirituality that Holmes (1981) and Ware (1995) referred to. In order to distinguish these forms of spirituality from the types of spirituality, this study will refer to it as *circles of spirituality* (figure 11).

Calitz (2005:68) comes to the conclusion that four circles of spirituality play a role in the spirituality of the local congregation of the DRC, namely ecumenical spirituality, Reformed spirituality, local spirituality and personal spirituality. The latter (personal spirituality) is difficult to define and assess (cf. Smit 1989:68). These circles of spirituality could also be named as follows:

- Ecumenical spirituality (cf. Smit 1989:84, Strydom 1991:265): this circle of spirituality refers to that which is common with regards to spirituality, amongst different churches and denominations. Niemandt (2007:139-140) refers to the spirituality of the community, where all the children of God are part of His family. Smit (1986:68) refers to general, widespread forms of faith, which include elements of faith common to all the different Christian churches and denominations, like Bible reading, prayer, *et cetera*. These are elements that all the different forms of Christian spiritually share with one another. Smit (1989:84) describes ecumenical spirituality as a spirituality of meeting ("ontmoeting').

- Denominational spirituality: this circle of spirituality refers to one's own denomination's life *Coram Deo*. It includes how a denomination prays; how they sing; what they sing; how they worship; how they structure themselves, *et cetera*. This circle is often referred to as the Reformed tradition and the Reformed spirituality, distinguishing it frome other spiritualities like Methodist spirituality, Catholic spirituality, *et cetera*. Jonker (1989:289) states: "Daar is 'n innige verband tussen spiritualiteit (geloofsbelewing) en belydenis (geloofsverstaan) binne 'n geloofsgemeenskap." This circle of spirituality mainly goes back to Luther, Calvin and Zwingli.

- Congregational spirituality: within every congregation of a given denomination, one will find a unique way of living *Coram Deo*. Niemandt (2007:139-141) concludes that spirituality in postmodern churches is a spirituality *of* the community as well as a spirituality *for* the community. Niemandt thus emphasizes the close relationship between spirituality and community. In its narrowest sense, the community is the local congregation. This circle of spirituality will be influenced from three sides: the ecumenical spirituality, the denominational spirituality but also and especially the types of spirituality of the members of that congregation, especially the leaders. The denominational spirituality could be more or less the same as the denominational spirituality, but it could also be very different. Congregational spirituality describes the spirituality of the local congregation: how they worship, how they sing, what they sing, how they live as a congregation *Coram Deo*.

- Personal spirituality (cf. Smit 1989:84): the spirituality type of the individual in the congregation. These could roughly be estimated through the model of Ware (1995) and will differ from individual to individual.

Figure 11: Circles of Spirituality

All of these will have an influence on the local congregation. Within the DRC, that means that the local congregation, as part of the ecumenical body of Christ, will engage in prayer, worship, silence, *et cetera*, as any other denomination or church does. Because of their Reformed spirituality, emphasis will be on (a certain hermeneutics of) the Word, faith, grace, *et cetera*. They will sing the songs that Reformed churches sing. They will pray like Reformed churches pray. But their spirituality will not be a duplicate of Reformed spirituality in the general sense. Their Reformed spirituality will be coloured by the story and tradition (culture and sub-cultures) of the local congregation. There will be something new and fresh to their specific form of spirituality. Therefore their singing, praying, understanding, and expression might be different from other congregations. Within a given congregation, there will also be representatives of a wide variety of types of spirituality. Within the model of Holmes (1981) and Ware (1995), there will me more rational, cognitive and philosophical members, as well as more affective and *heartfelt* people. There will be more apophatic, abstract or mystery-oriented members as well as more kataphatic or imaging people. And there will be thousands of variations on the combination of these.

The congregational spirituality will thus be formed and influenced by four factors, namely the ecumenical spirituality of the ecumenical church, the Reformed spirituality of the Reformed churches and tradition, the tradition and the spirituality of the local congregation as well as the different types of spirituality of all the members of that congregation. In the latter, the spirituality types of the leaders as well as the involved members will have greater impact.

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Jonker (1989:292) emphasizes that Reformed spirituality was not a new spirituality outside Christian spirituality. On the contrary, it is linked with the mainstream of Christian spirituality. Jonker (1989:292) states that "[t]rekke van die spiritualiteit van die Patres, Augustinus, die Middeleeue, die Katolieke Kerk, die mistiek en met name die devotion moderna, speel ook in die protestantisme 'n rol" and "[I]n sy geheel is die protestantse spiritualiteit met duisend bande verbonde aan die hoofstroom van die algemeen-Christelike vroomheid."

These different circles of spirituality will have a major influence on the song and music of the local congregation. Often these different circles of spirituality will find expression in different kinds or genres of songs:

- The ecumenical spirituality will be expressed in ecumenical songs; that is songs that churches in the broader body of Christ share with one another. In this regard one can think of songs like *Amazing Grace*, *How great thou art*, and others. These are songs that all congregations and denominations would be able to sing. It gives expression to themes that all the different churches have in common. These songs will be in a musical genre that all churches and dominations could sing and enjoy. It will often be sung in English, or translated into different languages. Strydom summarizes:

   ...het daar in die afgelope dekades (veral sedert die vyftigerjare) 'n veel groter kennis van, begrip en waardering vir, en liturgiese toeëiening van mekaar se kerkliedere by die verskillende liturgiese tradisies gegroei. Ook oor kulturele grense en etniese grense heen vind uitruiling plaas. Dit het tot gevolg dat die samestelling van gesangeboeke binne 'n groot aantal kerkverbande in die Westerse wêreld, veral sedert die sewentigerjare, 'n veel meer ekumeniese karakter vertoon. 'n Paralelle verskynsel is die publikasie van liedereboeke spesifiek vir ekumeniese (interdenominasionele) gebruik.

   (Strydom 1991: 232)

- The Reformed spirituality will be expressed in songs of Reformed origin. They are often songs giving expression to confessional beliefs. These songs are extremely important, as they focus on the truths of Reformation theology and confession. They articulate the dogma and confession of the Reformed church. They give expression to Reformed theology and Reformed spirituality. Within the DRC, most of the songs in the *Liedboek van die Kerk* fulfill this purpose.

- Congregational songs will include ecumenical songs and Reformed songs, but they will also include unique songs sung by the given congregation (so would be illustrated in chapter 6). These could be songs taken from other circles, or songs composed by someone in the congregation. Van Wyk & Van der Walt (1980:77) asked nearly thirty years ago: "Daar is moontlik lidmate in die gemeente wat digters- en musiektalent het. Waarom sal ons nie behalwe ons bestaande sangbundels nuwe liedere wat hulle mag komponeer, ook sing nie?" Often these songs will be ecstatic and expressive songs, rather than cognitive, rational or even confessional songs. They will be *heartfelt* rather than *speculative*. These songs have a crucial role because they give expression to the faith-walk of the congregation at a given moment in history. They are chosen from the wide (international) repertoire of songs or songs composed within the congregation self. They are contextual songs (cf. Niemandt 2007:122); they are selected from within a specific context to reflect the context of the local congregation. In a congregation with mainly students, one will find a tendency to select music that represents the (student-like) context of that congregation. In a congregation with more children or within children's services, various songs wll be utilized in the context to address this need. Often these songs are taken from other sources than the official hymnal of the church . In older congregations, a repertoire true to the context of that congregation will be used. New songs for specific occasions are often written in congregations mainly for use within the context of this congregation. It could be summarized as:

> To write a hymn is to do more than use correctly certain techniques. It is to look on the face of God, to worship in His presence, embrace His will, accept his cross and live daily under its obedience…True hymn writers have not primarily sought to write hymns but to know God; and knowing Him, they could not but sing. Theirs are the hymns that lived through the ages and will live into the future. We need this kind of hymn writing today if our generation will contribute anything real to the churches treasure of worship and praise.
>
> (Van Wyk 1985:36)

Hasper (1941:9) rightly asks what happened to all the songs Jeremiah wrote while in exile; what happened to the songs that Habakuk, Joel and Isaiah wrote? Were they sung in the worship services of that time? He concludes that "[o]ok vele ongeschreven liederen zullen in den eeredienst weerklonken hebben."

- Personal songs are the songs that people (and members of the congregation) sing in their personal space, whether at home, in the car, or at work. Often these songs are listen-to-songs, and not sing-songs. But these songs are chosen in accordance with the spirituality of the individual, and they have a major influence on the spirituality of that believer. Often a member of the congregation will ask why they don't sing this or that song in church, referring to a song from their personal circle, representing their personal type of spirituality. In this regard the huge impact of gospel music (by gospel singers) and contemporary music on the lives and beliefs of church members can't be over-estimated.

17.1   Conclusions

- Spirituality, although difficult to define, has become a phenomenon that is universally recognized, sought, studied and practiced.
- Christian spirituality or piety is concerned with God the Father, Son and Holy Spirit.
- Throughout history Christian spirituality was expressed in many different forms and styles.
- Christian spirituality is closely linked to Scripture. God made man as a spiritual being, and man can know God by reading Scripture.
- Spirituality must be distinguished from religion.
- Christian spirituality finds expression in four relationships: God, self, others and creation.
- Different types of spirituality could be identified: *intellectual*, *heartfelt*, *mystery* and *imaging*. Outside the circle of sensibility one encounters risks: *moralism*, *head-trip*, *pietism* and *quietism*.
- Postmodern people prefer an integrated or holistic spirituality, incorporating their whole life.
- Spirituality and culture are in a close relationship to one another; spirituality is coloured by culture.
- The death of princess Diana illustrated and proved a new tendency towards popular spirituality where the church and sacred places are not the centre of spirituality anymore.
- Reformed spirituality is a faith spirituality, built upon the sola's of the Reformation. The worship service and family devotions are central to Reformed spirituality.
- Reformed spirituality is often viewed and described one-sided; Reformed spirituality does have room for personal experience, emotions, contemplation, and prayer.

- The spirituality of the DRC is a unique spirituality where the typical Reformed spirituality meets with a unique Evangelical spirituality with an inculturated spirituality as outcome.

- Church music in the DRC mainly provides for types of spiritualities within the typical Reformed spirituality. There is less providence for the spirituality types of the Evangelical spirituality within the DRC.

- Four circles of spirituality are evident in the congregation: an ecumenical spirituality, a denominational spirituality, a congregational spirituality and personal spiritualities. The official hymnbook of the DRC contains only a few ecumenical songs and a few congregational songs. Most of the songs in the *Liedboek van die Kerk* are denominational songs expressing the typical Reformed truths and confession.

- There is an urgent need for a wider repertoire of songs, where the local spirituality of the local congregation could be expressed in an own and unique repertoire of songs. It is impossible for any official hymnbook to provide in this need. Free songs are aften utilized to provide in this need.

18.   THE TAIZÉ COMMUNITY

The Taizé-community in France is visited by thousand of tourists from all over the word each year (cf. Aerts 2002:148, Calitz 2005:61). Many of the songs of this congregation (often referred to as Taizé-chants), were taken up in Hymnals all over the world. Aerts (2002:149) remarks that the songs of Taizé are impressive. A few of the songs of Taizé were included in the *Liedboek van die Kerk* (e.g. LBK 303) for use within the DRC. Some of these songs were translated; others taken in their original form. These songs are often used as a meditative type of song for the more mystery-oriented member in the congregation.

Roger Louis Schutz-Marsauche, mostly referred to as Brother Roger, was born in 1915. In 1940, during the Second World War, he came to Taizé, a small village in Eastern France. He purchased a house in Taizé in 1940 – for the first two years he used the house to shelter Jews and refugees during the war. Brother Rogers's aim was so create a monastic community at Taizé, which could be "a parable of community" as he described it (Kubicki 1999:44). In a torn world the community of Taizé had to be as sign of unity and hope. Although the founders of the Taizé-community were all Protestant, they deliberately chose to be closely connected to the Roman Catholic Church as well. The community of Taizé welcomed young people and created an open door for meditation and prayer. In order to help young people in prayer, they used simple songs with only a few words as well as

silence. Kubicki (1999:46) remarks that the community at Taizé incorporates the strengths of at least three Christian traditions: "the emphasis on the Word in the Protestant tradition, the emphasis on the Eucharist in the Roman Catholic, and he emphasis on the presence of God and reverence for icons in the Orthodox."

The first "Council of the Youth" in 1974 proved to be a turning point with regards to the song and music of Taizé. Bother Robert Giscard was responsible for leading the group in song. Bother Robert realized neither French, nor alternative languages will accommodate all in the music and singing. Jacques Berthier, a classically trained church musician, was asked to combine a seventeenth century canon by Michael Praetorius with a new melody. The challenge was to compose music "so that all could actively participate in the prayer of the community [...] using simple elements [...] of real musical quality so that genuine prayer could be expressed through them [...] the brothers found a solution in the use of short musical phrases with singable melodic units that could be readily memorised by everybody" (Wilson-Dickson 1992:392). The words of this first song were sung in Latin: "Jubilate Deo, Jubilate Deo, Aleluia". Berthier was asked to compose several more canons to Latin texts. Thus a new form of liturgical singing was "invented" in the co-operation of Giscard and Berthier. The aim at Taizé was to produce liturgical songs with quality texts and quality music. Berthier greatly loved Gregorian chant, and built many of his melodies on Gregorian chant melodies. The songs were mainly in Latin due to the neutrality of Latin. Approximately 232 of Berthier's compositions are sung in Taizé (Kubicki 1999:55).

This was the starting point on the way to unique pastoral song for the Taizé-community. Berthier became bored with the "the continuous repetition of four harmonic chords" and "came up with the idea of using the 'ostinatio' because it offered a few more musical possibilities." This form became closely associated with Taizé-music.

Kubicki (1999:52-52) notes the interesting process whereby the corpus of music of Taizé was composed and introduced into the liturgical repertoire. First Brother Robert sent a biblical or liturgical text to Berthier. He would compose several different settings and send them back to Brother Robert. Brother Robert and the other brothers will sing the songs over and over and respond back to Berthier. Thereafter they will be sung several times in the actual liturgy to determine whether they could be easily sung. After been used for a while and sung several times, songs could still be changed or improved as to make it more practical.

Kubicki (1999:52) remarks that Brother Robert "held the view that the prayer of the community and its visitors required 'original compositions of solid quality that could be used by the people of God…and in this sense be called *Popular*." Berthier's conviction was that liturgical song should "remain accessible to the sensibility and capacities of all the members of a community or of the people of God" (Kubicki 1999:52). In this regard, **Berthier's music was not only *Popular* music but especially *folk-music*** (cf. Kubicki 1999:53). **They were in a constant process of change and improvisation, in order to arrive at a song that could easily be sung by the people it was intended for.**

Wachsmann (1980, cf. Kubicki 1999:53) describes folk-music as music which is "the product of a musical tradition that has evolved through the process of oral transmission". Kubicki (1999:5) mentions a few other characteristics of folk-music:

- The fluidity or provisionality about their final shape – they are never finished or finalized but always in process as folk-songs do. They continue to evolve in the process of singing.
- Continuity that links the present with the past.
- Variation, which springs from the creative impulse of the individual or group.
- Selection by the community, which determines the form or forms in which the music survives.
- It is songs written by an individual composer but subsequently absorbed into the unwritten living tradition of a community. In the case of Berthier's songs, they have been translated into many languages and have been absorbed into the unwritten living tradition of numerous communities around the globe.

Church music can thus only be folk-music when the local congregation continues to form and influence liturgical music. The current trend that all congregations need to sing a song in the same way with the same accompaniment, style, *et cetera*, conflicts with the nature of liturgical singing as folk-music. Wilson-Dickson (1992b:111) rightly remarks "...it is a mistake to regard a hymn as a fixed and final creation. Like the church buildings they are sung in, they are subject to continual alteration." And, in respect of the alteration of the words and tunes of hymns, continues that "[t]his apparent lack of respect for the original or the 'authentic' gives an important clue to the true nature of hymn-writing. With few exceptions, it is best understood as folk-art". Especially with regards to contemporary music, there is an unwritten law that all congregations must "imitate" the music in the same way, duplicating the original band or production. This contradicts the nature of liturgical singing, where the local congregation places their own stamp and character on the music, melody, text and accompaniment of the song.

Vernooij (2003:119-129) illustrates how a song could change or grow over a period of time. He indicates that song 463 in *Liedboek voor de Kerken* (*O Heer die onze Vader zijt*) comes from a song with an English origin (*Dear Lord and Father of mankind*). The text was written by John Whittier of Quaker background in the 19th century. The melody was composed by Frederick Maker from the Methodist tradition in the 19th century. Jan Willem Schulte Nordholt translated the English text into Dutch (*O Heer die onze Vader zijt*). The latter was more than a translation – it was a *kontrafakte* of the original and the text was co-determined by the melody. The melody was "mede-teksdichter" (Vernooij 2003:120). The meaning of the song was transferred unto the melody. Due to the associations of the melody of Maker to the *Church Hymnary* (1987) and *The Baptist Church Hymnal* (1900), a new melody (by C. Hubert Parry) was comined with the text in 1888. This led to a total new song that was diffirent from the original *Dear Lord and Father of mankind*. In the *Liedboek voor het Kerken* (1973), the original melody was again utilized. This illustrates the **provisional state** of any church song.

With regards to Taizé, Aerts (2002:149) adds that the **simplicity of the melodies** used enables the partakers to sing in multiple (four) voices. Instrumental accompaniment is done by some of the youths. The singing is conducted in various languages in order to accomodate different nationalities. The concept of repetition of a simple Biblical truth is very important in the Taizé songs. Often songs are sung in languages like Latin, which many of the visitors don't understand. Aerts (2002:150) remarks in this regard "[t]och is de rijkdom van de liturgie oneindig veel dieper dan de betekenis van de woorden [...] liturgie heeft te maken met schoonheid die rust biedt". Aerts (2002:153) concludes: "De taal van het bijbellied is met ander woorden niet informatief, maar performatief. Het lied wordt een voertuig voor God...."

The liturgical music at Taizé operates as **ritual symbol**, which implies that the music interacts with other symbols in Taizé to generate theological meaning. The immanent dimension interacts with the poietic and esthesic dimensions; thus the composer and the performers of the music generate meaning just as much as the listeners or participators generate meaning. In this regard Kubicki (1999:188) says that "interpreting music as ritual symbol is a process of discovering how human subjects create meaning through interaction with a piece of music in a ritual setting." In a new context and a new setting, music (Taizé-music) has the potential to mediate new meaning. This happens when participators (believers) surrender their whole existence into the music they are making.

18.1 Implications

Some implications can be drawn from the music of the Taizé-community:

- The Taizé-chant was born out of the **unique context**, culture (French and Jews) and spirituality (Protestant as well as Roman Catholic) of the Taizé-community.

- The Taizé-chant is the product of a **deliberate effort to compose music with a simple but straight content** that could be sung by the whole community at Taizé, including visitors and youth.

- Emphasis is placed upon a **simple melodic structure and simple text** that could be sung by all (cf. Aerts 2002:149). The repetition of a simple truth is important.

- The Taizé-music is never finished – it is **always provisional** in terms of its musical structure as well as text structure. Thus church music must always be provisional. Vernooij (2003:123) formulates: "Een kerklied is namelijk een dynamisch gebeuren".

- The Taizé-chant **operates as ritual symbol within the community of Taizé**; the content and meaning of the songs can only be estimated within the whole liturgy with its rich symbolic content.

- The principle behind the Taizé-chant is to compose music that remains faithful to the culture and spirituality of the local congregation. Berthier's songs could be used fruitful in other congregations. **More important is the principle of composing songs and music for the local culture and spirituality,** than blindly taking over the Taizé-songs.

- The Taizé-chant, like any other form or genre of music, can never be duplicated. In a new situation, new meanings will be generated.

- The Taizé-music is **congregational music**. It is written and composed for a specific congregation at a specific moment in history to fullfill a specific need.

19. INSIGHTS GAINED FROM LITERATURE STUDY

The following insights were gained from the literature study.

19.1 Scripture & history

- Scripture does not provide a blueprint for church singing but rather snapshots of church singing in different ages as well as basic guidelines drawn from these.

- Two mainstreams of singing can be observed in the Old Testament: Outside of the sanctuary, in daily life, one found the spontaneous singing of individuals (or groups around an individual) to God. With the building of the temple, religious singing was

institutionalized as the task and responsibility of trained choirs. These two mainstreams must have existed for many years alongside one another, as seen in the life of David (1 Ch 15-16).

- Four lines came together in the New Testament, namely the Temple, Synagogue, Upper Room and house churches. Although these had a geat influence on early Christianity and early Christianity had much continuity with all of these, is was also totally new due to the person and work of Jesus Christ. The latter found expression in new songs and hymns.

- Altougth there are elements common to all eras of church singing, an overview of the history of Church music clearly illustrates a constant process of growth and renewal. Church music had never been static. **New styles, new forms of worship, new genres of music and new ways of accompaniments were constantly invented in searh of an even more beautiful praise and worship of God.** New forms were often considered with suspicion within the church.

- The repertoire of songs in Church singing was always an open repertoire, and new song were constantly added. Through the ages thousands of new songs were added to the repertoire of songs available to the Church for liturgical singing. Thousands of these songs were written for a specific congregation or situation within a specific era, and never became part of the wider repertoire of liturgical songs. Other songs (which were also written for a specific situation), found their way to the wider repertoire of liturgical songs sung by different denominations and congregations in different eras.

- Although the relationship between church singing and folk-song was often emphasized in conversations on church singing, there had often been a breach between these two. Throughout history the song sang in church were often different from the song sang at home.

- The history and development of church singing in the Reformed churches in South Africa (wreferring to the DRC) clearly consists of two lines:
  - On the one side one finds the official church song, approved by synods and encouraged as the official way of singing. This included the Psalter (Psalm-singing) and the *Evangelische Gezangen*. Although there were great differences on the role and position of the *Evangelische Gezangen*, these two were considered to be the official song of the church.
  - On the other side a continues urge or need for a different kind of song could be observed and was often expressed. This line found expression in the *Kinderharp*, the *Zionsliedere*, the *Halleluja*, the *Jeugsangbundel 1* and the

flooding of contemporary music in our own time. These two lines could have a positive influence on one another.

19.2   Culture

- Liturgy and liturgical singing are closely related to the culture where liturgy and liturgical singing are conducted, refered to as inculturation.

- Music is a cultural expression; different cultures will express themselves through different kinds, styles, genres, forms and accompaniments of music. The music of one culture is not better or more aesthetic than the music of another. Reformed singing will be serious about cultural music and always aim at inculturation.

- Every local congregation of the DRC functions like a sub-culture (or in some instances a counter-culture) within the DRC, where all the elements of culture (the same basic belief system, shared core values, collective programming of the mind, basic assumptions and a common and accepted set of symbols) are present.

- Inculturation implies a great effort to understand the local culture (or sub-culture of the dominant culture) and to inculturate the liturgy into the local culture. An inculturated liturgy and inculturated liturgical singing will therefore differ from congregation to congregation.

- The common culture of most congregations within the DRC could be described as Western influenced by postmodernism and secularization. All the elements and effects of postmodenism are present in present-day congregations of the DRC, having an influence on church music, referring to the whole issue of hermeneutics where literary texts, theological texts, musical texts and culture texts need to be interpreted.

- The postmodern culture implies participation in the assigning of meaning, suspicion towards ideology, skepticism about the misuse of power and authority, an openness to a plurality of styles, a new openness to emotion and experience, a sceptic feeling towards the master story and consequently a new focus on the local story as well as a new valuation of symbols, rites, rituals and metaphor.

- Liturgical music does not only have an aesthetic dimension, but also a symbolic dimension. Within the symbolic dimension, if functions as a symbol rather than a sign. If signs are iconic, indexical or symbolic, then music is symbolic. As a symbol, there is no one-on-one outcome, result or meaning to church music. The meaning of church music are co-determined by the community or congregation where it is conducted, emphasizing anew the central role of the local congregation.

19.3 Spirituality

- Postmodern people long for an integrated or holistic spirituality, incorporating their whole life into their spirituality.

- Spirituality and culture are in a close relationship to one another; spirituality is coloured by culture.

- There is a new and growing tendency towards popular spirituality (as illustrated in the death of princess Diana), where the church and sacred places are not the centre of spirituality anymore; often religious activities are conducted in a secular space like a street or mall. The fading division between sacred and secular has massive implications for church music.

- Reformed spirituality is often viewed and described one-sided: Within Reformed spirituality there is room for personal experience, emotions, contemplation, and prayer. Although Reformed spirituality has a strong rational component, it is not limited to the sphere of the rational. In a postmodern age the sphere of the emotional is discovered and enjoyed anew.

- Church music in the DRC mainly provides for types of spiritualities within the typical Reformed spirituality. It was concluded that less providence is made for a more Evangelical and often *heartfelt* spirituality within the DRC.

- Four circles of spirituality are evident in the local congregation, namely an *ecumenical* spirituality, a *denominational* spirituality, a *congregational* spirituality and a *personal* spirituality. The official hymnbook of the DRC contains only a few ecumenical songs and a few congregational songs. Most of the songs in the *Liedboek van die Kerk* are denominational songs expressing the typical Reformed spirituality of the DRC.

- The spirituality of a given song cannot be assessed by objectively evaluating or analyzing the lyrics of the song as is often done. The spirituality of a given song is greatly influenced by the context, which includes the setting, atmosphere, accompaniment, *et cetera*.

19.4 Implications for church music

- Church music has always been and must always be in a process of change (renewal). The challenge remains to find the right balance between the old and the new; between the faith of the Christian church through all ages on the one hand and

the faith of the present-day church on the other. The ultimate goal is to remain faithful to the Bible and the Christian church of all ages as well as the contemporary people within their unique cultural context. A church which only sings the old songs is unfaithful to the people they minister to; a church just singing new (contemporary) songs is unfaithful to the long tradition of the Christian church, and consequently only temporarily. Renewal of church music could include a new singing of the old music; it must also include new present-day music born in contemporary culture.

- All the guidelines of the Bible could be boiled down to three basic principles: 1) It must be aimed at the glory of God (the theocentric nature of worship), 2) the worshiper must offer his/her best and 3) it must be for the edification of the whole congregation. Every congregation must ultimately evaluate their liturgical singing against these three criteria.

- The official song of the church (denomination) does not give expression to the different circles of spirituality within the local congregation. The free song or hymn could provide in this need and often does (as indicated in chapter 6). Therefore the free song is part of church singing in a specific era and context.

- There is a constant need for a wider repertoire of songs, where the local spirituality of the local congregation could be expressed in an own and unique repertoire of songs. The latter could include songs taken from the wide repertoire of existing songs (often registered at te CCLI), or songs composed or adapted by the local congregation – often in the form of a *kontrafakte*. These songs do not necessarily have value for other congregations, but play a vital role in the liturgical singing of the local congregation. Within the local congregation they function like ritual symbols, remembering or celebrating parts of the story of the local congregation before God.

- Because of the global village and the increasingly fading borders between groups, denominations, races and languages, there is a growing need for ecumenical songs that cross the borders of denomination and language. This ecumenical tendency is not limited to other reformed churches within the protestant tradition; there is a growing feeling that all Christian churches are part of the one body of Jesus Christ, expressing themselves in a repertoire of songs that are common to all Christian denominations. Often this ecumenical tendency is expressed through traditional hymns and contemporary songs. These songs are often found in an informal booklet (hymnal) of songs used in congregations alongside the official hymnal of the given denomination, and have a lot in common with the informal books of other denominations and congregations.

- As a symbol liturgical singing cannot be evaluated or estimated outside its liturgical context within the local congregation. The meaning of music lies within the social and cultural milieu, which "is closely related to the institutional and societal context where the musical works are created, presented and enjoyed" (Kubicki 1999:117). In order to understand the music (as a symbol), one will need a certain amount of knowledge of the cultural codes. Therefore music within a given congregation (and ultimately the use of free songs) can best be understood and evaluated by the congregation itself. Music as symbol emphasizes anew the close relation with culture and context.

- As a symbol, music may have different meanings for different people. The value and meaning of a song will thus differ from congregation to congregation and every congregation will assign new meaning to a given song or presentation of that song; thus meaning is ascribed on a continuous base. Thus the meaning of a song is not immanent in the text or melody; it is assigned within the context of singing. A certain song may have a strong symbolic value in one congregation due to its culture and context, but fail to communicate the same symbolic values in another congregation, due to its different culture and context. A certain song may have a certain symbolic value within the community of Taize, but much lesser value within a congregation of the DRC in South Africa.

- The meta-narrative (*grootverhaal*) is no longer the only or the more prominent narrative; the smaller narrative (*kleinverhaal*) of the congregation is just as important and needs to be reflected in church singing. Where the formal song of a denomination often expresses the meta-narrarive of the denomination or the Christian church, the free song often provides the vechile for telling, remembering or celebrating the local narrative.

- Most scholars agree that there must be constant renewal within church music. Church music must consider the past (the tradition of church music) as well as the present (contemporary culture). Although most scholars will agree on the fact that church music needs to be closely related to culture, they will greatly disagree on the parameters of the process of renewal. Some (cf. Kloppers 2005) see the ecumenical-liturgical movement(s) of the twentieth century as the parameter for renewal in liturgical singing, while others (cf. Barnard 2006) concludes that the worship service and liturgy has moves beyond the liturgical movement of the twentieth century, implying that the liturgical movement does not provide the only valid parameters for church music or the renewal thereof. The perception of the role and place of the liturgical movement greatly determines the way one thinks about

renewal in liturgical singing in future. Kloppers (2005:5) states: "Die beginsels en invloed van die twintigste-eeuse vernuwingsbewegings met betrekking tot die kerklied en die liturgiese funksies van die kerklied word bepaal, ten einde 'n metateoretiese basis te vestig waarteen individuele liedere en vorme krities ondersoek en bespreek word." The 21st century needs its own criteria, true to the Word of God, the traditions of the Church but also to the people of the 21st century.

In conclusion: The free song has a prominent and vital role within the culture of the local congregation, by giving expression to their unique spirituality within their own context. The empirical study (chapter 6) will try to assess the role and value of the free song within the seven congregations of the DRC presbytery of Potchefstroom-Mooirivier in Potchefstroom, South Africa.