

Spirituality and Quality of Life

An Empirical-theological Exploration among Filipino Migrants in the Netherlands

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op het gebied van de Theologie

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Foreword

*“The Lord bless you and keep you!
The Lord let His face shine upon you, and be gracious to you!
The Lord look upon you kindly and give you peace!”
(Nm 6:24-26)*

As I thank God, the source of all goodness and spirituality, I ask Him to bless each one of the following who in one way or another helped me in accomplishing this dissertation.

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Rico Palaca Ponce, O. Carm.

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Introduction

This study is about spirituality and what it might mean in daily life. I am motivated to do this research because spirituality has always been viewed as an important factor in realizing an adequate quality of life. Spirituality has been regarded as something that contributes to human flourishing, something that advances the quality of life. For instance, Levin (2001, 12-15) asserts that spirituality engenders emotions, thoughts and beliefs that alleviate distress. Kass (1996) is of the opinion that tapping one's spiritual core can boost self-confidence. In a general sense, spirituality is said to contribute to people's quality of life. Considering the complexity of the notions of spirituality and quality of life, four major themes will be dealt with in this dissertation.

The first theme is spirituality. Spirituality will be defined as having two aspects namely: 1) the spiritual attitudes toward the pivotal themes in Christian tradition and 2) the spiritual practices that are essential to Christian tradition. On the one hand, an attitude generally is comprised of three components: the cognitive, affective and conative components, which all in all constitute an evaluation (Arul 2005 & Van der Ven, et al., 2004, 9). Attitudes signify what people *think* of, how they *feel* about and how they tend or intend to behave toward an object. Applying this insight, it would mean that in this research, attitudes with regard to spirituality are the cognitive, affective and conative evaluations toward an essential theme in Christian tradition. Here are some example of spiritual attitudes: spiritual attitudes toward God, spiritual attitudes toward Jesus, spiritual attitudes toward the Holy Spirit, spiritual attitudes toward suffering and spiritual attitudes toward salvation. On the other hand, spiritual practices refer to the acts of worship, devotions and rituals. They include practices like attendance at worship services, prayer practices, salience of religion and sacramental practices like attending the Holy Eucharist, giving importance to baptism, church wedding and the like.

The second theme is quality of life. Quality of life in this research is clearly defined as not only referring to physical health but more so, referring to its physical, environmental, relational, psychological and moral underpinnings. Thus, in this present research, the quality of life will be divided into the moral conditions (physical, environmental, relational and psychological) and the moral dimension (values and norms) of the quality of life. In the same vein, some specific attitudes with regards to the quality of life are: attitudes toward the moral conditions in the quality of life and attitudes toward the moral values and norms in the quality of life.

The third theme is the relationship between spiritual attitudes and quality of life attitudes. Arul (2005) refers to attitudes as a kind of strategy in order to live harmoniously with the world. Applying this insight, can one hypothetically say that spiritual attitudes correlate with quality of life attitudes?

The fourth theme is spiritual practice. I am interested in this theme in relation to the three previous themes mentioned, as I would like to investigate to what extent the relationship between spiritual attitudes and quality of life attitudes depends on the degree of spiritual practice.

General problem

Against the background of these four themes, the general problem of this study is as follows: is there a relationship between spirituality and quality of life, and does this relationship vary with the degree of spiritual practice?

Research Questions

An answer to this general problem can only be found after the following questions are answered:

- 1) What is spirituality? (Chapter 1)
- 2) What are spiritual attitudes toward God? (Chapter 2)
- 3) What are spiritual attitudes toward Jesus? Chapter 3)
- 4) What are spiritual attitudes toward the Holy Spirit? (Chapter 4)
- 5) What are spiritual attitudes toward suffering? (Chapter 5)
- 6) What are spiritual attitudes toward salvation (Chapter 6)
- 7) What are attitudes toward the quality life (Chapter 7)
- 8) What relationships exist between spiritual attitudes and the quality of life attitudes? (Chapter 8, section 3)
- 9) Does the relationship between spiritual attitudes and quality of life attitudes change when the variation in spiritual practice is taken into account? (Chapter 8, section 4)

Design of analysis

In this study I will subsequently answer the research questions in the following way. Following our definition of spirituality in chapter 1, I will conceptually and empirically clarify five groups of attitudes of spirituality: toward God (in chapter 2), Jesus (in chapter 3), Spirit (in chapter 4), Suffering (in chapter 5) and Salvation (in chapter 6). Subsequently, I will clarify attitudes towards the quality of life taking into account moral conditions, moral values and moral norms (in chapter 7). Finally, I will establish the relationship of spiritual attitudes and attitudes towards quality of life, taking into account spiritual practices as a conditional variable that includes levels of low, moderate and high spiritual practice (in chapter 8). This is illustrated by the following figure:

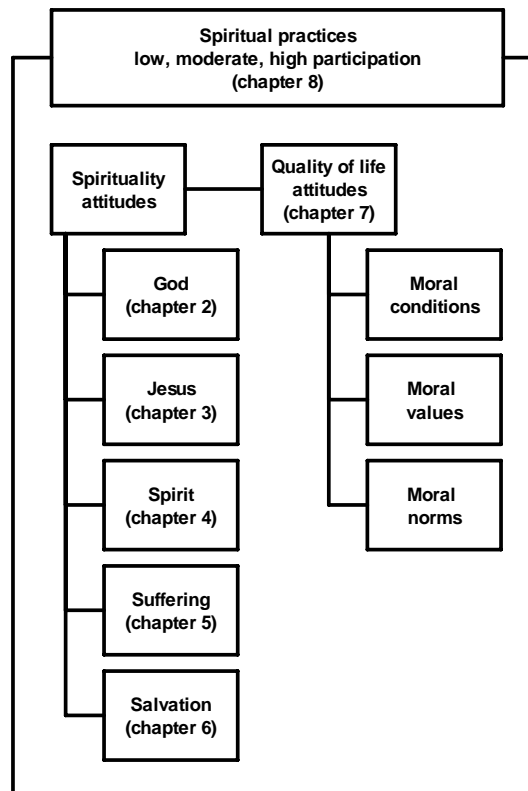


Figure 1: overview of the analysis design

The research-design is that of a survey with a descriptive aim. Since I aim to offer a conceptual and empirical account of the various spiritual attitudes and quality of life attitudes, explored in a relatively large population, I employ a survey method, that is best suited to chart many characteristics of many respondents with the help of sampling, carried out in one measurement. Since the literature does not provide strong hypotheses about the relationship between these spiritual attitudes and quality of life attitudes, and empirical researching is lacking, I will neither test hypotheses about this relationship nor even explore them, but describe the relationships to be found in my empirical research, which makes my project a descriptive one. But this does not prevent me from generating proposals for further research at the end of my study.

Overview of the chapters

Chapter 1 deals with spirituality. Spirituality is a very complex matter. It can mean many things and can be understood in many different ways. Nevertheless, in this chapter I try to develop a kind of definition of spirituality that can be researched empirically. I shall distinguish between two aspects of spirituality, namely 1) the spiritual attitudes toward the pivotal themes in Christian tradition and 2) the spiritual practices that are essential to Christian tradition. Each of the spiritual attitudes (towards God, Jesus, the Holy Spirit, suffering and salvation) will be empirically explored from their relationship with each of these spiritual practices, namely: church participation, prayer practice, sacramental practice and salience of religion in daily life. This

will be done within the so-called social location of the spiritual attitudes with which each of the chapters 2 through 6 ends.

Chapter 2 deals with spiritual attitudes toward God. In spirituality, the theme of God is very important. Implied in Waaijman's definition of Christian spirituality as: "the divine-human relational process" is that there is no spirituality if God is not involved. Spirituality always has a reference to God and the human being. God has been understood and related to in many different ways by human beings. However, many questions surround the theme of God. For instance: Which kind of relationships do human beings establish with God? Which are the different God images that have been developing in the process of the dynamic relationship between God and the human being?

Chapter 3 deals with spiritual attitudes toward Jesus. An unavoidable theme in Christian spirituality is the discourse on Jesus Christ. From the perspective of the Christian tradition, Jesus serves as a model for every Christian. Jesus is the way, the truth and the life of every Christian (Jn 14:6). In his study on the trinity, Haight emphasizes the point that at the center of this doctrine is the historical figure of Jesus who is the bearer and revealer of God to the Christian community and to the broader society as well. Haight posits that: "Jesus is the symbol of God" (Haight 1999, 491). But what do spiritual attitudes toward Jesus really mean? Do people conceive of Him as having the divine and human nature as the Council of Nicea (325 A.D) and Chalcedon (451 A.D.) propagated and defended? Is He a liberator as the liberation theologians promote Him to be? Or was Jesus just an ordinary man who once lived in Israel?

Chapter 4 deals with attitudes toward the Holy Spirit. In Christian spirituality, the Holy Spirit is a very important theme. Waaijman (2002, 360-364) claims that: "It is the Holy Spirit that sustains the life of every human being, the life of every Christian and the life of the Church". Dunn (1998, vii) also points out that: "The sense of the Spirit and sensibility for the Spirit is the living heart of religion. Without it religion will be, can be, nothing more than a system or ritual or a form of words". The question that one can ask is: What are people's spiritual attitudes toward the Holy Spirit?

Chapter 5 deals with attitudes toward suffering. Spiritual attitudes toward suffering are essential in Christian spirituality. When people are confronted with suffering and hardships in life their dynamic relationship with God can be disturbed. For instance, when people are struck by illness, different questions come into their minds, like: What has God to do with it? What is the meaning of illness? Why do they have to suffer? All these facts and our experience of suffering lead us to a theological riddle: Why is there suffering in the world? How do we reconcile suffering with a compassionate God? Is God really loving and just? Is God really perfect, immutable, and absolute?

Chapter 6 deals with attitudes toward salvation. Throughout the ages, people of all nations, races, cultures and religions have searched for the ultimate meaning in life and have searched for their ultimate salvation. For instance, one addresses the question: what does salvation actually mean? When and how do we obtain it? Who can receive it? What does it do for a person? Is salvation something that has to be worked out by the human being? Or is it a free gift from God? Is it something that can be achieved by mere trusting and believing in Jesus Christ? Can salvation be attained on this earth or is it attained only after our death? Is salvation something that signifies health, cure, remedy or eternal life in heaven?

Chapter 7 deals with attitudes toward quality of life. The kind of questions that will be asked are: What really is the meaning of the quality of life? How do we define it? Is the quality of life simply synonymous with being happy or being contented? Is it a state of being healthy? Is it the satisfaction of desires? Is it the acquisition of wealth? Is the quality of life something that is a matter of personal choice? Is the quality of life something independent of the human subject? Or is there a basic standard for the quality of life? Two dimensions of the quality of life will be presented. The first concerns the moral conditions in the quality of life while the second concerns the moral values and norms in the quality of life.

Chapter 8 deals with the relationship between spiritual attitudes and the quality of life attitudes. Theoretically, there can be two types of relationships between spiritual attitudes and quality of life attitudes: a positive relationship and a negative relationship. The question I will deal with is whether and to what degree such relationships empirically exist.

This chapter also deals with the question whether the relationship between spiritual attitudes and the quality of life attitudes changes when the variation in spiritual practice is taken into account. We will distinguish between three types of spiritual practices: high, moderate and low degree of participation in spiritual practices. My expectation is that the higher the degree of participation in spiritual practice the higher would be the correlations between spiritual attitudes and quality of life attitudes. The empirical question I will deal with is again whether and to what degree this expectation is corroborated.

Chapter 9 presents a summary of the salient findings in this whole research. An overall picture of the relationship between spirituality and the quality of life will be described. Finally, I will present my recommendations for future research.

Description of the Instrument

I did my research with the help of a questionnaire. The instrument has two main parts. The first one refers to the spirituality of the respondents, in terms of their spiritual attitudes toward: God, Jesus, the Holy Spirit, suffering, and salvation. For the attitudes toward: God, Jesus and salvation I made use of the instruments developed by Van der Ven, et al. (2004). For the attitudes toward suffering, I made use of the instrument developed by Van der Ven (1998). For the attitudes toward the Holy Spirit, I made use of the instrument developed by Schilderman and Van der Ven (2000).

The second part refers to the quality of life attitudes of the respondents in terms of their attitudes toward the moral conditions in the quality of life and the attitudes toward the moral values and norms in the quality of life. For the attitudes towards the moral conditions dimension of the quality of life, I made use of the instrument developed by the World Health Organization (WHO 1996). For the attitudes toward the moral dimension (values and norms) of quality of life, Van der Ven, Schilderman and I developed a new instrument.

Additional questions were designed referring to the population characteristics of the respondents. They include socio-demographic characteristics, migration characteristics and spiritual practices characteristics. Socio demographic characteristics include: age, sex and the highest level of educational attainment. Migration characteristics include: length of stay in the Netherlands and problems with integration

in the Netherlands. Spiritual practice characteristics include: church participation, sacramental practice, prayer practice and salience of religion in the daily life.

Research population and data gathering

This study is about the Filipino migrants in the Netherlands. The use of the term “migrants” in this study is semantical. It refers to the fact that a person comes from another country: “traveler who moves from one region or country to another”¹. The term Filipino migrants is used in order to indicate the cultural roots or ethnicity of Filipinos which I assume have a lot of bearing on their spiritual orientations and attitudes.

Filipino migration to the Netherlands started in 1964 when a group of Filipina nurses were contracted by the Netherlands government to work in the hospitals of Amsterdam, Eindhoven, Bussum and Heerenveen. The hiring of Filipino nurses continued until 1972. In April 1966, the first group of seamstresses arrived. They were recruited by Berghaus Textile Company. When the working contract was finished some nurses and textile workers left the Netherlands while others continued to stay especially those married to Dutch citizens (Gonzales 1998, 11, Munting Nayon # 50 1988, 10, 38).

Since then, many Filipinos continued to arrive in the Netherlands like entertainers, political refugees, and students. Some came via the “work permit scheme”. There were those who came as tourists and found work later, while others married Dutch citizens. Some of those who came earlier took in members of their families as well as relatives and friends from the Philippines. Since the beginning of 1990 until the present many Filipinas came over via the “au pair” scheme. The Filipinos in the Netherlands have multiplied in great numbers, accelerating at a quick rate during the mid-seventies, and reaching its peak during the early eighties (Munting Nayon, October 1990, 2). At yearend of 2002, according to the Netherlands Bureau of Statistics (Centraal Bureau voor de Statistiek), the total number of Filipinos in the Netherlands was 11,100. Of this figure, 7201 are first generation and 3,899 second generation Filipinos. The number is likely higher considering some reports that there are also a number of undocumented Filipinos in the Netherlands. Filipino migrants are spread all over the Netherlands but most can be found especially in the big cities like Amsterdam, Rotterdam, Den Haag and Utrecht.

The Filipino migrants in the Netherlands are chosen as a research population in this study on the grounds that they possess an interesting characteristic. In relation to spirituality, the Filipino migrants in the Netherlands come from a very religious country, the Philippines. As described by the Catholic Bishop Conference of the Philippines (CFC 1997, 12), the Filipinos are religious people with a deep spirituality. But since they are now in the Netherlands, which is known to be a secularised country, there is enough reason to suspect that the spirituality of Filipino migrants in the Netherlands is becoming secularised. It is very difficult to say however, in how far the Filipino migrants hold on to their spiritual attitudes and spiritual practices and in how far they accommodate to the secular culture. Thus, researching the spirituality among the Filipino migrants in the Netherlands is already interesting in itself. In relation to the quality of life, the fact that the Filipinos are migrants in the Netherlands is already enough reason to raise the issue of their quality of life. Many would agree that living in another country is in itself difficult and stressful. There are

¹ (<http://www.hyperdictionary.com/dictionary/migrant>; Webster’s Dictionary of the English Language: Deluxe Encyclopedia 1990).

many things to adjust to: the weather, the food, the language, the people and other things. A migrant is away from home and his/her loved ones. As pointed out by some sociologists, normally, we as human beings associate with the place of our birth or with the place where we have lived for a long time, a place we call “home”, a place where we can be ourselves and where we feel comfortable. When we leave that place, we can become sick, we may experience physical and/or mental stress. It can hurt to be in a place that does not feel like a new home, a place where we may not feel secure or feel ourselves at ease. This may lead to what one calls homesickness or even a culture shock. Thus, raising the issue of the quality of life among Filipino migrants in the Netherlands is as equally important as the issue of spirituality. But above all, because Filipinos are said to live from a deep spirituality, it is a relevant question to ask whether and to what extent their spirituality and quality of life correlate.

This research refers to Filipino migrants in the Netherlands aged between 18 to 65 years old of a Christian background in the beginning of the new millenium. The limitation of this study is that I could not find an official database containing the names and addresses of Filipino migrants in the Netherlands. More than half of Filipinos in the Netherlands are already naturalized citizens and are scattered all over the cities and municipalities in the Netherlands. It is difficult to find a database of all Filipinos (regardless of citizenship) from the Netherlands Bureau of Statistics (Centraal Bureau voor de Statistiek).

Taking into account that impossibility of getting a systematic list of names and addresses of Filipinos in the Netherlands, another approach was employed. In my first two years in the Netherlands, I tried to gather as many names and addresses of Filipino migrants in the Netherlands as possible. I tracked down their names and addresses by approaching the following institutions and organizations: The Philippine Embassy, business establishment like the Philippine Parcels & Balikbayan Door to Door Service, service institution like the Philippine Digest Magazine, civic organizations like Stichting Silangan and Tulungan sa Brabant and various Filipino Catholic communities. From all these sources, I was able to gather a bit more than 4000 names and addresses. On this total number of names and addresses of Filipinos, an a-select sampling method was applied. Every eighth names in the list were chosen as respondents. Five hundred names were selected at random as respondents of this research.

The questionnaires were distributed through the post/mail in the last week of May 2002. Every respondent was provided with a postage-free-envelop in order for him/her to return the completed questionnaires also by mail. After a month, 130 questionnaires were sent back to me. Then I sent a letter of reminder to those who did not yet return the questionnaire. At the end of August 2002, the data gathering was ended with a total of 192 questionnaires returned which comes down to 38%. All incoming questionnaires were immediately checked for errors. If more than 30% of the questions were left unanswered by a respondent, it was excluded from the analysis. Of the 192 completed questionnaires, 181 (36%) were finally admitted to statistical analysis, which can be considered a normal response for this type of survey.

The causes and reasons for the non-response can only be estimated from the conversations I had with several groups of people after some Eucharistic celebrations I presided in various places in the weekends following the data collection. Some 10% of the people I sent the questionnaire to did not dispose of the official documents required for staying in the Netherlands, because of which they refused to

participate in the research. Some 5% to 10% of the people said or were said not to trust the research goals and effects, although they trusted me and my intentions as a person. About 10% to 15% of the potential respondents said or were said to reject to participate in the questionnaire, of which the title explicitly refers to Filipino migrants, because they did not consider themselves to be migrants (any more), as they have been married to a Dutch husband or wife. About 10% said or were said not to have time in order to fill in the questionnaire. The rest was just not motivated to participate in the questionnaire.

Population characteristics

The research population can be described from three types of population characteristics: socio-demographic, migration and spiritual practices characteristics. The socio-demographic characteristics that I deemed relevant are: gender, age and the highest level of educational attainment. Generally speaking, in many empirical investigations these population characteristics show relevant associations with regard to religion and other cultural attitudes. In terms of gender, the research population is skewed: 15 % are male respondents and 85% are female respondents. Pertaining to age, the research population is composed of: 18 % thirty years and younger; 28 % thirty-one to forty years old; 31 % forty-one to fifty years old and 23 % fifty-one years old and above. Regarding the highest level of educational attainment, the research population is made up of the following: 23 % have a secondary degree; 19 % have an incomplete bachelor's degree; 52 % have a complete bachelor's degree and 6 % have a master's degree and beyond.

I have selected two migration characteristics: the respondents' length of stay in the Netherlands and problems in integration. These migration characteristics were selected on this ground. Migrating to another country entails changes in one's lifestyle in general and changes in one's spiritual attitudes in particular. As pointed out by Naval (1995, 162) some of the cultural symbols of the host country are totally different from those of the Filipino migrants thus, they experience psychological anxiety. To be able to cope with their anxiety, they either have to hold on to some of their cultural symbols and make sense of them, or while in a foreign land, they have to assimilate with the dominant culture. Based on this proposition, one can say that the length of stay of a Filipino migrant in a foreign country entails changes in the way he/she acts and thinks. One can say that the longer a person stays in a secularized country, the more changes might occur in his/her spiritual attitudes and quality of life attitudes. In terms of the length of stay in the Netherlands, the research population is comprised of: 33 % who are less than a year to seven years in the Netherlands, 33 % who are eight to fourteen years in the Netherlands, and 34 % who are fifteen to thirty-five years in the Netherlands.

What is meant by problems in integration are the experiences of homesickness and loneliness, having problems getting in contact with others because of a language barrier and problems in adjusting to the Dutch way of life. In terms of problems in integration, the research population has this characteristic: 37 % with no problems, 34 % a few problems, 18 % some problems and 11 % many problems.

The spiritual practices characteristics that I deemed relevant are: church participation, sacramental practice, prayer practice and salience of religion. They are chosen on the ground that they are salient in the Christian tradition. They form part of the most important spiritual practices of Christianity. As Christians, especially as Catholic believers, they are introduced to the value and importance of the sacraments

(sacramental practice). Their participation in the public worship services and liturgy (church participation) and their practice of daily private prayers (prayer practice) are expressions of their being members of the church. Their religiosity is expressed in the way they prioritize their religion in terms of planning their time, choice of works, choice of recreation, choice of a partner, choice of friends, etcetera (salience of religion in daily life). They are manifestations and expressions of one's belief in a higher being or in a higher ideal whom one calls God. In terms of church participation, the research population is comprised of the following: 36 % is inactive, 37 semi-active and 27 % active. The inactive churchgoers refer to those who have indicated they attend mass or worship services now and then, only on liturgical feast days, seldom or not at all. The semi-active churchgoers refer to those who have indicated they attend mass at least once or several times a month. The active-church goers refer to those who have indicated they attend mass or worship service at least once a week or several times a week². With regards to sacramental practice, the research population is composed of: 2 % who found the sacraments unimportant, 6 % who are ambivalent towards the sacraments and 92 % who found the sacraments very important. Pertaining to prayer practice, the research population is made up of: 12 % who never pray, 32 % who rarely pray, 13 % who pray occasionally and 43 who pray regularly. In terms of the salience of religion in daily life, the research population is comprised of: 13% who find religion not important at all, 18 % who find religion fairly unimportant, 34 % who deem religion fairly important and 35 % regard religion very important to daily life.

² Two questions asked in this research are: 1) How often did Filipinos attend mass or religious worship when they were in the Philippines? 2) How often do they go to mass or religious worship now that they are already in the Netherlands? It is remarkable to note that the respondents indicate that when they were in the Philippines, 20 % of them were attending mass or worship services several times a week while 53 % were attending at least once a week. In contrast to that, only 3 % of the respondents indicate attending mass or religious services several times a week since they came to the Netherlands. The greatest percentage of the respondents indicate attending mass or worship services at least one a week (24 %); several times a month (19 %); monthly (18 %) and now and then (24 %) since they came to the Netherlands. It is interesting to note that no one (0.0%) indicates never attending masses or worship services when in the Philippines. In contrast to that, almost one-tenth (9 %) of the respondents indicates seldom or never attending mass or worship services in the Netherlands.

Spirituality

Chapter 1

This chapter tries to answer question 1 I asked in the introduction: What is spirituality and how it is being applied in this research? I will attempt to develop a kind of definition of spirituality that is observable and researchable in nature. Spirituality is such a broad concept and phenomenon. Nevertheless, I will try to develop a kind of definition of spirituality that can be studied empirically (Ponce 2005, 113-140). To reach this end, I adopt a definition of spirituality that is biblically and systematically informed. In Section 1.1 I present the theme of Christian spirituality. Here, I imply that every religion or world view has its own spirituality. This research, however, limits itself to the Christian tradition. I approach spirituality in terms of spiritual attitudes and practices. In Section 1.2, departing from Waaijman's presentation of the three forms of spirituality, I present a selection of my own choice, which is lay spirituality. In section 1.3 I present the notion of spiritual attitudes towards the five pivotal themes of Christian spirituality: God, Jesus Christ, Holy Spirit, theodicy and salvation. In section 1.4 I present the notion of spiritual practice. Finally in section 1.5, I present a summary of this chapter.

1.1 Christian Spirituality

As described earlier in the introduction, spirituality is a very complex matter. It can mean many things and can be understood in different ways. However, after an inquiry into some basic notions by Waaijman and Durkheim, I suggest that spirituality, Christian spirituality in particular, can be adequately understood if we approach it in terms of the spiritual attitudes and spiritual practices of the people. Spiritual attitudes are said to have a *cognitive*, an *affective* and a *conative* component (Arul 2005; Van der Ven, et al. 2004, 2004, 315-336). This point will be elaborated in section 1.3. Spiritual practices refer to such practices as: participation in worship, prayer and sacraments and salience of religion in every day life. This point will be elaborated in section 1.4.

Spirituality contains matters that concern the issue of man's ultimate existence and ultimate end. Spirituality deals with questions like: What is the origin of the world? What is the origin of the human being? What is the meaning of our existence? Where are we going? Is there life after death? Why is there suffering? Spirituality deals with matters concerning faith, prayer, liturgy, sacred books, ideals and lifestyles. All these ideas reveal what Waaijman calls a dynamic divine-human relational process (Waaijman 2002, 427). Waaijman suggests that in spirituality, the divine pole and the human pole dynamically interact with each other. God and man engage in a dynamic relationship with each other. In empirical research the only adequate approach to spirituality starts with the human pole. As pointed out by Waaijman, spirituality is realized in a concrete tradition and is articulated in different forms of expression (Waaijman 2001, 45). Waaijman's use of the phrase "traditions and different forms of expressions" made me think that spirituality might be discerned by looking into the spiritual attitudes and practices of people. In fact, Waaijman presents examples depicting the spiritual attitudes and practices from Christian tradition.

This is in accordance with Durkheim's insight that "*Religion is a unified system of beliefs and practices relative to sacred things*" (Durkheim 1915, 47). Durkheim's mention of "beliefs" relates to the cognitive aspect of attitudes. "Attitudes" are broader in a sense that they do not only refer to beliefs as such, but also to emotional ladingness (affective aspect) and to inspiring actions and practices (conative aspect). Durkheim's mention of "practices" relates to the modes and forms of worship, rites and rituals people conduct from the perspective of these attitudes.

Durkheim's mention of "sacred things" is to be related to the way in which Eliade refers to the dialectical relationship between transcendence and immanence. I call this relationship dialectical, because there are no "sacred things" which are characterized by immanence only or by transcendence only. Transcendence is always realized in and through immanence, whereas immanence is always deepened, or to use the metaphor of height in a reversed way, lifted up into transcendence.

However, the relationship between transcendence and immanence varies diachronically and synchronically. The diachronical variation can be illustrated from the difference between pre-modern and modern times. In pre-modern times, for example, most societies are characterized by an extended overlap between the transcendent and the immanent. For instance, people hold the view that every corner of the world like trees, caves, animals etcetera are divine. Every work that is done is understood in the light of religious convictions such as the idea that one is called to become a priest, a farmer, a hunter, or a soldier. In this sense, one might say that in this period, the world of the transcendence is so huge that it almost totally engulfs the world of immanence. Almost every immanent thing or immanent affair (profane) is considered to be transcendent (sacred). In modern times, most societies are characterized by a decrease in the transcendent world and an enormous increase in the immanent world. This is seen, for instance, in societies where people do not care much about religious and spiritual meaning anymore. For instance, people have less care for religion and are not bothered by spiritual practices like praying, going to church or giving spiritual meanings to their jobs and achievements in life. For them, almost everything is immanent so that transcendence is relegated to the margin. Few decades back in Europe for example, the churches were filled with people especially on Sundays. That was the time when Sunday was considered the most holy day for worship, the day for the Lord. That was the time when the churches were believed to be sacred places of worship. In recent times, however, many churches are half empty on Sundays or not in use at all. Many churches have already been converted into museums as if they were things of the past. But does it mean people lose sight of the sacred? Is it possible that although people do not go to church anymore, they still experience God's presence in the most profane and mundane world? It could be that they experience the sense of the sacred while they are at work or while they are spending quality time with their family. Eliade (1985, 1-12) suggests that the lifestyle of modern, formally non-religious man is full of magical, mythological and religious elements, without positing transcendence in the pre-modern sense of the word. Modern man himself, it is said, creates the spiritual values that lift him above mere immanent material existence, and which in fact make him a man.

Gaining insights from Waiijman with the elaboration on aspects mentioned by Durkheim and Eliade, one can say that spirituality is embodied in the spiritual attitudes and spiritual practices in relation to sacred

things from the perspective of the varying relationship between transcendence and immanence. Spiritual attitudes entail a combination of the cognitive, affective and conative structures in peoples' minds, while spiritual practices entail the modes and forms of worship, rites and rituals, as we will see in the following chapters. Moreover, the varying perspective of transcendence and immanence which is characteristic for "sacred things" or religion tout court, will permeate my study in the following chapters as well.

1.2 Christian lay spirituality

Departing from his broader definition of spirituality being the divine-human relational process, Waaijman distinguishes three forms of spirituality (1) lay spirituality, (2) schools of spirituality, and (3) counter spirituality (Waaijman 2002, 18-303). Waaijman elaborates on these three forms with the aid of examples from biblical, post-biblical and contemporary times. Waaijman forwards the idea that lay spirituality is realized in the course of a person's life. It takes shape in the context of a family. Life itself is the material of lay spirituality. Its main categories are things like birth, education, personal relationships, the weak and strong points of a person, life and death, home, etcetera. It involves important events like being born, having a mother and a father, brothers and sisters, having a home, having the same destiny, being related to one another in a direct way. All these things happen within the context of a family, within the context of a home. It is in the home that a person develops his/her view of himself/herself in relation to others and in relation to the absolute. Waaijman suggests that what is described in the book of Genesis is actually lay spirituality. The spirituality of Abraham and Sarah, of Isaac and Rebecca, of Jacob, Leah and Rachel and other figures who are told to live in a family and in a clan was lay spirituality. It was through knowing their genealogy, knowing their father and mother, their grandmother and grandfather, their brothers and sisters, etcetera that they developed their faith in God. Lay spirituality is said to contain spiritual images that emerged within the context of a home and within the context of a family. All this is very much home and family-related, while people's identity formation also takes place in their professional area. This means that spirituality also develops in people's work, having colleagues, pursuing their career, etcetera.

Waaijman posits the idea that schools of spirituality are built around spiritual patterns and spiritual models. They spring from a source experience, an experience of being touched by God and called to live a specific way of life. Its other name is institutional spirituality. Examples of these schools of spirituality are: the monastic system, the charism of St. Augustine, the Benedictine, the regular canons, the mendicant orders, the Jesuits, the Carmelites, the followers of St. Vincent the Paul, the Passionists, the Redemptorists, etcetera. Every school of spirituality in Christianity is a radical way of following Jesus in a specific place and a specific time. This implies that peoples' images of Jesus vary according to the interpretation and inspiration of the founder. Schools of spirituality are made accessible by way of liturgy, spiritual exercises and the like. The sources are mostly linked to a founding figure, a founding father or a founding mother. The founding experience gives identity to the school and is expressed in rituals in religious communities and in specific cultural forms. The founder attracts a group of followers who share the same spirit with him/her. The followers who come at a later stage try to re-appropriate the charism of the founder in their own socio-

historical context. When the contextual relevance of the group deviates from the original source experience of the founder, reformation emerges. Thus, the schools of spirituality have their own reformations.

Finally, counter spirituality is said to emerge when spirituality is too secure and complacent in the existing social reality. This counter spirituality emerges when God touches people so profoundly that they are drawn outside of the cultural and religious consensus. When the Israelites were made slaves in Egypt as told in the book of Exodus, they were dominated by the politico-socio and religious system of the Egyptians. A man named Moses is said to have surfaced. He proclaimed himself to be a man of God. Fearlessly, he challenged the authority of the Pharaoh and struggled with the established order. Contemporary examples given by Waaijman of counter movements in spirituality are: liberation spirituality, peace spirituality, environmental spirituality, black spirituality, feminist spirituality and homo-spirituality. At the start, these types of spirituality are perceived to be inferior and are located on the margin of cultural and religious establishments. They are like tiny voices shouting in the wilderness. At the beginning they are even suspected of being antagonists (Waaijman 2002, 247). They disturb the stability of the existing order. They can be the voices of the oppressed farmers, the shepherds, and stateless people who take action against the dominance of the ruling power. In Christian counter-movement spirituality, God and Jesus are seen as taking the side of the poor. Counter-movement spirituality projects images of God or Jesus who take sides with the oppressed, the downtrodden, the inferior and the marginalized (Waaijman 2002, 217).

With Waaijman's threefold distinctions of spirituality, one can ask this question: What type of spirituality is relevant for my research into Filipino migrants' spirituality? Is Filipino migrants' spirituality a lay spirituality? Definitely one can say: "Yes, it is" considering that they are lay people. Is Filipino migrants' spirituality an institutional spirituality? One might say: "It is not" since the Filipinos generally do not belong to any religious orders and congregations. But perhaps one might still argue that they may be inspired by some schools of spirituality without being a school of spirituality itself. Is Filipino migrants' spirituality a counter-movement spirituality? One might say that it is not since Filipinos in the Netherlands' way of worship is in adherence with the one prescribed by the Church authorities. However, one might also argue that their spirituality in some sense is unconventional in so far as the Filipino migrants in the Netherlands sometimes intentionally distance themselves from the Dutch religious context and ecclesiastic practices, which they find, as I said in the introduction dry and boring. Taking these points all together, I am going to research spiritual attitudes and practices within the lay spirituality of Filipino migrants.

1.3 Spiritual attitudes

Different ideas or even theories revolve around the term "attitudes" taking into account all the theoretical and empirical aspects. But here, we restrict ourselves to a few essential ideas. An attitude generally is comprised of three components: the cognitive, affective and conative components, which all in all constitute an evaluation (Van der Ven, et al., 2004, 315- 336). An attitude may be understood as an idea or belief charged with emotion predisposing an individual to act in a particular way to persons, things, situations, issues, etcetera. Attitudes signify what people *think* of, how they *feel* about and how they tend to behave toward an

object. Applying this insight, it would mean that in this research, spiritual attitudes are the cognitive, affective and conative evaluations by the Filipino migrants in the Netherlands of different spiritual themes. An example of a spiritual attitude would be: “I agree that God is full of mercy towards those who suffer”. The clause, “I agree” reflects the affective and conative components while the clause, “that God is full of mercy towards those who suffer” reflects the cognitive component. The three components together constitute the evaluation.

The spiritual attitudes that will be dealt with in this present research cover the themes that are central in church tradition for as Waaijman says: “*spirituality is realized in concrete tradition and is articulated in different forms of expression* (Waaijman 2001, 45-46). In the Christian tradition, faith in God, Jesus Christ and Holy Spirit are pivotal, as we know that Christian Spirituality has its core in the Trinity. Many within the Christian Churches, both Catholic Orthodox and Protestant, consider the Trinity an essential part of their spiritual attitudes. Believers of these traditions profess faith in the Trinity that for them serves as a model for realizing unity in the community: God as the source, Jesus as a divine model what it means to be a human being and the Holy Spirit as the principle of divine inspiration. It is worthwhile to indicate, however, that the Trinity can be approached in two ways. There are at least two types of theology that have developed regarding the Trinity: the immanent conception of the Trinity independent of salvation history and the Trinity that is oriented towards salvation history. The last approach means at least three things. First, it upholds the idea that the Trinity arises from Christology. To support this claim, Haight (1999, 473) presents that Trinitarianism cannot be found in the Jewish scripture. The idea of a Trinity was born only after the people experienced Jesus as their savior and when they formed a Christian community to solidify their experience. Devoid of those experiences, there would have been no consciousness of the Trinity. One can say that one who is approaching the Trinity is oriented towards salvation history and discerns the presence of the Trinity in the history of the world and in the human history. Second, that Christology arises from the experience of Jesus as the Christ. Third, that the Holy Spirit is the spirit of God and the spirit of Jesus, the Christ.

Upholding an immanent conception of the Trinity independent of salvation history means upholding a pre-existent type of Christology. It is understood that the Trinity pre-exists so that it only required time for the human being to discover it. It would imply that the Trinity is neither dependent on Jesus nor on Christology but it can stand on its own as a theological concept. It is contrary to the premise postulated by Haight that theology begins with experience and from there goes up to God. Drawing insights from the ecclesiology of Schillebeeckxs, one can say that the doctrine of the immanent Trinity independent of salvation history parallels to what Schillebeeckxs describes as the Neoplatonic-hierarchical perspective from which the Church is seen as a pyramidal structure: God, Christ, the pope, the bishops, priests and deacons, the religious and below are the lay people. This view fails to acknowledge that God also manifests His will and blows His spirit within and among the “lowest” members of the church (Schillebeeckxs, 154-155). My approach embraces a Trinity that is salvation and historically oriented for the reason that I would like to depart from the experience of human beings and the happenings in the world throughout history.

In this section, I postulate that approaching spirituality from the Christian tradition, the theme of God, Jesus and the Holy Spirit should be dealt with. Aside from these three themes, suffering and salvation will be added. Suffering is added because it is an essential theme in Christian spirituality. The issue of human suffering challenges the core tenet about God, Jesus and the Holy Spirit. How can a person think of God as a loving God, think of Jesus as compassionate and think of the Holy Spirit as inspiring when he/she is confronted with suffering? Finally, the theme of salvation is also included in the sense that what gives people hope to make sense out of their suffering is the hope for salvation.

In spirituality, the theme of God is very important. Implied in Waaijman's definition of Christian spirituality as: "the divine-human relational process" is that there is no spirituality if God is not involved. Spirituality always has a reference to God and the human being. God has been understood and related to in many different ways by human beings. He has been called by different names. He has been called a father, a mother, a beloved and many other names. God also has been given human attributes like being merciful, wrathful, forgiving, and punishing. With all these names and attributes human beings are able to establish a personal relationship with God (Waaijman 2002, 428-429).

Also an unavoidable theme in Christian spirituality is the discourse on Jesus Christ. From the perspective of the Christian tradition, Jesus serves as a model for every Christian. Jesus is the way, the truth and the life of every Christian. In his study on the trinity, Haight emphasizes the point that at the center of this doctrine is the historical figure of Jesus who is the bearer and revealer of God to the Christian community and to the broader society as well. Haight posits that: "Jesus is the symbol of God" (Haight 1999, 491). The different schools of spirituality as described by Waaijman like monasticism, the charism of St. Augustine, the Benedictine, the regular canons, the mendicant orders, the Jesuits, the Carmelites, the followers of St. Vincent the Paul, the Passionists, the Redemptorists, etc. are actually radical ways of following Jesus in their particular place and time (Waaijman 2002, 125).

In Christian spirituality, the Holy Spirit is a very important theme as well. According to Waaijman, the spirit of God and Jesus interacts with the human being and affects the latter. The word spirituality evolved from the Latin word "*spiritualitas*" which, according to Waaijman, has its roots in the biblical semantic *ruah and pneuma*. *Ruah* can be experienced in spheres of air, wind and storm and in the sphere of respiration and heartbeat. *Pneuma* on the other hand is the Holy Spirit that moves people toward love, joy, peace, patience, friendliness, generosity, gentleness and self-control (Gal 5:22-23)³. It is the Holy Spirit that sustains the life of the Church, the life of every Christian.

The fourth theme in spirituality is theodicy. People are always confronted with the question of suffering and hardships, which may challenge the core tenet about God. Where is God or what is the role of God when human beings suffer? When people are struck by illness, different questions arise in their minds, like: What has God to do with it? What is the meaning of illness? Why do I have to suffer? Why me? Did I sin? etcetera. Many of these questions can be found especially in the book of Job, and in the Psalms. A contemporary example illustrated by Waaijman that evokes the issue in theodicy is the conversation between

³ Bible citations and quotations are taken from the New American Bible. Abbreviations for books of the bible are taken from the The Chicago Manual of Style, 15th ed., 2003, sections 15.50-54. (<http://hbl.gcc.edu/abbreviationsCHICAGO.htm>).

a hospital chaplain and a patient (Waaïjman 2002, 111-112). At the start of the conversation, the patient was only complaining about his sickness. But in the latter part of the conversation, the discussion touched on much broader topics like why bad things are happening in the world? Why are there wars, killings, bombings, et cetera? Where does God fit into all these things? How could He allow all these things to happen? Is He a helpless God or does He enjoy seeing people experiencing suffering? According to Metz who himself was grappling with the tragedy of the holocaust, experience of suffering compels people to turn toward God full of complaints, crying out and expecting a response from Him. One might raise the question why we still need to pray to a God whose answer is beyond comprehension? The reply of Metz is that we pray in the hope that God might give us the power to pose the right question. Asking the right question for Metz is the crux of things (Ashley 1998, 128). In this light, we can say that the process of looking for the right question and the right answer is the crux of suffering.

Finally, salvation is considered to be an important theme in spirituality for the reason that the notion of salvation is closely related with suffering. What is the relevance of all the suffering in the world if there is no hope of salvation? Salvation instills hope in the human being. It is precisely the hope of salvation that makes people endure and be enabled to find meaning for their existential experience of hardships, difficulties, troubles, problems, pains and sufferings. The images of salvation that have developed in the Christian tradition do not have reference only to the future. Salvation refers to the relationships between the past, present and future. One may view it as the paradise prepared for us in the beginning of time while others may view it as the peace and quiet in the here and now they experience in themselves. Salvation can be seen as a duty, as a gift or as a promise. In the Gospel, we are told that an expert of the law asked Jesus this question: “What must I do to inherit eternal life?” This question gives us an idea how belief in salvation is of great importance in the Christian tradition.

1.4 Spiritual practices

The second aspect of spirituality is spiritual practice. The view of Waaïjman that “spirituality is realized in a concrete tradition and is articulated in different forms of expressions” suggests that spirituality is expressed in different forms of spiritual practices. As pointed out by Van der Ven (2002, 88-95) spiritual practices cover a wide area of human actions. Van der Ven suggests that spiritual actions may be understood to be human actions as being inspired and oriented by the divine, or to say it differently they are “religiously inspired” and “oriented actions”. “Religiously inspired actions” refer to the experience that one’s actions are originated (co-originated) and stimulated (co-stimulated) by God, whereas “religiously oriented actions” refer to the experience that one’s actions are driven and directed toward reaching a state of affairs that lead toward the realization of the kingdom of God. Seen from this perspective, spiritual practices might include both ritual practices and moral practices. The former refer to practices that have to do with worship while the latter have something to do with the way people take responsibility for their actions that are spiritually stimulated or directed. At this juncture, I would like to point out that this present research deals only with spiritual practices in terms of ritual practices.

From an anthropological perspective, Grimes (1990, 9-15) posits that ritual practice covers a wide scope. Grimes presents a long list of qualities of ritual. Some of these qualities are the following: performed, embodied, enacted, gestural, formalized, repetitive, collective, patterned, traditional, multi-layered, symbolic, idealized, dramatic, paradigmatic, mystical, transcendent, cosmic, and the like. Grimes' use of the term "rite" is taken from the Latin noun *ritus*, which denotes specific enactments located in concrete times and places. According to him, rites are differentiated (compartmentalized, segregated) from ordinary behavior. They are classified as "other" than ordinary experience and assigned a place distinct from such activities. According to Bell (1992, 74), spiritual practices correspond to the setting of some activities set off from others, for creating and privileging a qualitative distinction between the "sacred" and "profane" and for ascribing a qualitative distinction to realities thought to transcend the powers of human actors. A rite is often part of some larger whole, a ritual system or ritual tradition that includes other rites as well. The fundamental efficacy of ritual activity lies in its ability to have people embody assumptions about their place in a larger order of things. Based on Grimes and Bell's insights about ritual practices, we can say that ritual practices have these following functions: They facilitate the communication of intense and powerful feelings, facilitate social behavior at times and places of transition, facilitate human interaction and bring into play dormant human energies. Spiritual practices serve as a medium of communication with others and with oneself: communication of feelings, recognition, codes of conduct, beliefs, legends, myths, and philosophies. Ritual is a rich medium as people communicate in several different ways at the same time. They use rhythm, music, staging, words, actions, etcetera. Based on these ideas, one can say that spiritual practices have a mutual relationship with spiritual attitudes. Apparently, the same as spiritual attitudes, spiritual practices also embody cognitive, emotional and conative functions.

From the perspective of spirituality, Waaijman (2002, 63) suggests that spiritual practices (specifically ritual performances) reflect the people's situations and their experiences with God. The ritual prescriptions in Genesis and Exodus, for example, are filled with rituals of departure and of arrival reflecting the nomadic lifestyle of that time. When Israel became settled, the structure of its liturgy changed. The people then began to orient themselves on the rhythm of agriculture. They adopted the agrarian feast-calendar: at the start of the grain harvest is the feast of the unleavened bread (bread made of new corn meal baked without old leaven); the feast of the weeks (the harvest feast celebrated at the end of the grain harvest; the feast of tabernacles), the feast of the wine harvest at the closing of the year's harvest. Later the feast of the unleavened bread was linked with the ancient Passover. In these three feasts, it was a must that people attend the ceremonies. Those three became the great annual pilgrimages. In the sanctuary the priests gave their directions and oracles, offered many kinds of sacrifice, absolved and blessed the people. They initiated the pilgrims into the cult legends woven into the place of worship. The essential reality that is presented is that God and Israel were united exclusively with each other. A cult develops communion between God and his people, makes the visitors of the sanctuary partakers of the divine sphere, offers farmers an opportunity to turn to God with thanks and prayer and to receive his blessings, pardon, and mercy.

In the New Testament, one can say that spiritual practice is essential. For instance, in the life of Jesus, participation in temple liturgy is given importance. On many occasions He is also seen alone for

personal prayer. The private prayer practice of Jesus has a great impact on his followers. It means that participation in the spiritual life of the community is important but developing the personal prayer life is equally important. Using Waaijman's framework of counter-movement spirituality, one can say that Jesus also challenges the spiritual practices of his time and wants to introduce new ways of spiritual practice that are not blinded by a strict compliance to ritualistic laws but ones that are inspired by real love and compassion. Burrows (1977, 218- 234) suggests that in Mark and Luke, Jesus first warns his hearers against the Scribes, whom he accuses of making themselves conspicuous and pretending to be devout while they devour widows' houses. In Matthew the Pharisees are included with the Scribes as the objects of Jesus denunciation (Mt 23:2), which begins in a moderate vein but becomes extremely bitter. The Scribes and Pharisees, Jesus says, sit on Moses' seat (that is the teacher's seat in the synagogue), and what they say is to be followed. Their conduct, however, is not to be emulated, for they preach, but do not practice. Jesus compares the hypocritical Pharisees and Scribes to whitewashed tombs, outwardly beautiful but within full of dead men's bones and all uncleanness. They will not so much as touch with their fingers the heavy burdens they lay on the shoulders of others.

Summing up, we can say that in view of Christian tradition, spiritual practices reflect people's situation and their dynamic relationship with God. Spiritual practices refer to acts of worship, devotions and rituals. They include practices like attendance at worship services, taking communion, baptism, weddings, and the like. In my own research, the spiritual practices of the Filipino migrants will be looked into. The spiritual practices will form part of the population characteristics within the so-called social location of the populations' attitudes and will be dealt with in the following chapters.

1.5 Summary

This chapter answers question 1 I asked in the introduction: What is my definition of spirituality and how is it applied in this research? I have presented the idea that my research project is a research into Filipino migrants' lay spirituality. I have tried to develop a kind of definition of spirituality that can be studied empirically. I adopted a definition of spirituality that is biblically and systematically informed. I then defined spirituality as the dynamic relationship between God and the human being, which relationship can be approached from the pole of the human being. Following the insights of Arul, Durkheim, Van der Ven and Waaijman I divided spirituality into two aspects, namely spiritual attitudes and spiritual practices. On the one hand, spiritual attitudes refer to the cognitive, affective and conative evaluations of the major themes of Christian spirituality namely: God, Jesus, Holy Spirit, suffering and salvation. On the other hand, spiritual practices refer to the acts of worship, prayer practice, sacramental practice and salience of religion. In the following discussions, (from chapter 2 to chapter 6) each theme in Christian spirituality will be elaborated from a theoretical and an empirical perspective.

Spiritual attitudes toward God

Chapter 2

This chapter attempts to answer question 2 I asked in the introduction: What are spiritual attitudes toward God? As has been pointed out in the preceding chapter, spirituality is incomplete if the theme of God is neglected. Based on the definition that spirituality is the dynamic relationship between the divine being and the human being, it implies that the theme of God is pivotal in Christian spirituality. However, many questions surround the theme of God. For instance: Which kind of relationships do human beings establish with God? Which are the different God images that have been developing in the process of the dynamic relationship between God and the human being? The purpose of this chapter is to shed light on these questions.

This chapter is comprised of four sections. In section 2.1, I present the spiritual attitudes toward God from a theoretical perspective. This will be accomplished by looking into the different God images through which Christian believers become aware of their dynamic relationship with God. This will be done within the framework of the Judeo-Christian tradition. In section 2.2, I present the spiritual attitudes toward God from an empirical perspective. In section 2.3, I present the social location of the spiritual attitudes toward God. Finally in section 2.4 I present a summary of this chapter.

2.1 Spiritual attitudes toward God from a theoretical perspective

The spiritual attitudes toward God spring from the dynamic relationship between God and the human being. This relationship consists of two poles: the pole of God and the pole of the human (Waaajman 2001, 42). It implies that the relationship between God and the human being is a two-way process. The human being expresses and reveals himself/herself to God and vice versa. One could say that there is a mutual giving and mutual receiving of the Self/self of the two parties involved: God and the human being. However, one may ask: How are we going to get access to this God-human relationship? Waaajman claims that the pole of the divine is manifested and can be figured out from the human pole. Traces of the divine and the human relationship are manifested in the intellect, the will and emotional make-up of the human person (Waaajman 2002, 46). This is similar to Schillebeeckx' view regarding the role of human experience in theology. As Schillebeeckx puts it: "To talk meaningfully about God is possible only on the basis of human experience" (1989, 90). This would mean that our only way of getting access to God is via the different languages developed by the human being in his/her process of relating with God. The attitudes toward God can be approached via the human being through his/her experiential knowledge of God that can be decoded from the different God images formed by the human being in his/her dynamic relationship with God..

It is against this background that I bring in the discussion of images. Images play a central role in the understanding of anything. Images are means or channels of communication that foster understanding. Images mediate relationships. Human beings are able to relate with one another through the use of different images. Images foster communication, foster the reciprocal self-revelation and the mutual exchange of

selves. One relates with another person on the basis of his/her understanding about himself/herself and his/her understanding about the other person. We communicate to others through the use of a language that is understandable and decodable to the other. One can say that without images, there is no awareness possible on the side of the human being. And if there is no awareness going on, then one can also say, there can be no relationship established by the two parties involved.

The same applies to our relationship with God. In the same way human beings relate with other people they relate with God. Their relationship with God is mediated by the images they hold of God. And these God images change fundamentally as the human beings and their circumstances change (Van der Ven 1998, 12). This can be explained from the synchronic and diachronic point of view wherein due to varying circumstances and varying conditions of the human person, the God images that have developed throughout the centuries are manifold.

The God-human polar relationship is discernible in the attitudes toward the different characteristics of God: God's iconicity and aniconicity, God's personal and non-personal nature, God's transcendence and immanence, God's presence in intra-personal relationships, God's presence in interpersonal relationships and God's presence in cosmic relationships. I will elaborate on each one of these characteristics of God in the following discussion.

2.1.1 God's iconicity and aniconicity

There are people who say: If only I could see God, I would believe in Him. If He would appear to me now, I would accept His existence. These kinds of attitudes are described by Moreland (1987, 226) as pure empiricism with regard to the question of God's existence. I do think that this type of lament is one which everybody shows when he or she explicitly thinks, speaks of and relates to God. In relating with God the first inescapable difficulty that confronts the human being is how he or she is going to approach God. Is God Somebody or something that can be grasped? Does God allow Himself to be grasped? Is God a He or a She? Can God be figured out through images? Do human beings have the capacity to comprehend God? Does God allow Himself to be seen? If He does, in what way and what form? All these questions lead to the concept of God's iconicity and aniconicity.

The iconic conception of God gives rise to the personal and non-personal understanding of God. God is conceived in the form of human beings, in the form of animals, objects, events or ideas. Evidences of the human being's tendency to visualize his/her relationship with God are the mosaics found in churches and cathedrals. A classic example is found in the Sistine chapel fresco, where Michelangelo depicted the creation of the world, the fall of humanity and humanity's ultimate reconciliation with God (Albright & Ashbrook 2001, 44). However, one might forward a crucial question related to the iconic conception of God. One might raise the question whether it is not absurd to think of God in terms of images. Is not thinking of God in terms of images reducing God to the limit of an image? Is not thinking of God in terms of images an affirmation of Karl Marx' and Sigmund Freud's ideas that God is only a projection of the human being? Is

Freud right in saying that because human beings need a father figure to meet their needs and calm their fears so they project an image of God outside of themselves and reify that image?

In contrast to the iconic conception of God is the aniconic conception. The latter springs from the conviction that God is beyond any image and/or that God even prohibits the use of any image. In the aniconic conception of God, a distinction can be made between descriptive (*de facto*) aniconism and prescriptive (*de iure*) aniconism (Van der Ven 1998, 19). The former serves as a justification or even an ideological legitimization of the latter.

Prescriptive aniconism implies the prohibition against the use of visual images as promulgated in the Old Testament, for example in Ex 20:2-4 and Dt 4:15-16. The Israelites through Moses were instructed by Yahweh never to worship any other gods, carved images or any other things. The Israelites were told that God is a jealous God. Perhaps this prohibition can be explained from the view that to pay homage to any kind of visual representation of God is a form of idolatry.

The descriptive (*de facto*) aniconism is the actual non-use of any image (both mental and visual representation) that can be explained for several reasons. One particular reason could be the conviction that God is beyond any image whatsoever. People holding this kind of conception are they who say: “I don’t really have an idea who God is”, “God is beyond our imagination” or “God is imageless”. From the perspective of spirituality, these people are considered to relate to God in a mystical mode and in fact consciously or unconsciously practice negative or apophatic spirituality. “*Apophatic*” comes from the Greek word “*apophatikos*” derived from “*apophemi*” meaning “*to say no or to deny*”. Various theological scholars refer to the mystical writers as initiators of “negative or apophatic theology”. The epistemology of negative or apophatic spirituality is built on the notion that in order to ascend into the divine realm, it can only be approached via the process of negation, starting with the lowest of creatures then progressively deny God the attributes and qualities of these creatures (Carlson 1995, 236-237). Identified in this tradition are spiritual writers like Pseudo-Dionysius and John of the Cross. Pseudo-Dionysius, probably a Syrian monk, writing under the pseudonym of Dionysius the Areopagite from Acts 17:34, writing around 500 A.D., presents the notion that God is imageless, inexpressible and inconceivable. In chapter four of his “*The Mystical Theology*”, Pseudo-Dionysius (Pseudo-Dionysius 1987,140-41) posits the idea that the Supreme Cause of every perceptible thing is not itself perceptible. In like manner, he also suggests that the Supreme Cause of every conceptual thing is not itself conceptual. The following statement of Pseudo-Dionysius reflects the epistemological aniconic notion of God:

“There is no speaking of it, nor name nor knowledge of it. Darkness and light, error and truth - it is none of these. It is beyond assertion and beyond denial. We make assertions and denials of what is next to it, but never of it, for it is both beyond every assertion, being the perfect and unique cause of all things, and, by virtue of its preeminently simple and absolute nature, free of limitation, beyond every limitation; it is also beyond every denial” (Pseudo-Dionysius 1987,141).

Another example of the epistemological aniconic approach to God is the mystical language of John of the Cross. He is also considered to uphold the apophatic approach of God in which he portrays it in the use of a language such as “God is nothing and hidden”.

“And what will be that which He will give her there? Eye has not seen it, neither has ear heard it, neither has it entered into the heart of man, as the Apostles say...Here, since it has no name the soul calls it ‘that’. This in short, is to see God, but what it is for the soul to see God has no other name than ‘that’” (Spiritual Canticle XXVII quoted in: Leonard 2000, 7).

One might raise the objection if it is not absurd to think that God is imageless. If the human being has no image or picture of God, how can he or she express his/her gratefulness to Him who is the author of all that exists? Is not thinking of God as imageless denying God of being recognizable as the primordial beginning and ultimate end of everything? How can we relate with God if we do not have any image of Him? If no human concepts can apply to God, then the task of thinking philosophically and theologically about God is futile. Dood, who made an extensive study on the writing of Pseudo-Dionysius, posits the idea that his apophatic approach or negative spirituality, in which the conclusion is made that God is beyond image, is actually not a rejection of God. To say that “God is aniconic” or “God is beyond image” is actually a gesture of embracing God who is beyond the dialectics of transcendence and immanence, a beyond-fullness which silences rational processes (Dood 1995, 54). When Pseudo-Dionysius and John of the Cross say that God is ineffable and inconceivable, the purpose is not to reject God but to create a space within the human person where God can fully penetrate into his/her whole being. The aniconic language of Pseudo-Dionysius, John of Cross and other mystics is meant to provoke an experience of ineffability, rather than to develop a clear definition of what and who God is. It is meant to provoke an experience of union with the Divine Darkness, with the Ineffable, the Incomprehensible Divine Being who is indeed Beyond Being and Beyond Thought. Despite God being ineffable and inconceivable, His presence can still be felt. God may be devoid of language or devoid of any image, but still His presence can be experienced. Human beings might run out of images or languages to describe God but this does not prevent them from establishing a dynamic relationship with Him. One can conclude that it is not the case that human beings have no images and cannot have images of God, or that God is beyond human image. Human beings can have images of God but they are aware of the fact that God cannot be exhausted by these images because God is beyond these images.

2.1.2 The dialectics between God as personal and nonpersonal

As far as people approach God from His iconicity, they always struggle with the question what images represent God in an adequate way: personal or nonpersonal images.

Personal images of God are used when God is thought as having personal traits and characteristics of the human person (Waaijman 2002, 428). This may be due to the fact that when human beings try to form an image in their mind of something they cannot see, hear or feel, they are inclined to personalize it (Van der Ven 1998, 367-370). This claim suggests that the human being in relating with God has no other choice than to anthropomorphize God, that is to approach God in terms of a person (Albright & Ashbrook 2001, 44-45).

The personal images of God are evidenced by several texts recorded in extrabiblical sources and recorded in the bible both in the Old and New Testament. For example, in the extrabiblical studies of Smith (2001, 30-31), regarding the Ugaritic text (text found in the ancient city of Ugarit, located at the Mediterranean coast of Modern Syria), it can be established that people living in the Ancient Near East

embraced a personal awareness of God. Smith establishes the fact that some of the Ugaritic texts contain letters addressed to the deities asking for blessings, protection, strength, and well-being. And the deities were addressed with personal names. The deities were conceived as having human attributes like being merciful, loving, wrathful, rewarding, punishing and forgiving. With these personal images of God, people were able to establish a personal relationship with God like love, devotion and reverence. Seen from the perspective of the Judeo-Christian tradition, one can say that it is also overflowing with personal images of God. God is portrayed as having human traits or acting like a human being. In the Old Testament, it is related that God is seen walking in the Garden of Eden... in the cool of day (Gn 3:8); God spreads dung on people's faces (Mal 2:3); God changes His mind (Jon 3:10); God has a human appearance (Ez 1:26-27, 8:2-6, Dn 7:9); God plays deaf on some occasions (Ez 8:18), etcetera. In the New Testament the personal conception of God, is evidenced by Jesus Himself, by calling God "Abba". Jesus addressed God as his father as we can find in Mk 14: 36; Mt 6:9; Lk 11:2; Mt 11: 25; Lk 23:34; Jn 11:41; 12:27 f; 17:1; etcetera. However, the personal images of God are not free from objections.

One may disagree with the notion that God possesses the nature and attributes of a human being. If it is true, that God possesses the same nature and characteristics as human beings do, then it would mean that God is a finite and a limited being. He is then subject to the limitation of space and time. If it is the case that God is a person then it would mean that God is imperfect, changeable and inconsistent.

We have to be aware of the fact that when we refer to God in personal terms, we use these images in order to approach Him, who is ultimately ineffable, because He is present by always coordinating His absence, as Ricoeur says (Van der Ven 2001). Next to these personal images of God, the Christian tradition is also full of non-personal images of God. God is depicted in the form of an animal like a lamb or sheep or inanimate objects like Bread, Light, Water, Cross, Mountain, and Eagle or abstractions like Wisdom, Love, Light or Nothingness (Waaijman 2002, 428). The question that one might ask here is: Could human beings relate with God personally when God is non-personal? Based on Spinoza's thought about the love-relationship between God and human beings, the answer to this question can be affirmative. Pertaining to the first question, Spinoza posits the idea that it is through the love of God that human beings achieve self-knowledge and thence knowledge of God. Self-knowledge allows human beings to gain understanding of their emotions, which makes them happy "coupled with the idea of God". Therefore, they love God the more they understand themselves and their emotions. Pertaining to the second question, Spinoza says that strictly speaking, God cannot love or hate anyone, for he knows neither passions nor emotions. But, human being's love for God is part of the love that God has for Himself. Thus, based on this idea, one can say that in so far as God loves Himself, He loves humanity (Van der Ven 2001, 249-250). It means to say that in a non-personal image of God, it is understood that human beings can relate personally with a non-personal God. In the thought of Van der Ven, the non-personal image of God refers to an awareness of something higher which is considered as the initiator of the world and influences the events in the world (Van der Ven 1993, 149).

One can say that the non-personal image of God is a critical reaction against an uncritical use of the personal image of God. It is a critique of the notion that God is a person in the sense that He is made too

humanlike, who concretely intervenes in all affairs of human life. So that, in many instances, God is used for purely human, ethnocentric and egoistic interests, which blurs the distinction between faith and superstition. In this perspective, God as a non-person can be seen as a critique of this type of superstitious belief.

2.1.3 God's transcendence and immanence

The human being who is a finite and a limited being when he/she relates with God, cannot help but ask God or question God what is His involvement in the events taking place of the world. What role does God play in the affairs of human beings? Is God present in the World or absent from it? Does God exist in the World? Is God in the world? Or is He beyond and outside of the world?

My main reference in this discussion regarding God's transcendence and immanence is Hartshorne (1897-2000). Hartshorne offers an integrated view of God in his neoclassical theism and/or panentheism as a reaction against the absolutist view of classical theism. Hartshorne's panentheism accommodates the notion that God is either immanent transcendent or transcendent immanent contrary to the classical view that God cannot be both.

To clarify these complicated terminologies, I will start by making a distinction between God's transcendence and God's immanence. An example of a transcendent image of God can be found in some of the Filipino folk legends regarding the creation of the world and the first human being. A tale narrates how God, after He had molded all other parts of the world, shook His hands free of clay, and so formed the 7,110 islands of the Philippines. Another tale humorously describes how after baking the black and white races, God produced the perfect human race, the Filipino *kayumanggi* (brown) race. Thus, the Catholic Bishop Conference of the Philippines (CBCP) claims that the most spontaneous Filipino image of God is that of a creator, meaning God is believed to be a transcendent God (CBCP 1997, 90). Other studies of Filipino mythology affirm the Filipinos' adherence to a certain God who was responsible for the creation of the world, everything in it and the human beings (Realubit 1998: 19-30). To relativize the impression that Filipinos adhere only to a transcendent image of God, it is good to mention here that other Filipino theologians also contend that Filipinos have an immanent image of God. Filipinos' adherence to an immanent image of God is evidenced by their strong devotional practices and the belief that the absolute is within creation and within oneself (Mercado 1998: 186-188).

The more classic understanding of a transcendent God can be found in the ontological and design arguments for God's existence. These arguments spring from the belief that the existence and continuance of the universe is owed to one Supreme Being who is distinct from creation. The ontological argument of Anselm (1033-1109) posits the notion that God is greater than anything that can be thought of. Anselm claims that God cannot be thought not to exist (Hopkins 1986, 227). Thomas Aquinas (1225-1274) in his *Summa Theologica* starts by claiming that finite and contingent beings exist. These beings could not have existed if they were not brought about by something else. Thus, he assumes that all motion must be preceded by another motion (Moreland 1987, 16). There is also the design argument which presumes that our well-ordered world and wonderful bodies must have been designed by a cosmic engineer (Moreland 1987, 44). The general criticism against the transcendent understanding of God is that God is seen as far away and

remote from the human being. It is impossible for the human being to be near Him and have access to Him. God is completely distant from the world, and has no real and actual relation with the world. A transcendent God is beyond perception, independent of the universe and totally other. He is so pure and perfect that He goes beyond the categories, ideas and concepts of the human being.

The contrast to the transcendent image of God is the immanent image of God. Contrary to the view that God is intangible and abstract, the immanent image of God holds that God is within us, and is manifested in the world. Paul Tillich's declaration that "God is that which concerns man ultimately" (Rowe 1968, 11) indicates an immanent understanding of God. This would suggest that it is possible for human beings to know God because He participates in their endeavor. As Van der Ven suggests, God manifests Himself in the events of nature, in the processes that take place in society. God makes Himself known in the conscience of every individual. He shows Himself when people act for peace and justice, when people form solidarity actions against all kind of injustice, oppression and abuse. He manifests Himself as a silent voice, as a fire, as an energy, as a spirit, et cetera (Van der Ven 1993, 13). The immanent image of God is portrayed for instance in the notion that God became incarnate in Jesus Christ who continues His engagement with the world immanently through the Holy Spirit. Adherents of the immanent image of God pose questions like: Is not God to be found in nature or human experience? Is not God to be found within oneself and other people? In one of his homilies, Schillebeeckx relates a medieval story about a postulant who was asked by his abbot, "Have you ever been in love?" The postulant hastily replied, "Oh no!" The abbot ironically remarked, "How will you love the Creator if you have never been capable of loving a creature?" (Schillebeeckx 1989, 87).

The issue whether God is transcendent or immanent has become the main concern of many theologians throughout the centuries. The heart of the conflict arose from the understanding that these two characteristics are contradictory to each other. Most likely, these conflicting views can be illustrated properly in what Wittich says about two systems of philosophy:

"There are two and only two systems of philosophy that can be offered. The one posits God as the transcendent cause of things; the other makes God the immanent cause. The former carefully distinguishes and separates God from the world; the latter shamefully confounds God with the universe" (quotation from Wittich in: Levine 1994, 1).

The main theme in Wittich's argument is the issue of God's transcendence and immanence. He implies that there are two groups of people. A group of people on one side finds it difficult to admit that pure immanence of God can be affirmed. If God is the true self of every person, then God as a whole seems to transcend each individual person. The result of that would be an enormous plurality of gods, one in each person. If God is present in creation and in the happenings of the world, then it would subject God to the limitations of space and time. A group of people on the other side find it hard to affirm God's absolute transcendence. If God is not present in the creatures and creatures jointly occupy all space, then God is outside of space. If God cannot be present in human beings, how could He identify with them? The more God's transcendence is emphasized the less God's immanence can be understood and vice-versa. For this reason, many philosophers have tried to downplay or even deny one attribute or the other.

However, one may argue that Wittich's idea is inadequate when he says that there are two and only two systems of philosophy that can be offered: that God is either transcendent or immanent. What makes Wittich's statement inadequate is the fact that there are people who manage to integrate the immanent and transcendent characteristics of God. Hartshorne dares to answer the question if there is no way-out of this age-old debate. He posed the question if it were not be possible that the two attributes "immanent" and "transcendent" be integrated in order to refer to God. Is it not possible that God can be both transcendent and immanent at the same time? Before answering the question above, Hartshorne presents the types of theologizing that have developed over the centuries. Examples of these types are: classical theism, classical pantheism and neoclassical theism or panentheism. The first type, which is classical theism according to Hartshorne, represents an understanding of God that has largely dominated Western civilization. The second type refers to belief in God who is absolutely immanent. God is seen as the unity and structure of the world and as having no existence without relation to the world. The third type is the one that Hartshorne offers as a kind of alternative, as a way-out of the contradiction of classical theism and pantheism, the old way of approaching God (Goodwin 1978, 52-53).

In classical theism or traditional theism Hartshorne includes thinkers like Philo, Augustine, Anselm, Aquinas and Leibniz. Hartshorne argues that what draws these thinkers together is their common attempt to interpret the scriptural understanding of God in terms of Greek (chiefly Aristotelian) metaphysics. All these thinkers embrace a double insistence upon divine absoluteness and omniscient providence. Classical theism reflects the Greek idea of the self-sufficiency and independence of the deity. Barnes (1976, 5-6) in his interpretation of Hartshorne, suggests that what is upheld in classical theism is the existence of an Absolute, totally unlimited and Perfect Being, or Actuality, that is the cause of all that exists. This being is God. This Actuality is totally absolute and without limit. God is totally immutable and totally unchanging, for change is a process whereby something becomes that which it formerly was not. Only a limited thing can change. God is timeless, for time itself is change. God is utterly impenetrable, not affected by anything, for being effected signifies change. God is absolutely free of any influence. Moreover, God is completely independent in the sense that divinity is pure actuality, the fullness of existence, beyond which there neither is nor can be greater actuality. God is the cause of all and the effect of nothing. In other words God is non-contingent or non-relative. As the cause of all being, God is the source of all perfection. Whatever perfections exist in the world are the effects of God. For Aquinas, the rule is the more actual a thing is, the more perfect it is. "This word perfection signifies whatever is not wanting in actuality"(Summa Theologica I, 4, 1,). Hartshorne's first attack against classical theism is against the way it conceives God's relation to the world (Gunton 1978, 11). For Hartshorne, it is absurd to hold that God is totally unaffected by the events that take place in the universe. If God is not affected by any influence, what happens to the prayers of the human beings? Is it not the case that in Judeo-Christian tradition, God hears and answers the plea of the people? (Barnes 1976,146).

Hartshorne also reacts against classical pantheism. According to him, classical pantheism holds the view that everything is of an all-encompassing immanent God; or that the universe, or nature, and God are equivalent. Pantheism literally means "God is all" and "All is God". Classical pantheism views that the

divine force or divine being pervades through all things that exist. It implies that divinity is present in all things. Defenders of pantheism claim that by teaching a person to see God in everything gives him/her an exalted idea of God's wisdom, goodness, and power, while it imparts to the visible world a deeper meaning. But critiques of classical pantheism see it otherwise. They posit the premise that as a matter of fact classical pantheism makes void the attributes which belong essentially to the Divine nature. For the pantheist God is not a personal Being. He is not an intelligent Cause of the world, designing, creating and governing it in accordance with the free determination of His wisdom. If consciousness is ascribed to Him as one Substance, then extension is also said to be His attribute. He attains self-consciousness only through a process of evolution. But this very process implies that God is not perfect from eternity: He is forever changing, advancing from one degree of perfection to another, and helpless to determine in what direction the advance shall take place. Yet, there is no warrant for saying that He advances or becomes more perfect. At most one can say that He, or rather It is constantly passing into other forms. Thus God is not only impersonal, but also changeable and finite which is equivalent to saying that He is not God. The critiques of pantheism also claim that once the Divine personality is removed, it is evidently a misnomer to speak of God as just or holy, or in any sense a moral Being. Since God, in the pantheistic view, acts out of sheer necessity, which means that He cannot act otherwise, His action is no more good than evil. To say that God is the moral order is an open contradiction; no such order exists where nothing is free, nor could God, a non-moral Being, have established a moral order either for Himself or for other beings. If, on the other hand, it be maintained that the moral order does exist, that it is postulated by our human judgments, the plight of pantheism is no better; for in that case all the actions of men, their crimes as well as their good deeds, must be imputed to God (Barnes 1976, 146-148).

Returning to the idea of Wittich, it seems that the two poles: the pole of classical theism and the pole of classical pantheism can hardly meet with regard to their view of God. But as I have presented earlier, Hartshorne, inspired by Whitehead, offers an alternative way of approaching God, which is called Neoclassical theism or panentheism. In this approach, God is no longer seen as either absolutely transcendent or absolutely immanent. But rather God is seen in a new light. On the one hand, God is conceived to be immanent transcendent where one can say that "God is in everything". On the other hand, God is conceived to be transcendent immanent where one can also say that: Everything is in God. God's transcendence and immanence are not seen as two opposing natures of God but rather they are seen as bipolar realities interacting with each other. Hartshorne seeks an answer to the problem how to relate the abstractness of an unchanging God to the concreteness of a changing world (James 1967, xix). To be able to answer this question, Hartshorne disapproves of the classical notion of God as completely omnipotent. For Hartshorne, the omnipotent God of classical theology implies that He is an all-controlling God. It implies that He is directly responsible for all the sins and evils happening in the world. This would also imply that human beings are not entirely free agents but that their actions are pre-determined by God. Hartshorne's reformulation of approaching God is explained in the context of creativity. In his book, *Creative Synthesis and Philosophic Method*, Hartshorne explores creativity as a metaphysical account of reality. He builds his arguments by analyzing experience. He begins by saying that: *To be is to create*. He further explains that, "In

every moment, each of us accomplishes a remarkable creative act” (Hartshorne 1970, 2). Applying this statement to other creatures in the world, it would suggest that for Hartshorne there is always some form of creativity present in creatures. Every human being creates and cannot fail to do so while alive. It means for Hartshorne that the universe is characterized by process and change. Thus, Hartshorne provides a different perspective to what is meant by God is perfect. God’s perfection needs not imply changelessness. To illustrate this point, Hartshorne uses the human person as a metaphor. The better a person is, the greater his/her ability to adapt to new situations. He or she can relate to new concerns and can integrate new interests--- all the while preserving his/her integral identity. The perfect person is the one who can assume various roles (roles which require real capacity for change and adaptation)—e.g. mother, wife, teacher, friend, etcetera, without losing her individual identity. Thus, perfection in this regard is the uttermost permanence with the supreme capacity for change. Perfection means an utmost of potentiality or of actualized power to be. Hartshorne suggests that God is creator and providential guide of the world, contrary to the classical notion of God as eternally and immutably absolute which does not allow one to make sense of God’s involvement in history (Barnes 1976, 151).

2.1.4 God’s presence in intrapersonal, interpersonal and cosmic relationships

In his neo-classical theism or panentheism, Hartshorne advocates that God is the ever-present creative impulse constantly bringing the new out of the old. The character of God as creator is not reserved to a genesis event but to the whole of history. God is constantly acting creatively. This view holds that God is involved in human history. In Christian thought God is not only a creator but one who acts in history, who gives meaning to the historical process by giving it certain direction and fulfillment (Barnes 1976, 151). This proposition can be related to what Gutierrez says about the role of God in history. “God reveals Himself in the history of the people that believed and hoped in Him, and this leads us to rethink His words from the view point of our own history” (Gutierrez 1983, 4-6). Within God’s immanent transcendence and transcendent immanence at least three distinctions of attitudes toward God can be made: His presence in intrapersonal, interpersonal and cosmic relationships.

God’s presence in intrapersonal relationships

This type of attitude toward God is brought about by the experience of God within oneself. This is founded on one’s recognition that God lives in every human person and is built on one’s belief in a loving God who always understands and never abandons anyone. It is what Laundry describes in a song based on Isaiah 40 that God is loving and compassionate to everybody. “I will never forget you, my people. I have carved you on the palm of my hand. I will never forget you; I will never leave you orphaned” (Laundry 1993, 225). Or as verbalized by Doen Moen in an internationally acclaimed song, “God will make a way, when there seems to be no way. He works in ways we cannot see, He will make a way for me”. Awareness of God in oneself usually comes after the human person experiences difficulties and troubles, that everything seems bleak or that one has reached a dead end. Then through inner struggles, relying on inner resources and strength and

recognizing a power that is beyond oneself, a person recognizes that God dwells in himself or herself. A representative example might be the life of Dorothee Sölle (Waaïjman 2002, 227). She was a German woman theologian and a mother of three children who was abandoned by her husband. The divorce affected her so much that for three years at least, she was thinking of ending her life. Through all the years, she was praying that her husband would come back to them. Then on a visit to a Gothic-style church in Belgium, she came across a simple biblical passage that states, “My grace is sufficient for you, for power is made perfect in weakness” (2 Cor 12:9), a passage from the letter of St. Paul. At the start, she cried and cried. Deep inside her mind, she said: “This bible passage is completely untrue in my life”. But this passage remained in her mind and eventually changed her inner disposition and outlook in life. It made her realize that her experience of divorce did not mean that the world stopped revolving for her. She began to accept that her husband was going another way and that she should continue her life. Her new awareness that God’s grace was enough for her gave her new insight and new strength to face life squarely. God was loving her and this experience of love gave her the conviction to love herself in return. Learning to love herself is the greatest love she could show to God.

Another view of experiencing God from within oneself springs from the belief that God and the human being are one. This is typical among Indian Christians where God and the human being are called by the same word “*Atman*” (Vineeth 2002, 63). According to Vineeth, God is to be approached and understood, not simply as an object of our mind, but as the subject of our being. It means that God dwells in the inner self of the person. As the source and the inner sense of all, He is in every being, though the human being does not always know Him. In a unique way the Supreme Self of God dwells within the human self. God is the ultimate Self, being the *Atman* within each one of us. The transcendent God becomes immanent in the self.

God’s presence in interpersonal relationships

The second type of an immanent-transcendent awareness of God refers to the experience of God through other people. There are people who, without having a second thought, out of their mercy and compassion to people in need, offer their time, talent and treasure just to be of help to those people in need. These people recognize that the life of every person in this world is vulnerable. They sympathize and recognize how it feels when someone gets sick, exploited, abandoned and rejected, meets an accident, or when people become victims of natural calamities like floods, earthquakes, storms, etcetera. When a person experiences goodness, mercy and compassion from another person, this can be for him/ her an experience of God. Then he or she becomes aware that God works in and through people. In Waaïjman’s words, “It can well up between people everywhere: in a friendly gesture, a smile, a reconciliatory word, a helping hand, a generous welcome, an attentive ear, etcetera (Waaïjman 2002, 86). In other words, where people are brought together in love and friendship, God’s love is working. Where people live in friendship, respect each other, care for each other and attend to each other’s needs, God’s love is made present and operative in their midst. This awareness of God through other people can be brought about by the question: What does make these people so generous and kind to the other people? Or: Where does their kindness come from? A story is told of a certain monk, who, while traveling in the mountains, found a precious stone in a stream. The next day he met another

traveler who was hungry and the monk opened his bag and shared his food. The hungry traveler saw the precious stone in the monk's bag, admired it and asked the monk to give it to him. The monk did so without hesitation. The traveler left, rejoicing in his good fortune. He knew the jewel was worth enough to give him security for the rest of his life. But a few days later he came back searching for the monk. When he found him, he returned the stone and said, "I have been thinking. I know how valuable this stone is, but I give it back to you in the hope that you can give me something much more precious. If you can, give me what you have within you that enabled you to give me the stone?" (San Luis 1994, 124-125) The traveler asks the question: What is it within a person that enables him or her to be so kind, to be generous, to be so charitable as to give up material wealth, time and talent just to be of help to the people who are in need? An answer to this question is found in the Judeo-Christian tradition. Peoples' kindness can be attributed to a God who works in and through people. In the words of Hartshorne, it is "God's love and goodness drawing creatures to Him". God's goodness radiates to human beings making them sensitive and responsive to the needs of others. Hartshorne defines love as the adequate awareness of the value of others. Everybody, no matter how lowly he/she is, is completely worthy of love (Sia 1985, 91). People acknowledge that the joy and grief of others is their joy and grief as well. They are aware of the need of others. Not seeing the other as a source of conflict and competition but seeing the other as partner and friend. Awareness of God through other people is achieved when one recognizes the other as a gift. In the thought of Buber, this awareness of God through others can be realized when one recognizes the total otherness of the other. Buber holds that relation is reciprocity (Buber 1970, 67). It is always an I and Thou relationship. Buber has this to say "When I confront a human being as my You and speak the basic word I-You to him, then he is no thing among things nor does he consist of things" (Buber 1970, 59). This implies that for Buber, the human person is sacred and needs to be respected. Every person is unique and should therefore be given space and freedom to express himself/herself the way he/she wants it to be. There must not be controlling and subjugation. No human being can be seen only as an object or a thing that can be used and manipulated. No one has the right to subjugate or exploit other people for his/her own advantage. Everybody deserves respect and love because it is through him or her that we experience God.

God's presence in cosmic relationships

The third way of experiencing an immanent-transcendent God is through nature or cosmic experience. Fox (1991, 18) in his creation spirituality, raised the question, "Where can we experience God? Where will the experience of the divine be found in the present time?" One of the answers given by Fox is: We can experience God in the awe, in the wonder and mystery of nature and all beings. In short, we can experience God in nature. This is what Teilhard de Chardin describes in his experience of God while enjoying the beauty of nature. This is how he describes his experience:

"All that I can remember of those days...is the extra-ordinary solidity and intensity I found then in the English countryside, particularly at sunset, when the Sussex woods were charged with all that 'fossil' Life which I was then hunting for, from cliff to quarry, in the Wealden clay. There were moments, indeed, when it seemed to me that a sort of universal being was about to take

shape suddenly in nature before my very eyes” (quotation from Teilhard de Chardin in: King 1981, 25).

Teilhard de Chardin’s account is representative of those who say that the world is the arena wherein God manifests Himself. He speaks of nature as the divine milieu. Our relationship with the cosmos, with nature, with the world will make us aware of God’s presence. Another representative example of experiencing God through cosmic union is the experience of Araño (2001, 5) by the seashore one afternoon. She describes her experience with this phrase:

“I sat myself plaintively by the seashore hoping to ease away an unexplained feeling of forlornness that was gradually draining me of my energy to keep going. With eyes tightly shut, all I wanted to do was fade away into oblivion if only to experience a moment of oasis from daily hubbub of existence that must have caused my depression. I could not recall how long have I allowed myself to linger in that state when I was jolted back to reality by a cool breeze gently caressing the skin of my face and the sweet scent of fresh air passing through my nostrils as if rousing me from my turbulent slumber to take another look at the world before I give in to such destructive emotion. All of a sudden, I sensed an uncanny feeling that I was being recharged and revitalized. My eyes involuntarily open to life once again and lo, I gazed upon the most splendid thing I have ever seen in my entire life, a multi-colored sunset.... Call it a miracle, a dream or an illusion. But isn’t everything in this world a miracle, a dream and an illusion? Only God can fathom what reality really is”.

Araño’s experience illustrates to us a deep experience of God through her experience in nature. She experienced being re-charged, re-vitalized and gained a new perspective in life. Gaspar (2004, 11-12) also shares a similar experience of God through a cosmic relationship. He describes it in this way:

“Suddenly I was struck by the repetitious movements and sounds of the waves as they kept rushing forth then sliding back to the sea. Before I knew it, I was seeing metaphors. The waves became the gentle hands of God. The seashore became my face. God’s hands caressing my face soothed me. I sat there transfixed at this revelation of God’s love”.

The stories of Teilhard de Chardin, Araño and Gaspar suggest to us that nature can lead us to an experience of God. Unpolluted nature itself is the visible expression of God. With its peaceful silence, undisturbed serenity and natural beauty, it elevates the human being to that One who is the author and architect of everything in the universe. God can be found in the perfect rhythm and harmony of the universe. The human being feels that he or she is not an isolated entity in the universe. Everything we see in nature is a word of God, a mirror of God that glistens and glitters. This experience of God through nature can be likened to the idea of the world as God’s body. As Waaijman says, nature in the Judeo-Christian tradition is considered as the Cosmic Christ, the body of God, the icon of God’s form or the imprint of God’s hands (Waaijman 2002, 209). This awareness of God’s presence in nature can perhaps re-establish the dignity of the cosmic world from being reduced to mere matter and mere quantity where its worth is perceived only in its being an instrument for experimentation and subjugation.

2.2 Spiritual attitudes toward God from an empirical perspective

This section presents the spiritual attitudes toward God from an empirical perspective. As has been discussed earlier, four distinctions have been made in the attitudes toward God from a theoretical perspective. Looking

at table 2.1, first, a distinction has been made between attitudes toward God's iconicity and attitudes toward God's aniconicity. Second, a distinction has been made within the category of attitudes toward God's iconicity between attitudes towards God as personal and attitudes towards God as nonpersonal. Third, a distinction has been made between attitudes towards the immanent-transcendence of God and attitudes towards the transcendent-immanence of God. Finally, a distinction has been made within attitudes toward an immanent-transcendent personal God: God's presence in intrapersonal, interpersonal and cosmic relationships.

Conceptualization and operationalization

What I have done in this research with regards to the attitudes toward God was that first, I explored theoretically available literature about attitudes towards God while taking spirituality as the frame of reference. Attitudes toward God were seen from the perspective of the dynamic relationship between God and the human being. On the basis of this theoretical foundation, seven theoretical attitudes toward God were obtained as can be seen in table 2.1. The first is an attitude towards an absolute-transcendent personal God who is all-powerful, unchanging and unchangeable. The second is an attitude towards an immanent-transcendent personal God who is present in intrapersonal relationships. It refers to a personal God who is present in and through a person's dynamic interaction with himself or herself. The third is an attitude towards an immanent-transcendent personal God who is present in interpersonal relationships. It refers to a God who is present in and through the person's interaction with other people. The fourth is an attitude towards an immanent-transcendent personal God who is present in cosmic relationship. It refers to a God who is present in and through the person's interaction with nature. The fifth is an attitude towards an absolute-transcendent non-personal God. It refers to an almighty God who is non-personal. This Supreme power does not manifest its presence in the form and nature of human beings or of nature. The sixth is an attitude towards an immanent-transcendent non-personal God. It refers to an immanent-transcendent God who is non-personal. The seventh and final is an attitude towards an apophatic-mystical God. It refers to a God who is beyond image and beyond comprehension. I assume that these seven theoretical attitudes toward God are present in the consciousness of the Filipino migrants in the Netherlands, which has to be tested empirically.

In order to measure the seven theoretical attitudes toward God and to possibly corroborate their presence in the consciousness of Filipino migrants, it is necessary to concretize them with the help of items⁴. Thus, a process of operationalization was undertaken. Looking at table 2.1, we can notice that there are Roman numbers and Arabic numbers. The former refer to the theoretical attitudes while the latter refer to the

⁴ In order to measure the respondents' attitudes, Likert scales have been constructed. They are mostly a five-point scale, which runs from extreme unfavourable-ness, through a neutral middle position to extreme favourable-ness. Many items were also subjected to factor analysis, the criteria of which can be found in the appendix. The reliability of the scales was measured by the coefficient alpha. The tables for this chapter can be found in the appendix.

items to be found in appendix E. The spiritual attitude towards God-measuring-instrument was comprised of fourteen items all in all. I owe this instrument to Van der Ven, et. al., (2004, 589-590).⁵

Table 2.1 Spiritual attitudes toward God from a conceptual perspective

Iconic

(Personal)

I. Absolute transcendence (1, 10)

Immanent-transcendent

II. Intra-personal relation (2, 6)

III. Inter-personal relation (3, 7)

IV. Cosmic relation (5, 9)

(Non-personal)

V. Absolute transcendence (4, 8)

VI. Immanent-transcendence (11, 13)

Aniconic

VII. Apophatic - mystical (12, 14)

To illustrate how the spiritual attitudes toward God were operationalized, I will now present the seven spiritual attitudes toward God with the help of one item representing each one of them. The spiritual attitude towards an absolute-transcendent personal God was operationalized with the item: *God put the world into motion with the intention that man would keep it on course*. The spiritual attitude towards an immanent-transcendent personal God through intrapersonal relation was operationalized with this item: *I am confident that God will never turn his back on me*. The spiritual attitude towards an immanent-transcendent personal God through interpersonal relation was conceptualized with the item: *Where people live in friendship God's love is present*. The spiritual attitude towards an immanent-transcendent personal God through cosmic relation was conceptualized with the item: *In the peace of nature, I experience God's goodness*. The spiritual attitude towards an absolute-transcendent non-personal God was operationalized with the item: *There is something by which everything came into motion*. The spiritual attitude towards an immanent-transcendent non-personal God was operationalized with the item: *There is something that unites man and world down to the smallest detail*. Finally, the spiritual attitude towards an apophatic-mystical God was operationalized with the item: *God (Somebody or Something) totally goes beyond our imagination* (appendix E).

An empirical Account

To analyze the Filipino migrants' scores on the 14 items, I made use of factor analysis with the help of which the latent variable or variables which are underlying the fourteen items can be detected. This factor analysis resulted into the extraction of four factors, on the basis of which four scales for the Filipino migrants population's attitudes toward God could be constructed. Three of them relate to attitudes toward God's iconicity and one to the attitude towards God's unaniconicity (appendix A, table 1).

⁵ Central in Van der Ven's model is the distinction between Gods iconicity and aniconicity, God's anthropomorphism and non-anthropomorphism and the issue of God's transcendence/immanence. In my conceptual model, seen from the perspective of spirituality, God's anthropomorphism is understood in terms of God's personal and non-personal nature. Stressing the mystical dimension of the attitudes toward God, I use the concept "apophatic-mystical" in contrast to the term "metatheism" used by Van der Ven.

Table 2.2 Spiritual attitudes toward God from an empirical perspective

	Mean Score	Standard deviation
<i>Iconicity</i>		
1. Absolute- transcendent personal God (I)	3.9	.8
2. Immanent-transcendent personal God (II, III, IV)	4.4	.6
3. Non-personal God (V & VI)	4.0	.7
<i>Aniconicity</i>		
4. Apophatic-mystical God (VII)	3.8	.8

The first and fourth spiritual attitudes toward God, namely the attitude towards God's personal absolute transcendence and God's aniconicity, confirm the spiritual attitudes which I assumed to be present from a conceptual perspective (table 2.1). The second and third spiritual attitudes do not confirm the spiritual attitudes which I assumed to be present from a conceptual perspective. The second is a combination of the three theoretical spiritual attitudes, namely attitudes toward: an immanent-transcendent personal God present in intrapersonal relationships (II), interpersonal relationships (III) and cosmic relationships (IV). On the account that all these spiritual attitudes refer to an attitude towards an immanent-transcendent personal God, this attitude is labeled "immanent-transcendent personal God". Likewise, the third empirical attitude is a combination of two theoretical spiritual attitudes: an attitude towards an absolute-transcendent non-personal God (V) and an attitude towards an immanent-transcendent non-personal God (VI). On the account that these two spiritual attitudes refer to an attitude towards a non-personal God, this attitude is labeled a "non-personal God".

By looking into table 2.2, we can notice that the scores indicate agreement with each of the four empirical spiritual attitudes toward God (≥ 3.40)⁶. We notice that the spiritual attitude towards an immanent-transcendent personal God enjoys the highest degree of acceptance (4.4). It is notable also that this attitude got the lowest standard deviation (0.6), which indicates that the respondents expressed a rather low degree of disagreement on this spiritual attitude. These empirical data validate the claim of some Filipino theologians that most Filipinos hold an immanent-transcendent image of God. Filipinos experience God and see the divine transparency in nature, intra-personal and inter-personal relationships (Mercado 1993, 159-161). The spiritual attitude towards a non-personal God got a mean score of 4.0. It is followed by the spiritual attitude towards an absolute-transcendent personal God which has a mean score of 3.9. The spiritual attitude towards an apophatic-mystical God scores the lowest (3.8). Although the differences between means scores 4.0, 3.9 and 3.8 cannot be said to be relevant, the lesser preference for this spiritual attitude can perhaps be explained from the notion that the Filipino migrants' way of approaching God is always with the use of images. They never run out of images of God whenever they approach Him.

⁶ I interpret the average scores as follows: 1.00 - 1.79 = total disagreement; 1.80 - 2.59 = disagreement; 2.60 - 3.39 = ambivalence; 3.40 - 4.19 = agreement; 4.20 - 5.00 = full agreement.

2.3 Social location of the spiritual attitudes toward God

The question that is of interest to us in this section is: Who are the holders of the four empirical spiritual attitudes toward God? Identification of the holders of the spiritual attitudes does not give us any causal relationship but simply points out to us the degree of the association or the strength of their correlation.

Looking at the statistical results in appendix B, tables 1 and 2, only one correlation appeared to be relevant between the salience of religion in daily life and the spiritual attitude towards an immanent-transcendent personal God ($r = .26$).⁷ This positive correlation indicates that the more religion becomes salient in the daily life of the Filipino migrants in the Netherlands, the more is their preference for the spiritual attitude towards an immanent-transcendent personal God and the other way around.

2.4 Summary

This chapter answers question 2 I asked in the introduction: What are spiritual attitudes toward God? I have illustrated in this chapter that spiritual attitudes toward God are pivotal in Christian spirituality. The attitudes toward God spring from a dynamic relationship between God and the human being. From a theoretical perspective, spiritual attitudes toward God were distinguished between the spiritual attitudes toward God's iconicity and aniconicity. Based on this distinction seven theoretical spiritual attitudes toward God were identified. Six spiritual attitudes were identified as attitudes toward God's iconicity while one spiritual attitude was identified as an attitude towards God's uniconicity. From an empirical perspective, the seven theoretical spiritual attitudes were reduced to four empirical spiritual attitudes. The empirical results confirmed only two of the four spiritual attitudes, which I presumed to be present from a conceptual perspective, namely attitudes toward an absolute-transcendent personal God and an apophatic-mystical God. The other two empirical spiritual attitudes appeared to be combinations of respectively three and two theoretical spiritual attitudes, namely attitudes toward an immanent-transcendent personal God present in intrapersonal relationships, interpersonal relationships and cosmic relationships and the attitude towards an absolute-transcendent non-personal God and towards an immanent-transcendent non-personal God. The distinction made within the spiritual attitudes toward an immanent-transcendent personal God namely His presence in intrapersonal, interpersonal and cosmic relationships and the distinctions made within the attitudes toward a non-personal namely God's absolute transcendence and God's immanent-transcendence were not corroborated empirically. Among the four empirical spiritual attitudes toward God, the Filipino migrants in the Netherlands attach the highest mean value to the spiritual attitude towards an immanent-transcendent personal God which can be interpreted in the sense that they uphold a kind of God who is experienced in and through intrapersonal, inter-personal and cosmic relationships.

In terms of the social location of the four spiritual attitudes toward God, it is only the spiritual attitude towards an immanent-transcendent personal God which appeared to be explained by the salience of religion in daily life.

⁷ In this study we define as significance criterium: $p < .05$; and as relevance criterium: $\eta \geq \pm .25$ & $r \geq \pm .25$.

Spiritual attitudes toward Jesus

Chapter 3

This chapter attempts to answer question 3 I asked in the introduction: What are spiritual attitudes toward Jesus? In chapter 1, I presented the idea that spiritual attitudes toward Jesus belong to the core of Christian spirituality. Among Christian believers it is commonly held that: “Jesus is the way, the truth and the life” (Jn 14: 6). But what do spiritual attitudes toward Jesus really mean? Apparently, there is a variety of attitudes toward Jesus. Taking this point into account I will first present this variety from a theoretical perspective in section 3.1. Do people conceive of Him as having the divine and human nature as the Council of Nicea (325 A.D) and Chalcedon (451 A.D.) propagated and defended? Is He a liberator as the liberation theologians promote Him to be? Or was Jesus just an ordinary man who once lived in Israel? To be able to shed light on these questions I will explicate the different attitudes toward Jesus that have been developing in the context of the Judeo - Christian tradition. In section 3.2, I present the spiritual attitudes toward Jesus from an empirical perspective. In section 3.3, I present the social location of the spiritual attitudes toward Jesus. Finally, in 3.4, I present a summary.

3.1 Spiritual attitudes toward Jesus from a theoretical perspective

This section presents the spiritual attitudes toward Jesus from a theoretical perspective. This will be accomplished by taking Haight’s (1999) “Jesus: Symbol of God” as the main frame of reference and by critically supplementing it with the works of other scholars in Christology.

Identifying salient features of the attitudes toward Jesus is not an easy but rather a huge and an ambitious task. As pointed out by Haight (1999, 15-17), Christology is a sub-discipline of theology and as such has become a vast discipline under the umbrella of which other sub-disciplines can be found to which theologians dedicate their career: New Testament Christology, patristic Christology, Contemporary Christology, liberation Christology, etcetera. In order for us to have at least a basic grasp of the basic thought about Jesus, I will outline a distinction of Christology that can be deduced from the book of Haight, that is, a Christology from above and a Christology from below. Taking into consideration the high rise of secularization especially in Europe, I add the third type of Christology that can be called attitudes toward Jesus from a purely humanistic perspective. I will first elaborate on the distinction between a Christology from above and a Christology from below.

According to Haight (1999, 314-316) the distinction between these two types of Christology originates from Barth when he made a comparison between himself and Schleiermacher. The difference between Barth and Schleiermacher lies in their different vantage points. Barth’s theology is theocentric, or more precisely trinitarian. In his *Church Dogmatics* Barth asserts that Jesus Christ is the Son, the second person of the Trinity. Methodically, for him, Christology begins with the expounding of classical

authoritative texts. Barth presupposes that God comes to human beings in revelation, judgment and self-disclosure. It is God who comes in total freedom and surprise to human existence (Haight, 1999, 310). In this sense, this approach of Christologizing might be categorized as Christology from above. According to Haight, in contrast to Barth, Schleiermacher's starting point is the historical Jesus. The redeeming action of Jesus is seen as an action of God, but an action of God channeled and mediated historically through Jesus. Jesus is seen as a truly human being. He is the perfection of humanity in the sense that He has a perfect God-consciousness. In this sense, this way of approaching Jesus can be categorized as Christology from below.

According to Haight, the use of the term 'from below' is in an epistemological sense and not in an ontological sense. Christology from below indicates a type of Christology that begins here below on earth: it begins with human experience, with human questioning, with the historical figure of Jesus of Nazareth, with the disciples who encountered Jesus and interpreted Him in various ways. The word "from" indicates a point of departure in Christological thinking. The historical Jesus of Nazareth plays a central role and serves as the source and ultimate reference of the affirmation that Jesus is the Christ. King (2002, 2-4) contributes the idea that from this kind of theological thinking, Christology from below proceeds upward by reflecting on Jesus' union with God during his earthly life as evident in his prayer to God as Abba, in his teachings, in his extraordinary personal authority and in his compassion for others. Christology from below inquires into the mystery of Jesus' suffering, death and resurrection and asks why Jesus is more than any other prophet. According to King (2002, 2-3) theologians like Leonardo Boff, Gustavo Gutierrez, Edward Schillebeeckx, Jon Sobrino identify themselves with a Christology from below.

According to King, a Christology from above begins with the Second Person of the Trinity, with the preexisting divine Word in relation to the Father and the Holy Spirit. This method then proceeds downward to the Incarnation, to the event, in which the Word or Logos became man in Jesus Christ. A Christology from above draws our attention to how the Word became flesh, suffered and died for our sins, and then rose from the dead and then returned to God's right hand. This way of conceiving Jesus is also called a high Christology because of its emphasis on the divinity of Jesus Christ. Prominent examples of this approach can be found in the Catechism of the Catholic Church (1994) and the Congregation for the Doctrine of Faith's (CDF) Declaration, *Dominus Iesus* (September 5, 2000).

In addition to a Christology from above and a Christology from below, there is an alternative attitude towards Jesus that can be mentioned, namely the attitude towards Jesus from a purely humanistic perspective. This particular attitude towards Jesus could seemingly be categorized under Christology from below but is distinct in the sense that it does not acknowledge any relationship of Jesus with the divine, let alone Jesus' divinity. This emerges along with the secularization processes evolving in society wherein things and events are viewed without taking into account the realm of the divine, or even a religious perspective.

What will follow is a detailed presentation of seven theoretical spiritual attitudes toward Jesus based primarily on the distinction between a Christology from above and a Christology from below and on a humanistic frame of reference. Two of them, namely: the spiritual attitudes toward Jesus from an incarnational perspective and towards a dialectical perspective belong to a Christology from above. Four of

them: the spiritual attitudes toward Jesus from a liberal perspective, towards a Jesuanic perspective, towards a liberational perspective and towards a secular perspective belong to a Christology from below. In addition to that is the attitude towards Jesus from a purely humanistic perspective.

3.1.1 A Christology from above

This section presents two spiritual attitudes toward Jesus: from an incarnational perspective and from a dialectical perspective that are categorized as stemming from a Christology from above. They are considered as such because they adhere to the premise that Jesus is a divine being who entered into the world in order to save humankind. What is common to the two is their starting point of reflection being trinitarian. Their point of discussion is the divinity of Jesus and how He became a human being. The following is an elaboration of these two images of Jesus.

An incarnational perspective

Haight (1999, 244) devotes one chapter entitled “Development of Classical Christology” in his “Jesus: Symbol of God” in which the attitudes towards an incarnational perspective on Jesus are essentially discussed. At the heart of this chapter is the discussion on the relationship of Jesus with God. Haight presents the salient conception of Jesus Christ from the first century Christianity until the fifth century. According to Haight, the Church Fathers were not always unanimous in perceiving who Jesus was. There were contradicting views especially with regard to Jesus’ nature as a divine and a human being. There were those who rejected Jesus divinity. Influenced by the Greek ideas, the Gnostic heretics simply denied that God assumed a real human nature and body that could suffer. Thus, for them Jesus was only a human being and not a divine being since he suffered and died. Re-interpreting John’s prologue, Arius argued that the Son was not co-eternal with the Father. He taught that the word is divine but that this divine Son had a beginning. One can say that Arius reduced the Son to a being created by the Father, a demi-god or an emanation from God, an intermediary between God and the cosmos, but not fully God. For Arius, the Son is not unbegotten, nor part of the unbegotten in any way. Haight (1999, 274) suggests that the Nicene Creed is actually a reaction against the Arian doctrine. The response of the ecumenical council at Nicea to Arius was focused on the technical term “homoousius”. In the current English translation this is rendered as “one being with the Father”. The divine Son is of one being or one essence with his divine Father. Homoousius affirms the eternal equality and unity of the Father and the Son. Athanasius of Alexandria (c. 295-373) was the greatest and most persistent foe of Arius and his followers. Haight suggests that after the New Testament period, what dominated in the understanding of Jesus Christ was the framework and understanding of the Prologue of John’s gospel. In the Prologue of John’s Gospel Jesus is considered the incarnation of the Word: “In the beginning was the Word, and the Word was with God, and the Word was God” (Jn 1:1). John’s prologue upholds the idea that before Jesus came to the earth, He lived with the Father from the beginning or in the same way as His father Jesus is a complete divine person (Haight 1999, 247-248).

Haight posits the idea that there are at least two things held by the Council of Chalcedon. First is the claim that the divine Son and Jesus are one and the same. Jesus is the eternal divine Son and the Logos.

This one and the same Son is the only begotten, divine Word, the Lord Jesus Christ. The personhood of Jesus Christ or His identity as *hypostasis* is numerically identical with the being of the divine Son or the Logos. Second, Chalcedon affirms the dual characteristics of Jesus Christ: that He is the same perfect in Godhead and the same perfect in manhood...truly God and truly man, consubstantial with the Father in Godhead and consubstantial with us in manhood. God has two natures: human and divine (Haight 1999, 288).

Based on Haight's presentation regarding the salient Christological thought in Nicea and Chalcedon, one can say that central to the classical understanding of Jesus Christ is the notion of incarnation, that is the notion that the divine Logos became incarnate in Jesus. Salient to the incarnational perspective on Jesus is the proposition that before Jesus came to earth. He lived with the Father in the beginning. In the same way as His Father, Jesus is a complete divine person. God has sent Jesus His son to the earth. Jesus is the God-man who from the beginning has existed unchangeable with the Father.

From Haight's presentation, one can deduce that there is a plurality of interpretations in the New Testament and the Gospel is one of them. However, the doctrine of Nicea and Chalcedon are exclusively Johanine in perspective. They seem to neglect the other accounts of Jesus as portrayed in the synoptic Gospels. It is a Christology descending from above in method and content. It deals with Jesus in the abstract or general metaphysical categories of nature, person, substance and being. It does not take into account that the Synoptic Gospels do not portray Jesus as a divine person only or relate Jesus to a divine principle only but as a human being relating to the transcendent God his divine Father. The classical symbol of Jesus Christ can be categorized as an example of a Christology from above because its reflection is centered in the divinity of Jesus and how He became a human being (Haight 1999, 289).

Looking from a different perspective, Fabella (1999, 216-217) suggests that the issue whether Jesus is really divine or really human is no longer of the greatest importance for many Asian theologians. To claim that Jesus is the only divine Lord and savior jeopardizes the efforts for authentic dialogues with people of other religions. It is a hindrance for an authentic dialogue with people of other faiths, who are actually the vast majority in Asia. For Fabella and other theologians, the significance of the councils of Nicea and Chalcedon lays not so much in their content but in the underlying challenge they pose for them, that is to develop their own contemporary culturally based Christological formulations. In the mind of Fabella the Asian theologians, both men and women, are now trying to have their own mini and informal Niceas and Chalcedons, to determine, based on their own context and concerns, who Jesus Christ is for them. Considering the situations of poverty, injustice and human rights violations in Asia, particularly in the Philippines, Fabella is more inclined to a liberative image of Jesus. Nevertheless, Haight suggests that in contemporary christological debate the doctrine formulated in Chalcedon still serves as a frame of reference. Chalcedon has become a classic symbol of Christian faith (Haight 1999, 244). Haight can be right considering the fact that the Nicene Creed is still recited during the Eucharistic celebration every Sunday and during feast days in Catholic Churches in all parts of the world. It is interesting to see then how much of the classical incarnational understanding of Jesus Christ is present in the consciousness of Christians.

A dialectical perspective

I follow the direction of Haight (1999, 301) by making a jump from the classical Christology to the modern Christology of the 20th century. It cannot be said that Christology all along this period functioned as a static doctrine but a good reason for making such a big leap is that all along, the incarnational perspective on Jesus was dominant through the first half of the 20th century.

The spiritual attitude towards Jesus from a dialectical perspective goes back to the Christological ideas of Barth. Similar to the spiritual attitude towards a classical Jesus, the spiritual attitude towards a dialectical Jesus is also categorized as exemplarily representing a Christology from above. Barth's approach focuses on how God could be discerned in and through human history. His starting point is the discernment of the sacred text and tradition. In contrast to the spiritual attitude towards an incarnational perspective on Jesus which central idea focuses on the issue of how God became incarnate through the humanity of Jesus, the spiritual attitude towards a dialectical perspective on the issue of how the human being can be brought to perfection through the divine nature of Jesus. Barth is concerned about God's judgement, in relation to which human existence and human actions shriveled into almost nothingness.

Haight (1999, 309-334) suggests that Barth's Christology can be justly characterized as a reaction against the liberal tradition. Barth's dialectical thinking arose out of the liberal theology's inability to provide answers to the political, economic and socio-religious crises of his time. According to McDowell, the outbreak of the First World War created a kind of theological crisis for Barth. He became unsympathetic to the aims of the war-makers and to the way the ethical and theological arguments were used for their purpose. It was hard for Barth to believe that his very own liberal theology teachers were the ones who signed the manifesto of the German intellectuals in favor of Kaiser Wilhelm's war policy. Barth disengaged from those people and searched for his own standpoint. He found support in Overbeck and Kierkegaard in undoing theological liberalism. According to McDowell, in 1922, in his commentary on Paul's Epistle to the Romans, Barth stated that "all theological speech are to be subjected under the crisis of God's judgement, disrupted and broken so that nothing but the crater of the explosion of God's revelation to the world remained perceptible" (quotation from Barth in: McDowell 2003, 1-5). In a lecture given in the same year, Barth criticized the other theologians by saying that the task of theologians is to speak of God yet they are unable to do so.

Barth's disentanglement from the liberal theologians of his time was due to the fact that the latter established an unholy alliance with the powers that be. Instead of taking a prophetic stance to defend the dignity of the human person, they did the opposite. Generally speaking, Barth rejected the typical liberal view regarding the contact between God and humanity that could be found in: feeling, consciousness or rationality. Barth adopted a theological approach that was theocentric. In his view, human experience cannot guarantee a proper guidance to the human being but it is only the Word of God that is revealed through Jesus. Barth opted for a Christology that is centered on the doctrine of the divine and human nature of Jesus. The distinguishing feature of Jesus Christ from all other human beings is His absolute sinlessness and His absolute perfection. Jesus' perfection is due to the perfect presence of God within Him. Barth's Christology is founded mainly on the text of Jn 1:14 alluding to the "Word made flesh". For Barth, Jesus Christ is the

Word who was made flesh. The divine Word is the subject and the actor in the person of Jesus Christ. God intended to rescue humankind in and through Jesus Christ from the slavery of sin and imperfection. Thus, Jesus was sent in order to do what Adam and the rest of humankind failed to do. Jesus, as the second Adam came for humankind in order to be reconciled with God. Jesus Christ is God's judge by which the human being is judged. Jesus Christ in the world is a judgement upon the sinfulness of human beings.

The spiritual attitude towards a dialectical perspective on Jesus implies that if one wants to make sense as a human being, he/she has to think about God's judgement. Barth says that "As the man Jesus is Himself the revealing Word of God, He is the source of our knowledge of the nature of man as created by God" (quotation from Barth in: Mueller 1972, 114). Barth understands that what God intends human nature to be is revealed in the human nature of Jesus, the second Adam. For Barth, the proper conception of the human nature is to comprehend it from the nature of the man Jesus, who must be understood in the light of his unity with God. Mueller (1972, 115) suggests that for Barth, the hidden being of all creatures - the secret of human nature- is revealed in the man Jesus, and in his relationship with God. Consequently, man is with God because he is with Jesus. Godlessness is in no way a characteristic of the real man. As Barth puts it "To be in sin, in godlessness, is a mode of being contrary to our humanity" (Barth in: Mueller 1972, 116). Mueller posits the idea that Barth's Christological anthropology breaks away from all the attempts in modern theology to construct a doctrine of man by beginning with man's self-knowledge disconnected from revelation. Barth (1963, 61-63) reflecting on the letter of Paul to the Romans (chapter 5) associates man's humanity with Adam that is weak and sinful. But, when Jesus Christ identifies Himself with Adam's sin and death, Adam, the sinner becomes a witness to Christ. As Barth puts it "Jesus Christ is the secret truth about the essential nature of man and even sinful man is still essentially related to Him....In His life and destiny He represents and anticipates the life and destiny of human beings so that they, without ceasing to be distinct individuals, must make their life an image and reflection of His life and must work out the destiny that overtook them in Him" (Barth 1963, 64). Barth posits the belief that Jesus Christ has shown the example of being obedient to God until death. Thus, a real follower of Christ must also make a concerted effort so that his/her actions will resemble those of Christ. Viewing that Jesus by His divine origin puts all human experiences and activity in critical perspective, a Christ follower makes a constant evaluation of his/her actions whether they are in congruence with that of Christ. This implies that in the day to day living of a Christian, he/she seeks the guidance of Jesus. He or she discerns seriously if his or her actions in every situation are in congruence with the way Jesus Christ lived here on earth. Anyone who intends to follow Jesus, as in the case of His first disciples, has to confront himself/herself with the question whether to do things in God's way or to continue doing it his/her way. People must make a choice: God or money, Jesus or one's own family and so forth. Following Jesus entails conversion. It presupposes a radical change in one's way of life that cannot be accomplished by clinging to the old forms of existence. From this perspective, one can say that Jesus Christ places human beings under the definitive judgement of God's words. In Jesus Christ, God confronts human beings directly with the radical choice, whether they are for God or for the evil powers. By His divine origin, Jesus Christ puts all human experiences and activity in a critical perspective. Or in other words, Jesus Christ subjects human beings to a radical decision whether they are on His side or

not. Are they for God or against God? Are they pro Jesus or anti Jesus? If a Christian is serious in his/her commitment to Jesus, he or she confronts himself/herself with this type of question everyday of his/her life.

3.1.2 A Christology from below

After having elaborated on the spiritual attitudes toward Jesus belonging to a Christology from above in the previous subsection, I will now elaborate on the spiritual attitudes toward Jesus categorized as Christology from below. In contrast to the former which starting point is how Jesus, a divine being, became a human being, the latter focuses on how Jesus, a human being, could be considered as belonging to the area of the divine. From a systematic point of view, spiritual attitudes toward Jesus from below include such spiritual attitudes as the: liberal, Jesuanic, liberational and secular attitude towards Jesus. The following is an elaboration of these four theoretical spiritual attitudes toward Jesus.

A liberal perspective

The spiritual attitude towards Jesus from a liberal perspective has its origin in the thinking of Schleiermacher in the 19th century. Schleiermacher's liberal Christology is to be understood in the context of the cultural atmosphere of those days wherein the issue of experience, rationality and autonomy were forwarded. As Haight (1999, 303) suggests, the philosophy of Kant influenced for a great deal the ideas of Schleiermacher. With the advent of the 18th century, theology was confronted with a new challenge. People of this age suspected that they were not, and could not be free for the reason that they were bound by the clutches of authority and tradition. Objections were made that the incantations and allurements of priests, scribes, soothsayers, and similar intellectuals guided society from the very beginning. When the new consciousness emerged, an individual was no longer constricted nor bound by any corpus of revealed religion. The time had come that the collective wisdom of the past, the legacy of tradition, the prescriptive codes of ancestral existence had to be selectively followed or if not, to be rejected entirely as one's good sense might decide (Johnson 1988,1-5).

One can say that the liberal ideas that flourished in the 18th century posed a great challenge to Schleiermacher. Thus, he initiated efforts in order to make Christianity relevant in the midst of the challenges posed by the liberal ideas of the Enlightenment. As Haight puts it "Schleiermacher endeavored to reestablish the credibility of the Christian message in the wake of certain elements in the critique by the Enlightenment" (Haight 1999, 304). The greatest challenge posed by the Enlightenment period was: How could one locate God in the age of reason? Thus, Schleiermacher develops an understanding of God that could be located within the experiential and rational capability of the human person. He defines religion as a feeling and intuition of the universe and Christianity as the individual's personal feeling of absolute dependence on God. Schleiermacher turned to the subjective experience of the human being in order to find God. There are no objective ways to God, but each human being has the capability of becoming aware of a feeling of absolute dependence on God. Schleiermacher posits the principle that the very structure of human

self-consciousness entails a deeper level of consciousness that leads to an experience of absolute transcendence that eventually leads the human being to become aware of being absolutely dependent on God (Schleiermacher cited in: Haight 1999, 304).

In the context of Christology, the spiritual attitude towards a liberal perspective on Jesus stands in contrast to the spiritual attitude towards an incarnational perspective and the spiritual attitude towards a dialectical perspective on Jesus, which gives weight to the divinity of Jesus from its very start. Haight (1999, 303-309) suggests that for Schleiermacher Jesus was a real human being in the fullest sense. However, Jesus was distinct from other humans in his consciousness of the immediacy of God's presence within Him. Jesus was distinct from all other human beings in the sense that He had a perfect God-consciousness. This God-consciousness controlled all the aspects of the life of Jesus. Schleiermacher posits the idea of God being present in Jesus. It is the perfect indwelling of the Supreme Being as His innermost being (Haight 1999, 303-309). Jesus is the man whose self-consciousness was supremely God-consciousness, that is, supremely possessed by the feeling of absolute dependence in its purest form, and His coming awakens in all who experience the influence of Christ's supreme God-consciousness. Schleiermacher's notion of the perfect God-consciousness of Jesus would entail that Jesus is a full-blown human being. The saving action of Jesus Christ is seen as an action of God, but an action of God channeled and mediated through Jesus. Since Jesus is perfect in His consciousness and in His relationship with God, the influence that He has on people can also be a perfect God-consciousness. This is what Schleiermacher calls redemption, through which people become liberated from the clutches of sin and united with God.

The notion that Jesus Christ is a perfect human being and has a perfect God-consciousness would entail that any human being has the capability to reach such a level of God-consciousness. All he or she has to do is to emulate Jesus. The spiritual attitude towards a liberal Jesus adheres to the notion that Jesus leads human beings into the love of God and of people. Jesus shows the example of how people may be touched by God and their fellow human beings and shows through his life how people can believe in God and people. Jesus Christ sets the example of our bond with God and people. However, a conception of Jesus being the symbolic bond that ties God and people, as identified by Haight, could raise the question whether Jesus will not become the exclusive object of faith or will it not make Jesus exclusively the focus of Christian worship? Haight raises this question: Is Christian faith directed to Jesus so that it stops, as it were, and rests in Him? Or is it possible to arrive at faith in God without reference to Jesus Christ? The reply to this question according to Haight is both yes and no. Haight warns that any attempt to say simply either Jesus is or is not the exclusive object of Christian faith is inadequate. If one says Jesus is the object of faith, one tends to forget that He was a human being like us. If one says Jesus is not the object of faith, one tends to think that because one can know God independently of Jesus, Jesus may be removed from the center of the Christian faith. The better solution is to understand Jesus as mediating God in and through His life and works (Haight 1999, 205). Haight posits that an essential tenet in Christian teaching is that faith is filtered hermeneutically through the lens of Jesus Christ. Christology in this sense is the interpretation of the life of Jesus as the medium of God's self-communication to human existence (Haight 1999, 196).

A Jesuanic perspective

The term “Jesuanic” is a technical term referring to the historical Jesus as the starting point of Christological reflections. The term “Jesuanic” is coined in order to emphasize the point that this type of Christology highlights the role of the historical Jesus. It means to say that without the historical Jesus, there can never be a Christology at all. It goes on to say then that the spiritual attitude towards a Jesuanic Jesus is categorized as Christology from below because its starting point of reflection is the life and ministry of Jesus and from there one tries to figure out in what way Jesus could be considered as representing in his life and ministry God’s revelation. In contrast to the spiritual attitude towards a liberal Jesus which starting point is also the humanity of Jesus but more on the individual’s subjective emotional and rational experience of Jesus, the spiritual attitude towards a Jesuanic Jesus relies more on the Jesus’ stories based on biblical and historical-literary manuscripts. The endeavour is directed at digging-out historical-literary materials like the scriptures and reinterpret them in the context of the contemporary situation. Thus, Jesus is seen as a clear historical figure whose sayings and teachings reveal to us who God is, how we might approach Him, and what meaning He has for today’s life. A theologian who can be considered an example of adhering to the spiritual attitude towards the Jesuanic Jesus is Schillebeeckx whose writings according to Haight are representative of narrative Christology (Haight 1999, 18).

The spiritual attitude towards Jesus from a Jesuanic perspective can also be discerned in the writings of De Jonge (1998, 1-25) who from a historical-critical perspective suggests that one is able to know about Jesus from the traditions concerning his actions and sayings that are recorded in the Gospels of the New Testament. One can know Jesus through the responses of the first disciples found in the early Christian sources of the first century. De Jonge argues that one can assume a basic continuity between the ideas of Jesus’ earliest followers and those of Jesus himself for the reason that it was Jesus, and not someone else, whom the earliest Christians preached.

For Schillebeeckx (1979, 33), the search for the historical Jesus is not an end in itself but a starting point for hermeneutical reflections from the question what this historical Jesus might have to say to modern man in modern society. Thus Schillebeeckx has this to say: “As a believer, I want to look critically into the intelligibility for man of Christological belief in Jesus, especially in its origin. Face to face with many problems, my concern is indeed to hold a *“fides quaerens intellectum”* and an *“intellectus quaerens fidem”* together: that is in the same regard for both faith and human reason I want to look for what a Christological belief in Jesus of Nazareth can intelligibly signify for people today” (Schillebeeckx 1979, 34). Schillebeeckx presents that no human being can be understood (1) independently from the course of past events that have surrounded him/her and confront him/her and elicit his/her critical reaction, (2) independently of his/her relations with those about him/her, contemporaries who have received from him/her and in turn have influenced him/her and touched off specific reactions in him/her, and (3) independently of the effect he/she has had on subsequent history or of what he/she might have intended to set in motion by direct action of his/her own. Basing himself on these threefold assumptions, Schillebeeckx asserts that the starting point for any Christology or Christian understanding of Jesus is not simply the Jesus of Nazareth nor Church kerygma nor creed. Rather it is the movement which Jesus Himself started in the first century. The starting points are

the first Christian communities that serve as a reflection of what Jesus himself was, what He said and did. This would imply that Jesus has to be understood from the different layers of human relationships (Schillebeeckx, 1979, 44-45). For instance, Schillebeeckx conceives the miracle tradition as an important aspect of Jesus public ministry. He posits that behind the many miracle stories of Jesus there is a kind of authentic historical tradition, that is, Jesus was a healer and an exorcist. Jesus exhibited healing power so that people had to conclude whether it was from God or from the devil. The message of the gospels portrays that Jesus worked by the power of God that was always directed at the human good. Thus, Jesus disclosed a God who is on the side of human existence. In His works of miracles Jesus provokes human beings to seek divine help and to foster fellowship with God. Schillebeeckx sees Jesus as someone who had shown his commitment to the reign of God. In other words the salvation that Jesus Christ mediates to the world must never be understood apart from its historical unfolding in concrete instances (Schillebeeckx, 1979, 170-200).

From a critical-historical paradigm of approaching Jesus, one can say that Jesus serves as the symbolic concretization of God. For a modern man/woman who is exposed to an intellectual culture, God is an abstract concept, but through Jesus, God becomes concrete and real. As Schillebeeckx puts it: "Jesus is the parable of God and paradigm of humanity" (1979, 626). This means that in His words and deeds as a human being, Jesus has brought the loving mercy of God to expression. The appearance of Jesus in history has revealed the care and affection of God for people. In Jesus' life and works the love of God for people is operative. To highly critical modern man/woman Jesus still can serve as his/her model of life. The Jesus story about his words and deeds which are accessed through scientific and interdisciplinary research can inspire people, even those who are already considered "un-churched". Schillebeeckx (1979, 27) may be right in saying that "a lot of humanists, especially among the young people, find guidance and inspiration in Jesus of Nazareth. This is evident in the Jesus movement for instance - whose adherents are outside of any church and yet find their well-being, inspiration and orientation in Jesus".

A liberational perspective

Another dimension of the Christology from below is the spiritual attitude towards Jesus from a liberational perspective. Haight (1999, 378-379) posits that this spiritual attitude highlights the political dimension of Jesus' ministry. As a prophet, Jesus is seen as someone who clashed with both the religious and the civil authorities of his time. The actions of Jesus are viewed as the actions of somebody who was completely devoted to the kingdom of God. One could say that the attitude towards a liberational Jesus has its reference to the negative comment made by Karl Marx against religion, that it is an opiate of the people. This comment implies that religion can make people blind and passive even to the point of blindly and obediently accepting the sufferings in life. It implies that oppression and dehumanization are not to be questioned because they are part of the process in order to gain the promise of eternal life in heaven. In his assessment of Marx, Torrance (1962, 30-31) has this to say "Marx reacted from the spiritual pietism of the Church which through detaching men and women from the world numbed their sensitivities to the world of sordid oppression in the heart of human society". However, one may question if it is always true that the oppressed people do blindly accept

their fate? Is it true that religion only serves as an ideological apparatus for colonizing and subjugating the mind of the people? In the context of Christology, is it not true that the people's belief in Jesus can also give them an inner strength and collective power in order to fight against all injustice and oppression in society? Is it not that belief in a liberating Jesus can contribute to making people free from all forms of unjust structures present in the individual and in society?

Being challenged and confronted with the reality of poverty, oppression and injustice, the theologians in Latin America like Gutierrez, Sobrino and later on theologians coming from the third world countries who shared the same experiences, became critical and analytical of their situation. The Boff brothers in their theology of liberation ask the question: "How to be Christians in a world of destitution?" (Boff 1998, 1-5). For them, the underlying principle behind liberation theology is a prophetic and comradely commitment to the life, cause and struggle of the millions of debased and marginalized human beings, a commitment to end the history of social discrimination and social injustice (Ibid. p. 3). Speaking as an Asian woman, Fabella, in the opening paragraph of her article entitled "Christologies from an Asian Woman's Perspective", has this to say:

"Asian women are beginning to articulate their own christologies. For too long, what we are to believe about Jesus Christ and what he is to mean for us has been imposed on us by our colonizers, by the Western world, by a patriarchal church, and by male scholars and spiritual advisers. But now we are discovering Jesus Christ for ourselves. What we say may not be anything new; what is important is now we are saying it ourselves" (Fabella 1999, 211).

Significant in Fabella's statement is the empowerment of the Asian people to do their own Christologies, which were denied to them by the colonizers for centuries. Sugirtharajah admits that Asian theologians are enthused by the Latin American theologians because of their common experience of poverty and injustices. Sugirtharajah expresses his ideas with these words:

"...some Asian Christians pressed for a different starting point to do theology- the staggering poverty of the Asian people. To put it in simple terms, it meant that the crux of the theological problem in Asia was the millions of empty stomachs, and serious reflection on Jesus would have to address this vexing issue" (Sugirtharajah 1999, 127).

What made their liberation theology unique is that it goes down to the level of the basic masses. They developed pastoral approaches that lead to the creation of basic ecclesial communities. Their rallying cry was to empower the poor, deprived and oppressed people so that they can chart their own destiny and shape their own future devoid of any external control and domination. First, they employed social analysis in order to determine the root causes of underlying oppression. Second, they examined the Christian tradition in order to determine how Christology and the entire Christian tradition may have explicitly and implicitly supported such oppression. They became critical of any theological discourses and religious symbolisms. Their underlying impetus was to unmask the idols. In their critical reflection of faith, they discovered two Christological notions that are contributory to their oppression. One is the mysticism of the dead Christ. This Christological notion is evidenced in the graphic crucifixes and in Holy Week processions in which the dead Christ is carried and the pious folk mourn as if He had just died. The liberation theologians claim that emphasis on the dead Christ functions as the legitimization of suffering as the will of God, as it is preached

that Jesus Christ suffered quietly and passively; He went to the cross like a sheep to the slaughter and without opening his mouth. The implication is vivid: in order for a person to become a good Christian, he/she should suffer quietly, or he/she should carry his/her cross without making any complaint and murmuring. When put into a situation of injustice, and oppression, he/she should gladly and openly accept it. The second Christological image that is considered by the liberation theologians as contributory to their oppression is the glorification of the imperial Christ. In this portrayal, Christ is conceived as reigning in heaven. Here on earth, it is thought that Jesus supports authorities to rule in His name both in civil and ecclesiastical spheres. In a situation of injustice, Jesus is thought to be in confederation with those people who are controlling the powers. This implies that anyone who would challenge temporal or ecclesiastical rulers disobeys the will of God.

After discovering these two notions of Jesus, which are contributory to oppression and injustice, they ask the question how a message of hope can be offered to oppressed people. Does Jesus have nothing to do against injustice and oppression? Is it true that the symbolisms of Jesus are only good for creating an opiate for the people? The liberation theologians who reflected on their situation of suffering and injustice discovered a new way of seeing Jesus. The first thing they asked is “What did Jesus Christ really want to bring and what did he actually bring to us?” Waltermire (1994, 24-25) suggests that for liberation theologians like Boff, what Jesus actually proclaimed was the kingdom of God. And this kingdom of God demands personal conversion and restructuring of the human world. It demands a complete turn-around of one’s lifestyle, which in turn affects the world around him/her. The conversion that Jesus demands is a 100% liberation from legalism. Jesus condemned the Scribes and Pharisees not because they were evil people. In fact, they did what the Law and society required to be called good. But they failed to do the essence of the law which is: love, justice and mercy. The liberation theologians discovered that Jesus is not actually meek and passive. In fact, Jesus on many occasions got into trouble with the religious authorities in His time because of His radical interpretation of the law in favor of those people in need and people who were poor (Fabella 1999, 214). From a liberationist perspective, what is enunciated in the Gospel is that Jesus opted for the poor. He preached that the reign of God was near. He called blessed those who hunger and thirst for justice. He fed, healed and welcomed outcasts. Finally, the death of Jesus on the cross was not a passive death. The cross reveals that God identifies with the one unjustly executed rather than with the rulers and perpetrators. Far from legitimizing suffering, the cross shows that God is in solidarity with the victims and that God opens the possibility of their own engagement, both interiorly and exteriorly against the forces of oppression. Jesus is seen with the eyes of liberation. Jesus is seen as the liberator. He is on the side of the oppressed to free them. Liberating symbols of Jesus provide a new image for the oppressed people. They lift up the low self-image of the oppressed. They make them realize that they are of great worth, the privileged focus of God’s care. Liberating symbols of Jesus give a new image of discipleship. These symbols can inspire them to be in solidarity with the poor in their struggle for freedom from all forms of unjust systems and structures present in society. Jesus is seen neither as the passive victim nor as the dominating lord, but He is the liberating Word of God who is in solidarity with the poor.

A secular perspective

The spiritual attitude towards Jesus from a secular perspective is another type of spiritual attitude that might be categorized as Christology from below. It is in immense contrast to the spiritual attitude towards Jesus from an incarnational Christology, that gives weight to the divinity of Jesus from its very beginning, Van Buren asserts the full humanity of Jesus. He does this by offering an exposition of an “existentialist interpretation of the Gospel without myth” (Van Buren 1963, 57-79) and by doing a “linguistic analysis of theological language” (Van Buren 1963, 85-106). The spiritual attitude towards Jesus from a secular perspective highlights the life of Jesus of Nazareth understood from a literary critical perspective, getting rid of the metaphysical and mythological interpretation of the Gospel stories. In my view, the spiritual attitude towards Jesus from a secular perspective is very much alive at present taking into account the widespread impact of secularization in the past decades up to the moment. In the 1960’s Van Buren became aware of the phenomenon that was commonly referred to as secularism. Recognizing the complexity of such a phenomenon, Van Buren says that the main feature of secularism is the reliance on certain empirical attitudes and the corresponding lack of interest in what were once felt to be the great metaphysical concerns. Van Buren takes as a point of departure Bultman’s idea of the de-mythologization of the Gospel. Van Buren suggests that Bultman holds the view on the one hand, that the New Testament is full of mythological elements. For instance, it pictures the world as having three layers: the heaven above, the place of the living and the realms of the dead below. Another example is that divine action is conceived as an intervention in this world by heavenly, transcendent powers. But for modern man the mythological setting of the Gospel is incomprehensible. On the other hand, according to Van Buren, Bultman was also convinced that the New Testament authors themselves already began the work of freeing the kerygma from a mythological framework in order to present it in a way that touched the individual as a man/woman where he/she was. This can be shown for example in the Gospel of John where the proclamation of the kingdom of God has become the proclamation of the gift of eternal life, taking the word “eternal” as a qualification of concrete human existence (Van Buren 1963, 1-13).

Van Buren asks the question: How may a Christian who is himself a secular man understand the Gospel in a secular way? He was concerned how the Gospel could still be relevant to secular man. He was challenged by Bonhoeffer who contended that, “to separate Christian faith and secular life in the world is to reject the very heart of the Gospel” (Van Buren 1963, 18). Thus, Van Buren posits that being a Christian does not deny one’s involvement in the secular world and its way of thinking. He goes on to say that the secular approach of interpreting the Gospel does not prohibit the talk about God, nor does it disregard the relationship between God and Jesus. Similar to other approaches, like the classical approach, Van Buren gives reference to John’s prologue “And the Word became flesh” in order to illuminate Jesus’ relationship with God. In contrast, however, Van Buren interprets it in a quite different way. From a classical understanding, for instance from the Alexandrian Logos-sarx Christology, the prologue of John would be interpreted in terms of the incarnation of a divine or could rightly be described as the magical incarnation of God. For Van Buren, the incarnation of God means a fulfilment of God’s long time promise to his people Israel. God’s incarnation means that God entered into the man Jesus of Nazareth whose way of thinking,

words and actions match up with the covenant Yahweh had entered into with his people Israel. In the beginning God decided that there should be one who is willing to sacrifice for the sake of the people. In the same way, the people should realize that they be involved with the one who sacrifices for them. When the time was right this purpose was enacted concretely in the history of Jesus of Nazareth. Yahweh's promise became flesh and a plan enacted. Yahweh's purpose dwelt among us in that Jesus dwelt among men. What Yahweh had to say to man, what he had in mind for men, was to be heard and seen in the form of this man, who was, therefore, the very word of Yahweh (Van Buren 1963, 52).

Van Buren creatively intended to present the story of Jesus that is not mythological in nature but is comprehensible from the perspective of the human being in the context of a secular era. He develops the secular image of Jesus from a call and response Christology, the central theme of which is understood from the covenantal perspective. Van Buren forwards the principle that when the Old Testament authors spoke of God, they meant Yahweh, the God of Sinai, the God of the Covenant, the God of Abraham, Isaac and Jacob. For the New Testament authors they never had any other God in mind than the God of the Old Testament (Van Buren 1963, 47). The central theme of the whole biblical witness is the Covenant of God with Israel. It was the basis of the whole tradition of revealed law, and it was the hinge on which the prophetic message turned. It was the central motif in Israel's worship as reflected in the psalms, and its fulfilment was the hope of the apocalyptic writers. The New Testament has presented the message and mission of Jesus as the fulfilment and renewal of the Covenant (Van Buren 1963, 45-56). However, the dynamic interpretation of the Gospel became a-historical and static as the Church moved into the Hellenistic world. The Gospel was transformed into a static, speculative, metaphysical theory about the person of Christ and the Godhead (Van Buren 1963, 33).

Van Buren illustrates his thought by shedding a different light on the passage of Jn 9:29-33, which reports a dispute between some Pharisees and a man born blind whom Jesus healed. The passage opens with the Pharisees speaking:

"We know that God spoke to Moses, but we do not know where this one is from. The man answered and said to them, this is what is so amazing, that you do not know where he is from, yet he opened my eyes. We know that God does not listen to sinners, but if one is devout and does his will, he listens to him. It is unheard of that anyone ever opened the eyes of a person born blind. If this man were not from God, he would not be able to do anything" (Jn 9:29-33).

Van Buren suggests that this passage makes a comparison between Jesus and Moses. First, Moses is characterized as a man to whom God has spoken. Second, God is seen as someone who listens to anyone who is a worshipper of Him and does his will. Finally, Jesus is seen as someone who could do nothing if he were not from God. From a patristic Christology, the expressions from God and sent by God mean the coming of the Logos from the bosom of Yahweh down into this world. But from a covenantal perspective, although the expression from God refers explicitly to Jesus, it is implicitly applicable to Moses as well. To be from God is to be a man whom God has spoken to and who is obedient to Yahweh's will.

Another example given by Van Buren is the passage which portrays the dispute Jesus had with the people which arose from Jesus' claim that He is one with the Father.

“The Father and I are one”. The Jews again picked up rocks to stone him. Jesus answered them, "I have shown you many good works from my Father. For which of these are you trying to stone me?" The Jews answered him, "We are not stoning you for a good work but for blasphemy. You, a man, are making yourself God." Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? If it calls them gods to whom the word of God came, and scripture cannot be set aside, can you say that the one whom the Father has consecrated and sent into the world blasphemes because I said, 'I am the Son of God'? If I do not perform my Father's works, do not believe me; but if I perform them, even if you do not believe me, believe the works, so that you may realize (and understand) that the Father is in me and I am in the Father" (Jn 10: 30-38).

Van Buren suggests that from classical Christology, the phrase consecrated and sent into the world is interpreted as the incarnation of the divine Logos. But from a covenantal perspective, it means being commissioned by God and being obedient to that commission or consecration. Consecrated and sent into the world clearly refers to the earthly calling and mission of Jesus. From a covenantal perspective, Van Buren posits that God was not simply God; he was the God who made his Covenant with Israel. He was the God who had chosen this people, the electing God, and not their possession. And Israel was not simply Israel, but always the people on whom God had set his love, not for their own sake simply but for the sake of the world. Israel was brought into historical existence by the Covenant which God made with them. The challenge for Israel therefore was to be faithful to the God of the covenant. Finally, the goal of this Covenant was God's gracious plan for the whole world. If obedience meant being free for God, it also meant being free for the world, free to serve it, bear witness to it (Van Buren 1963, 46).

Taking insights from Van Buren, one can say that the central message of the spiritual attitude towards a secular perspective of Jesus is this: That Jesus of Nazareth is the pre-eminent example of caring for our neighbour. This would mean that Jesus is the perfect revelation of living as a human among humans. One has to recognize that Jesus has in word and deed shown to us concretely, what it is like to be a good human being. Jesus has shown us how to live as a human among humans (Van Buren 1963, 47-55). Van Buren concludes by saying that it is possible to have a scientific way of thinking and at the same time be inspired by the stories of Jesus of Nazareth especially on issues that concern the life of people. Van Buren puts it this way: “We are saying that it is possible today to be agnostic about otherworldly powers and beings, but that people matter, that we live in a world in which I is not You and neither can be completely assimilated to it or even to he” (Van Buren 1963, 195).

3.1.3 A purely humanistic perspective

The third type of attitude towards Jesus is categorized as attitude towards Jesus from a purely humanistic perspective. Is there such an attitude? How does it differ from the Christology from below particularly from the last attitude, namely the attitude from a secular perspective on Jesus? The attitude towards Jesus from a purely humanistic perspective is similar to the Christology from below in the sense that both give more weight to the immanent Jesus by seeing him as a human being who establishes a bond with his fellow human

beings. However, their difference lies in the fact that the former does not look beyond the humanity of Jesus while the latter sees a transcendent or divine transparency in Jesus humanity.

A humanistic perspective

The attitude towards Jesus from a humanistic perspective is hardly a Christology at all. In comparison with the spiritual attitude toward Jesus from a secular perspective, the attitude from a humanistic perspective also gives weight to the humanity of Jesus as a result of the secularisation processes that occur in society. The former attempts to see the transcendent element in Jesus life. In fact it tries to translate the transcendent aspect of Jesus' life in a non-mythological way in order to make the Jesus story compatible with the empirical orientation in present culture. The latter excludes any attempt to associate Jesus with any transcendent or divine power (Van der Ven, & Biemans 1994, 89-93; Ponce 2003, 4-5). It does not give room for any God-talk and excludes any discourse about the divinity of Jesus.

Already in 1966, Altizer and Hamilton published a book entitled *Radical Theology and the death of God*. What prompted them to write the book is the observation that they were traversing into a new era. What they meant by this new era is the following:

“What is this new era? It is not the world of the ecumenical movement, or of dialogue with art, or psychoanalysis, or of the politics of sin. It is the world of the radically accelerating pace of secularization, of the increasing unimportance and powerlessness of religion, of the end of special privilege for religious men and religious institutions” (Altizer & Hamilton 1966, 115).

The new era that Altizer and Hamilton describe is the phenomenon called secularization. Central to Altizer and Hamilton's understanding of secularization is the increasing unimportance and powerlessness of religion. It marks the end of the special privilege accorded to religious men and women and religious institutions. Altizer and Hamilton illustrate their notion of the phenomenon of secularisation through the story of Nietzsche about the madman. Nietzsche narrates that a madman on a bright morning lighted a lantern and ran to the market place shouting, “I seek God! I seek God”. As there were many people who did not believe in God, the madman caused a great deal of amusement. In a sarcastic manner the people surrounding him commented: Why? Is he lost? Does he keep himself hidden? Has he emigrated? Has he taken a sea-voyage? etcetera. Then, it was the madman's turn to speak: Where is God? he asked again the people who were surrounding him. Then he said, I mean to tell you, God is dead. We have killed him. We are all his murderers. Nietzsche foretells that the secularization has still a long way to go by putting these words in the mouth of the madman: I am not yet at the right time. This prodigious event is still on its way, and is travelling,- it has not yet reached men's ears. Accordingly, the madman made his way into different churches on the same day, and there intoned his *requiem aeternam deo*. When led out and called to account, he always gave the reply: “What are these churches now, if they are not the tombs and monuments of God” (Altizer & Hamilton 1966, 11).

The attitude toward Jesus from a humanistic perspective has to be understood in the context of secularisation. A humanistic and secular view holds that the human being lives in a closed universe. There is no God who is transcendent above and beyond created reality. The humanist asserts that the Christian God

does not and cannot exist. Everything that does exist is merely a product of matter, time and chance. The only thing that can exist and have importance to humankind is that which is open to empirical verification and observation. Since the Christian God and the divinity of Jesus fall outside these categories, therefore, they must be pushed aside. The essence of humanism is that the human being is the measure of all things. The human being, not God, is the determiner of reality, meaning and ethics.

The humanistic perspective on Jesus refers to the notion that there is nothing extra-ordinary in Jesus' life. It implies seeing Jesus as clothed with transcendental reality is absurd. This attitude does not leave any room for the divinity of Jesus. The significance of Jesus lies in the notion that he was a person who stood at the beginning of an important historical movement. But that is it. He was a special person but not more. Historically and empirically speaking, the influence of Jesus can be compared to a founder of a civic community whose influence shapes and forms the consciousness of those who join it. For instance, a charismatic leader could have an enormous influence on people because of his/her captivating hindsight, insights and foresights, and in the way he/she shows dedication to his/her cause. But in spite of all these things, it does not elevate him/her above anybody else, at least not in a religious sense. Well, he or she could be special in the way he/she views things and in the way he/she does things but still, he/she is one of them, a human being. He does not belong to the divine realm.

3.2 Spiritual attitudes toward Jesus from an empirical perspective

In the previous section, I made the following distinctions with regard to the spiritual attitudes toward Jesus: Christology from above, Christology from below and attitudes toward Jesus from a purely humanistic perspective. In the Christology from above, two spiritual attitudes were distinguished: an attitude from an incarnational perspective, and an attitude from a dialectical perspective. In the Christology from below, four spiritual attitudes toward Jesus were distinguished: an attitude from a liberal, a Jesuanic, a liberational and a secular perspective. In addition to that, one spiritual attitude was supposed to be present, the attitude towards Jesus from a purely humanistic perspective. What immediately follows from here is the conceptualization of the seven spiritual attitudes toward Jesus.

Conceptualization and operationalization

On the basis of the literature about Jesus, I have developed seven theoretical spiritual attitudes toward Jesus. The first is "attitude from an incarnational perspective". It pertains to the conception that in the same way as His father, Jesus is a complete divine person. The second is "attitude from a dialectical perspective". It refers to the view that by His divine origin, Jesus Christ puts all human experience and activity in a critical perspective. The third is "attitude from a liberal perspective". It pertains to the conception that Jesus Christ is the example of our bond with God and people. The fourth is "attitude from a Jesuanic perspective on Jesus". Referring to the notion that in Jesus' life and works the love of God for the people becomes operative. The fifth is "spiritual attitude from a liberational perspective on Jesus". Referring to the conception that Jesus guides the oppressed to the land of justice. The sixth is "attitude from a secular perspective on Jesus". It

pertains to the conception that Jesus Christ is the pre-eminent example of caring for our neighbor. The seventh and last is “attitude from a humanistic perspective on Jesus”. It refers to the understanding that Jesus was a special person but not more. I assume that these seven theoretical spiritual attitudes toward Jesus are present in the consciousness of the Filipino migrants in the Netherlands, which has to be tested empirically.

In order to measure the seven theoretical spiritual attitudes toward Jesus and to possibly corroborate their presence in the consciousness of the Filipino migrants, it is necessary to concretize them with the help of items. Thus, a process of operationalization was undertaken. Four items were assigned to each theoretical attitude as indicated between parentheses, making them twenty-eight items all in all (Appendix F). I owe this instrument to Van der Ven, et.al (2004, 591).

Table 3.1 Spiritual attitudes toward Jesus from a conceptual perspective

Christology From above

- I. Incarnational (2,4,8,10)
- II. Dialectical (5, 20, 21, 24)

Christology From below

- III. Liberal (6,7,13,19)
- IV. Jesuanic (9, 11, 17, 18)
- V. Liberational (1, 14, 16, 22)
- VI. Secular (3, 12, 15, 23)

Humanistic attitude towards Jesus

- VII. Humanistic (25, 26, 27, 28)
-

To illustrate how the theoretical spiritual attitudes were operationalized, I will now present the seven theoretical spiritual attitudes toward Jesus with one item representing each spiritual attitude. The first spiritual attitude was operationalized with the item: In the same way as his Father, Jesus is a complete divine person. The second spiritual attitude was operationalized with the item: Jesus Christ places us under the definitive judgment of God’s words. The third spiritual attitude was operationalized with the item: Jesus has shown us through his life how we can believe in God and people. The fourth spiritual attitude was operationalized with the item: Jesus is the humanity of God in word and deed. The fifth spiritual attitude was operationalized with the item: Jesus Christ is present where the oppressed stand up for their liberation. The sixth spiritual attitude was operationalized with the item: Jesus has shown us how to live as a human among humans. The seventh spiritual attitude was operationalized with the item: Jesus is a special person, but not more (Appendix E).

An empirical Account

At first, the Filipino migrants’ scores on the 28 items of the spiritual attitudes toward Jesus were subjected to an overall factor analysis. Since the results did not show any adequate interpretable pattern of items, I split the items into two groups and conducted a separate factor analysis for each one of them. One group consists of the items belonging to the spiritual attitude from an incarnational perspective ((2,4,8,10) and the other

group consists of the items belonging to the other six spiritual attitudes (the rest of the items). The decision to employ two separate factoranalyses will result in some loss of capacity to corroborate the conceptual distinctions empirically as compared to a procedure that includes all items in one overall factoranalysis. However, the reason for this decision is the fact that the concept of incarnation the items 2, 4, 8 and 10 belong to emerge in the first five centuries around the so-called classical Christological councils, whereas all other concepts I used in this study stem from modern times, especially the 20th century, with the exception of the liberal concept which emerged from Schleiermacherian thought in the 19th century. In the first factor analysis, the items form one factor. In the second factor analysis, the items form only four factors (table 3.2) instead of six which partly corroborates and partly falsifies our theoretical assumption in the previous section (table 3.1).

Table 3.2 Spiritual attitudes toward Jesus from an empirical perspective

	Mean Score	Standard deviation
<i>Christology from above</i>		
1. Incarnational (I)	4.3	.6
2. Dialectical (II)	3.5	1.1
<i>Christology from below</i>		
3. from beneath (III, IV, VI)	4.3	.5
4. liberational (V)	4.0	.7
<i>Humanistic Attitude towards Jesus</i>		
5. Humanistic (VII)	2.9	1.2

The first factor, the incarnational one corroborates the attitude that I assumed to be present from a conceptual perspective (table 3.1) in so far as it emerged as one factor in the first factor analysis (Appendix A, table 2). Three other factors, which resulted from the second factor analysis corroborate three other spiritual attitudes, namely the dialectical (2), the liberational (4) and the humanistic attitude (5) which I assumed to be present among the Filipino migrants population. The remaining factor from the second factor analysis, namely spiritual attitude toward Jesus from beneath perspective (3) implies a falsification of my earlier assumptions, as it appears to be a combination of three theoretical attitudes, namely the attitude from a liberal perspective (III), a Jesuanic perspective (IV) and a secular perspective (VI). This third spiritual attitude is labeled as “spiritual attitude towards Jesus from a perspective from beneath” on the grounds that the common thread that ties these three spiritual attitudes together is the notion that Jesus comes from the realm of human beings and that He is the pre-eminent example of loving God by loving fellow human beings (appendix A, table 3).

Looking at the mean scores we notice that the respondents evaluate positively each empirical spiritual attitude toward Jesus, except for the “attitude towards Jesus from a humanistic perspective”. It is the “spiritual attitude towards Jesus from an incarnational perspective” and the “spiritual attitude towards Jesus from beneath” that scored the highest (4.3). Its evaluation falls under the category of full agreement. These data suggest that Filipino migrants in the Netherlands can equally appreciate to the highest degree a Christology from above and a Christology from below. They equally adhere to the notion that Jesus is the incarnate Son of God and to the notion that Jesus becomes immanent by being in solidarity with fellow

human beings. The attitude towards Jesus from a liberational perspective and from a dialectical are accepted as well by the respondents as indicated by the mean score of 4.0 and 3.5 respectively although the difference between these scores should be said to be relevant. The respondents exhibit an ambivalent attitude, leaning towards an attitude of disagreement towards the “spiritual attitude towards Jesus from a humanistic perspective”. This spiritual attitude is manifested with a mean score of 2.9 only. This indicates that the Filipino migrants are less prone to believe that Jesus is no more than a good man or that Jesus was only a special person but not more. The data suggest that for Filipino migrants Jesus Christ is divine.

3.3 Social location of the spiritual attitudes toward Jesus

After having given the general picture of the spiritual attitudes toward Jesus from an empirical perspective, it is now the moment to consider their social location. People’s spiritual attitudes are always situated in a particular context. It would be interesting to know if spiritual attitudes toward Jesus can be explained from the relevant population characteristics which I elaborated in the introduction: socio-demographic characteristic, migration characteristic, and religious characteristic.

Looking at the statistical results in appendix B, tables 3 and 4, we notice that it is only the spiritual practice characteristics that show a relevant association and some relevant correlations. Sacramental practice shows a relevant association with the spiritual attitude towards Jesus from a liberational perspective ($\eta^2 = .33$). Salience of religion in daily life shows relevant correlations with the spiritual attitudes toward Jesus from: an incarnational perspective ($r = .37$); perspective from beneath ($r = .34$) and a liberational perspective ($r = .25$).

Pertaining to sacramental practice, the Scheffé test (appendix C, table 1) indicates that a significant difference exists between respondents who find the sacraments important (4.1) and respondents who find the sacraments unimportant (3.0). The former indicate agreement while the latter indicate doubt with the attitude towards Jesus from a liberational perspective. A significant difference exists as well between respondents who found the sacraments important and those respondents whose attitude toward the sacraments is unsure (3.4). The latter’s mean score is an indication of agreement while the former is an indication of higher agreement.

With regard to the salience of religion in daily life, the positive correlation with the spiritual attitudes toward Jesus from: an incarnational perspective, perspective from beneath, and a liberational perspective signify that the more religion becomes salient in daily life of Filipino migrants, the higher is their preference for these spiritual attitudes.

3.4 Summary

This chapter answers question 3 I asked in the introduction: What are spiritual attitudes toward Jesus. I have shown how the spiritual attitudes toward Jesus are pivotal in Christian spirituality. They belong to the core of Christian spirituality in the sense that Jesus has always been a prominent figure in the history of Christianity.

From a theoretical perspective, I presented the idea that spiritual attitudes toward Jesus can be distinguished between the: Christology from above, Christology from below and an attitude towards Jesus from a humanistic perspective. The basic tenet of the Christology from above is that Jesus pre-existed with God and then became a human being. On the one hand, this is shown by the spiritual attitude towards Jesus from an incarnational perspective which concern was centered on how Jesus is one person with two natures: divine and human. On the other hand, still in the same vein of presenting Jesus as a divine being, the spiritual attitude towards Jesus from a dialectical perspective posits the idea that through Jesus we are confronted with the question with whom we shall stand, for God or for the evil powers. The basic tenet of the Christology from below is that Jesus is primarily a human being. His divinity can be figured out because He outmaneuvered human frailties. He became totally free for God and for his fellow human beings. Christology from below includes spiritual attitudes such as the attitudes toward Jesus from: a liberal, a secular, a Jesuanic and a liberational perspective. The basic idea behind the attitude towards Jesus from a purely humanistic perspective is that Jesus is a special person but nothing more.

From an empirical perspective, all three distinctions within Christology are discernible among the Filipino migrants in the Netherlands. What is not empirically supported is the distinction between the spiritual attitudes toward Jesus from: a liberal, a secular and a Jesuanic perspective. These three theoretical spiritual attitudes emerged as one factor in the factor analysis. Accrediting their basic tenet that Jesus comes from the realm of this world and can be considered divine by conquering human nature, this spiritual attitude is labeled “spiritual attitude towards Jesus from beneath”. Among the five spiritual attitudes toward Jesus from an empirical perspective, Filipino migrants in the Netherlands attach the highest importance to the spiritual attitude towards Jesus from an incarnational perspective and the spiritual attitude towards Jesus from beneath, which is an indication that they believe in a Jesus who preeminently comes from God and they believe in a Jesus who is totally a human being who is considered divine because of his complete obedience to the will of God. The spiritual attitude towards Jesus from a humanistic perspective receives the lowest valuation among Filipino migrants in the Netherlands. It indicates that their attitudes toward Jesus are not much affected by secularization.

With regards to the social location of the spiritual attitudes toward Jesus, the only relevant associations and relevant correlations are shown by the spiritual practices characteristics. The general idea that can be gleaned is that the more Filipino migrants participate in church activities and the more religion becomes salient in daily life of Filipino migrants in the Netherlands, the higher is their preference for the spiritual attitudes towards Jesus from a liberational, an incarnational perspective and from beneath.

Spiritual attitudes toward the Holy Spirit

Chapter 4

This chapter tries to answer question 4 I asked in the introduction: What are spiritual attitudes toward the Holy Spirit? In chapter 1, I posited that Christian spirituality is rooted in the Trinity. This contention implies that in order to understand Christian spirituality one has to acquire a substantial knowledge about the spiritual attitudes toward the Holy Spirit. Waaijman (2002, 360-364) claims that: “It is the Holy Spirit that sustains the life of every human being, the life of every Christian and the life of the Church”. As pointed out by Dunn (1998, vii), “The sense of the Spirit and sensibility for the Spirit is the living heart of religion. Without it religion will be, can be, nothing more than a system or ritual or a form of words”.

This chapter is comprised of four sections. In section 4.1, I present the spiritual attitudes toward the Holy Spirit from a theoretical perspective. Section 4.2 presents the spiritual attitudes toward the Holy Spirit from an empirical perspective. Section 4.3 presents the social location of the spiritual attitudes toward the Holy Spirit. Finally in subsection 4.4, I present a summary of this chapter.

4.1 Spiritual attitudes toward the Holy Spirit from a theoretical perspective

In this exposition, I contend that the spiritual attitudes toward the Holy Spirit can be distinguished in two dimensions. First, a distinction can be made between the Holy Spirit in relation to the spirit of God and the Holy Spirit in relation to the spirit of Jesus. The conception of the Holy Spirit in relation to God can be found especially in the Old Testament while the conception of the Holy Spirit in relation to both God and Jesus can be discerned in the New Testament. Second, a distinction can be made in the bipolar function of the Holy Spirit: the vocation dimension and the response dimension. The vocation dimension refers to Holy Spirit’s inspiring function making a person aware that God and Jesus call him/her and care for him/her. The response dimension refers to the Holy Spirit’s captivating influence leading a person to do God’s will and follow Jesus’ examples. These two dimensions do not refer to two separate spirits but to one dynamic spirit of God and Jesus manifested in the life of a person. I will illustrate these points by presenting selective literature concerning the Holy Spirit based on some theological reflections of the Old Testament and the New Testament.

4.1.1 Spirit of God in the Old Testament

In the Old Testament tradition, the Holy Spirit is understood in relation to God. This can be seen in three ways: 1) as *ruah*, the life-giving breath of God; 2) as a gift of wisdom; 3) as a gift of prophecy. Based on this notion we can discern the bipolar functions of the Holy Spirit: the vocation dimension and the response dimension. The notion that the Holy Spirit is related to God is clearly seen in Montague’s (1976, 3-16) study

on the biblical foundations of the Holy Spirit. He concludes that the Holy Spirit in its earliest conception in the Old Testament was understood as the spirit of God.

With regards to the first approach that the Holy Spirit is the life-giving breath of God, Montague posits that in the anthropological sense the Holy Spirit is the life breath directly received from God. This can be seen, for instance, in the earliest biblical tradition, that is, in the Yahwist account. In Genesis, it is related that the first change that happened to the human being was when the breath of God was blown into the nostrils of a lifeless clay-formed man. “The Lord formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being” (Gen 2:7). The result of the inbreathing by the Spirit of God made the human being a living being (Montague 1976, 6). One can then say that the Holy Spirit as the spirit of God is a dynamic force that enlivens the life of a person. This idea is similar to the view of Houston (1993, 4) that the Holy Spirit as the spirit of God can be referred to as the one that animates the energy of the human being.

The second approach of the Holy Spirit as the gift of wisdom can be found as well in the book of Genesis. The spirit of God is understood to be a divine impulse that came through the mode of dreams, prophecy, knowledge or wisdom that might have no particular message other than being a sign of the coming spirit upon those so touched. In the Elohist tradition, to be endowed with the Spirit of God refers to a charismatic gift that is put at the service of the people, meaning it is a gift that is of service for the common good. In the book of Genesis, we are told that Joseph was filled with the Spirit of God. The Egyptians were saved from the hunger of the seven years famine due to drought because of Joseph’s precise interpretation of the dream of the pharaoh. Thus, when the pharaoh looked for a wise and discerning man to be the administrator of the land, he chose Joseph to be the one. “Could we find another like him, the pharaoh asked his officials, a man so endowed with the spirit of God?” (Gen 41:38). The assumption in Joseph’s case was that he who had the gift of interpretation would also have that of administration. In the book of Judges, the Holy Spirit is understood as the spirit of Yahweh manifested in the charismatic leadership of this period. It was conceived as the work of the *ruah* of Yahweh, the spirit of the Lord (Montague, p. 17). Another prominent example was the case of Saul who was tasked to lead the people of Israel. The spirit of the Lord enabled Saul through Samuel’s out-pouring of oil over his head. Saul was able to guide his people with might, strength and wisdom through the spirit of Yahweh. “Then the spirit of the LORD will possess you, and you will be in a prophetic frenzy along with them and be turned into a different person. Now when these signs meet you, do whatever you see fit to do, for God is with you” (Sm 10: 7-8).

The third approach of the Holy Spirit in the Old Testament is that it is a gift of prophecy. It is in this understanding that the basic structure of the vocation dimension and the response dimension of the Holy Spirit becomes evident. The dynamics of God’s spirit in its vocation and response dimension is clearly seen in the lives of the prophets like Moses, Isaiah, Elijah, Jonah, Jeremiah, Deborah and many others. For example, we know that one of the dramatic incidents that are told in the stories about the life of the Israelites was their experience of slavery, humiliation and oppression by the Egyptians. Because of God’s love and compassion towards the Israelites God commissioned Moses to lead his people from the bondage of slavery in Egypt. At the start, Moses was indecisive whether to accept God’s invitation to be a prophet in behalf of

the humiliated Israelites. In fact he questioned Yahweh, “Who am I to confront the pharaoh and liberate the Israelites from Egypt?” (Ex 3:11). But the spirit of Yahweh made Moses bold and daring. The voice of Yahweh lingered in the ears of Moses: “ ‘I am the God of your father,’ he continued, ‘the God of Abraham, the God of Isaac, the God of Jacob’. Moses hid his face, for he was afraid to look at God. But the LORD said, ‘I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey’” (Ex 3: 6-8). It was the spirit of God that sustained Moses and the Israelites to be determined to be free from oppression and slavery. Based on the stories about Moses, one can say that the spirit of God stimulates the spirit of the human being in order to respond to God’s call for a new life order and a new system. God is told to have called Moses to lead the Israelites from a life of oppression and humiliation to a life of freedom.

The Holy Spirit as the spirit of God orients people towards a new direction in their lives. It is a presence of God that guides people to new opportunities for their lives. It is a power of God that leads people when they are confronted with unexpected situations. It is something divine that leads people to their destination. As Lampe (1977, 61-65) says, in pre-Christian faith, the Holy Spirit was always referred to as the spirit of God. God’s spirit gives life to the human being: inspiring, renewing, and making him/her whole. To speak of the spirit of God is to speak of a transcendent God becoming immanent in human personality, for in his/her experience of inspiration and divine indwelling the human being is brought into personal communion with God’s real presence.

“A vocation by God’s spirit” and “a response to God’s spirit”

Taking the three approaches in the Old Testament of the spirit of God together (as a life-giving breath, as a gift of wisdom and as a gift of prophecy), we can discern that the two dimensions of God’s spirit are present, namely the vocation dimension and the response dimension. The vocation dimension is clearly seen in the notion that God’s spirit is a life-giving breath. When the human being is given life through the breath of God, his/her primary vocation is to take care of God’s creation. Under the notion that God’s spirit endows the gift of wisdom, the vocational dimension can be seen in the proper disposition of God-given talents for the service of the community. In the notion that God’s spirit endows the gift of prophecy, the vocation dimension can be understood in the sense that the spirit of God acts as a silent voice penetrating into the innermost being of a person, giving him/her courage, inspiration and strength.

The response dimension of God’s spirit is manifested in the human being’s acceptance of God’s calling. As a life-giving breath, the response dimension of God’s spirit can be understood in the sense that when the human being is given life through God’s spirit, he/she responds to the call of being the steward of God’s creation. As a gift of wisdom, the “response dimension” of God’s spirit can be understood in the sense that one uses one’s talents for the benefit of people. As a gift of prophecy, the “response dimension” of

God's spirit can be understood in the sense that a person speaks and acts on behalf of God and fulfills the will of God.

Here we could cite as an example the stories of many prophets, who out of fear were hesitant at the beginning to respond, began to speak on behalf of God. But a prophet after realizing that the spirit of God is with him/her cannot say no to God. For instance, the prophet Jeremiah at the start refused to become a prophet because of his very young age but with the indwelling of God's spirit, he courageously spoke on behalf of God: "The word of the LORD came to me thus: Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you. 'Ah, Lord GOD!' I said, 'I know not how to speak; I am too young.' But the LORD answered me, 'Say not, I am too young. To whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them, because I am with you to deliver you', says the LORD. Then the LORD extended his hand and touched my mouth, saying, See, I place my words in your mouth! This day I set you over nations and over kingdoms, to root up and to tear down, to destroy and to demolish, to build and to plant" (Jer 1:4-10). We are also told about the prophetess Deborah. Through the inspiration of the Holy Spirit she united the people of Israel and lead them to victory against the Canaanites (Judg 4 & 5). One can say then that the response dimension refers to the numinous power of God that is felt by the person and that directs him/her towards fulfilling his/her calling to speak and act on behalf of God.

4.1.2 Spirit of God and Jesus in the New Testament

It is important to point out here that in the New Testament, another dimension in the understanding of the Holy Spirit is added. The Holy Spirit is no longer solely understood in relation to the spirit of God, but now also in relation to the spirit of Jesus. In the New Testament tradition, one can say that there is a progression in the way the Holy Spirit is understood. One can say that there are at least four types of understanding of the Holy Spirit in the New Testament: 1) The Jewish perspective which holds on to the Old Testament tradition recognizing the Holy Spirit as the spirit of God which can be seen in chosen individuals as in the case of the prophets. 2) The perspective of Jesus who considers himself as the indwelling of God's Spirit, implying that He is a man of God and a prophet. 3) The perspective of Jesus' followers and disciples who had an eyewitness account of Jesus' life and death and were convinced of His resurrection. Thus, they were convinced that the Holy Spirit was the Spirit of God alive in Jesus and that it was the spirit of Jesus as well, especially after the Pentecost experience. 4) The perspective of later Christians (Jews and Greeks) who were converted through the living account of the continued presence of the Holy Spirit in the resurrected Christ (Dunn 1970, 43-67).

The first and second types of understanding are very closely associated. They are a continuation of the Old Testament tradition that considers the Holy Spirit as the spirit of God manifested in the life of a person. People who prophecy in the name of God like John the Baptist and Jesus were considered as persons filled with the spirit of God. This kind of understanding of Jesus is illustrated when He exorcised evil spirits as reported by Matthew: "But if it is by the Spirit of God that I drive out devils, then the kingdom of God has

already come upon you”(Mt 12: 28). It is the spirit of God that gives Jesus the power that supplements Him in his mission. Dunn summarizes this with this phrase: “His awareness of being uniquely possessed and used by the divine Spirit was the mainspring of his mission and the key to its effectiveness” (Dunn 1975, 54).

Dunn (1975,55-56) suggests that in the Gospel according to John, Jesus is portrayed as saying that the Holy Spirit is the paraclete. John portrays that Jesus is not afraid to leave his disciples because the Holy Spirit will be there to guide them. Jesus’ act of leaving is not a gesture of abandonment but as a matter of fact, it is for the advantage of His disciples. Instead of being mere recipients of Jesus’ preaching, they would become preachers themselves. It was unclear however, which spirit would be coming as a paraclete: Is it the spirit of Jesus or is it the spirit of God?

“Indeed believe me: It is better for you that I go away, because as long as I do not leave, the Helper will not come to you; but I am going away and then I will send him to you. When he comes, he will uncover the lie of the world and show clearly what its sin has been, what the way of righteousness is, and how the Judgment has come. What has its sin been? They did not believe in me. What is the way of righteousness? The One you see no more has gone directly to the Father. How has the judgment come? The Ruler of this world has himself been condemned. I still have many things to tell you, but you cannot bear them now. When he, the Spirit of truth comes, he will guide you into the whole truth. He will not give his own message but will speak only of what he hears, and he will tell you of things to come. He will take what is mine and make it known to you; in doing this, he will glorify me. All that the Father has is mine; because of this I have just told you, that the Spirit will take what is mine and make it known to you” (Jn 16: 7-15).

The third type of understanding regarding the Holy Spirit was the one upheld by Jesus’ followers who had a first-hand experience of his public ministry. They believed that Jesus was indeed a prophet of God and a messiah. Through the many miracles that Jesus did and the few instances when Jesus was told to appear to his disciples after His resurrection, they believed that the spirit of God was alive in Jesus. According to the New Testament narrative, after the Pentecost experience, when the disciples of Jesus received an extraordinary power through the Holy Spirit, the disciples interpreted the Holy Spirit as the spirit of Jesus. What is obviously present in the New Testament is not only the notion that the Holy Spirit is the spirit of God present in Jesus but that it is the spirit of Jesus Himself. If one reads carefully the accounts in the book of the Acts of the Apostles, one will be convinced that what permeates most of the records is that the Holy Spirit is always referred to Jesus. The spirit of Jesus is now seen as responsible for the birth, survival, growth and development of the early church. McIntyre (1997, 55-56) suggests that in the book of the Acts of the Apostles, which is also referred to as the “Acts of the Holy Spirit”, there is hardly any chapter in which the spirit of Jesus is not mentioned. There are many references to the disciples being filled with the Holy Spirit. One dramatic event was on the day of Pentecost as told in the Acts of the Apostles. When the day of Pentecost had come, it is said, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability (Acts 2:1-4). Another example is the narrative of the spectacular incident that happened to the apostle Peter. Filled with the Holy Spirit, he confronted the rulers and elders of the community by saying, "Rulers of the people and elders, if we are

questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead” (Acts 2: 8-10).

The fourth type of understanding of the Holy Spirit in the New Testament is from the perspective of later Christians (e.g. Jews and Greeks) who did not have direct experiences of Jesus but were converted through the living account of the continued workings of the Holy Spirit. Most of these Christians were also waiting for the parousia. They thought that Jesus would be coming very soon. A prominent example of this type of understanding was St. Paul and his followers. Paul was not one of the apostles of Jesus. In fact he was a devout Jew and was one of the strongest persecutors of the early Christians. He was present when Stephen was stoned and approved of his death. But one day, on the road to Damascus, Paul had a vision. So the narrative goes that in his vision, Paul saw Jesus who asked him why he was persecuting Him. He was asked to preach the Gospel instead. Ever since, Paul became the astounding preacher of the Gospel of Jesus. He proclaimed how Jesus had died for us and how God raised Him from the dead. Based on his personal experience, Paul testified that the Holy Spirit was alive. Paul introduces an additional notion in relation to the Holy Spirit. Aside from the idea that the Holy Spirit is the spirit of God alive in Jesus, Paul propagated the belief that the Holy Spirit is the spirit of Jesus Himself. God’s active presence in and with human beings was now understood in relation to Jesus Christ. Enlightenment, wisdom and inspiration meant opening the mind of human beings in order to know Jesus Christ.

In summary, one can say that in the New Testament tradition, the Holy Spirit is still recognized as the spirit of God as we can especially discern in the synoptic Gospels and in the Gospel of John. However there is now an added element or one might call it a shift in the understanding of the Holy Spirit. As identified by Dunn, the Holy Spirit is the Spirit of God as evidenced in Jesus’ self-understanding that the source of his power is the spirit coming from God. But, as it is told, after the resurrection of Jesus, after the outpouring of the Holy Spirit at Pentecost, many disciples of Jesus began to think that the Holy Spirit is not only the spirit of God present in Jesus but it is the spirit of Jesus himself. Through Paul, this kind of understanding of the Holy Spirit as the spirit of Jesus was intensified. Apparently, Paul neither had the intention of introducing the idea that belief in Jesus is mightier than believing in God nor did he want to introduce the idea that the spirit of Jesus is stronger than the spirit of God. However, Paul’s understanding of the Holy Spirit as the spirit of Jesus was something new and radical in the sense that the Holy Spirit had always been understood in relation to God. It was a sort of a discontinuation of the long history of prophetic tradition in the Old Testament where the Holy Spirit was always understood as the spirit of God manifested in the life of a person.

Moving forward to the way the Holy Spirit was understood by the Church Fathers, it is discernible that they understood the Holy Spirit also both in relation to God and in relation to Jesus, their understanding being deeply rooted in the Scriptures. They recognized that the Holy Spirit was the same Spirit of God who in creation moved over the waters (Gen 1:2), and who spoke through the prophets and inspired the faithful. They also affirmed that the Holy Spirit was the spirit of Jesus Christ who was conceived and born of the Virgin Mary (Lk 1:35). They acknowledged Jesus in his baptism as Messiah (Mt. 5:16; Mk 1:10; Acts

10:38). They confirmed that the Spirit was present in Jesus Christ working through his whole ministry (Mt 12:28; Lk 4:14; Jn 1:32), and raised him from the dead. The Church Fathers' understanding of the Holy Spirit is summed up in the Creed as promulgated in the Council of Nicea (325) and reaffirmed in the Council of Constantinople (381): "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets"⁸. In this promulgation, it is evident that the Holy Spirit is viewed in relation to God and in relation to Jesus. When the Church Fathers acknowledged that the Holy Spirit is the giver of life, apparently, they invoked the vocation dimension and the response dimension of the Holy Spirit.

Reflecting on the way people view the Holy Spirit at the present moment, I assume that people continue to view the Holy Spirit in relation to God and in relation to Jesus, including a vocation dimension and a response dimension. Many people attest to the powerful action of the Holy Spirit in their lives. First, the Holy Spirit can be experienced from within. The human being experiences the Holy Spirit in his/her own thoughts and feelings. Second, he/she experiences the Holy Spirit in his/her interpersonal relations with family and friends. Third, he/she experiences the Holy Spirit in his/her work and interaction in the community, working place, and in the Church. It is in ones' actual, daily ongoing living that he/she discovers the Holy Spirit. This kind of experience of the Holy Spirit is very strong among Charismatic movements (Houston 1993, 10-15).

The Filipino migrants being the respondents of my research, the study of Cruz (2002, 27-35) about the Holy Spirit is significant. In Cruz' study on the church of Asia and the power of the Holy Spirit, the vocation dimension and the response dimension of the Holy Spirit also become explicit. Cruz suggests that the Holy Spirit arouses in every Christian the desire and devotion to bring the spirit and power of the Gospel into the effort of achieving genuine human liberation and development especially in Asia where many of the people are poor and live in an inhumane situation. The spirit of God and Jesus works in the human person in shaping him/her to be like Jesus himself/herself. The Holy Spirit creates, vivifies, nourishes and unifies the church and every Christian. The power of the spirit of God and Jesus makes every Christian live a life of prayer and service. The Holy Spirit leads a life that is marked by the fruits of the spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Vocation and response

One can say that in the New Testament tradition, the vocation aspect and the response aspect of Jesus' spirit are also evident. The New Testament is full of narratives regarding the vocation and the response aspect of the spirit of Jesus.

In his *De Stem van de Roepende*, Dingemans (2001, 276-301) presents the distinction between the vocation dimension and response dimension of the Holy Spirit. According to him, the vocation dimension of the Holy Spirit can be discerned in these manners: creativity of the Holy Spirit as manifested in the world and human existence; healing work of the Spirit through Jesus Christ; and renewing influence of the Holy Spirit. God, through the Holy Spirit, manifests His presence in the world via the events of nature, through

⁸ Text according to the translation given in H. -G. Link (ed), *Apostolic Faith Today*, Faith and Order Paper 124, Geneva (WCC) 1985, 19.

His divine guidance in human society in general and in His relationship with every human being in his/her personal life. This is manifested in the encounter between God and people in modern times (Dingemans 2001, 402-424). The response dimension of the Holy Spirit is manifested in the life of the person “leven als respons”. This means living in correspondence with God’s intention or resonating with God’s calling voice. Considering life itself as a response to God implies that a person lives according to God’s will in every moment of his/her life: at home, workplace, community and everywhere. The one who is calling is God through the spirit, and it is the human being who responds. In my view, Dingemans is completely correct in saying that it is the human being who responds to the calling of God, but, distinct from Dingemans, I hold the view that it is the response dimension in the work of the Holy Spirit that enables the human being to respond to God’s call. Moved by the response aspect in the work of the Holy Spirit, the human being feels the sense of mission to speak and act on behalf of God.

The vocation aspect in Jesus’ spirit can be seen in the many stories of Jesus’ disciples. As pointed out by Dunn (1998, 213), the first Pentecost that occurred in the life of the first community of disciples resulted in an enthusiastic community, united by their common experience of the Holy Spirit. That particular experience illustrates that there is a transforming effect of the Holy Spirit in the lives of believers. In Paul’s exhortation, it is apparent that the Holy Spirit was conceived of as a kind of charismatic gift endowed upon the disciples of Jesus. This charismatic gift is the spirit of Jesus that makes the apostles more vibrant in their proclamation of the Gospel. They were able to perform healings, proclaim God’s words with eloquence and conviction. Paul, recalling his first evangelization days in Thessalonica, has this to say: “Knowing, brothers loved by God, how you were chosen. For our gospel did not come to you in word alone, but also in power and in the Holy Spirit and (with) much conviction. You know what sort of people we were (among) you for your sake. And you became imitators of us and of the Lord, receiving the word in great affliction, with joy from the Holy Spirit” (1 Thes 1:4-6). In Paul’s understanding, it is because of the Holy Spirit that the Thessalonian followers of Christ persevere with joy amid persecution. Thus, it appears that the Holy Spirit in the Pauline literature is a source of charismatic power and spiritual joy, of what Paul calls the gifts and the fruits of the Spirit. The power and conviction of Christ’s apostles and the joyful endurance of the followers were interpreted as a sign of the presence of the Holy Spirit. For Paul, the Holy Spirit makes the person feel a sense of belonging to Christ, a feeling of acceptance by the community and a feeling of personal acceptance by God. In his exhortation to the Corinthians, Paul presents the idea that the community of believers is the work of the Holy Spirit, that is, of the spirit of Jesus Christ. When Paul was in Corinth, his proclamation of the Gospel was not without difficulties. There were dissidents who questioned his authority. Paul’s dissenters sought a letter of recommendation from the elders of the community or questioned him if the community supported him. In answer to his dissenters, Paul says: “Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you or from you? You are our letter, written on our hearts, known and read by all, shown to be a letter of Christ administered by us, written not in ink but by the Spirit of the living God, not on tablets of stone but on tablets that are hearts of flesh” (2 Cor 3:1-2). Paul suggests that he needed no letter of recommendation from the community, for the community’s very own existence was indebted to his ministry. Paul presents the idea of a new covenant of the heart as presented by

Jeremiah and Ezekiel. This new covenant is accomplished in the community itself. It is a living document serving as vibrant evidence of the reality of Jesus' spirit. In his letter to the Corinthians, Paul has this to say: "Such confidence we have through Christ toward God. Not that of ourselves we are qualified to take credit for anything as coming from us; rather, our qualification comes from God, who has indeed qualified us as ministers of a new covenant, not of letter but of spirit; for the letter brings death, but the Spirit gives life" (2 Cor 3: 4-6). Paul makes a sharp contrast between letter and spirit. "The spirit gives life but the letter kills". One could say that Paul's own life prior to his conversion showed him how a compulsive observance of the letter of the law could be sedating and that it was his task to liberate the church of Corinth from the same trap. The point here is that the new covenant is the people of God, the community of believers whose way of life is Christ-like and spirit-filled (Montague 1976,188). It is also Paul's understanding that the spirit of Jesus allows the person to experience freedom. Paul understands that when the spirit of Jesus is present, then, there would also be freedom. "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit" (2 Cor 3: 17-18).

The response dimension of Jesus' spirit can be seen in the disciples' strong sense of mission and prophetic proclamation of the Gospel. Through the spirit of Jesus they fearlessly testified to Jesus' passion, death and resurrection. They felt being commissioned to go out into the world and teach the Gospel. The political and religious climate of their time cost them their lives. The fear and hatred that resulted in the crucifixion of Christ also resulted in most of the apostles being martyred. This fact is the greatest source of proof of the vocation aspect of Jesus' spirit. What did they see as so convincing, that some 30 to 50 years later they were willing to go to their death rather than deny their faith in Jesus. Another example is the fate of Peter. Some traditions hold that Peter preached the Gospel in Pontus, and Galatia, and Cappadocia, and Betania, and Italy, and Asia, and was afterwards crucified by Nero in Rome with his head downward, as he had himself desired to suffer in that manner. The response aspect of Jesus' spirit is also very evident in the life of Paul. One day on the road to Damascus, Christ appeared to Paul in the spirit, and appointed him the only Apostle to the Gentiles. Paul became one of the most powerful men in Church history. Reportedly, Paul was killed during Nero's persecution. One account stated that he was beheaded. Touched by the spirit of Jesus, it has been estimated that about 2,000 Christians, along with Nicanor, one of the seven deacons (Acts 6:5), also suffered martyrdom during the great persecution that arose after Stephen (Acts 8:1). Tens of thousands of Christians suffered death and persecution for their beliefs in the Roman arenas.

Recapitulating the whole discussion of the Holy Spirit from a theoretical perspective, we can say that the spirit of God and Jesus are two poles dynamically interacting in the life of the human person. On the one hand, the vocation dimension of the Holy Spirit manifests itself in the human person through his/her innermost thoughts and feelings making him/her aware that God and Jesus call him/her and care for him/her. That he or she is God's beloved son and daughter. On the other hand, the response dimension in the work of the Holy Spirit manifests itself in the human person enabling him/her to respond to the call of God and Jesus. The response aspect of the Holy Spirit inspires the human person to live a life in accordance with God's.

4.2 Spiritual attitudes toward the Holy Spirit from an empirical perspective

In the preceding section, I presented theoretically the attitudes toward the Holy Spirit based on the Old Testament, New Testament and based on relevant theological reflections related to the Holy Spirit.

Theoretically, I made these distinctions in the spiritual attitudes toward the Holy Spirit. First, the Holy Spirit is conceived of as the spirit of God and as the spirit of Jesus. The Holy Spirit as the spirit of God can be discerned in the Old Testament but continues in the New Testament and throughout the development of Christianity until the present. The Holy Spirit as the spirit of Jesus became prominent when Jesus was experienced as a man of God through His ministry and after his death and resurrection. Second, a distinction is made with regards to the Holy Spirit's vocation aspect" and the response aspect. This distinction is clearly discernible based on the theological reflections of the Old and New Testament.

Conceptualization and operationalization

Against the background of the spiritual attitudes toward the Holy Spirit from a theoretical perspective I developed four theoretical spiritual attitudes toward the Holy Spirit, which can be seen in table 4.1. The first theoretical spiritual attitude refers to the vocation by God's spirit. It relates to the spirit of God giving strength and inspiration to human beings making them aware that God calls and cares for them. The second theoretical spiritual attitude refers to the response to God's spirit. It refers to the spirit of God that is manifested in the life of the human person so that he/she responds to God's call. The third theoretical spiritual attitude refers to the vocation by Jesus' spirit. It refers to the spirit of Jesus inspiring human beings making them aware that Jesus cares for them. The fourth theoretical spiritual attitude refers to the response to Jesus' spirit. It relates to the spirit of Jesus leading the human person in order to follow Christ's example.

In order to measure the four theoretical spiritual attitudes toward the Holy Spirit and to possibly corroborate whether they are present in the consciousness of the Filipino migrants, it is necessary to concretize them with the help of items. Thus, a process of operationalization was undertaken. Four items were assigned to each spiritual attitude towards the Holy Spirit as indicated between parentheses (table 4.1), making them sixteen items all in all. I owe my instrument on the attitudes toward the Holy Spirit to Schilderman (2000, 10-11).

Table 4.1 Spiritual attitudes toward the Holy Spirit from a conceptual perspective

- I. Vocation by God's spirit (1,11,13,15)
 - II. Response to God's spirit (3,5,7,9)
 - III. Vocation by Jesus' spirit (2,4,6,8)
 - IV. Response to Jesus' spirit (10,12,14,16)
-

To illustrate how the spiritual attitudes were operationalized, I presented the four spiritual attitudes toward the Holy Spirit with one item representing each one of them. The vocation by God's spirit was operationalized with the item: *The Holy Spirit is something divine that people experience when they are transformed by God.* The vocation to God's spirit was operationalized with the item: *The Holy Spirit is an influence of God on people that orients them towards new aims for their lives.* The vocation by Jesus' spirit

was operationalized with the item: *The Holy Spirit is a power of Jesus by which people become confident that they can trust him*. The response to Jesus’ spirit was operationalized with the item: *The Holy Spirit is a power of Jesus that leads people in following Jesus’ example* (appendix E).

An empirical account

At first, the Filipino migrants’ scores on the 16 items of the spiritual attitudes toward the Holy Spirit were subjected to one overall factor analysis. Since the results did not show any adequate interpretable pattern of factors, I split the items into two groups. The decision to employ two separate factoranalyses will result in some loss of capacity to corroborate the conceptual distinctions empirically as compared to a procedure that includes all items in one overall factor analysis. However, the reason for this decision is implied in the fact that since the discussion around the so-called classical councils in the first five centuries about the depth of some Trinitarian and Christological aspects of the Christian faith a substantial distinction should be made between the Spirit of God and the Spirit of Jesus. The Spirit of God is said to permeate a broader, higher and longer area of the world, in fact all of creation, including all cultures and all religions as well, whereas the Spirit of Jesus was originally restricted to a specific context of space and time, especially Jesus’ own life, words and actions in Israel, the Jesus movement which grew out of that, and the Christian communities which followed Him in his footsteps. From this perspective, for the purpose of exploring whether all the items referring to the “spiritual attitudes toward the Holy Spirit as the spirit of God” would form one factor and all the items referring to the “spiritual attitudes toward the Holy Spirit as the spirit of Jesus” would also form one factor, two separate factor analyses were conducted for each one of them (appendix A, tables 4 and 5). I was able to extract one factor in each of the two separate factor analyses I conducted (table 4.2).

Table 4.2 Spiritual attitudes toward the Holy Spirit from an empirical perspective		
	Mean score	Standard dev
Spirit of God (I & II)	4.1	.7
Spirit of Jesus (III & IV)	4.0	.7

The first spiritual attitude is a combination of two spiritual attitudes: the “vocation by God’s spirit” (I) and “response to God’s spirit” (II). I label this empirically as “the attitude towards the Holy Spirit as the spirit of God” because these two spiritual attitudes that merged together refer to the spirit of God. The second empirical spiritual attitude is also a combination of two spiritual attitudes: the “vocation by Jesus’ spirit”(III) and the “response to Jesus’ spirit” (IV). Because these two spiritual attitudes that merged together refer the Holy Spirit to the spirit of Jesus, I label this spiritual attitude as the “attitude towards the Holy Spirit as the spirit of Jesus”.

Looking at table 4.2, we notice that the respondents evaluate positively (≥ 3.40) each of the spiritual attitudes toward the Holy Spirit. The first spiritual attitude received a mean score of 4.1 while the second spiritual attitude a mean score of 4.0. These data suggest that Filipino migrants in the Netherlands on the one hand approve of the idea that the Holy Spirit is the spirit of God whose power can change people and make

them respond to whatever God wants them to do. On the other hand, they also approve of the notion that the Holy Spirit is the spirit of Jesus whose inspiring presence draws the person to emulate the lifestyle of Jesus.

4.3 Social location of the spiritual attitudes toward the Holy Spirit

After having given the picture of the empirical spiritual attitudes toward the Holy Spirit held by the Filipino migrants in the Netherlands, it is now time to consider their social location. Three types of social location characteristics are used in determining the social location of the spiritual attitudes toward the Holy Spirit. They are: socio-demographic characteristics, migration characteristics, and spiritual practices characteristics (see introduction).

Looking at the statistical results in appendix B, tables 5 and 6, we notice that there is no significant and relevant association or correlation between the socio-demographic characteristics and the spiritual attitudes toward the Holy Spirit. It also appears that there is no significant and relevant association and correlation between the migration characteristics and the spiritual attitudes toward the Holy Spirit.

We notice that sacramental practice shows significant and relevant associations with the spiritual attitude towards the Holy Spirit as the spirit of God ($\eta^2 = .26$) and with the spiritual attitude towards the Holy Spirit as the spirit of Jesus ($\eta^2 = .26$). We also notice that salience of religion in the daily life shows relevant correlations with the spiritual attitude towards the Holy Spirit as the spirit of God ($r = .35$) and towards the Holy Spirit as the spirit of Jesus ($r = .38$).

Pertaining to the relationship between the attitude towards the spirit of God and sacramental practice, the results of the Scheffé test (appendix C, table 2) indicate that a significant difference exists between respondents who find the sacraments important (4.1) and respondents who are unsure of their attitude towards the sacraments (3.5). The former indicates agreement while the latter also indicates agreement but to a lesser degree.

Regarding association between sacramental practice and the attitude towards the spirit of Jesus, a significant difference exists between respondents who find the sacraments important (4.1) and respondents who find the sacraments unimportant (2.8). The former indicates agreement while the latter indicates negative doubt.

With regard to the relationship between salience of religion in daily life and the two attitudes toward the Holy Spirit, the statistical results show a linear relationship. It indicates that the more religion becomes salient in the daily lives of Filipino migrants the more is their preference for the spiritual attitudes towards the spirit of God and the attitude towards the spirit of Jesus.

4.4 Summary

This chapter answers question 4 I asked in the introduction: What are spiritual attitudes toward the Holy Spirit? I have illustrated in this chapter that the spiritual attitudes toward the Holy Spirit are central to Christian spirituality. Its importance lies in the fact that in Christian tradition, the Holy Spirit has always

been regarded as one that sustains the life of every human being, the life of every Christian and the life of the Church.

From a theoretical perspective, I made two distinctions in the spiritual attitudes toward the Holy Spirit. First, spiritual attitudes toward the Holy Spirit were distinguished between the notion of the Holy Spirit in relation to God and the notion of the Holy Spirit in relation to Jesus. Second, I made a distinction between the vocation dimension and the response dimension of the Holy Spirit. These distinctions are discernible in the writings and theological reflections of the Old Testament and the New Testament.

From an empirical perspective, we have observed that the theoretical distinction between the spiritual attitude towards the spirit of God and the spiritual attitude towards the spirit of Jesus were corroborated in the sense that each separate factor analysis found one factor each. What was not corroborated was the theoretical distinction between the vocation dimension and the response dimension of the Holy Spirit as these items merged together into one factor. This indicates to us that the Filipino migrants in the Netherlands do not make distinctions between the vocation dimension and the response dimension of the Holy Spirit. For them, they are one and the same and not a separate entity. With regards to the question: how the Filipino migrants in the Netherlands evaluate these two empirical spiritual attitudes toward the Holy Spirit, we have seen that all the mean scores manifested by the Filipino migrants are indications of approval of the two spiritual attitudes toward the Holy Spirit.

With regards to the social location of the spiritual attitudes toward the Holy Spirit, relevant associations and relevant correlations are shown only by the spiritual practice characteristics. The general idea that can be gleaned is that the more Filipino migrants attach importance to the sacraments and the more religion becomes salient in their daily lives, the more is their preference for the spiritual attitudes toward the Holy Spirit as the spirit of God and towards the Holy Spirit as the spirit of Jesus.

Spiritual attitudes toward suffering

Chapter 5

This chapter tries to answer question 5 I asked in the introduction: What are spiritual attitudes toward suffering? In chapter 1 I presented the idea that spiritual attitudes toward suffering are essential in Christian spirituality. When people are confronted with suffering and hardship in life their dynamic relationship with God can be disturbed. For instance, when people are struck by illness, different questions come into their minds, like: What has God to do with it? What is the meaning of illness? Why do they have to suffer? All these facts and our experience of suffering leads us to a theological riddle: Why is there suffering in the world? How do we reconcile suffering with a compassionate God? Is God really loving and just? Is God really perfect, immutable, and absolute? The purpose of this chapter is to shed light on these questions.

This chapter is comprised of four sections. In section 5.1, I present the spiritual attitudes toward suffering from a theoretical perspective. Section 5.2 will present the spiritual attitudes toward suffering from an empirical perspective. Section 5.3 will present the social location of spiritual attitudes toward suffering. Finally in section 5.4 I present a summary of this chapter.

5.1 Spiritual attitudes toward suffering from a theoretical perspective

Suffering is an inescapable event in the life of human beings. Since childhood we have all experienced pain, sorrow, suffering, disease, distress, etcetera. We know what it is to suffer in our own personal life as well as in the lives of other people. We witness people who are suffering, dying, oppressed, humiliated, and often enough many of them are innocent. We are witnesses to physical and moral ills and witnesses and sometimes victims ourselves of natural disasters like earthquakes, tornados, storms, but also of disasters caused by humans, like accidents with busses, collision of trains, shipwrecks, air-crashes, etcetera. We know cases of terminal illness in the young and children, sudden death of parents, children, brothers and sisters. News of brutal murders and deeds of terrorism have become daily occurrences on television and in the printed media.

Suffering and spirituality

I contend that understanding one's spiritual attitudes toward suffering is part and parcel of understanding one's spirituality. When a person suffers, possibly his or her spirituality is stirred. When a person is confronted with any type of suffering, his/her dynamic relationship with God may be put into the limelight. A person's way of dealing with suffering is one of the ways of expressing his/her spirituality because it manifests the kind of symbols and images the person has of God. He or she expresses his/her orientation and attitude towards God. When a person is confronted with suffering, for instance, when he or she is suffering from terminal cancer, it may be the most crucial time in the life of that person in which his/her belief and attitude towards God are put to the test. It is the time of a person's life that he or she reflects about the meaning of his/her life. It is the time to realize one's finiteness and vulnerability. When a person suffers,

perhaps he or she may take comfort from the belief that God is full of mercy towards those who suffer. He or she may console himself/herself with the idea that God invites those who suffer to turn suffering into a learning experience. Or perhaps he or she may blame God why he or she has to suffer. He or she may put into question God's immutability, absoluteness and perfection.

In its classical understanding, the spiritual problems of suffering arise when the experiential reality of suffering is put up against at least two sets of beliefs about God. One is the belief that God is absolutely good and compassionate. The other is the belief that God controls all events in history, that he is both all-powerful (omnipotent) and all-knowing (omniscient). The spiritual issues that arise here are: How does someone reconcile suffering with a compassionate God? How does one reconcile suffering with an all-powerful and all-knowing God? Does not the presence of evil and suffering in the world contradict these two natures of God? Thus, in its classical understanding, the spiritual problems of suffering may be thought of as the vindication of the justice and goodness of God in spite of the existence of evil in the world.

From a theoretical point of view, a distinction can be made between an implicit and an explicit dimension in the meaning of suffering. These two dimensions have a mutual influence on each other. The former refers to the cognitive and affective motives in the consciousness of ordinary people. The latter relates to the systematization of such motives by philosophers and/or theologians. Systematization is the process by which one is able to give a name (model) to the experiential reality of suffering in the world and a theoretical justification of that name (model) as well. Van der Ven and Vossen point out that, "the frame of reference of a person who is suffering is made up of numerous images, symbols, models, valuations and preferences, gained in all sorts of experiences during an entire life". They are formed on the basis of the human being's conception of who God is (Van der Ven and Vossen 1995,16-18; Van der Ven 1993, 157-224).

5.1.1 Spiritual attitudes toward suffering: a typology

At the outset, I would first like to present the following remarks which serve as the underlying framework in my typology of spiritual attitudes toward suffering. The first remark refers to the way meanings of suffering have been elaborated in systematic theology. We can notice that in systematic theology, the problem of suffering has been dealt with in a two-fold manner: On the one hand it deals with the question who or what causes suffering and what is the reason for allowing suffering to happen. On the other hand, it deals with the question how human beings cope with suffering. The question who causes suffering and what is his/her intention, can be answered by saying, it is God who is causing suffering in order to make His presence known to human beings. Or one can say that suffering is caused by human beings themselves or that it happens by chance. With regard to the question how human beings cope with suffering, one can think that suffering is something that is planned by God or that through suffering a person will become a better person. In systematic theology, however, the questions of who causes suffering and how human beings cope with suffering are generally not clearly distinguished.

This brings me to a second remark. In this study, being empirical and pastoral in nature, I will limit myself only to the question how human beings do actually cope with suffering (Vermeer 1999, 6-8). It means

that here, I do not ask the question who or what causes suffering but rather what are people's attitudes as they deal with suffering?

The third remark is that, seen from the perspective of spirituality, I will deal only with spiritual coping attitudes in situations of suffering. We will see this in the empirical part of this chapter in which I do not operationalize the so-called human apathy model of suffering. This is based on the assumption that in this model of suffering, the human being stops thinking about God and stops thinking about any possible religious meaning of suffering. This attitude is in contrast to my framework of spirituality that entails the dynamic relationship between God and the human being.

The fourth remark is that in these spiritual attitudes in situations of suffering, a distinction within the coping process will be made between "divine agency in situations of suffering" and "human agency in situations of suffering". The former refers to what the human being might think of God's reactions toward the person who is confronted with suffering. The latter refers to what the human being might think and do as he/she copes with suffering. In relation to the divine agency in situations of suffering, the questions that might be asked are: Does the human being think that God is retaliating for his/her misdeeds? Does he/she think that it is part of God's plan for a better outcome? Does he/she think that God is compassionate to suffering people? Or does he/she think that God is apathetic to people who are suffering? In relation to the human agency in suffering, the questions that could be asked are: Does the human being think that his/her suffering is a way of entering into a spiritual union with God? Does he/she think that his/her suffering is a way of being in solidarity with other people who are suffering? Does he/she accuse God for allowing suffering to happen? Does he/she complain to God? Or does he/she simply retreat into isolation as a sign of despair and hopelessness while leaving aside and rejecting Him?

Against this background four types of actions can be distinguished as the person copes with suffering⁹. This can be illustrated as follows:

Figure 5.1
Spiritual attitudes toward suffering from a theoretical perspective

	Initiating	Interactive	Receiving	passive
Divine agency	1. Retribution 2. Plan	3. Didactic	4. Compassion	5. Divine apathy
Human agency	6. Substitution	7. Accusation 8. Lamentation	9. Mystical	10. Human apathy

⁹ My typology of spiritual attitudes toward suffering is different from that of Van der Ven and Vossen (1995) in the sense that theirs is accentuated from the dialectics between transcendence and immanence. Van der Ven and Vossen distinguish religious models of coping with suffering from the dialectical relationship within God between His transcendence and immanence. In my discussion with Schilderman and Van der Ven we thought an alternative might be to elaborate on an action-theoretical account of religious coping with suffering, which takes both God's agency and human agency into consideration.

Divine agency in the situations of suffering

The divine agency in situations of suffering refers to the question how the human being does perceive God's reactions toward people who are confronted with and coping with suffering. Does he/she think of God in terms of God's actions as initiating, interactive, receiving, or passive actions?

The divine initiating actions in situations of suffering are based on the assumption that as the person copes with suffering, he/she might think of God as someone who initiated actions resulting in the person's suffering. Looking at figure 5.1, this is represented by the retribution model of suffering and the plan model of suffering. In the retribution model, the person thinks of God as retaliating for his/her misdeeds. In the plan model, he/she thinks of God as having planned his/her suffering in order to make him/her a better person.

The divine interactive actions in situations of suffering refer to the assumption that as the person copes with suffering he/she might think of God as someone who wants to didactically interact with him/her. In this model, God serves as a teacher whereas the human being functions as a pupil. Suffering is conceived of as God's instrument in order to teach a lesson to the human being.

The divine receiving action in situations of suffering revolves around the assumption that as the person copes with suffering, he/she might think of God as being open for and receiving his/her suffering and taking part in it. This is represented by the compassion model of suffering wherein the receiving action of God in situations of suffering is understood in terms of the feeling that God engages and is committed to the suffering process the person goes through.

The divine passive actions in situations of suffering start from the assumption that as the person copes with suffering, he/she might think of God as someone who distantiates himself and who does not care about him/her. This is represented by the divine apathy model of suffering. In this model of suffering, it is understood that God withdraws Himself from taking any action because He is apathetic and indifferent towards the human being.

Human agency in the situations of suffering

The human agency in situations of suffering refers to the question how the human being does perceive his/her own reactions as he/she copes with suffering. Does he/she conceive them in terms of initiating, interactive, receiving or a passive action as he/she deals with suffering?

The human initiating actions in situations of suffering are based on the assumption that in times of suffering a person might think that his/her suffering is a means of initiating actions in the service of others. This is represented by the substitution model of suffering wherein the initiating action of the human being is understood in the sense that the human being considers his/her suffering as a way of being in solidarity with other people who are also suffering.

The human interactive actions in situations of suffering are related to the assumption that as the person copes with suffering, he/she might think of it as a process of interaction with God. This is represented by the accusation model of suffering and the lamentation model of suffering in which in the former the human being develops an interactive process by accusing God of doing injustice against him/her, while in the

latter the human being supplicates for God's support. In the accusation model of suffering the human being accuses God for allowing suffering to happen. In the lamentation model of suffering the human being expects God to hear his/her laments.

The human receiving actions in situations of suffering refer to the assumption that as the person copes with suffering, he/she might think of his/her suffering as something that is to be welcomed without hesitation and regrets because it is seen as a vehicle for entering into a deeper relationship with God. This is represented by the mystical model of suffering in which suffering is conceived as a way of entering into a spiritual union with God.

The human passive actions in situations of suffering start from the assumption that as the person copes with suffering, he/she might think of simply retreating into a bleak corner as a sign of despair and hopelessness. This is represented by the human apathy model of suffering wherein the person stops thinking about God and giving any religious meaning to his/her sufferings. This attitude towards suffering can hardly be considered a spiritual attitude because of its non-reference to God in contrast to my conception of spirituality in terms of a dynamic relationship between God and the human being.

5.1.2 Types of spiritual attitudes toward suffering

I will now present the spiritual attitudes toward suffering. The first five models are presentations of divine reactions as the person copes with suffering while the remaining five models are presentations of perceptions of "human reactions" as the person copes with suffering. They are distinguished according to the four types of the divine and the human agency I have discussed. I will try to sketch how human beings conceive of God as they deal with and cope with suffering. What kind of thoughts and ideas play in the minds of people when they look at themselves as they are confronted with suffering?

1 Retribution model

The retribution model of suffering belongs to the divine initiative in situations of suffering. This implies that in this model of suffering, it is understood that as the human being copes with suffering, he/she thinks that God's reaction toward his/her coping with suffering is that of retribution. He/she conceives that God takes his/her coping with suffering as an occasion to punish him/her because of the misdeeds he/she had committed in the past. In the retribution model, it is thought that as the person copes with suffering it is an occasion for God to punish people who have committed sins.

"What have I done wrong?" "Perhaps, I'm punished by God for my wrong-doings in the past". These are some of the statements that express a spiritual attitude towards the retribution model of suffering. In this concept of suffering, God is conceived of as a judge. If people do the right things, then God rewards them with abundant graces. But if people do wrong, then He punishes them by subjecting them to pain, grief and defeat. It is through suffering that God is able to avenge evil in the world. Or to put it in another way, God allows suffering to take place so that evil will be punished.

Gaining insights from popular sayings, the retribution model can be illustrated by what the Bisayan speaking people in the Philippines call “gaba”, or by what the Tagalog speaking people in the Philippines call “karma”. It is expressed in a Filipino proverb which states, “No one can forever escape responsibility” or “No one can forever escape retribution for a misdeed or wrongdoing” (*Walang utang na di binabayaran*) (Kintanar 1996,115).

The concept of suffering as a retribution by God can be gleaned from biblical sources as well. A typical example would be the story of Adam and Eve. It is suggested that the first parents of the human race, Adam and Eve committed sin. As the narration goes, “although set by God in a state of rectitude, man, enticed by the evil one, abused his freedom at the very start of history. He lifted himself up against God and sought to attain his goal apart from him” (CCC # 417, 105). Due to this account, Adam and Eve transmitted to their descendants the human nature wounded by their own first sin and hence deprived of original holiness and justice. As a consequence of their disobedience, human nature is weakened in its power, subject to ignorance, suffering and the domination of death and inclined to sin (CCC # 418, 105).

Another example of suffering as a retribution from God is the conception held by the friends of Job in the Old Testament. The three friends of Job were in unison in accusing him that his misery and extreme suffering must be a retribution for the evil deeds that must have been committed in the past either by him or his ancestors. Thus, Eliphaz, the Temanite, asked Job a series of questions if it was not that all his misfortunes were caused by his wickedness and wrongdoings. “Can a man be profitable to God? Though to himself a wise man be profitable! Is it of advantage to the Almighty if you are just? Or is it a gain to him if you make your ways perfect? Is it because of your piety that he reproves you-- that he enters with you into judgment? Is not your wickedness manifold? Are not your iniquities endless?” (Jb 22: 2-5). If we move forward to the New Testament, a similar example can be found in the Gospel of Matthew. It is told in chapter 25 that when the days of reckoning come, the King shall reward people who are worthy of reward and punish people who are worthy of punishment. This gospel is often referred to as the parable of the last judgment. The people who failed to offer assistance to the least of their brothers and sisters will be punished and sent into the eternal fire.

“You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ And these will go away into eternal punishment, but the righteous into eternal life” (Mt 25: 41-46).

People who are skeptical of the retribution model of suffering raise the question: How can a good God allow thousands of people to be killed in natural disasters? How can God’s goodness be reconciled with disease or the birth of deformed babies? Why does God allow a plane to crash or highway disasters to happen through human ignorance, carelessness and miscalculation? All these questions imply that suffering cannot be conceived of as punishment for sins only because there are a lot of good people who also experience pain and suffering. People who are skeptical of the retribution model of suffering can turn to the

Gospel as well in order to support their argument. For example, we are also told that in the Gospel Jesus did not agree that sickness is a punishment from God. Jesus demonstrated this idea when His disciples asked His opinion about the blind-man. “Rabbi, who sinned, this man or his parents, that he was born blind? Jesus answered, neither he nor his parents sinned; it is so that the works of God might be made visible through him” (Jn 9:2-3). God does not inflict blindness or cancer or earthquakes but just the opposite: the removal of such scourges. God’s glory is revealed in healing these evils.

2 Plan model

The plan model of suffering also belongs to the divine initiative in situations of suffering. This implies that as the person copes with suffering, he/she thinks of God as planning something that would make him/her a better and greater human person. In the plan model, it is thought that as the person copes with suffering, it is the occasion wherein God can show His wonderful plan for the person.

One might say that the plan model of suffering is a response to innocent suffering, which the opponents of the retribution model raise. In this concept of suffering, God is conceived of as an absolute-transcendent God. He determines which events have to take place in the world and in the life of human beings. Thus, in this concept, it is understood that God gives suffering a place in human beings’ destiny. Suffering takes place according to God’s plan or it fits in the plan of God. From a cultural-linguistic heritage of a people, the plan model of suffering is illustrated by the saying: “Behind the mountain of difficulties lies the valley of success”, or when someone utters: “Behind the dark clouds, the sun is still shining” (Santos 2004, 21). Somehow in God’s mysterious plan, suffering is not a meaningless burden but a stepping stone to happiness and glory (San Luis 1994, 74). Whether one’s suffering happens beyond his/her control or not, in the plan model, suffering is viewed as something that serves a higher purpose. As some people say, “we can draw good out of evil, convert losses into gains, and find healing amidst our pains (San Luis 1994, 75).

If we focus our attention on the biblical sources, the concept of suffering as something that is planned by God is well expressed in the account of Genesis in the story of Joseph. As we are told, out of jealousy, Joseph was stripped of his robe and was thrown into the pit by his own brothers. Then he was sold to the Ishmaelites for the equivalent of twenty pieces of silver (Gn 37: 11-27). But, despite the cruelty that Joseph experienced from his brothers, he considered that there had been the hand of God working in it because he was able to save his family from severe hunger and famine due to the seven years drought. In spite of the rejection, betrayal, enslavement, wrongful imprisonment of Joseph, at the end he was able to say to his brothers: “Even though you meant harm to me, God meant it for good, to achieve his present end, the survival of many people” (Gn 50:20). The story of Joseph is a typical illustration of the plan model of suffering. Behind the suffering is a hidden plan of God for a greater good. If we move forward to the writings in the New Testament, a representative example of a plan model of suffering is the admonition of St. Paul to the Romans: “We know that all things work for good for those who love God, who are called according to his purpose” (Rom 8:28).

If we draw our attention to the teachings of the Catholic Church, the plan model of suffering can be found in the Catechism of the Catholic Church (1994). The plan model is seen from the perspective of a dynamic process towards perfection. It is explained in this way: “God created a world that is in a state of journeying towards his ultimate perfection. In God’s plan this process of becoming involves the appearance of certain beings and the disappearance of others, the existence of the more perfect alongside the less perfect, both constructive and destructive forces of nature” (CCC # 310, 82). From the point of view that the world is in a state of journey, one can say that God from the beginning seals a covenant with humanity for the remission of sins, with the promise of full triumph over evil in God’s kingdom. God calls the human being “in a mysterious way, heralds the coming victory over evil and his/her restoration from the fall”(CCC # 410, 105).

The crucial questions that one could raise against the plan model of suffering are: Where does evil and suffering fit in the plan of God? Why did God not create a world so perfect that no evil could exist in it? Couldn’t one say that whoever does choose the best is perfect in power, or in knowledge, or in goodness? If that is the case, then since there is evil and suffering in the world, could one then conclude that God is lacking in power, or in knowledge or in goodness? Leibnitz acknowledges that it must be confessed that indeed there is evil in the world which God has made, and that it was possible to make a world without evil, or even not to create a world at all, for the creation depended on the free will of God. But Leibnitz denies the idea that God is lacking in power or in knowledge or in goodness. According to Leibnitz, the best plan is not always that which seeks to avoid evil, since it may happen that evil is accompanied by a greater good. An example might be the case of a general of the army who prefers a great victory with a slight wound to a condition without a wound and without victory. “For sometimes greater goods cannot be obtained if these evils were eliminated. In this case the removal of evil would evidently not produce the desired effect” (Leibnitz 1710, 114-28). Leibnitz explains that a material world without evil is impossible, at least if there is going to be room for human freedom (Arts 1993, 10).

3 Didactic model

The didactic model of suffering belongs to the divine interaction in situations of suffering. This implies that as the person copes with suffering, he/she thinks that God wants to interact with him/her as he/she deals with suffering. He/she thinks that this interaction can be symbolized in a kind of teacher-pupil relationship. God serves as a teacher whereas the human being functions as a pupil. Suffering is conceived of as God’s instrument in order to teach a lesson to the human being. God teaches a lesson and the human being has to learn. The didactic model is closely related with the plan model. Suffering as a didactic process happens as part of God’s plan for the growth of an individual. On the side of the human being, a response is expected from him/her. He/she must figure out why he/ she is subjected to suffering.

The didactic model of suffering proceeds from the idea that there are people who, when confronted with enormous problems, extreme pain and suffering, console themselves with the thought that their problems and sufferings are God’s apparatus in order for them to become better human beings. When suffering comes into their lives, they think that it is God’s invitation for them to learn from their suffering.

God invites those who suffer to turn suffering into a learning experience. From a cultural-linguistic perspective the didactic model can be illustrated by those people who reason-out saying: Think about it-- where would you be today if everything had always been rosy, and you were unfailingly prosperous in all areas of life? Would you be going to church, listen to the Gospel, bother about the needs of others or try to figure out God's answers to life dilemmas? Or as some people say: God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to rouse a deaf world. The didactic model of suffering is captured sharply as well by a popular Filipino proverb that runs this way: "A real iron passes through the test of fire" (*Ang tunay na bakal ay sa apoy nakikilala*) (Kintanar 1996, 113). Figuratively, it means that we can only tell a person's true strength or merits from his/her times of great adversity.

If we turn our attention to the Scriptures, the didactic model of suffering can be gleaned from the book of Isaiah in the Old Testament. It also expresses the idea of passing through a test. Since the Israelites rebelled against God, and were obstinate, God would refine them in the furnace of adversity. "See, I have refined you like silver, tested you in the furnace of affliction" (Is 48:10). If we move to the New Testament, the didactic model is apparent in the admonitions of Paul. In his letter to the Romans, Paul suggests that when one is confronted with an unpleasant situation, it is the time to boast because it is an opportunity to grow. "Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us" (Rom 5:3-5). In the letter to the Hebrews, the didactic model of suffering is evident. Trials are conceived of as the discipline of God. God is pictured as a father who disciplines his children.

"My son, do not disdain the discipline of the Lord or lose heart when reproved by him; for whom the Lord loves, he disciplines; he scourges every son he acknowledges." Endure your trials as "discipline"; God treats you as sons. For what "son" is there whom his father does not discipline? If you are without discipline, in which all have shared, you are not sons but bastards. Besides this, we have had our earthly fathers to discipline us, and we respected them. Should we not (then) submit all the more to the Father of spirits and live? They disciplined us for a short time as seemed right to them, but he does so for our benefit, in order that we may share his holiness. At the time, all discipline seems a cause not for joy but for pain, yet later it brings the peaceful fruit of righteousness to those who are trained by it. So strengthen your drooping hands and your weak knees. Make straight paths for your feet, that what is lame may not be dislocated but healed" (Heb 12: 5-13).

In the didactic model, suffering is considered as something not to be afraid of. It may even be a necessary condition that from time to time, the human being experiences difficulties, problems and sufferings in life because it is only in this way that he/she becomes a true human being. As Van der Ven and Vossen (1995, 18) put it, in the didactic model, suffering is seen as an instrument for personal growth and the development of the human person. Suffering is seen as an education for growth and maturity. Suffering is necessary in order to develop one's virtues, strengthen one's character and be shaped into a mature, loving and complete person. Suffering can make an individual a better person, which is why God permits suffering for without it, a person cannot be a mature, loving and virtuous person. As Inbody (1997, 61) says, just as a parent may permit, plan or even cause unpleasant things to a child for the child's own development into a

mature adult, so God permits or causes the suffering of God's children for their own maturity. God is trying to teach the human being something through everything that happens. God may be teaching them how to grow up, to learn more about God, to learn more about the world and to learn more about themselves.

It can be said that one experiences great comfort when he/she recognizes that God uses suffering to alert him/her to the problem of sin. God uses difficulties to direct a person to Him, and He can even use problems to make a human being more like Christ. God intends, as part of His plan, that one experiences suffering in order to awaken him/her to the reality of the existence of God. Suffering has the power to slow people down, to reduce their arrogance, to reduce their self-righteousness, their self-satisfaction, their self-reliance and their hard-headedness. God knows the spiritual needs of every person in the world and He knows every person's mental make-up. Only He can decide what combination of blessings and sufferings is the best recipe for encouraging a person to become a mature person. He does not force a person's volition, but He will allow circumstances putting the person in a time of trial that will direct his/her attention towards God. Seen from a medical point of view, the didactic model of suffering could be stated this way: We hate pain. Yet without discomfort, the sick would not go to a doctor. Worn-out bodies would not rest. It is for this reason that God has not yet intervened to put an end to evil once and for all. In His mercy he gives opportunity to change the ways of the human being and to turn to Him.

From the perspective of the didactic model of suffering, natural disasters and times of crisis can be seen as a way of bringing people together. Hurricanes, earthquakes, riots, illness, and accidents are seen as having a way of bringing people to their senses. Suddenly people remember their own mortality. They realize that people are more important than things. People remember that they do need one another and that above all, they need God. Each time they discover God's comfort in their own suffering, their capacity to help others is increased. They remember St Paul saying: "where sin increased, grace overflowed all the more" (Rom 5:20).

4 Compassion model

The compassion model of suffering belongs to the divine receiving in situations of suffering. This implies that as the human being copes with suffering, he/she thinks that God receives his/her coping with suffering. This is understood in terms of the manifestation of His presence to suffering people. In the compassion model, it can be seen that as the person copes with suffering, it is also the occasion wherein God shows His compassion with him/her. As the person deals with suffering, he/she is nursed with the thought that God is moved by pity aroused by the distress and the suffering of people. He is compassionate to those who are experiencing pain and suffering.

One can say that the compassion model of suffering is popular among Filipinos. When somebody expresses difficulties or problems to somebody, the much-quoted Filipino proverb is usually uttered as a way of comforting someone in a difficult situation: God is rich in mercy (*May awa rin ang Dios*). For this reason, some Filipino theologians suggest that the "compassion model of suffering" is popular among Filipinos.

Getting insights from the teachings of the Catholic Church in the Philippines, it is claimed that the Filipino people can be embracing a compassionate model of suffering derived from a belief in a compassionate God. In describing the Filipino as a people, the Catholic Bishops' Conference in the Philippines (CBCP) has this to say: "Amidst the experiences of hardships, difficulties and sufferings Filipinos can still afford to smile and rejoice with life. That is why foreigners who visit the Philippines are always impressed that even the poorest people living in the squatter (slum) areas can smile and be happy in the midst of hardship and suffering" [*Sanay tayo sa hirap, dusa at sakit at hindi dahilan ang alinman dito upang hindi na ngumiti, magbiro, magdiwang at magsaya ang Pilipino. Kahit mga dayuhan ay namamangha sa kakayahan nating magbata ng hirap at tiisin*] (CBCP 1997:40). The CBCP suggests that one cannot help but ask the question: what is it that gives the Filipino people the capacity to be at peace and be happy even in the most difficult situations? An answer to this question can perhaps be found in the light of the compassion model of suffering, that Filipinos hold on to a belief in God who is full of compassion to those who are suffering.

If we draw our attention to the New Testament, the compassion model of suffering can be seen especially in the letter of Peter. The first letter of Peter is indicative in showing that our suffering is nothing compared to the suffering experienced by Christ.

"For this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps. He committed no sin, and no deceit was found in his mouth. When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed. For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls" (1 Pt 2: 21-25).

Seen from this light of a compassionate God, the suffering person can comfort himself or herself by saying that thanks to God's rich mercy and compassion, his/her suffering will soon disappear. God is full of mercy and compassion by subjecting Himself to the suffering of this world. By becoming a human being Himself, he was subjected to contingencies and suffering. Some people would say that in some remarkable way, when Jesus hung on the cross he was taking on his own shoulders the consequences of the evil of the human race. In trying to emulate Jesus, Paul was subjected to cruel and harsh humiliation by people who were hostile to the Gospel of Jesus Christ. Paul came to a point in his life that he pleaded with the Lord to take away his sufferings. But as has been told to us, the response that he got from the Lord was: "My grace is sufficient for you, for power is made perfect in weakness" (2 Cor 12:9). Because of that experience, Paul committed himself to the Lord by saying "I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me. Therefore, I am content with weaknesses, insults, hardships, persecutions, and constraints, for the sake of Christ; for when I am weak, then I am strong" (2 Cor 12:9-11). Paul came to the realization that he would rather be with Christ in suffering than without Christ in good health and pleasant circumstances.

In the compassion model of suffering, one can say that God is not indifferent to the suffering of humankind. God is not far away, but He is ever ready to offer a listening ear and extending a helping hand every time one is trapped in a difficult circumstance. God's solidarity with the suffering of human beings is

expressed in the notion that in and through Jesus Christ God revealed Himself. If God has manifested himself in and through Jesus, then, one can say that God subjected himself to vulnerability, risks, and sufferings in this world. It is told in the New Testament that when Jesus was still a baby, his parents had to go to Egypt to escape King Herod's slaughter of the small children in the area. He spent his early years in a foreign country. He grew up unpopular and had to do difficult jobs with his father. Throughout his ministry, he was accused of being a glutton, a madman, a drunkard, a demon or possessed by the devil, a friend of prostitutes, tax collectors and sinners. And finally, Jesus was betrayed by his friends, suffered the worst kind of suffering, and was nailed publicly to a wooden cross. In the compassion model of suffering, one can envisage that God suffers with us in our suffering. No one has suffered more than our Father in heaven. No one has paid more dearly for the ransom of the sins in the world. No one has continuously grieved over the pain of a race that has done evil. No one has suffered like the one who was present in the crucifixion of His own son. No one has suffered more than the one who when He stretched out His arms and died, showed to human beings how much He loved them. It is this God who, in drawing human beings to Himself, asks them to trust Him when they are suffering and when their loved ones cry out in their presence.

5 Divine apathy model

The divine apathy model of suffering belongs to the divine passive reaction in the situations of suffering. This implies that as the human being copes with suffering, he/she thinks that God passively reacts to his/her coping with suffering. This model of suffering visualizes that as the human being copes with suffering, God takes no action at all. The passive reaction of God in situations of suffering is understood in terms of His act of retreat and withdrawal. As the person copes with suffering, he/she thinks that God withdraws Himself from taking any action because He is apathetic and indifferent towards suffering people. God is conceived to be taking no action at all regardless of how agonizing and excruciating the pain experienced by human beings.

The divine apathy model is centered on the conception that suffering does not touch God at all. God cannot be affected by any amount of human suffering. This idea of God's immovability vis-à-vis suffering carries with it a double meaning. The first level of meaning refers to God's characteristics as a perfect, absolute, immutable being. As a perfect, absolute and an immutable being, God is conceived to be standing outside the world and outside its history. He is not subjected to the changes that occur in the world. He is never affected by the evils, contingencies and sufferings that occur in the world and in the history of human beings. As a perfect, absolute and immutable God, He is beyond all suffering. The second level of meaning points to the idea that since God is a perfect, absolute and an immutable being, no amount of suffering from human beings can affect Him. He cannot be moved by any plea or any cry of the people. He is firm like a rock and has a heart of stone. He has no sympathy. This is so because if God could be moved by the prayers and by the cries of the people, then He loses His immutability. If God could be moved by people's supplications and petitions, it would mean that He can be manipulated. If God could be moved by the sufferings of the human beings, it would imply that somebody can overpower Him, that somebody can out-manuever Him. If God would be touched by the sight of people languishing in pain and suffering, it would

indicate that He is not really an omnipotent God as His heart mellows because of the cries of pain and suffering of the people.

But people who are skeptical to the divine apathy model of suffering would raise the question: If God is apathetic to the suffering of the human beings, what happens then to their prayers and supplications? Is it not true that the Scriptures, both the Old and New Testament, consistently portray a God who listens and hears the cry of His people? For some people it is absurd to think that God is totally unaffected by the events that are taking place in the universe. As I indicated in the previous chapter, Hartshorne provides a different perspective to what is meant by God being perfect. God's perfection need not imply changelessness. Hartshorne indicates that perfection implies that a person can assume many roles e.g. mother, wife, teacher, friend, etcetera, without losing his/her individual identity. Thus, God's perfection in this regard is "the uttermost permanence with the supreme capacity for change" (Barnes 1976, 146-151). How can a Christian say that God is not moved by human suffering when in fact God let His Son Jesus Christ be subjected to the worst and humiliating kind of suffering by dying on the cross for the sake of this people? Perhaps, God does not suffer, but at least He sympathizes or co-suffers with human beings.

6 Substitution model

The substitution model of suffering belongs to the human initiative in situations of suffering. This implies that as the human being copes with suffering, he/she thinks of his/her suffering as an opportunity to make a sacrifice for others. It is to be understood in the sense that the human being conceives his/her dealing with suffering as an occasion to serve other people. It is thought that as the person copes with suffering, he/she thinks that it is the moment in time when he/she can show his/her solidarity with other people who are inflicted with pains and suffering in life.

The substitution model of suffering derives from the notion of human compassion. That in times of grief and suffering, there are people who exclaim: It is meaningful for me to experience pain and suffering so that I can be in solidarity with those people who are inflicted with severe pain and suffering. Or other people say: From time to time, people have to experience pain and suffering so that they can understand what suffering means. Suffering is seen as an invitation by God to make a sacrifice for others. Through suffering, the human being is given the strength to help others especially those who are experiencing terrible pain and suffering. As it has been said: The best comforters are those who have undergone similar situations of pain and sufferings and have grown spiritually stronger.

If we draw our attention to the Scriptures, the substitution model of suffering can be seen especially in the admonitions of St. Paul especially in his letter to the Corinthians. First, Paul acknowledges that the one who consoles us in our affliction is God who is the Father of all mercies and the God of all consolation. Second, that our experience of being consoled by God may move us to console others who may experience pains and afflictions. Third, that when we experience affliction ourselves, we feel not alone because Christ did the same for us, and fellow believers are trying to reach-out to us in their prayers and solidarity for us.

“Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and God of all encouragement, who encourages us in our every affliction, so that we may be able to encourage those who are in any affliction with the encouragement with which we ourselves are encouraged by God. For as Christ's sufferings overflow to us, so through Christ does our encouragement also overflow. If we are afflicted, it is for your encouragement and salvation; if we are encouraged, it is for your encouragement, which enables you to endure the same sufferings that we suffer” (2 Cor 1:3-6).

To illustrate the substitution model of suffering in another way, Paul uses the metaphor of the body and puts emphasis on the idea of being united with one another. That everybody feels what the other person feels especially in times of grief and sorrow. “But God has so constructed the body as to give greater honor to a part that is without it, so that there may be no division in the body, but that the parts may have the same concern for one another. If (one) part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy”(1 Cor 12:24-26). A similar idea of a substitution model of suffering can also be found in Paul's admonition to the Galatians: “Bear one another's burdens, and so you will fulfill the law of Christ” (Gal 6:2). And to the Romans: “Rejoice with those who rejoice, weep with those who weep”(Rom 12:15).

The people who hold a substitution model of suffering take comfort in the idea that when they suffer it is a sacrifice for the sufferings of others. They conceive that it was God who suffered in the first place for his people. It is God who serves as the model to make a sacrifice for others. God is involved in the suffering of human persons. As pointed out by Inbody (1997, 177) God does not look at our suffering from the outside but from within, from the brow and hands of Jesus hanging on the cross. Or in modern theological language, God possesses not an outsider's perspective, but an insider's perspective of suffering. He has not only a rational and theoretical knowledge of suffering but an experiential one. God's expression of solidarity with the human being was to enter the travail of life and to conquer the pain and suffering from within. What God shows in His incarnation is the divine power that accepts, endures and transforms our anguish. God keeps company with those who suffer. God is not an isolated center of power out there in the world, instead, He is conceived in terms of His relations of love, the power to identify, to persuade and to transform the self of the human being. That in the same way as God offered solidarity and empathy to those who are suffering, human beings will do. That they too are transformed, that they become co-sufferers and co-journeyers with the suffering people in the world.

7 Accusation model

The accusation model of suffering belongs to the human interactive reaction in situations of suffering. This implies that as the person copes with suffering, he/she thinks of his/her coping with suffering as an occasion to interact with God. This God-human interaction can be illustrated by the model of the complainant - juror relationship. The human being functions as the complainant and God as a juror. The human being starts the interactive process by accusing God of doing injustice by allowing suffering to happen. The human being expects God to listen to him/her.

Zuidgeest (2001, 135-136) makes a sharp distinction between religious complaint and religious lament. According to him, the distinction between the two can be grasped by understanding the difference between emotion and passion.

“Emotion is an awareness, when confronted with an obstacle or a desired object, or readiness to act in order to change one’s relationship with the environment, or to maintain it. Passion, too, implies awareness that the desired situation is at variance with reality, but there is no confrontation with a relevant event. It is rather an awareness of an ongoing situation, such as the realization that the loss of a loved one can never be repaired. Passion is a more enduring psychological phenomenon.” (Zuidgeest 2001, 135-136).

Zuidgeest suggests that a complaint is an emotion that flares up each time a person is confronted with an event (or even the thought of an event) that is experienced as unjust. A complaint is meant to undo the injustice by holding the culprit of injustice responsible for his/her actions and to demand restitution from him/her. Lamentation relates more to passion, which is an awareness of a permanent loss. Its function is not necessarily to demand for restitution but to make the crisis situation public and call for compassion and help. The sharp distinction between complaints and lamentations can be found in their source and purpose. The former proceed from emotion and are aimed at restitution and repairing the damage while the latter come from passion which purpose is purely to express grief, pain and anguish (Zuidgeest 2001, 136).

On the basis of this psychological distinction, I elaborate on the meaning of religious complaint. A religious complaint stems from a confrontation with an event (or thought of an event) that is experienced as unjust. For instance, when a person is diagnosed to have cancer. Such event may make him/her angry at God. Such event may lead him/her to protest and complain against God. Why is it that he/she is inflicted with such disease? Is not God compassionate? The suffering person might think that God is heartless.

When a person experiences suffering, he or she raises the question “Why are evil things happening in the world?” For this person, it is exceedingly difficult to reconcile the evil that exists in the world with the omnipotence and the goodness of God. It is very hard to believe that there is a specific providential purpose being served in the horrifying and morbid experiences of people. For example, when one hears that thousands of people in Africa die because of AIDS and the HIV virus. Just recently, the SARS epidemic in Asia curtailed hundreds of lives of people. Can a person conceive of a specific reason why God lets all these things happen? Can one think of a possible good providential reason why God might have thought it better to allow all these bad things to happen? When someone has contracted SARS or a terminal disease, perhaps the first reaction would be: Lord, why has this happened to me? Why has this happened to my family? Why has this happened to my friend? Lord, why? In fact, I have been good to you. Why? Why? How come? Ricoeur (1995 289- 292) suggests that the accusation model of suffering is a form of complaint by innocent victims who have had to suffer from unfair and unwanted circumstances.

In the accusation model of suffering God is held responsible for the suffering that exists in the world. God is seen as the one who could have done something so that evil and suffering of humankind might have been avoided but He chose not to do anything. As suggested by Boyd (2001, 14-15), in Scripture, it is apparent that God has ultimate authority over the world. At times He employs unilateral control over what occurs in history, miraculously intervening to alter the course of nations or of individuals, even predetermining some events prior to their occurrence.

If we pay attention to the Scriptures, the accusation model of suffering is apparently portrayed in the story of Job in the Old Testament. Job knew very well that he had lived an upright way of life, yet he had been afflicted with much pain and suffering. If God is just and good, how could He allow a just man to suffer? Thus Job uttered a long list of complaints. He regretted the day that he was born: "Perish the day on which I was born, the night when they said, 'The child is a boy!' May that day be darkness: let not God above call for it, nor light shine upon it! May darkness and gloom claim it, clouds settle upon it, the blackness of night affright it!" (Jb 3: 3-5). In describing the situation of Job, Peak (1983, 100-103) says the deep-rooted faith of a lifetime could not be extinguished and the inference drawn that the God, who tortured the innocent, could not himself be moral. Yet the spirit, caged in the inexplicable, must sooner or later break from the blind alley into a clearer if un-kindlier air. Thus, in reply to the flinty theology of Zophar, the Naamathite, Job defended himself by reciting the seeming success achieved by wicked people.

"And why should I not be impatient? Look at me and be astonished, put your hands over your mouths. When I think of it, I am dismayed, and horror takes hold on my flesh. Why do the wicked survive, grow old, become mighty in power? Their progeny is secure in their sight; they see before them their kinsfolk and their offspring. Their homes are safe and without fear, nor is the scourge of God upon them. Their bulls gender without fail; their cows calve and do not miscarry. These folk have infants numerous as lambs, and their children dance. They sing to the timbrel and harp, and make merry to the sound of the flute. They live out their days in prosperity, and tranquilly go down to the nether world. Yet they say to God, "Depart from us, for we have no wish to learn your ways! What is the Almighty that we should serve him? And what gain shall we have if we pray to him?" (Jb 21: 4-15)

If we move forward to the New Testament, we can also see that the accusation model of suffering can be discerned in the life of Jesus: "And about three o'clock Jesus cried out in a loud voice, 'Eli, Eli, lama sabachthani' which means, 'My God, my God, why have you forsaken me?'" (Mt 27:46). When hung on the cross, Jesus expressed desperation, betrayal and abandonment. People who go through a very difficult process in life cannot help but express the same feeling of desperation or rebellion to someone who is thought to be the defender. Especially when people consider themselves to be upright and try to act in accordance with God's law and have been kind to other people, they feel a kind of injustice and betrayal from God who is supposed to be just and merciful. Thus, people complain to God why He does not do anything so that evil and suffering can totally be eliminated and if not, at least be minimized. So in their suffering people accuse God for letting it happen. People blame God that they have to suffer so much. Because God allows suffering to take place, people hold Him responsible for it.

8 Lamentation model

The lamentation model of suffering belongs to the human interactive reaction in situations of suffering. Similar to the accusation model of suffering this implies that as the human being copes with suffering, he/she thinks that his/her coping with suffering is an opportunity to interact with God. The lamentation model of suffering differs from the accusation model of suffering in the sense that what dominates the former is the feeling of trust of the human being in God while what dominates the latter is the feeling of betrayal of the human being by God because He allows suffering to happen. Thus, in the lamentation model, it can be seen

that as the person copes with suffering, he/she thinks of it as an occasion for him/her to lament to God. The human being starts the interactive process by lamenting to God in his/her experience of suffering. The human being expects God to hear his/her laments. As Zuidgeest (2001, 136) points out, when a person laments to God, his/her purpose is simply to spell out his/her pain and sorrow to God but not necessarily to seek justice and restitution.

To get an insight into a cultural-linguistic heritage, the lamentation model of suffering can be illustrated in a popular Filipino proverb relating to courtship: What you cannot acquire by force, you can get through earnest prayer (*Kung hindi mo makuha sa santong paspasan, makukuha mo sa santong dasalan*). This proverb is usually used to admonish someone who has been courting a girl for a long time but still the girl does not accept the love offered. So the advice is to court the girl together with an earnest prayer. It will not be very long before the girl begins to approve of him. The lamentation model succumbs to the idea that suffering will soon vanish through earnest and enduring lamentation. In this model God is seen as someone who cannot endure to hear the cries of suffering people. God is not deaf. He hears the shouts for help and assistance. God is not so heartless that he can watch the people weeping and howling because of grief and sorrow. For suffering people, honest prayer is an important response to suffering. Trusting prayer is an important answer to suffering. Trusting prayer is not candy-coated or anguish-free but suffering people present themselves to God in their totality. They tell God about their fear, confusion, anger, depression, bitterness at having their plans threatened and their dreams torn apart. They tell God how hard it is to let go and trust that good can somehow rise out of ashes of defeat. In their suffering they extend their hands towards God's protection. They supplicate for God's support. In their suffering they cry for God's help. In their dark moments people may not have an answer to the riddle of suffering. But they surrender themselves into the hands of the One who does have answers and who will faithfully walk with them through the dark valley. Their best impulse in moments of trial is to open themselves to the good God who walks with them in the struggle and to all those in the human community who mirror God's goodness in seeking to bring them healing and comfort. As human beings they will never make total sense out of the mystery of suffering but they cope with it most sensibly by participating as actively as they can in the healing process, and by entrusting themselves to the Supreme Source of love and mercy.

In the lamentation model of suffering, Arts (1993, 87-91) presents the idea that suffering creates the necessary condition in order that human beings will come to God. It can be compared to a situation wherein a child comes to his/her mother when he/she needs something. The child's discomfort or need play an important role: it forces him/her to go to his/her mother. With respect to prayer, the situation of need has also an important function. Need forms an occasion for seeking contact with God. Need teaches a person to pray. And this need can be triggered by his/her experience of suffering and pain. Arts (1993, 89.) suggests that it is the situation of need and misery, far more than success and accomplishment, which inspires people to travel to Our Lady of Lourdes, make a retreat or plan a time for recollection. Suffering and need always alter a person's relationship with God. Children can go to play outside all day, but when they hurt themselves, they immediately come running in tears to their mother, who seems to have been forgotten practically - and perhaps really was. Prayer is an entry into a relationship with God arising from the two-fold realization that,

on the one hand, there are things that we ourselves cannot do, arrange, or rescue, and that on the other hand, for those who love God, everything will ultimately work out for good. In other words, lamentation arises from the realization that we are limited and that God is good and merciful. Prayer is not meant to get rid of human weakness and illness. But rather, it creates the condition that the person comes to God. When human beings feel that they are weak, threatened or helpless almost naturally they call on God for help. Drawing inspiration from the Scriptures, we can find out that this is precisely the reason why Paul calls our weakness our greatest riches. Paul discovered that God is never closer to us than when we feel weak and helpless. Thus Paul was able to boast of his weaknesses (2 Cor 12:9). Infirmities, poverty and sufferings are, as it were magnets that attract God in a special way.

9 Mystical model

The mystical model of suffering belongs to the human receiving reaction to situations of suffering. This implies that as the human being copes with suffering, he/she thinks of receiving suffering with a grateful heart. This is understood in terms of his/her acceptance of suffering. As the person copes with suffering, he/she nurses the thought that it is through suffering that one can enter into a deeper spiritual union with God. Thus, suffering is embraced without resentment, without complaints and without regrets. In the mystical model of suffering God is conceived of as an immanent-transcendent God who is also subjected to suffering. The human being conceives that in order to attain a spiritual union with God, he or she has to suffer. The sufferings that he/she encounters are accepted with open arms because it is in this way that he/she can enter into a deeper union with God.

The mystical model of suffering is upheld by people, who when inflicted with terrible diseases and experiencing horrible tragedies in life, exclaim: Never in my life have I felt closer to God than now that I have experienced all these pains and sufferings in life. When encountering difficulties, pains and sufferings, the people who hold a mystical model of suffering find comfort in the knowledge that their experience of suffering is a means of attaining a spiritual union with God.

Getting insights from the scriptures, the mystical model of suffering can especially be found in John's Gospel. In the Gospel of John, Jesus acknowledged that He would be the first one to be subjected to cruelty and humiliations. And anyone who would like to identify with Jesus will suffer the same fate as Jesus. Jesus said that anyone who suffers in this world because of his/her faith in Him is strengthening his/her spiritual union with God. "If the world hates you, realize that it hated me first. If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you" (Jn 15:18-19). In his admonition to the Romans, Paul says that we do not live to ourselves and die to ourselves but we do so with the Lord. "None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living" (Rom 14: 7-9). The spiritual union model of suffering embraces a kind of happiness that is a result of the inner joy produced in the thought that one's suffering is directed towards a deeper union with God. In the second letter to Timothy, the spiritual union model of suffering is well expressed. Timothy

uttered the conviction that even if he is chained like a criminal, it does not matter because in his suffering, he is in a spiritual union with Christ.

“Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us” (2 Tm 2:8-12).

10 Human apathy model

The human apathy model of suffering belongs to the human passive reaction in situations of suffering. In this model, as the human being deals with suffering he/she simply stops thinking of any possible religious meaning to human suffering. As pointed out earlier, this model can hardly be considered a spiritual attitude on the theoretical assumption that in this model, the human being stops thinking about God as he/she deals with suffering.

The human apathy model of suffering is possibly embraced by people who feel hopeless in their suffering. People who have tried hard enough figuring out what might be the religious meaning of their suffering but who cannot find one. They are not satisfied with the notions of human suffering that have been explicated earlier. They are not satisfied with the idea that there is a hidden plan of God in human suffering, or that suffering is God’s way of punishing a person for his/her misdeeds. They are discontented with the idea that God is compassionate to suffering people or with the idea that suffering is a way of entering into a spiritual union with God. Neither are they satisfied with the thought that suffering serves as a means of being in solidarity with other people who are suffering. Thus, as an expression of hopelessness, they quit thinking of any possible religious meaning to human suffering. This can be seen in people who curse their being born or who wish they could die.

In times of suffering, some people might think that there is no providential reason to their suffering and that there is no escape anymore from their suffering. And the thought that there is no way out of their predicament makes them prefer to retreat to a dark corner. They wish that they could die. This is captured sharply by a suicide letter that I found on the internet. The letter is indicative of the state the person was in before committing suicide.

“By the time you find me, my life will be no more. I will have then entered through death's open door. Shelter I was unable to seek when the storms began to brew. Death became my only desire as my misery rapidly grew. Joy is what I searched for, sorrow was all that I could find. I had no other choice but to leave this world behind. My soul is in a happier place now that I have forever gone away. My soul is traveling down the golden path that will lead me to life’s better way” (The Suicide Letter 1997) ¹⁰.

Another example of a human apathy model of suffering is the suicide letter of Nicole Keller, before she hanged herself in Macomb County. She killed herself on July 28 2000, after she was arrested for the third time on suspicion of drunken driving. She wrote this note to her parents, family and boyfriend:

¹⁰ In: <http://www.geocities.com/shyvicki/thesuicideletter.html>

“I’m sorry but I can’t do this. I cannot handle jail. I wish you guys would’ve bonded me out. I wouldn’t have run away. Where would I have gone? I would’ve just stayed with you guys until my court date. So now I’ll have to stay here until my pre-trial which is Aug. 8, then trial & then sentencing. I can’t stay in jail that long. So I’m sure it won’t be surprising to you when you find out what I’ve done. I know that it’s me who screwed up. But I still can’t stay here. So good-bye, you guys, I hope I don’t burn in hell. May God forgive me” (Keller, N., Detroit Free Press, August 24, 2001).

The obvious hopelessness and pain reach out to people who embrace the human apathy model of suffering. There is the feeling of neglect, abandonment, betrayal, a feeling of loneliness, emptiness and misery. They welcome death as a sweet recourse from their pain, misery and suffering.

5.2 Spiritual attitudes toward suffering from an empirical perspective

In line with my definition of spirituality being the dynamic interaction between God and the human being, I approach spiritual attitudes toward the meaning of suffering based on the action-theoretical account of perceptions of both God’s agency and human agency in the situations of suffering. This distinction deals with the question how a person who is dealing and coping with suffering views God’s reactions towards his/her coping with suffering and how a person views his/her own actions and reactions in regard to his/her suffering. Four types of actions on the side of both God and the human being are distinguished in the event of suffering: initiating, receiving, interactive and passive actions. What follows is an elaboration of how these attitudes toward the meaning of suffering were conceptualized.

Conceptualization and operationalization

On the basis of the literature regarding suffering, I developed ten theoretical attitudes towards suffering. The first five spiritual attitudes relate to the divine agency in the situation of suffering while the last five relate to the human agency.

The first one is the retribution model of suffering which is related to the notion that as the human being copes with suffering he/she thinks that God is punishing him/her for his/her misdeeds of the past. The second is the plan model of suffering pertaining to the idea that as the human being copes with suffering he/she thinks that God planned this suffering in order to make him/her a better and greater person. The third is the didactic model referring to the perception that as the human being copes with suffering he/she thinks that God uses it as a tool in order for him/her to learn a lesson, a lesson for life. The fourth is the compassion model pertaining to the view that as the human being copes with suffering he/she thinks that God shows His compassion with him/her. The fifth is the apathy model which refers to the conception that as the human being deals with suffering he/she thinks that God is indifferent towards and removed from suffering people. The sixth is the substitution model pertaining to the notion that as the human being copes with suffering he/she thinks that it is an occasion for him/her to make a sacrifice for others. The seventh is the accusation model referring to the idea that as the human being copes with suffering he/she thinks that it is an

opportunity for him/her to complain against God. The eighth is the lamentation model which relates to the thought that as the human being copes with suffering he/she thinks that it is an occasion for him/her to lament to God. The ninth is the mystical model referring to the notion that as the human being copes with suffering he/she thinks that is an opportune time to enter into a deeper union with God. The tenth and last is the human apathy model of suffering which presents the idea that as a human being deals with suffering, he/she no longer thinks about God and about any religious meaning to suffering. As I have said, I do not operationalize this last model of suffering because of the assumption that it is not actually a spiritual attitude but is in contrast to my framework of spirituality that entails the dynamic relationship between God and the human being.

I assumed that the remaining nine theoretical spiritual attitudes toward the meaning of suffering are present in the consciousness of Filipino migrants in the Netherlands, which has to be tested empirically.

In order to measure the nine theoretical attitudes toward suffering and to possibly corroborate their presence in the consciousness of the Filipino migrants, it was necessary to concretize them with specific items. Thus, a process of operationalization was undertaken. Three items were assigned to each theoretical attitude towards suffering as indicated between parentheses, making them twenty-seven items all in all (table 5.1)¹¹. I owe my measuring instrument towards suffering to Van der Ven (1993, 183).

Table 5.1 Spiritual attitudes toward suffering from a conceptual perspective

<i>Divine agency</i>	
Initiating	I. Retribution (1, 5, 14) II. Plan (2, 9, 19)
Interactive	III. Didactic (4, 6, 21)
Receiving	IV. Compassion (3, 13, 15)
Passive	V. Apathy (8,10, 18)
<i>Human Agency</i>	
Initiating	VI. Substitution (11, 12, 17)
Interactive	VII. Accusation (22, 24, 26)
	VIII. Lamentation (23, 25, 27)
Receiving	IX. Mystical (7, 16, 20)

To illustrate how the spiritual attitudes toward suffering were operationalized, I will present the nine theoretical spiritual attitudes toward suffering with one item representing each one of them. The retribution model of suffering was operationalized with the item: *Through suffering God avenges evil*. The plan model of suffering with the item: *Suffering takes place according to God's plan for us*. The didactic model of suffering with the item: *God invites those who suffer to turn suffering into a learning experience*. The compassion model of suffering with the item: *God is full of mercy to those who suffer*. The apathy model of suffering with the item: *Suffering does not touch God at all*. The substitution model of suffering with the item: *God invites us to make of suffering a sacrifice for others*. The accusation model of suffering with the

¹¹ At the beginning of this chapter, I explained that in this present research, I do not address the question who causes suffering and what are their goals for allowing suffering to happen but only to the question how the human being does cope with suffering. Regrettably, three of the twenty-seven items (Q14, Q22 and Q27) do not really clearly address the question how the human being does cope with suffering but deal with the question who or what is causing suffering.

item: *In the suffering one accuses God because He lets it happen*. The lamentation model of suffering with the item: *In the suffering, one cries for God's help*. The mystical model of suffering was operationalized with the item: *Through suffering we make direct contact with God* (appendix E).

An empirical account

In conducting this factor analysis, the items of the two models, namely the substitution model (VI) and the mystical model (IX), do not appear to satisfy the statistical requirements. For this reason these items had to be removed from the factor analysis. The factor analysis on the items of the seven remaining models resulted into seven factors which exactly corresponded to the remaining theoretical spiritual attitudes we assumed to be present among the Filipino migrant research population. Based on this we can say that our empirical research corroborated our theoretical expectations in regard to these seven remaining attitudes toward suffering (appendix A, table 6).

Table 5.2 Spiritual attitudes toward suffering from an empirical perspective

		Mean Score	Standard dev
<i>Divine agency</i>			
Initiating	1. Retribution (I)	3.2	.9
	2. Plan (II)	3.3	1.0
Interactive	3. Didactic (III)	4.0	.8
Receiving	4. Compassion (IV)	4.1	.7
Passive	5. Apathy (V)	2.5	.9
<i>Human Agency</i>			
Interactive	6. Accusation (VII)	2.9	1.0
	7. Lamentation (VIII)	4.0	.6

Looking at the mean scores in the third column of table 5.2, we notice that the Filipino migrants in the Netherlands indicate: agreement to three spiritual attitudes (≥ 3.40), ambivalence to three spiritual attitudes ($\geq 2.6, \leq 3.4$) and disagreement with one spiritual attitude (≤ 2.6). Filipino migrants manifest agreement with the spiritual attitudes toward: the compassion model (4.1), the didactic model (4.0) and the lamentation model of suffering (4.0). They manifest ambivalence towards: the retribution model (3.2), the plan model (3.3) and the accusation model (2.9). The empirical spiritual attitude that is rejected is the apathy model (2.5). These data suggest to us that Filipino migrants agree with the notion that: God shares our suffering (compassion model); God gives strength to become better human beings through suffering (didactic model); and in suffering one supplicates for God's support (lamentation model). The Filipino migrants are ambivalent with regard to the notion that: suffering is a punishment by God (retribution model); in suffering one accuses God because He lets it happen (accusation model); and suffering takes place according to God's plan for us (plan model). Rejected by the Filipino migrants is the notion that suffering does not touch God at all (apathy model).

5.3 Social location of the spiritual attitudes toward suffering

After having given the picture of the spiritual attitudes toward suffering from an empirical perspective, it is time to consider their social location. Since spiritual attitudes are always situated in a particular context, it would be interesting to know if spiritual attitudes toward suffering show an association or correlation with some population characteristics.

Socio-demographic characteristics

Looking at the statistical results in appendix B, tables 7 and 8, we notice that age shows a significant and relevant association with the accusation model of suffering ($\eta^2 = .26$) while education shows a significant and relevant association with the lamentation model of suffering ($\eta^2 = .25$).

Pertaining to the relationship between age and the accusation model of suffering, the results of the Scheffé test (appendix C, table 3) indicate that a significant difference exists between respondents aging between thirty-one and forty years old (3.2) and respondents aging fifty years and above (2.6). The former indicates positive doubt while the latter indicates negative doubt towards the accusation model of suffering.

With regards to the relationship between education and the lamentation model of suffering, the results of the Scheffé test (appendix C, table 3) indicate that a significant difference exists between respondents who received the lowest level of education, that is those who are second degree and below (3.7) and respondents who have a complete bachelor's degree (4.1). The former indicates agreement while the latter indicates higher agreement towards the lamentation model of suffering.

Migration characteristics

Length of stay in the Netherlands shows relevant associations with two spiritual attitudes toward suffering, namely with the retribution model of suffering ($\eta^2 = .25$) and the accusation model of suffering ($\eta^2 = .25$).

In relation to the retribution model of suffering, the results of the Scheffé test (appendix C, table 3) indicate that a significant difference exists between respondents who have stayed from eight to fourteen years (3.4) and respondents who have stayed from fifteen years and more in the Netherlands (2.8). Based on these data one can say that Filipino migrants who have stayed from eight to fourteen years indicate agreement while Filipino migrants who have stayed from fifteen years and more in the Netherlands indicate a negative doubt towards the retribution model of suffering.

The same picture is portrayed in relation to the accusation model of suffering. The results of the scheffé test (appendix C, table 3) indicate that a significant difference exists between respondents who have stayed from eight to fourteen years (3.2) and respondents who have stayed from fifteen years and more in the Netherlands (2.6). Based on these data one can say that the former indicates a positive doubt while the latter indicate a negative doubt towards the accusation model of suffering.

Spiritual practice characteristics

We notice that church participation shows one significant and relevant association while salience of religion in daily life shows four significant and relevant correlations. Church participation is associated with the compassion model of suffering ($\eta^2 = .26$). Salience of religion in daily life is correlated with the spiritual attitudes toward the retribution model ($r = .25$), the plan model ($r = .27$), the didactic model ($r = .37$) and the compassion model ($r = .32$).

With regards to the relationship between church participation and the compassion model of suffering, the results of the Scheffé test (appendix C, table 3) indicate a linear result. The mean scores are as follows: inactive churchgoers manifest a mean score of 3.8, semi-active churchgoers manifest a mean score of 4.1 and active churchgoers manifest a mean score of 4.3. It means that the more Filipino migrants actively participate in church activities, the more their preference for the spiritual attitude towards the compassion model of suffering.

In relation to the salience of religion in daily life, the positive correlations indicate that the more religion becomes salient in the daily life of Filipino migrants, the more is their preference for the spiritual attitudes toward: the retribution model, the plan model, didactic model and the compassion model of suffering.

5.4 Summary

This chapter answers question 5 asked in the introduction: What are spiritual attitudes toward suffering? I proposed the idea that spiritual attitudes toward suffering are essential in Christian spirituality. When a person is confronted with suffering it is the most crucial time in his/her life in which his/her attitudes towards God are put to the test.

Spiritual attitudes toward suffering revolve around the tension of God's love, omnipotence and perfection on one hand and the reality of suffering on the other. In line with my definition of spirituality being "the dynamic interaction between God and the human being", I approached spiritual attitudes toward suffering from the framework of the action-theoretical account of God and the human being in the situations of suffering. At the beginning of this chapter, I made the remark that this research being empirical and pastoral in nature would limit itself only to the question how human beings cope or deal with suffering. It means that I would not ask the question who or what causes suffering but rather what are people's attitudes as they cope with suffering. Seen from the perspective of spirituality, I would only deal with spiritual coping attitudes in the situation of suffering. I also made the remark that spiritual coping attitudes in situations of suffering can be distinguished between the perception of a divine agency and a human agency in situations of suffering. The former refers to what the human being might think of God's reactions toward the person who is confronted with suffering. The latter refers to what the human being might think of his/her reaction as he/she copes with suffering. Based on this perspective, four actions in situations of suffering were distinguished: the initiating, the receiving, the interactive and the passive action. On the basis of this

framework, nine theoretical attitudes toward the meaning of suffering were presumed to be present in the minds of Filipino migrants in the Netherlands.

From an empirical perspective, we have seen that the basic distinction between the four types of actions namely: initiating, interactive, receiving and passive in situations of suffering were corroborated. From the nine theoretical spiritual attitudes toward the meaning of suffering, seven were corroborated empirically. We have seen in section 5.2 that all of the divine actions in situations of suffering were corroborated: retribution model, plan model, compassion model, didactic model and apathetic model. Pertaining to the human actions in situations of suffering, only two spiritual attitudes were corroborated: the spiritual attitudes toward: the accusation model and the lamentation model. This indicates that thoughts in relation to the human agency in situations of suffering centered on the interactive actions which include the accusation model and the lamentation model. The empirical results show that all the items belonging to the substitution model of suffering and the mystical model of suffering cannot satisfy the statistical requirement of operational validity. This could be interpreted in the sense that these two spiritual attitudes toward suffering do not actually belong to ordinary people's vocabulary. Perhaps, they are elite attitudes toward the meaning of suffering but they are not present among the less spiritually gifted people.

In terms of the social location of the spiritual attitudes toward suffering, the population characteristics that have shown the most number of relevant associations are: age, education, length of stay in the Netherlands and salience of religion. In relation to education, the higher the level of education, the higher the preference for spiritual attitudes toward the lamentation model of suffering. In relation to the length of stay in the Netherlands, the longer the respondents have stayed in the Netherlands the stronger the rejection of the spiritual attitudes toward the retribution model and the accusation model of suffering. In relation to the salience of religion in daily life, a conclusion can be drawn that the more religion becomes salient in the daily life of the Filipino migrants, the higher the preference for the retribution model, the plan model, the didactic model and the compassion model of suffering.

Spiritual attitudes toward salvation

Chapter 6

This chapter attempts to answer question 6 asked in the introduction: What are spiritual attitudes toward salvation? Here, I present the idea that these attitudes presuppose a relationship between the human being and God. It entails both a reflection on the part of the human being with regard to his/her life on earth and a recognition of someone who has the power to dispose of his/her ultimate salvation. Throughout the ages, people of all nations, races, cultures and religions have searched for the ultimate meaning in life and have searched for their ultimate salvation. For instance, one addresses the question: what does salvation actually mean? When and how do we obtain it? Who can receive it? What does it do for a person? Is salvation something that has to be worked out by the human being? Or is it a free gift from God? Is it something that can be achieved by mere trusting and believing in Jesus Christ? Can salvation be attained on this earth or is it attained only after our death? Is salvation something that signifies health, cure, remedy or eternal life in heaven? In his writings, Paul presents the idea that everybody needs salvation because everybody is a sinner: “For there is no distinction; all have sinned and are deprived of the glory of God” (Rom 3:22-23). For Paul, salvation is identified with being liberated from death which is brought about by sin: He is of the opinion that the way to salvation is Jesus Christ: “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Rom 6:23). In the letter to Timothy, it is understood that the reason why Jesus came into the world was to save sinners (1 Tm 1:15). For many Christians and non-Christians alike, the primary goal of religion is to attain salvation. However, it is my impression that in many traditions attaining salvation is synonymous with salvation from sin and death, and going to heaven after death, while some traditions place a stronger emphasis on the belief that salvation represents a changed life while on earth. Due to the fact that a lot of questions revolve around the notion of salvation, my purpose in this chapter is to garner some insight into this particular theme of spirituality from a theoretical as well as from an empirical perspective.

This chapter is comprised of four sections. In section 6.1, I present the attitudes toward salvation from a theoretical perspective. In section 6.2, the attitudes toward salvation from an empirical perspective will be presented. In section 6.3, I present the social location of the attitudes toward salvation. Finally, in section 6.4, a summary of this chapter.

6.1 Attitudes toward salvation from a theoretical perspective

In the preceding chapter, I discussed the theme of suffering. People from all walks of life experience pain, sorrow, suffering, disease, distress, et cetera. One is a witness and sometimes the victim himself/herself of natural disasters like earthquakes, tornados, storms, accidents in busses, collision of trains, shipwrecks, air-crashes, et cetera. One knows cases of terminal illness in young people and children, sudden death of parents, children, brother or sister. Everywhere, there is news of brutal murders and deeds of terrorism have become daily occurrences on television and in printed media nowadays. This scenario paints the reality that human

life is tragic and fragile. Because the human being is a witness to all sorts of tragic incidents and he/she is exposed to the vulnerability of human life, he/she is pushed to the edge and asks the question: Is there no end to human suffering and the tragedies in the world? Will not the time come that all sufferings will come to an end? Will not the time come that God's kingdom reigns here on earth? These thoughts are what we call in the Christian tradition attitudes toward salvation. The human being's desire for salvation touches the deepest core of his/her being and unavoidably relates to a transcendent being who is believed to have the power to dispose his/her ultimate salvation. Seen from this perspective, I suggest that attitudes toward salvation are one of the important themes in Christian spirituality. Attitudes toward salvation cannot be neglected in spirituality, the latter being defined as the dynamic relationship between God and the human being. Attitudes toward salvation is an important theme in spirituality in the sense that it is precisely the hope of salvation why people are able to find meaning in their existential experiences of hardships, difficulties, troubles, problems, pains and sufferings. As Houtepen suggests, the Christian view of salvation cannot be detached from the problem of suffering, death and sin on the one hand and the theme of God's providence on the other. As he says: "Only there where the experience of distress and guilt, of fear and the call for liberation is taken seriously, can the gospel of salvation be experienced as a message of joy" (1994, 59). Houtepen suggests that when one prays the "Our Father", he/she prays with Jesus, joins with the community of those who appeal to his plea for the deprived and already, for this very reason, find hope and encouragement in the community. He/she gains as well a perspective of liberation from his/her own despair and of remaining in the love of God. This thought is captured well in the letter of Paul to the Romans:

"For those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him" (Rom 8: 14 –17).

6.1.1 Theoretical assumptions

At the outset, I would like to present the following theoretical assumptions that underlie my framework of understanding Christian salvation. My first assumption is that in Christian tradition, the notion of salvation can be distinguished into a theocentric and a Christocentric dimension. The former regards salvation in relation to God while the latter regards salvation in relation to Jesus Christ. Of these two dimensions of salvation, I embrace the first in the sense that it is much broader and wider in scope. The theocentric dimension also acknowledges salvation in relation to Jesus Christ but embraces a much broader view of salvation going back to the Jewish tradition in the Old Testament, continuing through the time of Jesus and until the present. A Christocentric approach to salvation can be seen in the writings of Houtepen (1994, 58-59), but it is also quite evident that he broadens his approach into a theocentric one. First, he suggests that one of the concrete expressions of the hope for salvation in the Christian tradition is found in the central christological article of the Nicene Creed that states:

For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; He suffered death and was buried. On the third day he rose again in accordance with the scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end (The Nicene Creed 381).¹²

Based on this statement, Houtepen (1994, 39) points out that this profession of faith refers to the historical Jesus as the main actor in a dynamic process between heaven and earth, God and humanity. What Jesus was and what he did, what was done to him and what this meant for the faithful are inextricably interwoven. But as mentioned earlier, Houtepen broadens his view into a theocentric one. Drawing insights from Ohlig, he conjectures that in fact, Jesus' own view of salvation, his vision of God's salvific action, can only be read on the basis of an already existing Jewish pattern of thought. The later New Testament readings are a mixture of Jewish and Hellenistic representations of salvation, but find their central unity in the soteriological "fulfilment model" in which Jesus is described as the fulfilment of all expectations of salvation. Against the background of Old Testament Judaism, Jesus is seen as someone who mediates in almost any central salvific expectation: he brings the fulfilment of the law, of the sacrifices, of Holy Scripture, of wisdom, of peace; he replaces the temple, he accomplishes the resurrection of the flesh, the sovereignty of God and the victory over the demons, the Last judgment, the mercy of God, the Messianic age; he brings about joy in the final age, the eschatological prayer to Yahweh, true sonhood to the Father, the new eternal covenant, etcetera (Houtepen 1994, 41-42) signifying that the Christian view of salvation is theocentric in its approach (God as liberating God) and goes beyond the christocentric, pneuma-centric or ecclesio-centric approach of salvation. The Christian view of salvation takes into account the glory of God, brightening the radiance of human existence in and through the human commitment to what is good and the struggle against what is evil. The Christian view of salvation also addresses the question of the integrity of creation and the wholeness of life. The Christian expectation of salvation nowhere presupposes a paradise on earth nor a romantic integrity of nature but a permanent covenant of God with the whole of creation. The Christian notion of salvation shows a large number of paradigms of interpretation like: meaning, hope and perspective sought in exasperating experiences, disaster, fear, human failure and violence. It is not limited only to the Christ-event but rather refers to God's liberating activity. This idea does not undermine the role of Jesus Christ in the salvation-historical drama but interprets the Christ-event as part of the manifestation of God's salvific action in the history of humankind (Houtepen 1994, 58-60).

The second remark is that my framework of understanding Christian salvation acknowledges the dialectic tension between the transcendent and the immanent dimension of salvation. As Van der Ven, et.al. (2004, 461-462) suggest, this tension is unavoidable within the Christian tradition. It belongs to its very core. The former gives more weight to the power of a redemptive God who before and without any help from human action, brings salvation which people, through their human frailty, cannot accomplish by themselves. The latter accentuates more the human salvific actions but with due recognition that God is behind their

¹² Text according to the translation given in H. G. Link (ed), *Apostolic Faith Today*, Faith and Order Paper 124, Geneva (WCC) 1985, 19.

actions in an astonishing and remarkable way. According to Van der Ven, these two views of salvation are extremes. He has this to say:

These two are extremes: in the first case human action contributes nothing but merely constitutes the material for God's actions, a view that can be encountered in orthodox and neo-orthodox circles. In the second case, divine action contributes nothing and the word "God" can be replaced by any fictional, literary, poetic and hence social or individual therapeutic strategy, a view encountered among proponents of a liberal kind of cultural Christianity (Van der Ven, et.al. 2004, 461).

Van der Ven posits the idea that these two views of salvation are extreme views in the sense that they derive from a philosophical structure that conceives of a dualism between God and human beings: the first one is an affirmative expression of God's salvific actions while the second is a negative reaction to it. Green (1965, 100-101) presents the idea that Jesus was able to integrate the immanent and the transcendent dimension of salvation. Jesus puts emphasis on the transcendence and on the heavenly nature of the kingdom but also stresses its immanence (Lk 17:20), as shown by the concern and love of the heavenly Father who gives good gifts to his children (Mt 7:11), and who cares for his creation that not one sparrow falls to the ground without his consent (Mt 10:29).

Based on the insights from Van der Ven, I embrace a framework of understanding the Christian salvation that recognizes the dialectic tension between transcendence and immanence. I recognize that human salvation is attained through the dynamic collaboration between divine and human action. It is endowed as a gift from God and at the same time human beings have to work it out for themselves. God gives human beings a salvific task of their own and calls them to enact their own salvation. God manifests His presence to people, orienting and inspiring them to work out salvation for themselves and for the rest of humanity.

My third remark refers to the view of salvation from the perspective of time. When does salvation occur? Is it happening right here and now? Has it already happened in the distant past? Or has it still to happen in the eschatological future? The Pharisees asked Jesus such a question: "When will the kingdom of God come?" And the answer of Jesus was: "The coming of the kingdom of God cannot be observed, and no one will announce, 'Look, here it is,' or, 'There it is.' For behold, the kingdom of God is among you" (Lk 17:20-21). God's kingdom is here in our midst but we do not really know exactly where it is and when it is going to happen. The song of John Lennon "Imagine" is a typical example of a view that salvation is only attained here on earth. Part of the song goes this way: "Imagine there's no heaven, it's easy if you try. No hell below us, above us only sky. Imagine all the people living for today". But, is salvation only discernible in the here and now? Culling insights from Ricoeur, we can say that God's salvific actions from the perspective of time can be distinguished into three: immanent-transcendence in the here and now, transcendence in the primordial past and transcendence in the eschatological future. Ricoeur's notion of time is dialectically opposed to the linear conception of time, meaning that he does not think of time in terms of a chronological progression (for example: past to present to future) but instead he conceives a dialectical notion of time from the perspective of the here and now. This brings about the notion of an immanent-

transcendent salvation in the here and now which discerns God's salvific actions in the unfolding of events in day-to-day living. As the human being acknowledges God's salvific actions in the here and now, he/she faces life with thankfulness because of God's gift (inspiration) as well as he/she expresses commitment to accomplish the tasks and responsibilities endowed by God to him/her (orientation). The second notion of salvation from the perspective of time is the transcendent salvation in the primordial past. As we look back at God's creation there we will see that in the salvific actions of God: "There is no history of salvation distinct from the drama of creation" (Ricoeur 1969, 191). The word "primordial past" is used in order to capture the story about the beginning of the world and humankind which is atemporal (or beyond time) so that nobody can tell what really happened as we read in Genesis "In the beginning, God created..." (1:1). Ricoeur has this to say: "the beginning is the place that cannot be grasped at, a place that is radically impossible to perceive or experience as such a beginning. The origin does not even belong to the memory that plumbs the past depths of experience. In this sense it is immemorial" (Ricoeur 1998, 392). What dominates the human being when he/she looks back at the primordial past is the feeling of awe, trust and wonder because of the immense works that God has done. The third notion of salvation from the perspective of time is the transcendent salvation in the eschatological future. The term "eschatological" captures the human beings' view that God's salvific actions will be consummated in the future. What dominates the human being when looking forward to eschatological salvation in the future is hope as he/she nurtures in his/her heart the promise of God's faithfulness. This is considered a transcendent salvation in the sense that no one really knows what the future will bring and no one can tell how this salvific action of God will take place.

Thus, when a person thinks about God's salvific actions he/she looks at the present moment because God's salvific actions continue to evolve in the here and now. He/she looks back from this present moment at the primordial past because God has accomplished great transcendent works of salvation there. He/she looks forward from this present moment again to the future with the hope that God's salvific actions will be consummated in the eschatological future. Based on this insight, we can say that the human and the divine actions are entwined in the dialectical tension between the here and the now, and from there into the primordial past and into the eschatological future as well.

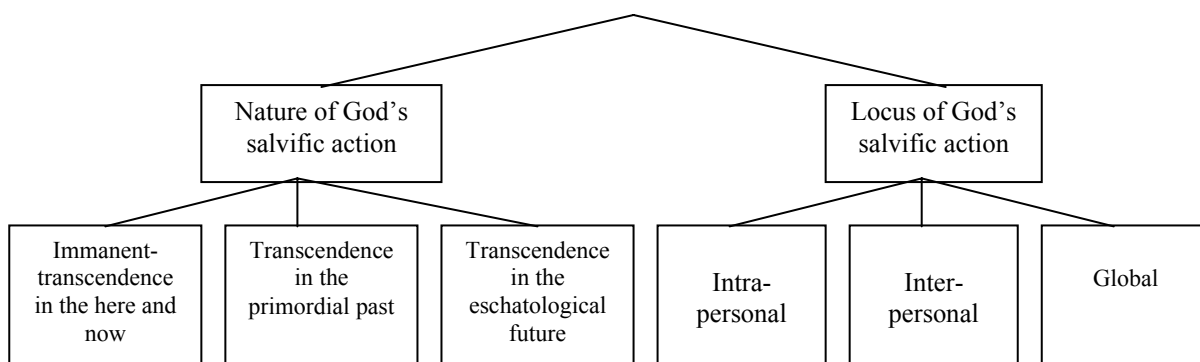
My fourth remark refers to the locus of God's salvific actions. When discussing the locus of salvation, what we are trying to address is the question: Where do experiences of salvation occur? Do God's salvific actions happen in and through the inner self of the person or do they happen via inter-personal relations? Do they happen in the local arena or on the global level? Deriving insight from the *Justice in the World Document*, one is led to think that the world where the human beings live is the locus of God's salvific actions: "The mission of preaching the Gospel dictates at the present time that we should dedicate ourselves to the liberation of people even in their present existence in this world. For unless the Christian message of love and justice shows its effectiveness through action for the cause of justice in the world, it will only be with difficulty that we gain credibility with the people of our times" (Justice in the World 1971 # 35). Applying this insight, I present the idea that when speaking about the locus of God's salvific actions, they are discernible within the life of the person himself/herself, among people, within the fellowship of people

and within the solidarity of people throughout the world. Thus, a distinction can be made between the: intrapersonal salvation, interpersonal salvation and global salvation.

My last remark refers to the relationship between the two dimensions I distinguished, i.e. time and locus. Are they conceptually really two dimensions, or should locus be seen as an implication of time, especially of the ‘here and now’? I see them as two different dimensions, because the locus of God’s salvific action, be it intrapersonal, interpersonal or global, is not only relevant for God’s salvific action in the ‘here and now’, but also for the primordial past and the eschatological future.

In summary, my framework of understanding Christian salvation is guided by these theoretical assumptions altogether. I embrace the theocentric framework of understanding Christian salvation. I depart from the idea that Christian salvation is part of God’s liberating actions and acknowledge that the Christian concept of salvation has to be understood by discerning God’s salvific actions in the here and now, by looking backward from there into the primordial past, and by looking forward into the eschatological future. My starting point is the human being’s need of redemption: the need for meaning, hope and perspective in the midst of excruciating experiences, human failure, chaos and violence. In this sense, salvation is understood as deliverance from every evil and sinful situation. It is not simply a thing or an event but rather, a transition or a process of crossing from the dark side of human existence to the brighter side with the acknowledgement that it can be realized through human and divine actions. In this way the agents of salvation are both the human being and God. The human being has to work for his/her salvation and this can be attained through the kind and loving mercy of God. My framework of understanding the spiritual attitudes toward salvation can be illustrated as follows¹³:

Figure 5.1
Spiritual attitudes toward salvation from a theoretical perspective



6.1.2 Types of spiritual attitudes toward salvation

I now present the types of spiritual attitudes toward salvation. The first three types are related with the nature of salvation while the remaining three types are related with the locus of this salvation. On the one hand, the nature of salvation deals with the immanent and the transcendent dimension of salvation. Is salvation something that is to be worked out by the human being independently of God? Is it something that only God

¹³ I owe this framework to Van der Ven, Dreyer & Pieterse (2004, 467-468).

has the power to dispose independently of human endeavors? Or is it something that can be mutually and complementarily realized through human and divine action? On the other hand, the locus of salvation refers to the question where the salvific actions of God take place. I distinguish between three areas wherein God's salvific actions take place: the intrapersonal salvation, the interpersonal salvation and the global salvation.

1 Immanent-transcendent salvation in the here and now

The notion of an immanent-transcendent salvation in the here and now refers to God's presence in salvific human actions here and now (Van der Ven, et.al. 2004, 462). This view refers to the notion that human salvation is not something abstract or an out of the world phenomenon. It pertains to the notion that God's salvific actions are immanent-transcendent in the here and now, discernible in the day-to-day life of human beings. It also signifies that salvation of human beings is not solely dependent on God but can be accomplished by the efforts of human beings themselves. Immanent-transcendent salvation can be achieved through the collaboration of human and divine actions in the here and now.

This proposal of an immanent-transcendent salvation in the present is evident in Paul VI's encyclical letter *Populorum Progressio*. In his pronouncement on the development of peoples, which can be interpreted as an immanent-transcendent expression of human salvation, Paul VI recalls Genesis 1:28 "Fill the earth and subdue it". Based on this verse, he counsels that God grants to human beings the gift of creation but it is their responsibility to develop it by intelligent effort and by means of their labor to perfect it (Paul VI 1995, # 22, p. 9). He further states that: "Man created to His image must cooperate with His Creator in the perfecting of creation and communicate to the earth the spiritual imprint he himself has received" (Paul VI 1995, #27, p. 11). Based on these two statements, one can say that in Pope Paul VI's mind, salvation is immanent-transcendent. Immanent in the sense that human salvation depends on human efforts and transcendent in the sense that it can be accomplished through the gift of God's cooperation.

This same concept can also be found in the thought of Abesamis (2000, 1-7) who presents the idea that there are at least three ways of fixing our gaze on Jesus. The first look was the way Jesus understood himself, his own life and his work. It was the look at Jesus through Jesus' own eyes. It was also the look of the first generation Christians who were not yet influenced by the Graeco-Roman outlook. The second look at Jesus was the way the Graeco-Roman eyes regarded Jesus, his life and his works. And the third look is a look at Jesus, his life and his work by and through the eyes of the poor and oppressed people, the awakened and struggling people as well as people who are not poor but are in genuine solidarity with the poor. Abesamis suggests that for instance, while Jesus' concern was the total well-being of the total person, the second look tended to make redemption of souls Jesus' concern. While Jesus preached in terms of food, the second look in terms of sanctifying grace. Abesamis suggests that the first look at Jesus and the third look at Jesus are closely related. For instance he suggests that in the face of hunger and destitution, the first and third look at Jesus would be uncomfortable with a Jesus who would say: Hunger is the will of God, a cross God sends you now in order for you to gain merits for heaven. In relation to the question of salvation, Abesamis presents the idea how the first look, the second look and the third look at Jesus would answer these questions: Where are we finally going? What is our ultimate destiny? According to Abesamis, the second

look would say, heaven. But, the first and the third look would say: new heaven and new earth. The difference lies in the fact that the second look seeks souls to go to heaven above while the first and third look invite people to journey toward a new world on earth, right here and now. This idea of a new heaven and a new earth by the first and third look at Jesus evidently conveys an idea of an immanent-transcendent salvation in the here and now, a notion of salvation that addresses the total well-being of people especially those who are poor, downtrodden and marginalized not in the next life to come but in the here and now.

One might say that Abesamis' presentation of the second look is biased, biased at least in two ways. First, the issue whether Palestine in Jesus' time was not yet influenced by Hellenistic thought is debatable, as some scholars like Crossan (1999, 33-37) assume it already was. Second, the idea that Hellenistic thought only stressed the spiritual and not the bodily, the ideal and not the material is likewise onesided. One might argue that it is not hard to imagine that there are integratively liberating elements that can be found in the Graeco-Roman thinking. However, Abesamis' bias against the second look is understandable considering that Christianity in the Philippines had been introduced by the invading Spaniards in the 16th century. As described by Sison (2005) in his talk to Filipinos studying in Belgium and the Netherlands, the kind of Christianity that came to the Philippines was this:

Christianity came to the Philippines with Spanish colonialism in the 16th century. The early Christian fathers acted in the service of the church and the Spanish crown. They served as the chaplains of the expeditionary forces and as missionaries to Christianize the natives and persuade them to accept Spanish colonial rule. In a manner of speaking, it was true that the sword and cross combined to subjugate the people

Sison's mentioning of "sword and cross" indicates that the Spaniards onesidedly interpreted the Christian faith for their colonial interests in the Philippines. In connection with that, Abesamis conceives that the colonizers used spiritual notions and images (e.g. sins, salvation, heaven, etcetera) in order to subjugate the minds of the Filipinos and become subservient to their interests. Part of this spiritual notion is that people should bear sufferings in this world because eternal life awaits them in the next life.

Seen from the perspective of the poor (third look at Jesus), an immanent-transcendent notion of salvation is presented by Abesamis (2000, 12-15) through the concept of "kingdom of God". According to Abesamis, the principal "source" of Jesus' notion of "kingdom of God" is the book of Isaiah, which is immanent-transcendent in essence.

"He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: 'The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord.' Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, "Today this scripture passage is fulfilled in your hearing" (Lk 4: 16-21).

Based on these texts, Abesamis (2000, 27-37) suggests that Jesus' understanding of the kingdom of God includes the following: good news to the poor, release of captives, liberty to the oppressed, health for the sick (blind, lame, lepers, deaf, etcetera), life and resurrection for the dead, justice to the nations, and a jubilee year (restoration of land, release of slaves, rest for the land and cancellation of debts). All these things

manifest an immanent-transcendent notion of salvation in the sense that they relate with the kind of salvation that is experienced in the here and now. The divine action is the work of Jesus himself who claims that the Spirit of God is with him and within him. The human actions are the human beings' response to Jesus invitation for repentance and the act of believing in him:

“He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people” (Mt 4:23).

The immanent-transcendent notion of salvation is in contrast to the view that equates salvation with the traveling of souls to heaven above. Abesamis suggests that in the phrase “kingdom of heaven”, the word “heaven” is actually used to substitute the word “God”. Kingdom of heaven then is a new earth right here and now. There is a dynamic tension of the “already here but not yet” event. Immanent-transcendent salvation in the here and now is founded on the notion that the Spirit of God is continuously at work in human history. It has similarities with the idea that the power of the Spirit, who raised Christ from the dead, is continuously at work in the world. God moves the hearts and minds of his believers to be present in the midst of the poor and of those who suffer oppression and persecution; to enliven in their own flesh and their own heart the Passion of Christ and to bear witness to his resurrection (Justice in the World 1971, # 74).

An immanent-transcendent salvation is not like a token that is to be received passively, but it has to be worked out by the human being. As pointed out by Jeurissen (1993, 123), salvation is a gift from God, but this gift is accompanied by a corresponding task. It is the task of human beings to work for their salvation through God's support. One can say that when people think that they live in a world growing ever more fragmented and when they realize that as they work for wholeness, God's salvific actions are also actually at work in their midst, they hold on to an immanent-transcendent understanding of salvation. When people acknowledge that with God's support and assistance they initiate activities to make the world a better place to live in; when they bear witness with the whole of their lives, when they face with courage the brokenness of their world, they actually hold on to an immanent transcendent salvation in the here and now. Immanent-transcendent salvation is experienced when they bear witness to the awesome beauty of life, when they celebrate the joy of love and the gifts of grace. They search for wholeness here and now, not in some other time and some other place because they do not know what awaits them at the end of this life. They glimpse at what comes next when they dig in the earth, whether to plant new life or to bury the dead, finding there in the earth the rooted-ness of all life. They again glimpse at what comes next when their gaze is drawn to the sky by brilliant sunbeams or the glimmering of distant stars, seeing there a universe of possibilities with due recognition that God's love will never waiver.

2 Transcendent salvation in the primordial past

Transcendent salvation in the primordial past refers to stories of divine salvation that God endowed on human beings in the primordial past. It discerns God's salvific work in the stories about creation and the stories about beginnings. It refers to the belief that human salvation is brought about by God's immense power and salvific actions. As pointed out earlier, Ricoeur suggests that there is no history of salvation distinct from the drama of creation (1969, 191). He thinks that every historical drama must be attached to a

bond of re-enactment of the drama of creation. The key words here are “transcendent” and “primordial”. The word “transcendent” is used to describe the wonderful works of God that He accomplished independently of any human cooperation. The word “primordial” refers to the beginning of everything where no one can tell what really happened except for the stories about the creation of the universe and human beings (Ricoeur 1998, 380). One acknowledges that the creation of the universe and everything in it was God’s first salvific action.

The notion of transcendent salvation in the primordial past brings to mind the establishment of a cosmic order and harmony out of chaos. It remembers the story as told in Genesis that before the creation of the universe, there was a void. There was nothing except chaos. It also pertains to the events wherein God continually manifested His salvific action to His people Israel as incorporated in the narratives of origin such as the call of Abraham, the escape from the slavery in Egypt, their arrival at the Promised Land, etcetera. The transcendent salvation that God endowed on humankind is the gift of being created as a human being and the gift of being provided with everything in the world. God endowed to humankind the gift of paradise on earth and the beauty of the world that God created in the beginning.

Transcendent salvation in the primordial past is not only about the past but is actually in a dialectic tension with the present. As Ricoeur pointed out, the stories about God’s work of salvation in the past generate power and energy, meaning that as one looks back at the primordial past, a person cannot help it but exclaim in awe, wonder and thanksgiving to the one who created the universe and human beings. Ricoeur puts it this way:

What circulates among all the beginnings, thanks to the relation of intersignification, and thanks to the circular relation brought about by the initial events, is the initiating, inaugural, founding power of a beginning. The continuity assured by this circular relation among the founding events can be compared with that of a line that runs in the mountains from peak to peak, the energy of beginning circulating along this chain of high points (Ricoeur 1998, 379).

For Ricoeur, looking back at God’s work of salvation in the primordial past generates energy for the present. He suggests that the biblical stories about beginnings always to some degree offer a promise and demand for a continuation such as the promise of an orderly world, or a responsible humanity. The promise and the demand for a continuation are redoubled by the assurance that what God has begun will be continued through his grace. The struggle against evil powers is perhaps illustrated in the story about the temptation of Adam and Eve by the serpent. Though it was a past event, it is actually not only about the past because human beings are continuously confronted with temptations in their daily life. That is why the human being has to be constantly on guard or he/she needs God’s salvific action endlessly because there are uncanny and immense evil powers present in the world. As pointed out by Andersen (1979, 81-85) the serpent that deceives Adam and Eve in the story of the Garden of Eden, is not just an ordinary beast of the field, but in a wider perspective, it is a mythical representation of the uncanny powers of chaos and evils in the world. The same image of a serpent is taken up again in the last book of the Christian bible, the Apocalypse. Here, again the serpent is not simply a beast of the field, distinguished from other animals by his cunning (as projected in Mt 10:16 “as wise as serpents”). The serpent symbolizes the power of evil, external to the sphere of human freedom, that is demoniacally at work in the course of history, namely, the ancient serpent, who is called

Devil and Satan, the deceiver of the whole human race. The serpent is the arch-rival of God, the leader of the host of chaos, who incites to a rebellion that spreads through the whole of creation. Given this larger context of the problem of evil, it follows that human beings' transcendent salvation is the deliverance from the uncanny ways of the devil. The uncanny powers of the devil can be seen in the present moment in the bondage of the human beings of sinful social structures, unjust social relations and egoistic mindsets and attitudes. These are manifested in the oppressive institutions and autocratic states and/or in imperial ambitions that victimize the weak and plunge human history into suffering and catastrophe. When confronted with evil situations, human beings have to look back at the transcendent salvation that God has endowed them with in creation and be constantly reminded that the power of God will always triumph against evil powers. Christian believers have to be incessantly reminded that because they are God's creation, their salvation lies in the power of God.

3 Transcendent salvation in the eschatological future

The notion of a transcendent salvation in the eschatological future is founded on the idea that it is in fact arrogant to determine who has performed salvific actions and who has not because the book of life will only be opened and read at the end of time. It is an act of arrogance when somebody says that he/she is already saved because salvific actions are not momentary acts directed only at the here and now. One should also allow for actions anticipated into the future (Van der Ven, et. al. 2004, 462). The kingdom of God is already here but not yet fully completed as the biblical expression puts it.

This means that one looks forward to a transcendent salvation in the perspective of the coming of God's kingdom. Ricoeur (1969, 260-278) presents the idea that when reading the Old Testament, a perspective of God's kingdom can be discerned. For instance the promise made by Yahweh can serve as an inspiration for looking towards the coming of God's Kingdom. "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing" (Gn 12:1-3). Ricoeur suggests that with this verse, an Israelite when he/she thinks back of it, he/she finds a sign of hope; he/she thinks of the history of his/her ancestors as a history directed by a promise and moving toward fulfillment. When a person thinks about God's salvific action he/she does not look only at the present because although God's salvific action is discernible in the unfolding of events, one always finds that there is something lacking in everything. When thinking about salvation, one looks forward to the future with hope in his/her heart that everything will be consummated.

This proposal of transcendent salvation in the eschatological future looks forward to the perspective of God's kingdom. It is captured very well by the Catholic Bishops when they say:

"Hope in the coming kingdom is already beginning to take root in the hearts of people. The radical transformation of the world in the Paschal Mystery of the Lord gives full meaning to the efforts of people, and in particular of the young, to lessen injustice, violence and hatred and to advance all together in justice, freedom, kinship and love" (Justice in the World 1971, # 76).

This looking forward to a transcendent salvation in the eschatological future is not without concrete basis. Rather, it is a reenactment of the stories about God's salvific actions in creation and in the resurrection

event of Jesus. Because one is introduced to the idea regarding God's immense power in creation in the primordial past and introduced to God's faithfulness to his promises in the past, one thinks that God's kingdom will be realized in the eschatological future. The faithful holds on to the eschatological promise as described by Titus in these words: "For the grace of God has appeared, saving all and training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age, as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ, who gave himself for us to deliver us from all lawlessness and to cleanse us and claim us for himself a people as his own, eager to do what is good" (Ti 2:11-14). Or a person holds on to what is expressed beautifully in the book of Revelation which states: "He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, (for) the old order has passed away" (Rv 21:4). Transcendent salvation in the eschatological future is captured by such symbolism as: new Jerusalem, new Heaven and new earth, new creation, resurrection of the dead, perfect peace and harmony among nations, etcetera. Through this rich symbolism one is empowered to withstand any difficulty in spite of and despite how bleak the actual situation is. As a person looks forward to the eschatological future he/she holds on to a promise that a transcendent salvation will occur in the consummation of God's kingdom. This is called transcendent salvation because only God knows what kind of salvation He will endow on human beings. Only God knows when and how it will happen. It is called eschatological in the sense that nobody really knows what the future will bring for human beings.

Transcendent salvation in the eschatological future explains that salvation can be attained through active anticipation in the process of realizing God's kingdom. The kingdom of God is already here but not yet fully accomplished. The seeds of God's kingdom have been sown already here on earth, but it is the task of human beings to bring this God's kingdom into full realization. Thus it is the task of the human beings to work towards this transcendent salvation. In the Gospel of Matthew we are told that Jesus commissioned his disciples to preach his message of salvation.

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, 'All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age'" (Mt 28:16-20).

Jesus' last words to his apostles convey the message that the disciples have to take responsibility in proclaiming the transcendent salvation that Jesus wanted to impart to all people. Jesus' last words point to his saving mission and to the mission of the disciples to be witnesses of his saving death and his glorious resurrection and to proclaim the good news of salvation to all people in the world. Their task is to proclaim the good news of salvation, not only to the people of Israel but to all nations. God's love and gift of transcendent salvation is not just for a few, or for a nation, but it is for the whole world, for all who will accept it. The gospel is the power of God, the power to forgive sins, to heal, to deliver from evil and oppression, and to restore life. People who embrace transcendent salvation instill in their hearts and minds that God commissioned them to proclaim his message of salvation. All believers have been given a share in

this task - to be heralds of the good news of salvation. They hold on to the idea that since God created the human being in his image and likeness, they would like their hearts to be filled with love to resonate in harmony with God's feelings toward his children. Until their hearts resonate with God's transcendent love, like a beautiful tuning fork, then their Christian faith and life are incomplete. Why? Simply, because they want to abide in God and want to share in the glory of God's kingdom that will be consummated in the eschatological future. As they look forward to the fulfilment of God's Kingdom, what dominates them is the feeling of hope because they believe that God will not frustrate them. God is ever faithful to His promises as He has done in the past and in the here and now.

In retrospect, I have presented the spiritual attitude towards the meaning of salvation in relation to its nature. The next three spiritual attitudes are in relation to the locus of salvation. They refer to the question of where the salvific actions of God take place. I distinguish between three areas wherein God's salvific actions take place: the intrapersonal, the interpersonal and global salvation.

4 Intrapersonal salvation

The notion of intrapersonal salvation refers to God's salvific action that occurs in the inner self. Salvation is conceived of as something that one may experience in his/her dynamic interaction with himself or herself. The inner self of the person is considered as the locus where God manifests His salvific work. The practice of individual meditation, contemplation, reflection and private prayer can be seen as the human being's conscious effort of attaining God's salvific works in himself/herself. The intrapersonal salvation refers to God's salvific action which could be described as the peace with God a person may experience deep in his/her heart. God's salvific action is experienced as healing in all types of physical, emotional and psychological illness. God's salvific action may be described as a divine peace that a person may experience in his/her innermost self. God reveals Himself in the tranquility of heart and mind, inner joy, inner contentment, inner strength and positive disposition in life. In this case a person is able to transcend all the negative feelings of anxiety, despair, frustrations, shame, guilt, disappointment, sadness, alienation, etcetera. What overpowers him/her is the humble acceptance of all personal limitations. The person then becomes reconciled and feels comfortable with himself/herself. He/she totally feels connected with nature, joyfully feels connected with his/her loved ones and feels totally God's loving presence in his/her life. The notion of intrapersonal salvation is captured very well in psalm 51. The psalmist desires an intrapersonal salvation by asking forgiveness from God after having an illicit affair with Bathseba, the wife of his trusted general. David expresses a desire for reconciliation with God, seeks freedom from guilt and prays that God will fill his heart with joy and gladness again. He has this to say:

"Have mercy on me, God, in your goodness; in your abundant compassion blot out my offense. Wash away all my guilt; from my sin cleanse me. For I know my offense; my sin is always before me. Against you alone have I sinned; I have done such evil in your sight that you are just in your sentence, blameless when you condemn. True, I was born guilty, a sinner, even as my mother conceived me. Still, you insist on sincerity of heart; in my inmost being teach me wisdom. Cleanse me with hyssop, that I may be pure; wash me, make me whiter than snow. Let me hear sounds of joy and gladness; let the bones you have crushed rejoice. Turn away your face from my sins; blot out all my guilt. A clean heart create for me, God; renew in me a steadfast spirit. Do not drive me from your presence, nor take from me

your holy spirit. Restore my joy in your salvation; sustain in me a willing spirit. I will teach the wicked your ways, that sinners may return to you. Rescue me from death, God, my saving God, that my tongue may praise your healing power. Lord, open my lips; my mouth will proclaim your praise. For you do not desire sacrifice; a burnt offering you would not accept. My sacrifice, God, is a broken spirit; God, do not spurn a broken, humbled heart” (Ps 51: 3-9).

5 Interpersonal salvation

The notion of an interpersonal salvation refers to God’s salvific actions that are discernible in the interpersonal relationships of people. It is the kind of salvation that people may experience in and through the friendship they share with one another. God’s liberating actions are experienced when people mutually support each other; when they are concerned with one another. It is an experience of great joy of being sincerely supported and comforted when one is lost and when things seem topsy-turvy as if there were no way out of a bewildering circumstance. The interpersonal salvation is a manifestation of God’s liberating intervention where loving and authentic relationships exist. This can be seen, for instance, in situations when no one takes advantage of another’s weaknesses but instead everyone looks for ways where those who are weak and marginalized are given special care and attention.

The interpersonal salvation can also be described as one’s experience of being helped by others in times of extreme need. God’s salvific actions are felt when one feels down-hearted and when authentic friends come along, being there to listen to one’s stories. God’s salvific actions are experienced when a person finds a real friend who accepts him/her as he/she is, believes in him/her, from time to time comes just to say hi, says nice things, tells him/her the truth when he/she needs to hear it, understands and values him/her, explains things when they seem confusing, yells at him/her when he/she does not want to listen and zaps him/her back to reality.

The interpersonal salvation refers to God’s salvific action that one may experience in his/her interaction with immediate family, friends, immediate neighbors, colleagues at work and the like. One might call this the embodiment of real love and justice when a person desires what is best for the other person. He/she sees to it that his/her beloved, friends, or colleagues realize their full potential, or that they experience the fullest joy possible. It is opposed to experience of competition, or when some people make use of persons as if they are things that can be thrown away when found worn out or seem inutile. Interpersonal salvation is an experience when a person is neither bothered by how he /she looks nor by the color of his/her skin, whether he/she got the highest or lowest position in public and private service, etcetera, because he/she is completely accepted and respected by the other because of God’s salvific action touching the hearts and minds of people to accept everyone as his/her brother and sister in the real sense of the word. It is the time when everyone wears a smile because a person seems to be right there when help is needed. Whenever something goes wrong, even if it seems insignificant, everybody seems to be there. To achieve interpersonal salvation, one has to listen to the counsel of the Catholic Bishops in their synod when they say: “Christians act as a leaven in the world, in their family, professional, social, cultural and political life. They accept their

responsibilities in this entire area under the influence of the Gospel and the teaching of the Church (Justice in the World 1971, # 38).

A Global Salvation

The notion of global salvation pertains to the understanding that salvation is for all humanity. It is a desire for global peace, harmony and unity, an aspiration that not a single nation tramples the sovereignty and dignity of other nations for economic and political gains. A concrete example of a consciousness of global salvation is the one expressed by the Synod of Catholic Bishops in 1971. In their statement, they have this to say:

“Listening to the cry of those who suffer violence and are oppressed by unjust systems and structures, and hearing the appeal of a world that by its perversity contradicts the plan of its Creator, we have shared our awareness of the Church's vocation to be present in the heart of the world by proclaiming the Good News to the poor, freedom to the oppressed, and joy to the afflicted. The hopes and forces which are moving the world in its very foundations are not foreign to the dynamism of the Gospel, which through the power of the Holy Spirit frees people from personal sin and from its consequences in social life (Justice in the World 1971 # 5).

When people from different parts of the world simultaneously organize themselves and genuinely search for and work for world peace, international cooperation and solidarity, in that case, one can say that global salvation is envisaged. The notion of global salvation may be seen in the international solidarity groups that are formed to protest against unjust trade relations, smuggling of human labor and to promote protection of migrants and support for third world countries. Salvation is for all of God's people, for all humanity. Thus, it is the task of every person that people around the globe can live peacefully, can eat decent meals, can live in decent houses, can live free from fear and anxiety against terrorist attacks, etcetera. People who adhere to the notion of global salvation take the responsibility of bringing salvation to the whole of humankind. Rather than seeking to escape the suffering of the world, they seek to heal the consequences of suffering caused by violence, oppression, greed, hatred, and war, to restore their relationships with their human companions in life. They seek to heal broken relationships with their non-human companions, recognizing the interconnected web of existence of which they are a part. Finally, they seek to heal themselves, to heal from their own greed, their own hatred and their own fear. One concrete expression of a consciousness of a global salvation is the initiative of the UN Department of Economic and Social Affairs wherein they explicitly state that their main objective is to strengthen international cooperation for social development, in the context of the comprehensive and detailed framework of commitments and policies for action by Governments, intergovernmental and nongovernmental organizations with particular attention to the three core issues of poverty eradication, employment generation and social integration, in contributing to the creation of an international community that enables the building of secure, just, free and harmonious societies offering opportunities and higher standards of living for all.¹⁴

¹⁴ UN Department of Economic and Social Affairs, Division of Social Policy and Development. *Mission Statement*. In: <http://www.un.org/esa/socdev/dspd%20aboutus.htm>.

The notion of a global salvation also expresses a desire for genuine respect, love and compassion for one another. This is expressed in the notion of universal brotherhood wherein tribal wars and regional conflicts cease to exist. We can find this idea in Maalouf's dream of a non-regionalistic and non-racial society:

I can't help dreaming of the day when the region where I was born will follow the path I have described, leaving behind the era of tribes, of holy wars and of identities that kill, in order to build something in common. I dream of the day when I can call all the Middle East my homeland, as I now do Lebanon and France and Europe; the day when I can call all its sons, Muslims, Jewish and Christian, of all denominations and all origins, my compatriots. In my own mind, which is always speculating and trying to anticipate the future, it has already come to pass. But I want it to happen one day on the solid ground of reality, and for everyone (Maalouf 2000, 132).

In summary, I have shown in this section the spiritual attitudes toward salvation from a theoretical perspective. I will now present the spiritual attitudes toward salvation from an empirical perspective in the next section.

6.2 Spiritual attitudes toward salvation from an empirical perspective

In the previous section, I presented spiritual attitudes toward salvation with due recognition of the interplay of human and divine actions. It is recognized that on the one hand, God offers immanent and transcendent salvation and that human beings on the other hand discern and collaborate with God. First, I distinguished between a Christo-centric and a Theocentric understanding of salvation. My framework is a Theocentric one on the assumption that Christian salvation has to be understood against the background of the Jewish tradition in the Old and New Testament times. Second, as we see in table 6.1, I divided the spiritual attitudes towards salvation into two groups: attitudes toward the character of God's salvific action and attitudes toward the locus of this salvation. I subdivided the first group into one immanent-transcendent attitude and two transcendent attitudes. I subdivided the second group into three attitudes: intrapersonal, interpersonal/local, and global human salvation in which divine salvation makes itself known. The following is an elaboration of how these spiritual attitudes toward salvation are conceptualized.

Conceptualization and operationalization

On the basis of the literature with regards to salvation, I developed six theoretical attitudes toward salvation. The first is the immanent-transcendence at present. It refers to God's presence in salvific human action here and now. The second is the transcendence in the primordial past pertaining to God's work of salvation as shown in the primordial past. The third is the transcendence in the eschatological future. It refers to divine salvation in the eschatological future. The fourth is the intrapersonal salvation which has something to do with the notion that God's salvific actions are discernible in one's intrapersonal relationships. The fifth is interpersonal salvation which conveys the thought that a person experiences God's salvific actions in his/her harmonious interactions with people. The sixth and last is global salvation which pertains to the notion that salvation is intended for all humanity. After presenting the conceptualization of the spiritual attitudes toward salvation, I will now present how these spiritual attitudes were operationalized.

In order to measure the six theoretical spiritual attitudes toward salvation and to possibly corroborate their presence in the consciousness of the Filipino migrants, it is necessary to concretize them with the help of items. Thus a process of operationalization was conducted. The six spiritual attitudes towards salvation are operationalized in a total of twenty items, as indicated between parentheses in the table 6.1. I owe my instrument on the spiritual attitudes toward salvation to Van der Ven, et. al. (2004, 592).

Table 6.1 Spiritual attitudes toward salvation from a conceptual perspective

<i>Character of God's Salvific action</i>	
I. immanent transcendence at present	(9,11,17, 19)
II. transcendence in the primordial past	(1, 12, 14, 16)
III. transcendence in the eschatological future	(6, 13, 18, 21)
<i>Locus of God's salvific action</i>	
IV. Intrapersonal salvation	(3,4, 15)
V. Interpersonal salvation	(2,5,10)
VI. Global salvation	(7,8,20)

To illustrate how the spiritual attitudes were operationalized, I now present the six theoretical spiritual attitudes toward salvation with one item representing each of them. The immanent transcendent salvation at present was operationalized with the item: *Salvation is our duty as human beings to help build God's kingdom now*. The transcendent salvation in the primordial past with the item: *Salvation is the paradise on earth, which God created for us in the beginning*. The transcendent salvation in the eschatological future with the item: *Salvation is the future Kingdom which God will give to us one day*. The intrapersonal salvation with the item: *Salvation is the peace with God we experience in our inner self*. The interpersonal salvation with the item: *Salvation is God's peace experienced in the daily contacts with others*. The global salvation with the item: *Salvation is for all humanity* (appendix E).

An empirical account

I conducted two separate factor analyses (appendix A tables 7 and 8): one on the scores relating to the character of God's salvific actions and the other on those relating to the locus of God's salvific actions. The decision to employ two separate factoranalyses will result in some loss of capacity to corroborate the conceptual distinctions empirically as compared to a procedure that includes all items in one overall factoranalysis. However, there was twofold reason for this decision: a logical and a theo-philosophical one. The logical reason refers to the fact that the character of God's salvific actions is situated in time and history, as they are distinguished into the present, the primordial past and the eschatological future, whereas the locus of God's salvific actions is situated in space, as they are distinguished into the intrapersonal, the interpersonal and the global. Space and time are two dimensions that cannot logically be reduced to one another. The theo-philosophical reason relates to the fact that the accent on time and history within the theme of salvation stems from German theological thought in the sixties of the last century, when firstly Protestant theologians and after that Catholic theologians started to reflect on what was called 'revelation as history', in

fact a modern concept. The accent on the space of revelation emerged from postmodern thought, especially from postmodern theories of space, in which the concept of habitus is connected with the bodily implications of the habitat, and the so-called spatial dwelling of the human being is reflected upon, from which some analogies have been made to the relationship between the human being and God. From this perspective I was able to extract three factors in the first factor analysis which relate to the nature of God's salvific actions and another three factors in the second factor analysis which relate to the locus of God's salvific actions (table 6.2).

Table 6.2 Spiritual attitudes toward salvation from an empirical perspective

	Mean	Standard dev
<i>Character of God's salvific action</i>		
1. immanent transcendence at present (I)	3.9	.7
2. transcendence in the primordial past (II)	3.9	.9
3. transcendence in the eschatological future (III)	4.0	.8
<i>Locus of God's salvific action</i>		
IV. Intrapersonal salvation (IV)	4.3	.6
V. Interpersonal salvation (V)	4.1	.6
VI. Global salvation (VI)	4.1	.7

Looking at the mean scores in the second column of table 6.2, they suggest that the Filipino migrants in the Netherlands appear to be very spiritual as far as their belief in God's salvation is concerned. They agree with all aspects of this belief, especially intrapersonal salvation (4.3), which means they believe in personal salvation which takes place in their inner selves; interpersonal salvation (4.1) which is an expression of belief in salvation in their relationships with their immediate family, friends and local communities; God's salvation in a global world (4.1), which refers to other communities farther away or to all humankind; transcendence in eschatological future (4.0) which means they hope for a good future with God; immanent-transcendent salvation at present (3.9) which means they believe in salvation now; and transcendence in the primordial past (3.9) which is an indication that they acknowledge God's salvation revealed at the beginning of creation.

The relevant difference that we notice is between intrapersonal salvation (4.3) and immanent salvation at present (3.9). These data show that the Filipino migrants in the Netherlands appear to put more emphasis on the innerself as the locus of God's salvation than on God's time oriented presence. It appears that they are more interested in space (innerself) than in time (present). For the sake of comparison, it is good to point out that among South African students in a survey conducted in the years 1995, 1996, 2000 and 2001 especially among the mono-cultural students, the attitude towards personal salvation (4.2) is also preferable to immanent salvation at present (3.9) (Van der Ven, et. al. 2004, 468).

6.3 Social location of the spiritual attitudes toward salvation

After having given a general picture of the spiritual attitudes toward salvation from an empirical perspective, it is now the moment to consider their social location. As has been argued in the last four chapters, spiritual attitudes do not exist in a vacuum. They are always located in a particular context. It is interesting to know if spiritual attitudes toward salvation can be explained from relevant population characteristics which have been mentioned earlier: socio-demographic, migration and religious characteristics.

Socio-demographic characteristics

Only two population characteristics are worth mentioning here: age and education. Age shows relevant associations with immanent-transcendent salvation at present ($\eta^2 = .32$), transcendent salvation in the primordial past ($\eta^2 = .32$) and with intrapersonal salvation ($\eta^2 = .30$). Education shows relevant associations with the transcendent salvation in the primordial past ($\eta^2 = .26$) and global salvation ($\eta^2 = .32$) (appendix B, tables 9 and 10).

Pertaining to the relationships between age and the immanent-transcendent salvation at present, the results of Scheffé test (appendix C, table 4) indicate two significant differences that exist between respondents. The first significant difference is between respondents who are fifty-one years old and above (4.1) and respondents who are between thirty-one and forty years old (3.6). The former indicates higher agreement while the latter indicates agreement with the immanent-transcendent salvation at present. The second significant difference is between respondents who are aging thirty-one and forty years old (4.0) and respondents who are aging between forty-one and fifty years old (3.6). The former indicates higher agreement while the latter indicates agreement with the immanent-transcendent salvation at present.

In regard to transcendent salvation in primordial past, a significant difference exists between those respondents who are between thirty-one and forty (3.4) and those respondents who are between forty-one and fifty years old (4.1). The former indicates agreement while the latter indicates higher agreement with the transcendent salvation in the past. In relation with the intrapersonal salvation, a similar finding can be observed with the transcendent salvation in primordial past. Respondents who are aging between thirty-one and forty years old manifest the lowest mean score (4.0) while respondents who are aging fifty-one years old and above manifest the highest mean score (4.5). The former indicates agreement while the latter indicates complete agreement with the intrapersonal salvation.

With regards to the relationship between education and the transcendent salvation in the primordial past the results of Scheffé test (appendix C, table 4) show two significant differences. The first significant difference exists between respondents who have a secondary degree and below (4.1) and respondents who have a master's degree and beyond (3.0). The former indicate agreement while the latter indicate doubt with transcendent salvation in the past. The second significant difference exists between respondents who have an incomplete bachelor's degree (4.0) and respondents who have a master's degree and beyond (3.0). The former indicate agreement while the latter indicate doubt with transcendent salvation in the past.

Pertaining to the relationship between education and the global salvation the results of Scheffé test show two significant differences. The first difference is between respondents who have a second degree (3.8) and respondents who have a complete bachelor's degree (4.3) The former indicate agreement while the latter indicate a complete agreement with global salvation. The second difference is between respondents who have an incomplete bachelor's degree (3.9) and respondents who have a complete bachelor's degree (4.3). The former indicate agreement while the latter indicate a complete agreement with global salvation.

Spiritual practices characteristics

There is one relevant association and there are four relevant correlations. Sacramental practice shows relevant association with immanent-transcendent salvation at present ($\eta^2 = .28$). Salience of religion in the daily life shows relevant correlations with the attitude toward: immanent-transcendent salvation at present ($r = .39$); transcendent salvation in primordial past ($r = .32$); intrapersonal salvation ($r = .25$) and interpersonal salvation ($r = .34$).

Pertaining to the relationship between sacramental practice and the immanent-transcendent salvation at present, the Scheffé test (appendix C, table 3) indicates that a significant difference exists between respondents who find the sacraments important (4.0) and respondents who find the sacraments unimportant (2.7). The former indicate agreement while the latter indicate a negative doubt towards the immanent-transcendent salvation at present.

The positive correlations shown by salience of religion in daily life with immanent-transcendent salvation at present, transcendent salvation in primordial past, intra-personal salvation and interpersonal salvation indicate that the more religion becomes salient in the daily life of the Filipino migrants the higher is their adherence to the notion that God's salvific actions happen to them right here and now, that they were revealed in the primordial past, and that they happen through their intrapersonal and interpersonal relationships.

6.4 Chapter Summary

This chapter answers question 6 asked in the introduction: What are spiritual attitudes toward salvation? I have argued that the spiritual attitudes toward salvation are pivotal in Christian spirituality. These spiritual attitudes entail a relationship between the human being and God in the sense that it is precisely the hope of salvation enables people to find meaning in their existential experience of hardships, difficulties, troubles, problems, pains and sufferings. The human being reaches out to God who has the power to dispose his/her ultimate salvation.

From a theoretical perspective, I embraced a theocentric framework of understanding the Christian view of salvation. It proceeds from the notion that the Christian view of salvation refers to discerning God's liberating action in the Old and New Testament and to the present time. Its starting point is the human

being's need of redemption: the need for meaning, hope and perspective in the midst of excruciating experiences, human failure, chaos and violence. On the basis of literature related to salvation, I developed six theoretical spiritual attitudes toward salvation. The underlying idea behind the theoretical spiritual attitudes toward salvation is that God's salvific actions are continually revealed since the beginning of creation, as human history evolves with time and until the moment God will consummate His kingdom. The loci of God's salvific actions are the human person himself/herself and the interactions of people throughout the world in every moment of history. Three theoretical spiritual attitudes were conceptualised in the nature of God's liberating action, which is distinguished between the notion of immanent-transcendence in the present, transcendence in the primordial past and the transcendence in eschatological future. The three other spiritual attitudes towards salvation were categorized as the loci of God's liberating action, the spiritual attitudes towards: an intra-personal, an interpersonal and a global salvation.

On the basis of two separate factor analyses: one on the scores relating to the character of God's salvific actions and the other on those relating to the loci of God's salvific actions, all theoretical attitudes were corroborated. It is worth noting that Filipino migrants in the Netherlands evaluate positively each of the six empirical spiritual attitudes toward salvation. Based on this data, one can suggest that Filipino migrants in the Netherlands adhere to a notion of God's immanent transcendent salvation at present, transcendent salvation in the primordial past, transcendent salvation in the eschatological future, intrapersonal salvation, interpersonal salvation and global salvation.

In terms of the social location, it is the respondent's age, education and salience of religion in daily life which show most frequent relevant associations with the four empirical spiritual attitudes toward salvation.

Attitudes toward Quality of Life

Chapter 7

This chapter attempts to answer question 7 asked in the introduction: What are quality of life attitudes? After dealing with spirituality in the preceding chapters, I will now discuss the “quality of life”. In the introduction, I took up the idea that spirituality has always been viewed as an important factor in the “quality of life”. For instance, it has been established that spirituality engenders emotions, beliefs and thoughts that alleviate psychological distress and makes the person develop a more adequate behaviour and lifestyle which eventually improves the quality of life of the person (Levin 2001, 12-15). Or as some authors would describe it: “spirituality contributes to human flourishing” which can be taken to mean that spirituality advances the “quality of life”. But what is really the meaning of the “quality of life”? How do we define it? Is the “quality of life” simply synonymous with being happy or being contented? Is it a state of being healthy? Is it the satisfaction of desires? Is it the acquisition of wealth? Is the “quality of life” something that is a matter of personal choice? Is the “quality of life” something that is independent of the human subject? Or is there a basic standard for the “quality of life”? Due to the fact that a series of questions can be asked related with the quality of life, I will devote this chapter to this theme.

The purpose of this chapter is to present attitudes toward the “quality of life”: from a theoretical perspective (7.1), an empirical perspective (7.2) and the social location of the quality of life (7.3). I conclude with a summary (7.4).

7.1 The quality of life from a theoretical perspective

In literature quality of life has been closely equated with other concepts like: welfare, well-being, the good life and many others (Walter and Shanon 1990; Sarot 1996; Summer 1996, Bruggen 2001). Aiken (1990, 17) observes that the concept quality of life has become a hot topic in contemporary normative debates in such diverse areas as medical ethics (for instance regarding the issue of euthanasia and abortion), environmental ethics (for instance the issue of resource use and allocation), moral issues in law (penal law), and social justice (for instance welfare rights and intergenerational justice). This term, however, is not used univocally throughout these debates.

According to Summer (1996, 26-27), models of the good life are as old as philosophy itself. In the Western tradition extending from the Greeks to this day, the ideals of quality of life which have attracted support have invoked a wide variety of concepts like: pleasure, happiness, the satisfaction of desires or preferences, the fulfilment of needs, the achievement of aims or objectives, the development of capacities or potentialities, the maintenance of normal functioning, living a form of life appropriate to one’s nature and many more related concepts. In the same vein, Bruggen (2001, 1-7) suggests that improving the “quality of life” be it individually or collective, has been a common theme in philosophy, religion, law and literature in

all ages and places. Bruggen cites that in the Jewish and Christian tradition many religious laws and duties can be understood as guidelines for improving the individual and social quality of life, like the obligations to give alms to the poor, taking care of widows and orphans and the cancellation of debt every jubilee year, etcetera. The story is the same at present. In everyday life, individuals continuously experience and do things that they think affect their life quality. People make choices how to spend their time, where and with whom, as well as how to use their money and resources in view of a desired personal quality of life. Bruggen has this to say: “Despite the long history of the pursuit of well-being and the whole cultural legacy guiding our thoughts about it, the concept is indeed ever so vague and elusive still that mere well-meaning discussions about how to enhance well-being end up in a maze of conceptual confusion, more often than not” (Bruggen 2001, 7). The meaning is that beyond an approximate consensus about a core set of general conditions deemed beneficial to the “quality of life”, there is no sufficient knowledge about the relation between living conditions and the well-being people experience to provide unequivocal guidance for policy makers and others that want to enhance the well-being of others. It is part of our common sense, that food, shelter, safety, health (care), clothing, education and freedom belong to the basic necessities for a good life, and that they are thus among the main ingredients for well-being and happiness. Beyond these common sense notions it is not clear how to proceed and enhance the quality of life.

7.1.1 The quality of life: A normative Approach

At the outset, I would like to present my conviction that the human capability approach, which functions as a midway between a subjective and an objective approach, is the most adequate way to conceptualize the concept of the quality of life. This approach overlaps with an ontological conception of human existence, as I will try to indicate. Above all, it is a normative approach, as it implies two dimensions: the moral values and norms dimension and the moral conditions dimension. Here we explicitly state that in this study the term moral conditions is a shorthand expression for: conditions for realizing the moral values and norms within the quality of life.

The quality of life: a midway between a subjective and objective approach

Some authors maintain that the best way to approach the quality of life is through the subjective approach. Other authors opt for the objective approach while still others maintain that there must be a midway approach.. The subjective way of approaching the “quality of life” recognizes the idea that it is the individual who is the best judge for his/her own “quality of life”. No one can impose on anyone else what is the best for him/her. This implies that the standard for the quality of life is subjective, just as in being happy which is subjective (Sarot 1996,1-26). It implies that when applying these insights to the quality of life, one’s subjective standards are determinable only by the person himself/herself who is attracted to, feels contented with the way he/she likes to live. If somebody tries to convince a person that he or she is wrong, and that he/she should feel attracted to a better kind of life, he/she has all the right to say: “de gustibus non est disputandum” (there is no accounting for tastes). Sarot indicates that the weakness of the subjective approach

to the “quality of life” lies in the fact that subjectivity can be manipulated. This can be shown by the classical story of Aristotle about the “happy slaves dilemma” and the “happy lunatics dilemma”. From the perspective of the “subjective approach” no one can contest it if a slave professes to be completely satisfied, contented and happy. Nobody can doubt if a lunatic would claim to be happy and entirely satisfied. When a slave or a lunatic sincerely professes to be happy, one cannot but accept his/her claim. However, it must be recognized that there is also something odd about the happy slave and the happy lunatic.

The objective approach to the quality of life holds the view that the quality of life is independent of the human subject. Adherents to this approach maintain that human beings are not always the best judges of their own quality of life. This is due to the fact that human beings have an almost uncanny capacity for adjusting themselves to unfavourable situations. Adherents to this approach hold the view that people either do not know what is good for them or are incapable of acting adequately in their own interest, so they need representatives (e.g. government leaders or political and economic advisers) to decide what is best for them. An example of this approach is the one described by Sen as “commodity acquisition” wherein the standard used in determining whether a person lives a good or bad quality of life is his/her acquisition of certain commodities determined by some leaders being important for him/her. A serious objection that can be raised against the objective approach is that it is elitist. It claims that certain things are good for people, even if those people do not enjoy them and or even want them (Sarot 1996, 8-9).

The midway approach to the quality of life tries to find a way out of the pitfall of the subjective and the objective approach. An example of this approach is the “capability and functioning approach to the quality of life” by Sen (1987). Sen tries to develop an approach to the quality of life that escapes both from the trap of subjectivism and the trap of objectivism. To achieve this end, Sen follows an Aristotelian position of human potentiality (in Greek: *dunamins*) which according to him can be translated as “capability of existing and acting”. Sen’s notion of the quality of life refers to a person’s ability to do valuable acts or reach valuable states of being. Thus, for him, the quality of life pertains to evaluating the person’s actual ability to achieve various valuable capabilities and functionings (Sen 1993 30-31). Sen rejects the notion of the quality of life that is equated with the satisfaction of desires, wants and preferences. Any such account, Sen argues, will make an individual’s welfare level overly sensitive to such extraneous factors as social conditioning, which can affect personal ambitions and expectations (Summer 1996, 60-68). Sen also rejects the danger of the extreme of the objectivist approach to the quality of life, rejecting the notion of a quality of life that is equated with possession of commodities: either with the acquisition of some stipulated list of goods and services or to any account of this sort. He suggests that an individual’s command over commodities is a poor indicator of his/her quality of life, since the factors that affect the conversion of goods or services into the quality of life vary from person to person (Sen 1984, 319-323).

The quality of life: ontological implications

Sen’s account of the quality of life refers to a person’s ability to do valuable acts or reach valuable states of being. In the same vein, Nussbaum’s capabilities approach to the quality of life is founded on the principle

that human capabilities are particularly central to human life. It implies that the presence or the absence of capabilities in a person is typically a mark whether the quality of human life is good or not good. Nussbaum asserts that the human being must function in not a merely animal way. The human being can operate at a merely animal level if he/she is not cultivated by appropriate education, by leisure for play and self-expression, by valuable associations with others and the like. Following Aristotle's thought, she asserts that persons are destined to act from certain capabilities (Nussbaum 2000, 4-15).

The capability approach to the quality of life of Sen and Nussbaum is closely associated with Ricoeur's ontological understanding of the human person. Amongst the many other things that Ricoeur has said about the human person, the following statement is relevant in the discussion of the quality of life: "I am that being who can evaluate his actions and, in assessing the goals of some of them to be good, is capable of evaluating himself and judging himself to be good" (Ricoeur 1992, 181). Ricoeur's statement relates very well to the ontological foundation of the quality of life which acknowledges that the very being of human existence implies its acting dimension and its being dimension. Ricoeur's statement can be paraphrased in this way: "I am who (can) do" and "I (can) do who I am"¹⁵. These two statements imply that the very being of the human person consists of the tension between "potentiality" and "actuality". From the "capability approach to quality of life" one can say that a person's capability to do valuable acts and reach a valuable state of being is the one that defines his/her very being as a human person.

The quality of life: its values and norms dimension and its moral conditions dimension

From the midway between a subjective and objective approach, including the ontological implications of this midway, I reject the idea that the quality of life is to be identified with the satisfaction of desires, wants and preferences, and/or with the possession of commodities, especially goods and services. I owe to Sen's analysis that the quality of life is to be defined in the following way: the human capability of conducting valuable acts, execute valuable functions and reaching valuable states of being.

But the question is: what is valuable and how to reach it? In order to answer this twofold question, from the perspective of the capability approach I here distinguish the quality of life into two dimensions: 1) the moral values and norms dimension and 2) the moral conditions dimension, whereby I remind the reader that the term moral conditions is a shorthand expression for: conditions for realizing the moral values and norms within the quality of life. The first dimension relates to moral values from a teleological approach and to moral norms from a deontological approach. Moral values in the quality of life are derived by a thorough consideration of the nature of the human being. Having determined the essence of human nature, for instance, one can discern what values are essential in acquiring a good quality of life. For example, if to fulfil one's life quality is being able to live with self-esteem, love and justice, then the appropriate "quality of life" is a life of activity in accordance with those virtues. Any life that is incongruous with these values is a life

¹⁵ Drawing insights from 'Le problème du fondement de la moralité' in 'Oneself as Another' 'Hermeneutics the Human Science' and 'Réflexion faite' by Ricoeur, Van der Ven (2001, 49-54) illuminates his ideas about "Identity enacted" with the statement: "*I (can) do what I am*" and also in a reversed way: "*I am, what I (can) do*". According to Van der Ven, these two statements imply that a person's being expresses in his/her acting and a person's acting expresses his or her being. "*I am what I (can) do*", and "*I (can) do what I am*" means that in acting, the person is the actor/actress. He/she is the author of his/her being.

lived not to its fullest. Moral norms in the quality of life refer to the categorical imperatives which can be seen as minimal universalizable criteria according to which the moral values should be interpreted and defined, like autonomy, respect and human rights (Ricoeur 1992, 169-239). The second dimension relates to the first dimension. It serves as a number of conditions which are to be fulfilled before the values and norms mentioned can be realized. These are not sufficient, but necessary conditions, which means that the values and norms concerned cannot be realized without the conditions being accomplished. From the theoretical insights by Maslow (1954) the values and norms which form the very basis for human beings to actualize themselves, cannot be realized if, for instance, the needs of physical health, the environmental needs of an adequate home environment, the psychological needs of self-esteem, and the social needs of interpersonal relationships are not met. From this perspective these conditions are evaluative in character and in that sense normative in character, by which they can serve as a means of comparison, or if appropriately specified by measurable criteria, as a tool of measurement. This moral conditions dimension can be clarified from the distinction into four domains in which these conditions are localized by the World Health Organization (WHO), namely the physical, environmental, psychological and relational domain, as we will see.

In the following sections, I will elaborate on the relationship between these two dimensions of quality of life as they serve as the main framework of this study.

7.1.2 Moral values and norms in the quality of life

As explicated earlier, seen from the capability approach, quality of life has a moral values and norms dimension. This dimension can be distinguished between moral values and moral norms. On the one hand, moral values in the quality of life are derived by a thorough consideration of the nature of the human being. On the other hand, moral norms in the quality of life refer to the categorical imperatives which can be seen as minimal universalizable criteria according to which the moral values should be interpreted and defined. I will now elaborate on each one of them.

Moral values in the quality of life

Moral values are closely related with the quality of life since both of them proceed from a thorough reflection on the ontological nature of the human being. The moral values-laden aspect of the quality of life explores the teleological orientation of the quality of life. This is built on the assumption that a person develops values in the traditions and community where he/she lives, meaning that a person acquires the values of the good life from the community where he/she belongs to and from the tradition that is shared by everybody in the community. A person comes to understand the goals of individual and communal life as they are perceived to be. There, a person comes to realize what good things are desirable for himself/herself, for others and for his/her fellow human beings. The moral value laden aspect of the quality of life assumes that the human person is a dignified, a precious and a valuable being. As such he or she is worthy of esteem. Every human person is called to develop his/her full potential and to live life to its fullest. This is captured very well in Ricoeur's concept of the good life which he describes in this way: "aiming at the good life with

and for others, in just institutions” (Ricoeur 1992, 171-173). Ricoeur develops a position that departs from Aristotle’s view that action always aims at some good. More specifically, its ultimate aim is to be a constituent in a good life with and for others in just institutions (Ricoeur 1992, 262). This notion of the quality of life can be distinguished between the good life: for the self “I”, for the intimate others “You”, and for the anonymous other “he/she/they”.

This distinction is associated with three moral values: self-esteem, solicitude and justice. Self-esteem concerns myself, solicitude concerns you as an other self relative to me, and justice concerns him/her as an other self, that of “each”, the third party, the anonymous other who is part of humanity.

The first dimension of the quality of life has to do with desiring the good life for oneself, that is, living well. If the quality of life is related to aiming at the good life for oneself, the moral value that can be considered is self-esteem. From an Aristotelian perspective, it means aiming at living one’s life according to standards of excellence. These standards can be captured in terms of various life projects that may relate to private life, recreational life, professional life, civic and political life. In his/her private life, a person may desire to become a caring and loving companion, parent, child or family member. In his/her recreational life, a person may aspire to become an adept basketball player, tennis player, chess player or pianist. In his/her professional life a person may aim to become a skilful carpenter, engineer, farmer, teacher, doctor or pastor. In his/her civic life, a person may desire to become a human rights advocate, a volunteer worker for the street children and orphans, etcetera. Living up to these standards of excellence is of intrinsic value. Oneself is a value and an end itself. Oneself is intrinsically worthy. Oneself is never a means only or only an instrument towards an end. This is to say, one has to do things out of personal interest which also becomes a source of self-satisfaction and joy. Self-esteem is the valuing of oneself because oneself is a value in itself. To the extent that a person engages in activities or life projects and derives satisfaction from them, he/she experiences self-esteem.

The second dimension of the quality of life relates to desiring the good life with and for others. It refers to aiming at the good life for one’s circle of intimate family members (parents, partner children) and friends. The main moral value that can be considered in this dimension is solicitude. Ricoeur explicitly uses the prepositions “with” and “for”. These prepositions are used to denote that a human person establishes a friendly relationship not for egoistic and personal interests but for the good of the other. Ricoeur makes reference to Aristotle’s three kinds of friendship (Aristotle NE IX, 1165b3-35). For Ricoeur, the first two kinds of friendship, which are oriented towards utility and pleasure, are not real friendships because they are based on some vested interest and personal advantage. What they lack is mutuality. A real friendship is built on mutuality. Van der Ven describes it this way: “This mutuality consists in my desiring the good life for the other as I desire it for myself and vice versa, the other’s desiring the good life for me as he/she desires it for himself/herself” (Van der Ven 2001, 170). This means that a real friendship implies a reciprocity of giving and receiving on both sides. In the course of this reciprocal giving and receiving, a person not only gives some good to the other but to himself/herself as well and in the same way the other gives some good not only to the other person but to himself/herself also. A real friendship is determined by the value of “solicitude”. This value enables the person to be affected by the sight of the other, meaning that there is some

fundamental, primordial openness and orientation towards the intimate others. There is a basic reciprocity, which underlies a mutual vulnerability, and the possibility of real friendship. Like a real friend, one desires to be there for them in times of need and be able to help them in their pursuit of a better quality of life.

The third dimension of the quality of life relates to desiring the good for the anonymous other. As Ricoeur points out, this pertains to desiring to live well within just institutions. If the quality of life is related to aiming at the good for the anonymous other, the moral value that can be considered is the sense of “justice”. This moral value is based on the principle that every person has value and dignity, and through the value of justice, a person is moved to be concerned for the well-being of every human being. The well-being of each and every human person can only be guaranteed if just institutions exist. No one would feel safe and secure in a society where there is ruthlessness and injustice. For a good life to be attained, one must work it out with others. It has to be realized in societal institutions that are the arena where the quality of life should flourish. To attain a good quality of life, one aims at establishing institutions that meet ones’ sense of justice in the obligations they impose and the privileges and opportunities they grant (Ricoeur 1992, 180). As Van der Ven says: “The anonymous other belongs to the moral domain because, even though I have no personal relationship with him/her, even though he/she has no face and will probably never have one, he/she nevertheless belongs to my community and is an other self, this is to say a self in the same way I am an other self. We do not only have short relations with an other self as “you”, but also long relations with an other self as “he” or “she” which are mediated by the institutions in which we participate” (Van der Ven 2001, 171).

In some or even most instances a person is confronted with a situation wherein a conflict of personal values can arise, for example when a person has to choose between his/her private life and professional life. For instance, a person who is married with two little children values so much that he can live together under one roof with his wife and children, have dinner together, have fun at home, spend the weekend together, going to the park, going to church together, etcetera. But this person also has other values, that is, as a husband and a father he should be able to provide the basic necessities of his family like providing them with a decent house, provide his children with quality education, etcetera which is impossible to accomplish if he remains working in his home country. Thus, if he is enticed to finding work abroad that means forfeiting his first value of being together as a family. One’s held values can also conflict with the values of other people considering that there is a plurality of communities and a plurality of traditions. Even in the same family, the idea of what is good for the family can vary from one member to other members of the family. This implies that people from different parts of the world can have different conceptions of what is good for them as persons, what is good for their family, what is good for their country, and the like. Because of this multi-faceted plurality a person’s values in his/her conception of the good life for oneself (1st person), the other (2nd person) and every human person (3rd person) have to pass through the sieve of moral norms in order to find out if the things that he/she desires are really just (Ricoeur 1992, 170).

Moral norms in the quality of life

Because of the multi-faceted plurality, just mentioned, the moral values which people live from in their respective traditions and communities have to be tested and evaluated by making them pass through the sieve of minimal, universalizable moral norms. As a sieve, the moral norms function as critical judges that may render a purifying effect: that desires become constrained, the good becomes the right and optatives become imperative. Kant describes it this way: “Act only on that maxim through which you can at the same time will that it should become a universal law” (Kant 1964, 88). In other words the good life I aim at for myself, for the other, and, for each and every human being must be tested by the law of universalization. As identified by Van der Ven (2001, 173), the value of self-esteem has to be critically tested according to the “formula of the Universal law” to determine whether it complies with the criterion of autonomy. In the second dimension, solicitude is evaluated according the “formula of the end in itself” to determine whether it meets the criterion of respect for the other. In the third dimension, the sense of justice, is critically evaluated according to the notion of the “kingdom of ends” to ensure whether it complies with the criterion of the rules of justice, i.e. the human rights. As I said, the first value in the quality of life is the desiring of the good life for myself that can be nurtured by the good of self-esteem. As explained earlier, self-esteem is possibly attained by living according to the standard of excellence in various contexts such as: family life, professional life, recreational life and civic-political life. The critical test however is whether those things I am aiming at are truly just and whether my self-esteem is really right. Self-esteem is to be passed through the golden sieve of autonomy. What then is the relevance of autonomy? Autonomy is the norm that challenges or purifies self-esteem. It puts one’s idea of self-esteem to the test. Is it an authentic self-esteem? It is because a person might think that he/she acts from self-esteem but actually his/her autonomy is endangered because he/she actually becomes or is a slave of consumerism. For instance, people might consider financial capability as the thing that boosts their self-esteem, meaning that their self-esteem is defined according to their capacity to buy and to own the things they want to have. Through the norm of autonomy, a person has to confront himself/herself with the question: What ought everybody to do when he or she is confronted with a similar situation? Through the norm of autonomy, the person is obliged to follow the internal authority that he/she prescribes to himself/herself. As pointed out by Van der Ven, “Autonomy as self-legislation implies that one prescribes a rule for oneself, as if making a contract with oneself. The moral self is the self-obedient autonomous self” (Van de Ven 2001, 174).

The second value in the quality of life, as I said, is the desiring of the good life for the intimate other as another self. This leads to love and solicitude. But sometimes, one might think that one acts according to solicitude but actually one’s behavior endangers the other because one acts from a suffocating solicitude. One’s love for the other is actually suffocating in the sense that it does not give space for the other to grow. One’s love is actually controlling and domineering. It was the reason why Aristotle says that a friendship based on utility and pleasure is not a real friendship because they are based on some vested interests (Aristotle NE IX, 1165b3-35). To avoid having a suffocating solicitude, one’s notion of solicitude has to be sieved through the norm of respect. This norm of respect can be found in Kant’s second formulation of the categorical imperative, the formula of the end in itself. As he says: “Act in such a way that you always treat

humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end” (Kant 1964, 96). According to Ricoeur, this Kantian categorical imperative of respect is a universalization and formulation of the golden rule: “Do not do unto your neighbor what you would hate him to do to you” which can be found in another wording in the Gospel: “Love your neighbor as yourself” (Mt 22:39). The norm of respect compels a person to treat other persons in a kind manner because they are an other self to him/her. That is why nobody can treat other people only as a means because every person has a dignity in himself or herself. They are not like things that can be used for personal egoistic desires.

The third value in the quality of life is, as I said, the desiring of the good life for anonymous others. This dimension can only be realized when people live together in just institutions and when people embrace the moral value of “justice”. A person’s sense of justice grows out of the contrast experience of injustice. Due to the fact that people experience or observe inequalities, they strive for fair and equal treatment of people in society. But sometimes, one’s sense of justice can be blinded by one’s love for one’s own community, one’s own people or one’s own nation. We can see, this for instance, in people who are patriotic and nationalistic. Out of their sense of justice for their own people, they want to protect their countrymen from economic and political intrusion or even object against any political, economic and cultural collaboration with other countries. The relevance of “human rights” lies in the fact that it purifies one’s notion of a sense of justice. This is to avoid the pitfall of a one-sided interpretation of justice in favor of one’s community or country. Human rights function as a sieve against biases against other people in favor of one’s own people. Van der Ven (2001, 173-179) describes human rights as adherence to the notion of kingdom of ends wherein every community is considered as: self-legislators. It investigates the value of justice that prevails in the equal distribution of advantages and disadvantages.

7.1.3 Moral conditions of the quality of life

I have presented in the previous sections the moral values and norms dimension of the quality of life. But as I explained earlier, before a human being is able to actualize the values and norms, first, what I call “the moral conditions dimension of the quality of life” should be satisfied. Moral conditions are necessary so that the quality of life can be given a concrete shape in the actual lives of people in a concrete situation in a given time and space. To illustrate this point, I will present the World Health Organization’s (WHO) framework on the quality of life and its distinction into four domains of what I have labelled as the moral conditions of the quality of life. In addition to that, I will concretize some aspects of the four domains by using the list of capabilities by Nussbaum (1995, 86-87) people should dispose of in order to be able to actualize the moral conditions just mentioned.

The WHO took the initiative of soliciting different opinions related to the quality of life before it was able to develop its own definition and framework. The WHO working group took into account all possible definitions of the quality of life that are based on the actual experiences of people from different parts of the

world. It conducted preliminary focus groups discussions in order to examine the cross-cultural relevance of the existing domains and facets (De Vries 1996, 88)¹⁶.

The WHO working group followed three stages in developing the domains of the quality of life. First, literature and existing questionnaires were reviewed. The working group shed light on how a particular domain or facet was defined by others. Second, the definitions had to fit into the conceptual framework of the project assuming that the “quality of life is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”. Thirdly, dictionaries and guides relating to health or psychological states were used in writing the definitions (De Vries 1996, 81).

After several discussions and exchanges of ideas among experts, a definition of the quality of life was reached which was defined as follows: “A person’s perception of his/her position in life within the context of the culture and value systems in which he/she lives and in relation to his/her goals, expectations, standards and concerns”. Based on this definition, one can say that the subjective valuation of the person is respected in what is meant by the phrase “a person’s perception in his/her position in life”, whereas the objective side is respected in the wording “within the context of the culture and value systems in which he/she lives”. The WHO’s definition is a broad-ranging concept. It incorporates in a complex way the person’s physical health, psychological state, degree of independence, social relationships, personal beliefs and relationship to salient features of the environment. Taking into consideration its definition of the quality of life, the World Health Organization divides the quality of life into four domains: physical domain, environmental domain, relational domain and psychological domain. The four domains represent the four major concerns in human life that need to be attended to before a human life can be considered in terms of good quality¹⁷.

The physical domain of WHO refers to the physical health condition and covers areas such as: activities of daily living, mobility, energy level and work capacity. For instance, this domain explores the energy, enthusiasm and endurance a person has to perform the necessary task of daily living, as well as other chosen activities such as recreation. This domain is parallel to what Nussbaum (2000, 78-80) describes as the

¹⁶ To mention a few cities in which researchers conducted field research: Bangkok, Thailand; Beer Sheva, Israel; Madras, India; Melbourne, Australia; New Delhi, India; Panama City, Panama; Seattle, USA; St. Petersburg, Russia; Tilburg, the Netherlands; Zagreb, Croatia; Tokyo, Japan; Harare, Zimbabwe; Barcelona, Spain; Bath, UK; Hong Kong; Leipzig, Germany; Mannheim, Germany; La Plata, Argentina; and Port Alegre, Brazil (<http://www.popcouncil.org/horizons/aidsquest/instruments/whoqolbref.pdf>)

¹⁷ While the initial conceptual framework for the WHO quality of life instrument contained six domains, principal components analysis with Varimax Rotation on the international pilot data was carried out on a random split half of the sample (n=2056) and yielded four factors with eigen values greater than one, explaining 58% of the variance. The nature of the factors was as follows: The first factor included facets from the physical and independence domains, reflecting a physical capacity domain. The second factor comprised all facets from the environment domain. The third factor comprised three psychological facets and the spirituality facet. The fourth factor encompassed all social relationship facets and the body image facet. On the basis of these analyses, these four domains were considered most appropriate to be used: namely the physical, psychological, social relationships, and environment domains. The domain on the level of independence was integrated into the domain of physical health while the spiritual domain was interwoven into the psychological domain. After a series of consultations, a quality of life instrument was developed (http://www.acpmh.unimelb.edu.au/whoqol/whoqol-bref_1.html).

first, second and third human capability namely: life, bodily health and bodily integrity. Life capability means that a person is able to live to the end of human life of normal length, not dying prematurely, or before one's life is so reduced as to be not worth living. The capability for bodily health means that a person is able to have good health, including reproductive health, to be adequately nourished, to have adequate shelter. The capability for bodily integrity means that a person is able to move freely from place to place; having one's bodily boundaries treated as sovereign, i.e. being able to secure oneself against assault, including sexual assault, child sexual abuse, and domestic violence, having opportunities for sexual satisfaction and for choice in matters of reproduction.

The environmental domain of WHO pertains to areas such as: financial resources, freedom, physical safety and security, health and social care, accessibility and equality, home environment, opportunities for acquiring new information and skills, participation in and opportunities for recreation and leisure activities, physical environment (pollution/noise/traffic/climate) and transport. This domain is parallel to the eight and tenth capabilities of Nussbaum called: care for other species and control over one's environment. The capability to take care of other species pertains to a person's ability to live with concern for and in relation to animals, plants, and the world of nature. The capability to control one's environment is subdivided into two categories. The first one recommends that a person is able to participate effectively in political choices that govern one's life; having the right of political participation, protection of free speech and association. The second one proposes that a person is able to hold property (both land and movable goods) not just formally but in terms of real opportunity, and having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from unwarranted search and seizure (Nussbaum 2000, 78-80).

The psychological domain of WHO pertains to one's experience of calmness, serenity, being at home with oneself and being free from worries and negative feelings. It includes such areas in life as: bodily image and appearance, negative feelings, positive feelings, self-esteem, spirituality/religion and or personal beliefs and thinking, learning, memory and concentration. This is parallel to the fifth and seventh capability of Nussbaum which are: emotions and affiliation. Emotional capability designates that a person is able to have attachments to things and people outside himself/herself; to love those who love and care for him/her, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger. Not having one's emotional development blighted by overwhelming fear and anxiety, or by traumatic events of abuse or neglect. (Supporting this capability means supporting forms of human association that can be shown to be crucial to their development. The capability for affiliation is subdivided into two: On the one hand it means that a person is able to live with and toward others, to recognize and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another and to have compassion for that situation; to have the capability for both justice and friendship. Protecting this capability means protecting institutions that constitute and nourish such forms of affiliation, and also protecting freedom of assembly and political speech). On the other hand, it means that a person enjoys having social basis for self-respect and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails, at a minimum, protection against discrimination on the basis of

race, sex, sexual orientation, religion, caste, ethnicity or national origin. In work, being able to work as a human being, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers (Nussbaum 2000, 78-79).

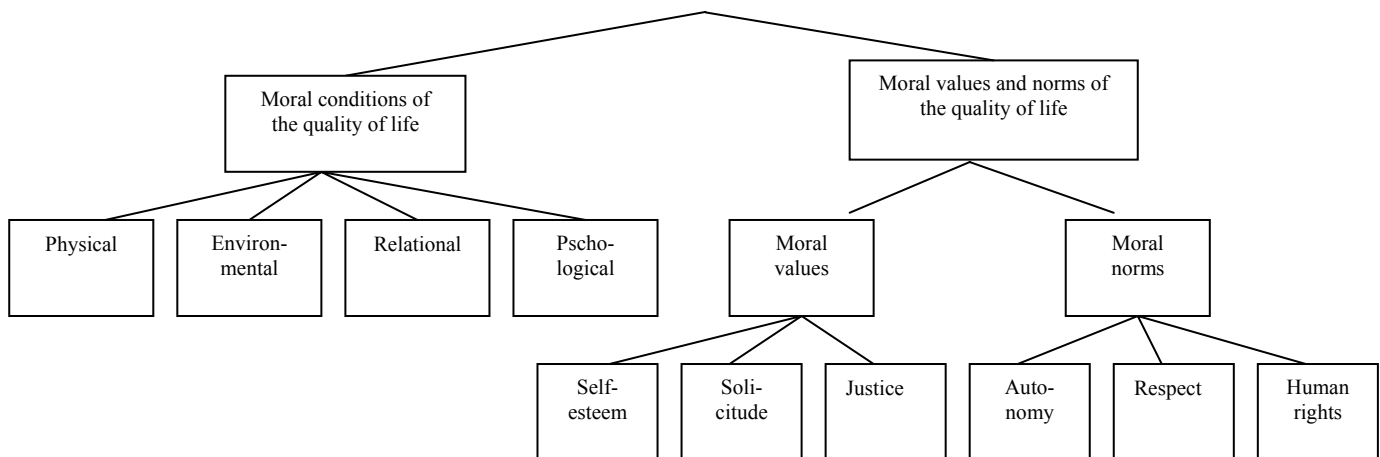
The relational domain of WHO covers areas such as: interpersonal relationships, social support and network systems. For instance, a question is asked what is the amount of contact a person has with other people? This might range from seeing no one at all to contacts that are sufficient both in number and in quality. This domain explores from whom a person can obtain support when ill or without resources, or at other times, whether a person can share problems and joys with friends and acquaintances and whether he/she can rely on friends and acquaintances to understand and identify with his/her situation. This is parallel to the fourth, sixth and ninth human capabilities of Nussbaum which are: the capabilities for senses, imagination and thought, practical reason and play. The fourth capability refers to a person's ability to use the senses, to imagine, think and reason and to do these things in a truly human way, a way informed and cultivated by an adequate education, including, but by no means limited, to, literacy and basic mathematical and scientific training; Being able to use imagination and thought in connection with experiencing and producing self-expressive works and events of one's own choice, religious, literary, musical, and so forth; Being able to use one's mind in ways protected by guarantees of freedom of expression with respect both for political and artistic speech, and freedom of religious exercise; Being able to search for the ultimate meaning of life in one's own way; Being able to have pleasurable experiences, and to avoid non-necessary pain. The sixth capability means that a person is able to form a conception of the good and to engage in critical reflection about the planning of one's life. (This entails protection for the liberty of conscience). The ninth capability means that a person is able to laugh, to play and to enjoy recreational activities (Nussbaum 2000 79-80).

7.2 Attitudes toward the quality of life from an empirical perspective

In the preceding section, I presented the attitudes toward the quality of life from a theoretical perspective. I adopt a normative approach to the quality of life acknowledging that it has its ontological basis in the view of the human person whose being is acting and his acting is being. Culling from the relevant literature on the quality of life, I distinguish between two dimensions of the quality of life, namely, the "moral conditions in the quality of life" and the "moral values and norms in the quality of life". The first dimension refers to the conditions that are to be met before human life can be considered in terms of the quality of life. The second dimension refers to the moral values and norms in the quality of life proceeding from the ontological reflection on the life of the human being and what it means to live a life of human quality. This distinction is built on the assumption that the two dimensions are closely linked to each other. This can be illustrated as follows:

Figure 7.1

Quality of life from a theoretical perspective



In figure 7.1, we find that the ideas of the World Health Organization (WHO) serve as the backbone of the moral conditions in the quality of life, by which the domains are referred to in which these conditions are to be met: the physical, environmental, relational and psychological domain. The moral values and norms dimension in the quality of life is distinguished into the moral values of self-esteem, solicitude and justice and the moral norms of autonomy, respect and human rights.

7.2.1 Moral conditions in the quality of life

The moral conditions dimension of the quality of life is portrayed at the left side of figure 7.1. This is based on the notion of the quality of life as developed by the World Health Organization which is defined in this way: “The quality of life is a person’s perception of his/her position in life within the context of the culture and value systems in which he/she lives and in relation to his/her goals, expectations, standards and concerns” (WHO 1996). Based on this definition, the quality of life, is divided into four domains or areas: physical, environmental, relational and psychological quality of life.

The domain of the physical quality of life refers to the physical health and satisfaction of health services. The domain of the environmental quality of life pertains to living in a safe environment and the accessibility to material resources that are necessary for his/her development as a person. The domain of the relational quality of life includes such areas as: interpersonal relationships, support systems and sexual activity. The domain of the psychological quality of life pertains to one’s experience of calmness, serenity, being at home with oneself and being free from worries and negative feelings.

Operationalization

In order to measure the moral conditions in the quality of life of Filipino migrants, I made use of the instrument World Health Organization Quality of Life abbreviated 26 items field version (WHOQOL-BREF

December 1996). The WHOQoL-Bref comprises one item from each of the 24 facets contained in the WHOQoL-100, plus two items from the overall quality of life and general health facet. The WHOQoL-Bref was developed from the larger WHOQoL-100 data sets forwarded from all WHOQoL centres to the Geneva coordinating centre. Many researchers prefer this shorter version particularly where the research involves surveys. All items in the WHOQoL-Bref are rated on a 5-point scale.

Table 7.1 Attitudes toward moral conditions in the quality of life from an a conceptual perspective

- I. Physical (3, 4, 10, 15, 16, 17, 18)
 - II. Environmental (8, 9, 12, 13, 14, 23, 24, 25)
 - III. Relational (20, 21, 22)
 - IV. Psychological (5, 6, 7, 11, 19, 26)
-

I will illustrate how the four domains of the moral conditions in the quality of life were operationalized. In the domain of the physical quality of life, a question was asked if the person has the energy, enthusiasm and endurance to perform the necessary task of daily living. This may extend from reports of disabling tiredness to an adequate level of energy, to feeling really alive. In the domain of the environmental quality of life, a person is asked how satisfied he/she is in relation to his/her physical safety, health and social care accessibility and equality, home environment, opportunities for acquiring new information and skills, participation in and opportunities for recreation and leisure activities, physical environment (pollution/noise/traffic/climate) and transport. In the domain of the relational quality of life, a question is asked like: what is the amount of contact a person has with other people? In the domain of the psychological quality of life, a question is asked how much a person experiences positive feelings of contentment, balance, peace, happiness, and enjoyment of the good things of life (appendix E).

The respondents were asked to signify their level of satisfaction with each of the 26 questions with a time reference for the last two weeks. They were provided with five answering alternatives: very dissatisfied =1; dissatisfied =2; neither satisfied nor dissatisfied =3; satisfied =4 and very satisfied= 5.

An empirical account

In order to get an idea of the Filipino migrants' attitudes toward the moral conditions in the quality of life, all the items belonging to a particular domain were grouped together, and then their mean scores were calculated. Domain scores are scaled in a positive direction and negatively framed questions were recoded (Q3, Q4 & Q26), thus, implying that higher scores denote a higher quality of life.

Table 7.2 Attitudes toward the moral conditions in the quality of life from an empirical perspective

Domains	Mean	Standard dev
1. Physical	3.9	.5
2. Environmental	3.8	.5
3. Relational	3.9	.7
4. Psychological	3.8	.5

Looking at the second column of table 7.2, we notice that the scores indicate that they are within the range of good and satisfied appraisal (≥ 3.40).¹⁸ We also notice that there is no relevant difference among the mean scores. This means that the four domains of the moral conditions dimension of the quality of life are experienced in almost the same way by Filipino migrants in the Netherlands.

7.2.2 Moral values and moral norms dimension of the quality of life

On the basis of the literature pertaining to the moral values and norms in the quality of life, I developed three attitudes related to the moral values. The first one is attitude towards self-esteem. It refers to a moral value that is geared towards valuing the self because of a person's capacity to take healthy decisions and actions for the good of oneself. The second one is attitude towards solicitude referring to a moral value that is directed towards the proximate others. It pertains to one's capacity to be affected by the sight of the other and to a person's desire for the establishment of a harmonious relationship. The third is attitude towards justice. It relates to a moral value that a person desires for each and every human being or for the anonymous other, desiring that every person will be treated equally and fairly in society. I also developed three attitudes related with moral norms in the quality of life. The first is the attitude towards autonomy. It pertains to a moral norm that a person prescribes to himself/herself referring to the moral command that the individual person imposes upon himself/herself to live and act from one's own self-determination. The second is the attitude towards respect related to a moral norm that is directed towards the proximate other. It is a kind of norm that compels a person to fairly treat anyone although he/she might disagree or even challenge his/her views and outlook on life. Finally, the third is the attitude towards human rights. It relates with a moral norm compelling oneself to give everybody his/her due in terms of human rights pertaining to a moral command that a person must help create a society wherein the human rights of everybody are safeguarded.

Operationalization

In order to measure the three theoretical attitudes toward the moral values and the three attitudes toward moral norms and to possibly corroborate whether they are present in the consciousness of Filipino migrants, it was necessary to concretize them with the help of items. Thus a process of operationalization was undertaken. Three items were assigned to each theoretical attitude as indicated between parentheses (table 7.3), making them eighteen items all in all. This measuring instrument was developed by Van der Ven, Schilderman and myself.

Table 7.3. Attitudes toward the moral values and norms in the quality of life from a conceptual perspective

Values	I. Self-esteem (1, 7, 13)
	II. Solicitude (2, 8, 14)
	III. Justice (3, 9, 15)
Norms	I. Autonomy (4, 10, 16)
	II. Respect (5, 11, 17)
	III. Human rights (6, 12, 18)

¹⁸ The WHO interprets the average scores as follows: 1.00 - 1.80 = very poor; very dissatisfied; 1.81 - 2.60 = poor; dissatisfied; 2.61 - 3.40 = neither poor nor good; neither satisfied nor dissatisfied; 3.41 - 4.20 = good; satisfied; 4.21 - 5.00 = very good; very satisfied.

To illustrate how the theoretical moral attitudes were operationalized, I will now present them with one item representing each one. With regards to attitudes toward moral values, the first was operationalized with the item: *I respect myself because of the choices I make on my way through life*. The second with the item: *Caring for my friends means everything to me*. The third with the item: *I favor that people in society are equally treated*. With regards to attitudes toward moral norms, the first was operationalized with the item: *Everybody has the duty to act according to his/her very own principles*. The second with the item: *You must respectfully treat every person you have to deal with, no matter how he/she is behaving*. The third with the concept: *Everybody has the duty to contribute to the realization of human rights* (see appendix E).

An empirical account

At first, on the Filipino migrants scores on the 9-items attitudes toward moral values and on the 9-items attitudes toward moral norms, two separate factor analyses were conducted (appendix A, tables 10 and 11). The decision to employ two separate factor analyses will result in some loss of capacity to corroborate the conceptual distinctions empirically as compared to a procedure that includes all items in one overall factoranalysis. However, there was a twofold reason for this decision. The first is that both lists stem from two radically different historical traditions, the Aristotelian tradition since Greek antiquity and the Kantian tradition in modern time since the 18th century. The second reason is more substantial. The Aristotelian tradition is teleological of character, which relates to the aspirations, convictions and values individual people cherish as they participate in the communities which they belong to and by which they are oriented and inspired to live their life. The Kantian tradition which is deontological of character does not contain such orientations and inspirations but pure duties, rules and imperatives. It does not say what one should do, but one ought to do. Moreover, from the perspective Ricoeur reconstructs both traditions, they are not of the same logical level. Whereas the teleological traditions incorporates valuable visions and missions for a virtuous life, the deontological tradition is to be seen, according to Ricoeur, as functioning as a standard, a criterion from where to judge the moral relevance, moral meaning and especially moral validity of the teteological values concerned. For this twofold reason I conducted the first factor analysis on the 9-items attitudes toward moral values, by which I was able to extract three factors, while in the second factor analysis I was also able to extract another three factors (table 7.3).

Table 7.4 Attitudes toward the moral values and norms in quality of life from an empirical perspective

	Label	Mean	Standard dev
Teleological	1. Self-esteem (I)	4.2	.5
	2. Solicitude (II)	3.9	.8
	3. Justice (III)	4.2	.8
Deontological	1. Autonomy (I)	4.2	.6
	2. Respect (II)	4.1	.6
	3. Human rights (III)	4.1	.6

Looking at the mean scores at table 7.4, we notice that all the mean scores indicate agreement (≥ 3.40) with the three attitudes toward moral values and the three toward moral norms. Agreements with these six empirical attitudes imply that Filipino migrants in the Netherlands attach importance to each one of them. They cherish self-esteem, solicitude, justice, autonomy, respect and human rights. Among the three attitudes toward the moral values, the attitude towards self-esteem and the attitude towards justice receive the highest mean score of 4.2 while the attitude towards solicitude has a mean score of 3.9. These data tell us that the Filipino migrants in the Netherlands attach much importance to themselves and to the anonymous other (each and every human person) but to a slightly lesser degree to intimate others (like family, relatives and friends). This outcome is remarkable in the sense that it contradicts the popular conception that Filipinos have an other-centered (strong sense of communitarian attitude) rather than a self-centered attitude and with regard to the relationship to the anonymous others as some scholars observe that Filipinos operate more in a personalized way rather than in an impersonalized way (Eggan 1971, 10-11 & Fullerton 1994, 49-51).

Out of the three attitudes toward the moral norms, the Filipino migrants in the Netherlands attribute the highest importance to the attitude towards autonomy (4.2), a norm that is prescribed for oneself, although the difference with the other two norms has no statistical relevance. The moral norm that is geared towards the other or “respect” and the norm geared towards each and every human being or “human rights” are equally valued by the Filipino migrants in the Netherlands with a mean score of 4.1.

7.2.3 The relationship between moral conditions and moral values and norms in the quality of life

In our theoretical considerations about the quality of life we made a distinction between two dimensions, i.e. the moral conditions dimension and the moral values and norms dimension. The first dimension refers to four types of needs to be met: physical, environmental, psychological and social needs. The second dimension refers to the moral values of self-esteem, solicitude and justice as well as the moral norms of autonomy, respect and human rights. We also conceptually developed a relation between both dimensions. From the theory by Maslow (1954) we developed the insight that the values and norms which form the very basis for human beings to actualize themselves, cannot be realized, we said, if for instance, the needs of physical health, the environmental needs of an adequate home environment, the social needs of self-esteem, and the social needs of interpersonal relationships are not met. The question we now ask is whether we find an empirical confirmation between both dimensions in terms of correlation coefficients. Table 7.5 contains the answer.

Table 7.5 Correlations between moral conditions and values and norms in the quality of life (r)

	Physical	Environmental	Psychological	Relational
Self-esteem	.27	.32	.36	.09
Solicitude	-.04	.04	.01	-.06
justice	.17	.24	.13	-.03
Autonomy	.04	.06	.06	.01
Respect	.01	.10	.03	-.11
Human rights	.02	.17	.09	.03

From this table we see that there are three correlation coefficients $r \geq .25$, which refer to self-esteem on the one hand and the first three moral conditions on the other, i.e. physical, environmental and psychological conditions. This means that the conceptual relationship we assumed to exist between the moral conditions dimension and the moral values and norms dimension is not empirically confirmed, with exception of the relationship between self-esteem and the three conditions mentioned, i.e. physical, environmental and psychological conditions, although the correlations concerned are not really strong.

7.3 Social location of the attitudes towards the quality of life

After having given the general picture of the attitudes toward the quality of life from an empirical perspective, it is the moment to consider their social location. At the outset, I would like to mention that the same population characteristics used in accounting for the social location of spiritual attitudes will be used in taking into account the social location of the attitudes toward the “quality of life”. They are divided into three types: 1) socio-demographic characteristics, 2) migration characteristics and 3) religious characteristics (see introduction).

Attitudes towards the moral conditions dimension of the quality of life

Looking at the statistical results in appendix B, tables 13 and 14, a relevant association can only be noticed with education while a significant and relevant negative correlation can be noticed with integration problems.

Education shows a relevant association with the physical quality of life ($\eta^2 = .25$). The results of scheffé test (appendix C, table 5) indicate that respondents who have a master’s degree and beyond (4.4) differ significantly from the rest of the respondents who got an equal mean score of 3.9. This result affirms Frey & Stutzer’s (2002 58-59) findings that education is highly correlated with income, which indirectly contributes to happiness by allowing a better adaptation to changing environments and eventually to better physical quality of life.

Integration problems shows negative correlations with: physical quality of life ($r = -.28$) and psychological quality of life ($r = -.34$). These negative correlations make sense because in this study integration problems imply the experience of loneliness, homesickness and adjustment to difficulties while living in a new environment, which is the Netherlands. It implies that the lesser integration problems are the higher is the satisfaction with the physical quality of life and psychological quality of life.

The rest of the population characteristics especially spiritual practices are not relevantly correlated. This contradicts the theoretical claim that they are related with one another as Levin (2001, 35) suggests the idea that being active in church activities and making religion salient to daily life enhances the physical and psychological health.

Attitudes toward the moral values and norms in the quality of life

There are two relevant associations and one relevant correlation. Age shows a relevant association with self-esteem ($\eta^2 = 0.28$), education shows a relevant association with human rights, while salience of religion in daily life shows a relevant correlation with solicitude ($r = .25$).

Pertaining to the relationship between age and the attitude towards self-esteem, the results of the Scheffé test (appendix C, table 6) show that a significant difference exists between respondents aging between thirty-one and forty (4.1) and respondents who are at the age of fifty-one and older (4.5). The former indicate agreement while the latter indicate complete agreement with self-esteem.

With regard to the relationship between the respondents' level of education and the attitude towards human rights, the significant difference we can notice is between respondents who have an incomplete bachelor's degree and beyond (3.8) and respondents who have a complete bachelor's degree (4.2). Based on these data one can say that Filipino migrants who finished an incomplete bachelor's degree agree with human rights while Filipino migrants who have a complete bachelor's degree completely agree with human rights.

7.4 Chapter summary

This chapter answers question 7 I asked in the introduction: What are attitudes toward the quality of life? In the beginning of this chapter I introduced the idea that quality of life is a very complex notion. I presented a framework of understanding the quality of life with two distinct dimensions: the moral values and norms dimension in the quality of life and the moral conditions dimension in the quality of life. The former is centered on the moral values and norms that are to be embraced in relation to the quality of life. It is centered on the ontological reflection of the human person similar to the concept that a human person has a being and doing component. This was clearly illustrated in the examples of Nussbaum and Riceour. The latter is centered on reflecting what are the material conditions that have to be met so that the human person can live a decent and humane quality of life in a concrete historical context in a given time and space. This was elaborated by showing the World Health Organization's (WHO) approach to the quality of life.

Theoretically speaking, three moral values and three moral norms were conceptualized belonging to the moral values and norms dimension of quality while there were four domains of the moral conditions dimension in the quality of life.

Empirically speaking, in relation to the moral values and norms dimension in the quality of life, the two separate factor analyses produced three factors each matching exactly the three moral values laden aspects and the three moral norms laden aspects of the quality of life. All of the attitudes toward the moral values and moral norms dimension in the quality of life were all given a positive appraisal by the Filipino migrants in the Netherlands.

In relation to the moral conditions dimension in the quality of life, the Filipino migrants indicate that they are satisfied with their physical, environmental, relational and psychological quality of life. In terms of the social location, what is significantly associated with the two dimensions of quality of life are the respondents': age, level of education and salience of religion in the daily life.

Relationship between spiritual attitudes and quality of life attitudes

Chapter 8

Having treated the theme of spirituality and quality of life respectively in the preceding chapters, I will now connect these two themes. Thereby, I will try to answer question 8 which I asked in the introduction: What kind of relationships exist between spiritual attitudes and the quality of life attitudes? Is the relationship between spiritual attitudes and quality of life attitudes a positive or a negative one? Or is there no relationship at all? I will also try to answer question 9 whether the relationships between spiritual attitudes and quality of life attitudes change when the variation of spiritual practice is taken into account.

In section 8.1 of this chapter, I will first make a brief summary of what I mean by spiritual attitudes and quality of life attitudes. In 8.2, I will present some hypotheses of the possible relationships between spiritual attitudes and quality of life attitudes based on existing theoretical and empirical literature. In 8.3, I will describe the relationship between spiritual attitudes and quality of life attitudes from an empirical perspective as shown by the general population. This will give us the general picture of the relationship between spiritual attitudes and quality of life attitudes. In 8.4, I will describe the relationships between spiritual attitudes and quality of life attitudes among three sub-populations separately: the first subpopulation shows a low spiritual practice, the second shows a moderate spiritual practice whereas the third shows a high degree of spiritual practice. This gives us an insight whether the relationships between spiritual attitudes and quality of life attitudes change when the degrees of spiritual practice are taken into account. This will enable us to say whether the degree of spiritual practice matters in the relationship between spiritual attitudes and quality of life attitudes. Finally in 8.5, I will present a summary of this chapter.

8.1 Spiritual attitudes and quality of life attitudes

This section presents a summary of what I mean by spiritual attitudes and quality of life attitudes. When I say spiritual attitudes, I refer to the attitudes towards God, Jesus, the Holy Spirit, suffering and salvation that were found through the help of factor analysis. In relation to quality of life attitudes, I distinguished between two dimensions, namely, the moral values and norms dimension and the moral conditions dimension in the quality of life.

8.1.1 Spiritual attitudes

In chapter 1, the framework for understanding spirituality in this dissertation was presented. It was stated that spirituality basically consists of spiritual attitudes and practices. The spiritual attitudes that are dealt with in this present research cover the themes that are central to Christian tradition: God, Jesus, the Holy Spirit, suffering and salvation. After critical reflection on relevant literature referring to each of these five themes,

several attitudes were developed from a theoretical perspective, which were supposed to exist in the minds of the Filipino migrants in the Netherlands. In the empirical domain, we aim to know whether these theoretically developed spiritual attitudes are corroborated empirically by means of the data gathered. In some cases, the empirical data corroborated the theoretical ideas. However, in other cases the empirical data did not match with the theoretical assumptions. For instance, in this research, three theoretical distinctions were made between the attitudes toward the presence of an immanent-transcendent God: 1) God's presence in intrapersonal relationships; 2) God's presence in interpersonal relationships and 3) God's presence in nature. Statistically all items about these spiritual attitudes merged in only one factor. The merging of these items can be interpreted in the sense that the Filipino migrants in the Netherlands do not carry this kind of distinction in their minds, but that for them these three groups of attitudes together form one spiritual attitude which I labeled as "spiritual attitude towards an immanent-transcendent God".

It is worthwhile to mention that I adapted Waaijman's definition of spirituality as the dynamic relationship between the human and the divine being meaning that there are two poles in this relationship: the divine pole and the human pole. In the study of spirituality, there is no other way to approach the divine-human relationship but by investigating the pole of the human. Waaijman's definition of spirituality expresses an attitudinal dimension of spirituality. He posits that spirituality is embedded in the spiritual attitudes and practices of a person. This insight is implied in the following statement: "*spirituality is realized in a concrete tradition and is articulated in different forms of expressions*" (Waaijman 2001, 45-46). In the present research, what is referred to by "tradition" is the Christian tradition because I deal with Christian spirituality. In Christian tradition, the faith in God, Jesus Christ and the Holy Spirit is pivotal. This faith is clearly defined by the doctrine of the Trinity which is adhered to by Christian Churches both Catholic and Protestant. In addition to these three themes, I included the themes of suffering and salvation because they are central as well in the Christian tradition. Suffering can be seen as the human predicament that challenges God's love and care, while salvation can be understood as God's presence in grace to the individual and the community. Let me elaborate on these spiritual attitudes altogether.

The first group of spiritual attitudes refers to attitudes toward God. Departing from the definition of spirituality as "the divine-human relational process", I present the idea that there is no Christian spirituality if God is not involved. This spirituality always has a reference to God. God has been understood and related to in many different ways by human beings. He has been called by different names, like a shepherd, father, Lord, king, the beloved and many other names. God has been given attributes like being loving, caring, merciful, wrathful, forgiving, punishing, etcetera. With all these names and attributes human beings are able to establish a personal relationship with God (Waaijman 2002, 428-429). From an empirical perspective, four spiritual attitudes were constructed with the help of factor analysis, namely spiritual attitudes toward: (1) an absolute-transcendent personal God; (2) an immanent-transcendent personal God; (3) a non-personal God and (4) an apophatic-mystical God. The first spiritual attitude embraces an absolute-transcendent personal God who initiated the world with the aim that human beings take care of its continued existence. The second spiritual attitude relates to experiences of an immanent-transcendent personal God who manifests Himself through nature, through the interactions of human beings and through the life of a person. The third spiritual

attitude refers to a God who is non-personal. A particular “Something” as being God, who is conceived to be responsible for creating the world and influencing the events in the world and the life of human beings. Finally, the fourth spiritual attitude towards God refers to a mystical conception of God who cannot be contained in any image or any representation. No name can capture God. He is beyond human comprehension. It would be interesting to see if any of these spiritual attitudes towards God has a positive, negative or a zero correlation with quality of life. If indeed there is a correlation with quality of life, which of these four attitudes towards God has it?

The second group of spiritual attitudes refers to the attitudes toward Jesus Christ. Jesus serves as a model for Christian believers as the way, the truth and the life of every Christian. Different religious orders and congregations were established as radical ways of following Jesus in particular places and times (Waaijman 2002, 276). From an empirical perspective, five spiritual attitudes toward Jesus were constructed, with the help of two factor analyses. In the first factor analysis, the items form one factor, namely the attitude towards Jesus from an incarnational perspective. In the second factor analysis, the items form four factors, namely the attitudes toward Jesus: from a perspective from beneath, from a dialectical, liberational and a humanistic perspective. The attitude towards Jesus from an incarnational perspective refers to the classical understanding referring to both the divinity and humanity of Jesus. This kind of understanding goes back to the classical language of the Council of Nicea and Chalcedon that Jesus is of one being with His divine Father. The attitude towards Jesus from a dialectical perspective refers to the notion that Jesus Christ subjects us to a radical question whether we are for God or against God. The attitude towards Jesus from beneath has reference to Jesus Christ as a pre-eminent example of a loving God by loving fellow human beings. Through the life and example of Jesus, God’s love for the human being becomes operative. The attitude towards Jesus from a liberational perspective refers to an understanding of Jesus who serves as a stimulus for liberation. Jesus is understood as standing at the side of the oppressed and being in solidarity with them in their struggle for liberation. The attitude towards Jesus from a humanistic perspective relates to a conception of Jesus in a humanistic manner. Jesus is viewed as someone whose significance lies in the important role he played in human history recognized as a special person but not more than that. We will see in section 8.3 what kind of correlation exists between these five spiritual attitudes toward Jesus and the quality of life attitudes.

The third group of spiritual attitudes refers to the attitudes toward the Holy Spirit. The spirit of God and humans interact and affect each other. The Holy Spirit sustains the life of every human being, Christian believers and the Church. As pointed out by Dunn (1998, vii): “*The sense of the Spirit and sensibility for the Spirit is the living heart of religion. Without it religion will be, can be, nothing more than a system or ritual or a form of words*”. From an empirical perspective, two spiritual attitudes toward the Holy Spirit were found through the help of two factor analyses, namely the attitudes towards: (1) the Holy Spirit as spirit of God and (2) the Holy Spirit as spirit of Jesus. The first spiritual attitude regards the Holy Spirit as the transforming and numinous power of God that can stimulate people for the better. This divine power is evidently manifested in the spirit of vocation that leads people to their destination. The second spiritual attitude relates the Holy Spirit to the presence and power of Jesus experienced by a person. It pertains to the presence of Jesus that transforms people to follow His example. It refers to a spirit of vocation, transforming

people to do God's will. Taking into account that spiritual attitudes toward the Holy Spirit apparently engender stimulating and transforming power, we have good reason to assume that they are positive factors on quality of life attitudes. We can check this expectation once we discuss the correlation between the two in the next section.

The fourth group of spiritual attitudes refers to attitudes towards suffering. People are always confronted with the question of suffering and hardship. I contend that a person's way of dealing with suffering is one of the ways of expressing his/her spirituality because it manifests the kind of symbols and images the person has of God. Firstly he or she may put into question God's omnipotence and love and ask: Where is God's salvific presence in the midst of human sufferings? In addition he or she may question God's immutability, absoluteness and perfection. From an empirical perspective, seven spiritual attitudes toward suffering were constructed, namely attitudes toward: (1) retribution, (2) plan, (3) compassion, (4) didactic, (5) apathy, (6) accusation, and (7) lamentation. The retribution model of suffering pertains to the notion that as the human being copes with suffering he/she assumes that God is punishing him/her for his/her misdeeds in the past. The plan model of suffering implies that as the human being copes with suffering he/she believes that God planned this suffering in order to make him/her a better person. The compassion model pertains to the notion that as the human being copes with suffering he/she is consoled by the thought that God shows His compassion toward him/her. The didactic model refers to the notion that as the human being copes with suffering he/she imagines that God uses it as a tool in order for him/her to learn a lesson. The apathy model refers to a feeling that as the human being copes with suffering he/she thinks that God is indifferent towards suffering people. The accusation model states that as the human being copes with suffering he/she nurses the thought that it is an opportunity for him/her to complain against God and to blame Him for his/her suffering. The lamentation model implies that as the human being copes with suffering he/she considers an occasion for him/her to lament to God. One can say that spiritual attitudes toward suffering evoke both favorable and unfavorable attitudes toward God, depending on what kind of images of God one has, as, for instance an image that God is a punishing God or that He is compassionate God. Based on this presumption, one can suggest that spiritual attitudes towards God can both positively and negatively correlate with quality of life attitudes. Again, we will check this in section 8.3.

Finally, the fifth and last group of spiritual attitudes are the attitudes toward salvation. I presented the idea that Christianity's attitudes toward salvation are closely associated with the attitudes toward suffering because one could ask the question: What is the relevance of all the sufferings in the world if there is no hope of salvation? It is precisely the hope of salvation that makes people endure and be capable of finding meaning for their existential experience of hardship, difficulties, troubles, problems, pains and suffering. From an empirical perspective, six spiritual attitudes toward salvation were discovered through the help of two separate factor analyses: one relating to the character of God's salvific action and the other relating to the locus of God's salvific action. Three of the six spiritual attitudes relate to the nature of God's salvific action and the other three to the locus of God's salvific action. These are the spiritual attitudes, toward: (1) immanent-transcendent salvation at present; (2) transcendent salvation in the primordial past; (3) transcendent salvation in the eschatological future; (4) intrapersonal salvation; (5) an interpersonal salvation;

and (6) a global salvation. The first refers to God's presence in salvific human action here and now. The second refers to God's work of salvation as shown in the primordial past. The third pertains to divine salvation in the eschatological future. The fourth has something to do with the notion that God's salvific actions are discernible in the inner self of the person. The fifth refers to the notion that a person experiences God's salvific actions in his/her harmonious interactions with people. The sixth posits that salvation is intended for all humanity. Taking into consideration the idea that there is hope for salvation be it in the personal, communal or international level, we can expect that spiritual attitudes toward salvation have a positive relation with the quality of life attitudes. Holding on to spiritual thoughts as the Dutch saying goes: "There is always light at the end of the tunnel" (*Er is altijd licht aan het einde van de tunnel*) a person would be encouraged to face life squarely. It means that this type of spiritual thought towards salvation engenders the hope that there is always a way out of whatever difficulties. We will check in section 8.3 whether this positive relation really exists.

8.1.2 Quality of life attitudes

In relation to quality of life attitudes, I adopted a normative approach, while acknowledging that it has its ontological basis in the view of human existence including its inherent interaction between being and acting. Culling from the relevant literature on quality of life, I distinguished between two dimensions, namely, the "moral values and norms dimension in quality of life" and the "moral conditions dimension in quality of life". The first dimension refers to the moral values and norms in the quality of life proceeding from the ontological reflection on the life of the human being and what it means to live a better life quality. The second dimension relates to the conditions that are to be met in order to be able to speak of human life in terms of its quality of life. This distinction is built on the assumption that the two dimensions are closely linked with each other.

Attitudes toward the moral values and norms dimension in the quality of life

The Filipino migrants in the Netherlands' attitudes toward the moral values and norms in the quality of life were determined by conducting two separate factor analyses. I conducted a factor analysis for the moral values dimension and another factor analysis for the moral norms dimension. We have seen in the previous chapter that in the first factor analysis, I was able to extract three factors exactly matching the three theoretical concepts of the moral values dimension in the quality of life. In the second factor analysis, I was also able to extract another three factors, again exactly matching the three theoretical concepts of the moral norms dimension in the quality of life. The statistical results indicate the corroboration of the attitudes toward moral values and norms in the quality of life from a theoretical and an empirical perspective. All in all six moral attitudes were found with the help of the two separate factor analyses mentioned. The first three moral attitudes were constructed with the help of the first factor analysis, namely the attitudes toward: 1) self-esteem, 2) solicitude, and 3) sense of justice. They relate with the moral values in the quality of life. The

second three moral attitudes were constructed with the help of the other factor analysis, namely the attitudes toward: 4) autonomy, 5) respect and 6) human rights. They relate with the moral norms in the quality of life. These statistical results affirm Ricoeur's theory that there are three moral values relating with the teleological perspective and that there are three moral norms relating with the deontological norms as explicated earlier. The moral attitude towards self-esteem expresses a moral value that is geared towards valuing the self because of a person's capacity to perform healthy decisions and actions for the good of oneself. The moral attitude towards solicitude refers to a moral value that is directed towards the proximate other. It pertains to one's capacity to be affected by the sight of the other and to a person's desire for friendship and the establishment of a harmonious relationship. The moral attitude towards sense of justice is related to a moral value that a person desires for each and every human being or for the anonymous other. It refers to the desire that every person would be treated equally and fairly in society. All these three moral attitudes relate to what Ricoeur refers to as teleological aims of the good life for the self, for proximate others and for each human being. The next group of moral attitudes relates with moral norms. The moral attitude towards autonomy pertains to the moral norm that a person prescribes to himself/herself. It is related to the moral command that the individual person imposes upon himself/herself to live and act from one's own self-determination. The moral attitude towards respect relates to a moral norm that is directed towards the proximate other. It is one's norm that compels a person to treat fairly the proximate other although he/she might disagree or even challenge one's views and outlook in life. Finally, the moral attitude towards human rights is related to a moral norm compelling oneself to give everybody his/her due in terms of human rights. It pertains to a moral command that a person must help create a society wherein the human rights of everyone are safeguarded.

Attitudes toward the moral conditions of the quality of life

Pertaining to the moral conditions of the quality of life, theoretically, I proposed this dimension by adopting the World Health Organization's (WHO) definition of quality of life and elaborated on it through Nussbaum's idea of a capability approach to quality of life. The WHO defines quality of life in this way: "Quality of life is a person's perception of his/her position in life within the context of the culture and value systems in which he/she lives and in relation to his/her goals, expectations, standards and concerns". This definition is chosen because the subjective valuation of the person is respected as reflected by the phrase "a person's perception of his/her position in life", whereas the objective side is respected by the wording "within the context of the culture and value systems in which he/she lives". Adapting the WHO quality of life instrument which is based on the definition just mentioned, in this present research, the moral conditions in the quality of life are divided into four domains: physical, environmental, relational and psychological. The physical domain refers to the physical health condition and covers areas such as: activities of daily living, mobility, energy level and work capacity. The environmental domain pertains to areas such as: living in a safe and secure environment, availability of basic needs, accessibility to health services and other necessary support services. The relational domain covers areas such as: interpersonal relationships, social

support and networks systems. The psychological domain pertains to one's experience of calmness, serenity, being at home with oneself and being free from worries and negative feelings.

Empirically speaking, the Filipino migrants' attitudes toward the four domains of the moral conditions in the quality of life were determined by firstly calculating the mean score of each item within each domain. Then, all the items belonging to a particular domain were grouped together and their mean scores were calculated. The mean score in every domain gives us an idea of the Filipino migrants' attitudes toward the moral conditions in the quality of life, which can be said to be localized between "good" and "satisfied", but not significantly high.

After having presented the spiritual attitudes and quality of life attitudes in this section, I will proceed in the next section by presenting the relationship between spiritual attitudes and quality of life attitudes from a theoretical perspective.

8.2 Relationship between spiritual attitudes and quality of life attitudes from a theoretical perspective

In order to comprehend the relationship between spiritual attitudes and quality of life attitudes, I will first elaborate on the notion of attitudes. After that I will elaborate on the notion of spiritual attitudes and their possible relationship with quality of life attitudes.

As explained earlier, attitudes are said to have a cognitive component, an affective component and a conative component (Arul 2005; Van der Ven, et al. 2004,320-332). One's response to an object is often in line with what one believes about and feels toward that object. Having a belief about the object is the minimum condition for having an attitude towards it. When the object of which one has a belief becomes associated with pleasant or unpleasant events or with one's aspirations and goals, one attaches a corresponding affect or an emotional tinge to that object. This affected belief energises and directs one's response with regard to the object. Thus, an attitude may be understood as a belief charged with emotion predisposing an individual to act in a particular way towards persons, things, situations, issues, etcetera. Attitudes signify what people think of, how they feel about and how they tend or intend to behave toward an object. As pointed out earlier, attitudes can be distinguished between: a favourable attitude, a neutral attitude and an unfavourable attitude. Applying this insight, it would mean that in this research, spiritual attitudes are the cognitive, affective and conative evaluations by the Filipino migrants in the Netherlands of the different spiritual themes, namely: God, Jesus, Holy Spirit, suffering and salvation. An example of a spiritual attitude would be: "I agree that God is full of mercy towards those who suffer". The clause, "I agree" reflects the affective-evaluative component, while the clause "that God is full of mercy towards those who suffer" reflects the cognitive component.

According to Arul (2005), attitudes function as a kind of strategy in order to live harmoniously with the world. Humans have, in some contexts, a need to control the environment and in other contexts to accommodate to the environment. In order for a person to be able to do so, he/she first needs knowledge of the world he/she lives in. But the world contains millions of objects and events -- enough to drive a person

crazy if he/she has to study each of them individually. A hit-or-miss approach to forever respond anew to individual stimuli would keep a person incompetent. As a feasible alternative, therefore, a person has to recourse to a parsimonious understanding: he/she has to classify the stimuli, he/she has to give them category names and to simplify his/her dealing with them. Thus, he/she reduces the multiplicity by conveniently grouping the objects and phenomena and develops general or category-specific orientations in order to know them and deal with them. Attitudes, thus, serve as a personal strategy or an informal and empirical theory, based on direct experience and communication with others, to help reduce the complexity in acquiring a working knowledge of the world. Arul explains further that a person strives to maximise success and minimise failures in his/her interaction with the world. Therefore, one develops favourable attitudes toward those objects one perceives will facilitate success and unfavourable attitudes toward those which one perceives will hinder success or lead to failure. Thus, attitudes help one lead an adjusted social life. A person may also derive emotional gratification by expressing oneself in terms of attitudes appropriate to one's basic, personal values and self-concept. That is, some attitudes provide an opportunity for expressing or materialising one's basic values and give one immense pleasure of actualising oneself. For instance, if a person has strong humanitarian values, he/she would develop positive attitudes toward the poor and the destitute. Aided by these attitudes, he/she would support their cause and thereby bring his/her values into fruition. Attitudes help people to understand the world around them, to lead an adjusted life in the world, to protect their self-esteem, and to express their fundamental values. An attitude may perform one or more or even all of these functions. For example, one might develop a hostile attitude toward a particular "clique" of fellow students for ego-defensive reasons. Quite soon this attitude guides (cognitively) his/her selection of student acquaintances and friends and thus becomes instrumental in fulfilling his/her need to belong (affectively) to a peer group. It can also lead one to assert (conative) his/her views and derive satisfaction from being able to take an open stand on issues.

These insights about attitudes by Arul and Van der Ven et al. aptly apply to spiritual attitudes. Spiritual attitudes towards the major themes of Christian spirituality, namely: God, Jesus, Holy Spirit, theodicy and salvation can also provide cognitive, affective and conative resources to a person. For instance, a person may develop a favorable attitude towards the didactic model of suffering. This spiritual attitude may guide (cognitively) him/her whenever he/she is confronted with problems. He/she may gain emotional strength (affective) from the thought that suffering is actually an opportunity to become a better person. This favorable attitude towards the didactic model of suffering becomes his/her source of power that inspires (conative) him/her in achieving a life that is of quality. Spiritual attitudes can serve as a kind of fuel that energizes a person to achieve quality of life. Arul speaks of attitudes as a kind of strategy in order to live harmoniously with the world. Applying this insight, one can say that spiritual attitudes also function as necessary conditions that stimulate people towards achieving a kind of life that is of good quality (quality of life attitudes).

This speculative conviction by Arul and others is worthwhile investigating empirically. The empirical question is to what extent an empirical relationship exists between spiritual attitudes and the quality of life attitudes.

Theoretical expectations

In order to answer this empirical question, I have to determine what I understand the empirical relationship to be which is supposed to exist between the spiritual attitudes and the quality of life attitudes. In other words: what expectations can I formulate in regard to the relationship between the spiritual attitudes and the quality of life attitudes?

In principle there are two ways to frame my expectations. One way is studying relevant publications and from there drawing theoretically embedded expectations or even hypotheses. This approach can be considered a solid way. The second approach is more modest in nature, as it offers indications from the theory already explicated in this study so far.

A solid approach

As I said, the first way is to investigate theoretical literature and reports of empirical research done in previous research projects. Doing such investigations enable me to formulate expectations or even hypotheses which in the case of the former can be explored and in the case of the latter be tested with the help of the empirical outcome of my own empirical research. But I argue that in this study, this way is inaccessible due to the fact that substantial dissimilarities exist between the actually existing literature on the relationship between spiritual attitudes and quality of life attitudes on the one hand and my study on the other. These dissimilarities can be seen from two viewpoints, the viewpoint of the spiritual attitudes I investigate in this study and the viewpoint of the quality of life attitudes.

From the viewpoint of the spiritual attitudes I investigate in this study, the existing literature is not applicable for two reasons. First, to my mind the available literature is, generally speaking, too global in nature compared with my study. Most often, it only refers to three global spiritual attitudes, namely: belief in God, church affiliation and participation, and religious saliency. In this study, however, I do not only look into the respondents' attitudes toward God, but also to four other spiritual themes, i.e. Jesus, the Holy Spirit, suffering and salvation. In general, one can barely find literature that refers to the last four themes and the quality of life attitudes. Second, in this study, I do not restrict myself to the attitudes towards these five spiritual themes, but I also investigate the plurality of dimensionalized attitudes mediated by a variety of images within each of these spiritual themes. For example, I do not simply ask the respondents whether they believe in God, but I ask them what their attitudes are towards: an absolute-transcendent personal God, an immanent-transcendent personal God, a non-personal God and an apophatic mystical God (table 2.2). In the case of the attitudes toward Jesus, I ask the respondents their attitudes toward: the images of an incarnational Jesus, a dialectical Jesus, a Jesus from beneath, a liberational Jesus, a humanistic Jesus, and so forth. The aim of this study is to explore the relationships between each of these specific spiritual attitudes and the quality of life attitudes. As far as I know, the specificity of these relationships is missing in the existing literature.

From the viewpoint of the quality of life attitudes the publications that might qualify for theoretically exploring the relationship between the spiritual attitudes and the quality of life attitudes are suffering from a

similar lack of specificity, which is the criterion I use here. Let me illustrate that this criterion cannot be met for each of the six dimensions of the quality of life attitudes.

In regard to the first dimension of the quality of life attitudes, i.e. physical health, publications that satisfy the strong requirements of evidence-based medicine appear to show that there is no relation at all between religious participation with this physical health. From there no theoretically and empirically embedded expectations can be derived for my study. This does not alter the fact that this religious participation can be said to reduce the risks of mortality and morbidity (Powell et al, 2003), but my study is not about mortality and morbidity, but, as far as the first dimension is concerned, about physical health. Moreover, studies that are conducted beyond the field of evidence-based medicine, do show a relationship between religion and somatic disorders, but fail to give a clear picture, as we know that the occurrence of certain diseases varies significantly among various religious denominations, sects, and groups.

In regard to the second dimension, i.e. the environmental dimension, the criterion of specificity cannot be met either, because the WHO-instrument with the help of which this dimension is measured refers to life conditions like 'physical environment', 'living place', 'need of information', 'leisure', 'health services', 'transportation' and 'safety', which, at least taken as a whole within the WHO-instrument, are missing in the literature I know of.

Pertaining to the third dimension, i.e. the relational dimension, the existing literature cannot meet the criterion of specificity either, because the elements in the WHO-instrument, i.e. 'satisfaction with personal relationships', 'with sex life' and 'with support from one's friends', which, at least again taken as a whole, do not show up in the publications I consulted. This literature does not allow me to make a conceptual and empirical bridge which is strong enough to derive strong expectations from.

Then we have the fourth dimension of the quality of life attitudes, that is, psychological or mental health, which in my opinion needs special treatment. Most publications in this immense and extremely diverse field, as it is called (Wulff 1997, 243), are about specific pathological disorders, like depression, anxiety, hopelessness, mental disturbance etcetera, which are relevant within the field of the epidemiology of religion, but not for my study. Many other publications are about the relationship between ecclesial participation and the mental disorders just mentioned, which belong to the field of ecclesiogenic neuroses. Another group of publications is about the influence of conservative religiosity, dogmatism and fundamentalism on mental disorders. In contrast, my study is not about mental disorders, but about the quality of life attitudes among relatively healthy people. Plenty of studies are done focusing on religion as a coping strategy, but those do not fit in my study either, because my project is not about the way in which religion contributes to the strategies with the help of which (psychiatric or psychotherapeutic) patients or clients cope with severe experiences of loss, hopelessness and loneliness. Moreover much of religion and mental health literature is suffering from methodological, especially experimental deficits, and from denominational aspirations contaminating methodological cleanness which makes me cautious enough not to enter this field uncautiously (Wulff 2005).

Finally, the relationship between the spiritual attitudes and the two last dimensions of the quality of life attitudes, i.e. the teleological and deontological dimensions, is an unexplored area, simply because, as far

as I know, it is the first time that Ricoeur's so-called 'little ethics', in which teleology and deontology are conceptually both differentiated and related to one another, is put to test in empirical research. As a matter of fact, most publications about the relationship between spirituality and moral values and norms are about conventional values and norms, instead of moral values and moral norms, and again do not satisfy the criterion of specificity which applies to my study.

Taking all the arguments together, it is apparent that the criterion of specificity I used in relation to both the spiritual attitudes and the quality of life attitudes, is actually not met. But there is another criterion that is relevant for my study, i.e. the criterion of explanation. This criterion cannot be satisfied either, because when specific descriptive theories are missing, the more specific explanatory theories are missing. The reason is that statistical relationships between spiritual attitudes and quality of life attitudes say nothing about the question why spiritual attitudes positively or negative contribute to the quality of life attitudes, or, for that matter, contribute nothing at all to them (zero contribution). In themselves such statistical relationships do not contain any explanatory concept that might function as a tool in order to understand why these relationships exist. Nonetheless, a multitude of explanations can be found in literature, like the contribution of religion in a direct way to self-esteem, social support, social control, competence, solidarity, positive emotions, reduction of stress, meaning of life, especially in the case of the transitions in life (birth, marriage, mourning) and in that of suffering and death, and from there, in an indirect way, to the quality of life attitudes, at least as far as mental health is concerned. It is also said that because of the (indirect) contribution of spirituality to mental health, as far as it consists (!), this may, again in an indirect way, lead to physical health (Van der Stel 2005). But as the religion and mental health literature is methodologically weak, this then also applies to the indirect relationships to physical health which, in this perspective, is said to be conditioned by mental health.

In short, because neither the criterion of specificity nor the explanatory criterium are met, the existing literature does not fit in my research project about the possibly conceptual, explanatory links between specific spiritual attitudes and specific quality of life attitudes. This is not to reject the interesting and challenging task of theoretically and empirically exploring each of competitive theories about the specific relationships between each of the specific spiritual attitudes and each of the specific quality of life attitudes, but that would be far, much too far beyond the scope of my study.

An indicative approach

As I mentioned earlier, in principle, there are two ways to frame my expectations in regard to the relationship between the spiritual attitudes and the quality of life attitudes, i.e. a solid approach and a more modest, indicative approach. Because the first approach appears to be inaccessible, I decide to use the second approach, which makes my project to a descriptive one, as I said in the Introduction of this study.

In order to answer the questions what expectations can be developed from a modest, indicative approach in regard to the relationship between the spiritual attitudes and the quality of life attitudes, I direct the reader's attention to three aspects. First, from the above the term spiritual attitudes here refers to the so-called theme-related spiritual attitudes, being the group of spiritual attitudes referring to a specific spiritual

theme, i.e. God, Jesus, the Holy Spirit, suffering and salvation. Second, the term quality of life attitudes relates to both the moral conditions attitudes and moral values and norms attitudes. Third, I make a distinction between positive and negative relationships. While distinguishing between theme-related relationships and statistical correlations, a positive relationship between the theme-related attitudes and the quality of life attitudes exists when statistically positive correlations ($r \geq .25$) are to be observed between at least the half of the theme-related spiritual attitudes and at least the half of the quality of life attitudes (see appendix D, tables 1 and 2). A negative relationship exists when statistically negative correlations ($r \leq -.25$) are to be observed between at least the half of the theme-related spiritual attitudes and at least the half of the quality of life attitudes.

What does this mean for the five groups of theme-related spiritual attitudes in relation to the two groups of quality of life attitudes? In regard to the attitudes towards God, I discovered four empirical attitudes: attitudes towards an immanent-transcendent personal God, an absolute-transcendent personal God, a nonpersonal God and an apophatic-mystical God. In regard to the theme-related attitudes toward God a positive or a negative relationship exists when positive or negative correlations ($r \geq \pm .25$) are to be observed between at least two spiritual attitudes toward God and at least two moral conditions attitudes and at least three moral values and norms attitudes (table 8.1). In regard to the attitudes toward Jesus, I discovered five empirical attitudes: attitudes toward Jesus from an incarnational, dialectical, from beneath, liberational and humanistic perspective. In regard to the theme-related attitudes towards Jesus, a positive or a negative relationship exists when positive or negative correlations ($r \geq \pm .25$) are to be observed between at least three spiritual attitudes toward Jesus and at least two moral conditions attitudes and at least three moral values and norms attitudes (table 8.1). In regard to the attitudes toward the Holy Spirit, I discovered two empirical attitudes: attitude towards the Holy Spirit as the spirit of God and attitude towards the Holy Spirit as the spirit of Jesus. In regard to the theme-related attitudes toward the Holy Spirit, a positive or a negative relationship exists when positive or negative correlations ($r \geq \pm .25$) are to be observed between at least one spiritual attitude towards the Holy Spirit and at least two moral conditions attitudes and at least three moral values and norms attitudes (table 8.1). In regard to the attitudes toward suffering, I discovered seven empirical attitudes: attitudes toward retribution, plan, didactic, compassion, apathy, accusation and lamentation model of suffering. In regard to the theme-related attitudes toward suffering, a positive or negative relationship exists when positive or negative correlations ($r \geq \pm .25$) are to be observed between at least four spiritual attitudes toward suffering and two moral conditions attitudes and at least three moral values and norms attitudes (table 8.1). In regard to the attitudes toward salvation, I discovered six empirical attitudes: attitudes toward an immanent-transcendent salvation at present, transcendent salvation in primordial past, transcendent salvation in eschatological future, intrapersonal salvation, interpersonal salvation and global salvation. In regard to the theme-related spiritual attitudes toward salvation, a positive or negative relationship exists when positive or negative correlations ($r \geq \pm .25$) are to be observed between at least three spiritual attitudes toward salvation and at least two moral conditions attitudes and at least three moral values and norms attitudes (table 8.1).

Table 8.1
Criteria for relationship between theme-related spiritual attitudes and quality of life attitudes
Numbers of correlations ($r \geq \pm .25$)

	Attitudes towards	Moral conditions attitudes	Moral values and norms attitudes
God	2	2	3
Jesus	3	2	3
Holy Spirit	1	2	3
Suffering	4	2	3
Salvation	3	2	3

Taking these criteria into account, in the following I will formulate my theoretical expectations in regard to the relationships between the theme-related spiritual attitudes and the quality of life attitudes. I successively deal with the attitudes toward God, Jesus, the Holy Spirit, suffering and salvation.

In regard to the spiritual attitudes toward God, firstly, I expect that a positive correlation exists between the spiritual attitude towards an immanent-transcendent personal God and quality of life attitudes based on the assumption that when people are confronted with problems they come to God and ask His help: “You are my help; do not cast me off; do not forsake me, God my saviour! (Ps 27:8-9). Oman and Thoresen’s (2002, 365) also posit that belief in an immanent-transcendent personal God provides additional help such as enhanced positive psychological states (e.g. faith, hope, inner peace). Secondly, I expect a negative correlation in the case of the spiritual attitude towards an absolute-transcendent personal God and towards a non-personal God. A negative correlation is to be expected from the first spiritual attitude because God is viewed as someone who cannot be affected by whatever supplications of people and is beyond their reach. In regard to the second spiritual attitude, God is viewed as something which is non-personal, implying that even if a person is confronted with extreme difficulty, he/she cannot relate with Him personally and from there ask Him for help in a real I/You-relationship. I also expect a negative correlation in the case of the spiritual attitude towards the apophatic-mystical God, which is to say a God who is absolutely beyond our imagination. How can somebody or something that a human being cannot develop any image about, stimulate emotional and cognitive processes which are necessary for any inspiring impulse towards the quality of life attitudes? From the criteria I defined earlier (table 8.1) I expect that the theme-related spiritual attitudes toward God will manifest a negative relationship with the quality of life attitudes.

In regard to the spiritual attitudes toward Jesus, firstly, I expect that four spiritual attitudes toward Jesus, namely the attitudes towards Jesus from: an incarnational perspective, a perspective from beneath, from a liberational perspective and from a humanistic perspective will show a positive correlation with quality of life attitudes. These spiritual attitudes toward Jesus can serve as necessary conditions for obtaining a good quality of life in the sense that they project an image of Jesus who is concerned about the person’s well-being. Secondly, I expect that the spiritual attitude towards Jesus from a dialectical-theological perspective will manifest a negative correlation with the quality of life attitudes because this spiritual attitude

projects an image of Jesus as someone who negatively judges the purely human capacity to meet the needs implied in the moral conditions for self-actualization as well as the values and norms which function as a moral orientation towards the quality of life. From a dialectical perspective, even the concepts of self-actualization and quality of life are to be rejected as being sinful. From the criteria I defined earlier (table 8.1), I expect that the theme-related attitudes toward Jesus will manifest a positive relationship with the quality of life attitudes.

In regard to the two spiritual attitudes toward the Holy Spirit, I expect that both will manifest a positive correlation with quality of life attitudes. This is based on the assumption that when a person considers that there is a Holy Spirit that guides people especially in moments of difficult situations he/she will be encouraged to improve his/her quality of life. From the criteria I defined earlier (table 8.1), I expect that the theme-related spiritual attitudes toward the Holy Spirit will manifest a positive relationship with the quality of life attitudes.

In regard to the attitudes toward suffering, firstly, I expect that four attitudes toward suffering, namely the attitudes toward: plan, didactic, compassion and lamentation model of suffering will manifest a positive correlation with quality of life attitudes. This is based on the assumption that these spiritual attitudes toward suffering can serve as conditions for obtaining a good quality of life because they project an image of God who is concerned about the human being when he/she is confronted with suffering. For instance, when a person thinks that his/her suffering is part of God's positive plan with him or her, that through suffering one becomes a better person, God shares human suffering and that suffering is an opportunity to lament to God, then one would be inspired to improve his/her quality of life. Secondly, I expect that three attitudes toward suffering, namely the attitudes toward: apathy, retribution and the accusation model will manifest a negative correlation with the quality of life attitudes. This is based on the assumption that these spiritual attitudes project an image of God who does not care about the human being because He is an indifferent, vengeful and merciless God. If one thinks of God as someone who punishes or that God is not moved by the sight of suffering people, it is likely that a person could lose his/her interest in God. From the criteria I defined earlier (table 8.1), I expect that the theme-related attitudes toward suffering will manifest a positive relationship with the quality of life attitudes.

Lastly, in regard to spiritual attitudes toward salvation, firstly, I expect that four spiritual attitudes toward salvation, namely the attitudes toward: immanent-transcendent salvation at present, intrapersonal, interpersonal and global salvation will show a positive correlation with quality of life based on the assumption that these spiritual attitudes can serve as conditions for attaining a good quality of life. For instance, it is most likely that a person can be encouraged to attain a good quality of life when he/she thinks of God's salvific actions as unfolding in the here and now, unfolding through the inner self, via the relationships with friends and relatives or that salvation is offered for the whole of humanity. Secondly, I also expect a positive correlation between quality of life attitudes and the attitudes toward: transcendent salvation in the primordial past and transcendent salvation in the eschatological future. In the case of salvation in the primordial past, the gift of salvation, granted in this past, can function as a religious basis from where human beings feel inspired to actively orient themselves towards the quality of life. In the case

of salvation in the eschatological future, the promise of salvation, to be fulfilled in this future, can attract human beings to anticipatively direct themselves towards the quality of life. From the criteria I defined earlier (table 8.1), I expect that the theme-related attitudes toward salvation will manifest a positive relationship with a correlation with the quality of life attitudes.

My expectation is summarized in table 8.2. Generally speaking, I expect that from the criteria I defined earlier (table 8.1), four theme-related spiritual attitudes, namely the attitudes toward Jesus, the Holy Spirit, suffering and salvation will manifest a positive relationship with quality of life attitudes, both the moral conditions attitudes and the moral values and norms attitudes. I expect a negative relationship between the theme-related attitudes toward God and the quality of life attitudes. We will check in the following section whether my expectations are corroborated or not when I present the relationship between spiritual attitudes and quality of life attitudes from an empirical perspective.

Table 8.2
Expected relationships between theme-related spiritual attitudes and quality of life attitudes

Attitudes towards	Moral conditions attitudes	Moral values and norms attitudes
God	-	-
Jesus	+	+
Holy Spirit	+	+
Suffering	+	+
Salvation	+	+

8.3 Relationship between spiritual attitudes and quality of life attitudes from an empirical perspective

I will now present the relationships between the theme-related spiritual attitudes and quality of life attitudes as manifested by the general population of my research sample. This section gives us the opportunity to answer question 8 of this study asked in the introduction (chapter 1). Is the relationship between spiritual attitudes and quality of life attitudes a positive or a negative one? Or is there no relationship at all?

The correlation analyses I conducted between the spiritual attitudes and the moral conditions attitudes did not appear to lead to any relevant correlation coefficient ($r \geq \pm .25$), whereas the correlation analyses between the spiritual attitudes and the values and norms attitudes did appear to lead a whole list of relevant coefficients ($r \geq \pm .25$), as can be seen in table 8.3.

Table 8.3 Correlations between spiritual attitudes and quality of life attitudes among the total population (r) ¹⁹

	<i>Physical</i>	Environmental	Relational	Psychological	Self esteem	Solicitude	Justice	Autonomy	Respect	Human rights
<i>God</i>										
imtrans					.31		.30			
absolut					.29			.28	.34	
nonpers					.29		.34			
apophat							.38			
Jesus										
incarnational					.25		.27		.30	
diatheo										
beneath					.35		.40		.36	.26
human										
libtheo					.36	.25	.41		.33	.33
<i>Holy Spirit</i>										
godspir					.35		.32		.32	.38
jesspir					.32		.27		.26	.35
Suffering										
retribu									.26	
plan										
compas					.34		.34		.29	
didactic					.32		.28			.32
accusat										
lament					.39		.38		.38	.27
apathy										
<i>Salvation</i>										
Present						.29		.25	.29	.25
Past						.26		.34		
Future									.26	
Intra					.40		.34	.29	.35	.34
Inter					.37	.31	.28	.27	.31	.35
Global					.40	.36	.28	.29	.42	.51

[**Abbreviations:** imtrans = Immanent-transcendent Personal God; absolut = Absolute-transcendent Personal God; nonpers = Non-personal God; apophat = Apophatic-mystical God; classic = Classical Images of Jesus; diatheo = Dialectical-Theological Images of Jesus; beneath = Jesus Images from beneath; human = Humanistic Images of Jesus; libtheo = Liberation-Theological Images of Jesus; godspir = Spirit from God; jesspir = Spirit from Jesus; retribu = retribution model of suffering; compass = Compassion; accusat = accusation model; present = immanent-transcendent salvation at present; past = transcendent salvation in primordial past; future = transcendent salvation in eschatological future; intra = intra-personal salvation; inter = interpersonal salvation]

¹⁹ Relevance criterion of Pearson's $r \geq \pm .25$

If we combine the criteria mentioned in table 8.1 and the correlation analyses in table 8.3, we find the results of this combination in table 8.4. We see that none of the theme-related spiritual attitudes satisfy the criteria mentioned for the correlations with the moral conditions attitudes, and that only the attitudes toward Jesus, the Holy Spirit and salvation satisfy these criteria for the correlations with the values en norms attitudes, while two theme-related spiritual attitudes do not satisfy these criteria, namely the spiritual attitudes toward God and suffering.

Table 8.4
Expected and empirical relationships between theme-related spiritual attitudes
and quality of life attitudes

Attitudes towards	Expected relationships		Empirical relationships	
	Moral conditions	Values and norms	Moral conditions	Values and norms
	attitudes	attitudes	attitudes	attitudes
God	-	-	0	0
Jesus	+	+	0	+
Holy Spirit	+	+	0	+
Suffering	+	+	0	0
Salvation	+	+	0	+

What is the meaning of this empirical outcome? That the correlation analyses I conducted did not appear to lead to any relevant correlation coefficient between the theme-related spiritual attitudes and the moral conditions attitudes means that both domains are independent from each other. In other words, for the spiritual attitudes the domain of the moral conditions of the quality of life is a neutral, irrelevant territory that has no spiritual resonance, whatsoever. The same should be said in regard to the spiritual attitudes toward God and toward suffering on the one hand and the moral values and norms attitudes on the other. In contrast with that, the spiritual attitudes toward Jesus, the Holy Spirit and salvation do appear to have a spiritual saliency for the domain of the quality of life values and norms.

8.4 Relationships between spiritual attitudes and quality of life attitudes among populations with varying spiritual practices

This section gives us the opportunity to answer question 9 asked in the introduction: Do the relationships between the theme-related spiritual attitudes and quality of life attitudes change when the degree of spiritual practice is taken into account?

In order to be able to measure different degrees of spiritual practice, a sixteen-item spiritual practice scale was constructed based on the following spiritual practices: church participation, prayer practice, sacramental practice and salience of religion in daily life. Respondents who scored zero to eight points were categorized as having a low degree of participation in spiritual practice while respondents who scored nine to twelve points were categorized as having a moderate degree of participation. Respondents who scored thirteen to sixteen points were categorized as having a high degree of participation in spiritual practice. The percentage distribution of the 181 respondents is as follows: low spiritual practice = 28 %; moderate spiritual practice = 40 % and high spiritual practice = 32%. I expect that the Filipino migrants who have a higher degree of participation in spiritual practice manifest higher numbers of positive correlations with quality of life attitudes. This expectation is based on the assumption that the respondents who have a higher degree of participation in spiritual practice undergo more exposure to the Christian values and norms which they eventually integrate into their lives especially in their efforts for uplifting their quality of life. A person for instance who is regularly attending the Holy Eucharist has more opportunities for hearing God's word and essential human values and norms.

Relationships between spiritual attitudes and quality of life attitudes among the population with a low spiritual practice

From the correlation analyses I conducted among the population with a low spiritual practice between their spiritual attitudes and their quality of life attitudes, the picture that emerged is crystal clear. As can be seen in table 8.5, there are no groups of relevant correlations ($r \geq \pm .25$) to be found neither between the spiritual attitudes and the moral conditions attitudes nor between the spiritual attitudes and the values and norms attitudes that satisfy the criteria mentioned earlier (table 8.1). This means that for this population the domain of spirituality and that of quality of life are two independent, neutral and isolated entities.

Table 8.5 Correlations between spiritual attitudes and quality of life attitudes among respondents with low spiritual practice(r) ²⁰

	<i>Physical</i>	Environmental	Relational	Psychological	Self esteem	Solicitude	Justice	Autonomy	Respect	Human rights
<i>God</i>										
imtrans										
absolut										
nonpers			-.30							
apophat			-.31		.32*					
Jesus										
incarnational										
diatheo										
beneath							.34			
human										
libtheo					.29		.36*			
<i>Holy Spirit</i>										
godspir					.33					
jesspir				.29						
Suffering										
retribu	-.27									
plan	-.32									
compas										
didactic										
accusat			-.31	-.26						
lament					.38		.29			
apathy					-.34					
<i>Salvation</i>										
Present										
Past		-.37								
Future										
Intra					.41		.25	.26		
Inter					.28					
Global					.49		.26		.29	.47

[**Abbreviations:** imtrans = Immanent-transcendent Personal God; absolut = Absolute-transcendent Personal God; nonpers = Non-personal God; apophat = Apophatic-mystical God; classic = Classical Images of Jesus; diatheo = Dialectical-Theological Images of Jesus; beneath = Jesus Images from beneath; human = Humanistic Images of Jesus; libtheo = Liberation-Theological Images of Jesus; godspir = Spirit from God; jesspir = Spirit from Jesus; retribu = retribution model of suffering; compass = Compassion; accusat = accusation model; present = immanent-transcendent salvation at present; past = transcendent salvation in primordial past; future = transcendent salvation in eschatological future; intra = intra-personal salvation; inter = interpersonal salvation]

²⁰ Relevance criterion of Pearson's $r \geq \pm .25$

Relationships between spiritual attitudes and quality of life attitudes among the population with a moderate spiritual practice

From the correlation analyses I conducted among the population with a moderate spiritual practice between their spiritual attitudes and quality of life attitudes, the picture did not differ from that of the population with a low spiritual practice, as far as the relationship between the spiritual attitudes and the moral conditions attitudes are concerned. There were no groups of relevant correlations ($r \geq \pm .25$) to be found that satisfy the criteria I defined earlier (table 8.1), as can be seen in table 8.6. However, the picture of the relationships between the spiritual attitudes and the moral values and norms attitudes differed from that of the population with a low spiritual practice in regard to two spiritual attitudes. Whereas the population with a low spiritual practice did not appear to relate the domains of the spiritual attitudes and values and norms attitudes, the population with a moderate spiritual practice did appear to bridge both domains as far as the spiritual attitudes towards the Holy Spirit and salvation are concerned. The other three groups of spiritual attitudes, namely the attitudes towards God, Jesus and suffering do not appear to maintain any relationship with the moral values and norms attitudes. These spiritual attitudes and the moral values and norms attitudes appear to be a mutually neutral terrain for each other.

Table 8.6 Correlations between spiritual attitudes and quality of life attitudes among respondents with moderate spiritual practice(r)²¹

	<i>Physical</i>	Environmental	Relational	Psychological	Self esteem	Solicitude	Justice	Autonomy	Respect	Human rights
<i>God</i>										
imtrans	.31	.35		.34	.35		.41		.31	
absolut					.29			.28*	.53	
nonpers				.26	.28					
apophat	.37	.33		.29			.30		.27	
Jesus										
incarnational					.26		.35		.40	
diatheo										
beneath		.32			.39		.48		.46	.28*
human										
libtheo		.29	.25		.46		.52		.37	.29
<i>Holy Spirit</i>										
godspir		.38		.27	.33		.40		.55	.33
jesspir		.26			.31		.31		.41	.29
Suffering										
retribu									.25	
plan						-.26*				
compas		.34			.47		.45		.48	.34
didactic		.32			.37		.40		.43	.37
accusat										
lament	.35	.47		.35	.37		.46		.60	.32
apathy		-.29					-.40			
<i>Salvation</i>										
Present								.25	.50	.37
Past								.49		
Future		.26			.25			.27	.59	
Intra	.30	.31		.27	.43		.36		.50	.30
Inter		.31		.30	.46		.40	.26	.45	.34
Global					.25	.38			.54	.51

[**Abbreviations:** imtrans = Immanent-transcendent Personal God; absolut = Absolute-transcendent Personal God; nonpers = Non-personal God; apophat = Apophatic-mystical God; classic = Classical Images of Jesus; diatheo = Dialectical-Theological Images of Jesus; beneath = Jesus Images from beneath; human = Humanistic Images of Jesus; libtheo = Liberation-Theological Images of Jesus; godspir = Spirit from God; jesspir = Spirit from Jesus; retribu = retribution model of suffering; compass = Compassion; accusat = accusation model; present = immanent-transcendent salvation at present; past = transcendent salvation in primordial past; future = transcendent salvation in eschatological future; intra = intra-personal salvation; inter = interpersonal salvation]

²¹ Relevance criterion of Pearson's $r \geq \pm .25$

Relationships between spiritual attitudes and quality of life attitudes among the population with a high degree spiritual practice

Here the finding about the relationships between the spiritual attitudes and moral conditions attitudes re-emerges. From the correlation analyses I conducted among the population with a high degree of spiritual practice, there were no groups of relevant correlations ($r \geq \pm .25$) to be discovered that corresponded to the criteria I formulated earlier (table 8.1) as can be in table 8.7. Even for this population with a high degree of church participation, sacramental practice, prayer practice and religious saliency, the two domains of moral conditions and spiritual attitudes are unconnected, as if a barrier separates the two domains. However, the picture is totally different as far as the domain of moral values and norms attitudes is concerned. From figure 8.3 we see that all five theme-related spiritual attitudes are bridged with the moral values and norms attitudes while satisfying the criteria we set up earlier (table 8.1) as can be in table 8.7. Again, the domains of spirituality and the moral conditions of the quality of life form a mutually neutral territory, whereas the domain of spiritual attitudes and the moral values and norms attitudes do appear to be connected. As far as the population with a high spirituality is concerned, both domains are highly, although not fully connected.

Table 8.7 Correlations between spiritual attitudes and quality of life attitudes among respondents with high spiritual practice(r)²²

	<i>Physical</i>	Environmental	Relational	Psychological	Self esteem	Solicitude	Justice	Autonomy	Respect	Human rights
<i>God</i>										
imtrans					.33	.26	.33	.35	.38	.36
absolut					.43	.51	.48	.48	.35	.39
nonpers		.31			.44	.28	.69	.48	.38	.56
apophat	.26						.64	.38		.35
<i>Jesus</i>										
incarnational					.32	.27		.37	.38	.33
diatheo								.34		.41
beneath					.44	.37	.38	.44	.51	.52
human						.45		.37		.25
libtheo					.31	.42	.34	.44	.36	.42
<i>Holy Spirit</i>										
godspir					.45	.37	.49	.49	.47	.63
jesspir					.42	.33	.45	.36	.34	.59
<i>Suffering</i>										
retribu			-.26					.29	.44	.42
plan			-.26			.25		.33		.37
compas	.30				.47	.41	.26	.50	.41	.40
didactic			-.30		.38	.34			.27	.41
accusat										
lament					.43	.34	.36	.31	.30	.34
apathy					.25	.31	.30		.29	.25
<i>Salvation</i>										
Present					.32	.51		.45	.31	.38
Past						.43		.29		.25
Future			-.30		.27	.49		.43		.35
Intra					.34	.35	.36	.51	.43	.42
Inter					.40	.54	.44	.44	.38	.50
Global					.52	.45	.32	.56	.46	.52

[**Abbreviations:** imtrans = Immanent-transcendent Personal God; absolut = Absolute-transcendent Personal God; nonpers = Non-personal God; apophat = Apophatic-mystical God; classic = Classical Images of Jesus; diatheo = Dialectical-Theological Images of Jesus; beneath = Jesus Images from beneath; human = Humanistic Images of Jesus; libtheo = Liberation-Theological Images of Jesus; godspir = Spirit from God; jesspir = Spirit from Jesus; retribu = retribution model of suffering; compass = Compassion; accusat = accusation model; present = immanent-transcendent salvation at present; past = transcendent salvation in primordial past; future = transcendent salvation in eschatological future; intra = intra-personal salvation; inter = interpersonal salvation]

²² Relevance criterion of Pearson's $r \geq \pm .25$

A Comparison between the populations

Comparing the findings among the total population, and the populations with a low, moderate and high degree of spiritual practice the following observations are worth mentioning. Let us start with the relationship between the theme-related spiritual attitudes and the moral conditions attitudes. Looking at table 8.8 we notice that none of the populations, not even the population with a high degree of spiritual practice, appears to maintain any relationship between the spiritual attitudes and the moral conditions attitudes that satisfy the criteria earlier determined (table 8.1). This is to say that a varying degree of spiritual practice makes no difference whatsoever for the relationship between the domains of spiritual attitudes and the moral conditions attitudes. In other words, the attitudes toward God, Jesus, Holy Spirit, suffering and salvation appear to be unconnected with the attitudes toward the physical, environmental, relational and psychological conditions of the quality of life (table 8.8).

Table 8.8
Empirical outcome of the relationships between spiritual attitudes and quality of life attitudes
with varying degrees of spiritual practice

	General population		Population with low spiritual practice		Population with moderate spiritual practice		Population with high spiritual practice	
	Moral conditions	Values and norms	Moral conditions	Values and norms	Moral conditions	Values and norms	Moral conditions	Values and norms
Attitudes towards								
God	0	0	0	0	0	0	0	+
Jesus	0	+	0	0	0	0	0	+
Holy Spirit	0	+	0	0	0	+	0	+
Suffering	0	0	0	0	0	0	0	+
Salvation	0	+	0	0	0	+	0	+

This picture is different as far as the moral values and norms attitudes within the domains of quality of life is concerned, as can be seen from table 8.8. Whereas the total population appeared to connect the spiritual attitudes toward Jesus, the Holy Spirit and salvation with the values and norms attitudes within the quality of life area, the population with a low spiritual practice (28 % of the total population) lacks this threefold relationship altogether. The population with a moderate degree of spiritual practice (40 % of the total population) finds itself somewhere in between the total population and the population with a high degree of spiritual practice. Among the moderate spiritual practitioners the spiritual attitudes toward the Holy Spirit and salvation appear to be connected with the domain of the moral values and norms. Among the population with a high degree of spiritual practice (32 % of the total population), all spiritual attitudes appear to be bridged with the attitudes that refer to the values and norms dimension of the quality of life.

8.5 Chapter summary

This chapter deals with the relationship between spiritual attitudes and quality of life attitudes from a theoretical and empirical perspective. This chapter answers question 8 asked in the introduction whether

spiritual attitudes and quality of life attitudes show a positive or a negative relationship. This chapter also answers question 9 also asked in the introduction whether the relationship between spiritual attitude and quality of life attitude changes when varying degrees of spiritual practice are taken into account.

From a theoretical perspective, I proposed the idea that the relationship between spiritual attitudes and quality of life attitudes could be viewed from a formal perspective wherein spiritual attitudes are seen as phenomena that have cognitive, emotional and volitional functions. It was argued that spiritual attitudes provide a person with the emotional, psychological, religious, ethical and moral resources which are good reasons to expect that they are either positively or negatively linked with the quality of life attitudes.

In relation to the question whether spiritual attitudes and quality of life attitudes manifest either positive or negative relationships, based on the criteria I set up in table 8.1, I expected that four theme-related spiritual attitudes, namely the attitudes toward Jesus, the Holy Spirit, suffering and salvation would manifest a positive relationship with quality of life attitudes both with the moral conditions and the moral values and norms dimension. I expect one negative correlation that is between the attitudinal theme towards God and the quality of life attitudes also in two dimensions.

From an empirical perspective, the correlation analyses I conducted between the spiritual attitudes and the moral conditions attitudes did not appear to lead to any relevant relationships. This negates my expectation that the theme-related attitude towards God would manifest a negative relationship with the moral conditions attitudes. My expectations that the four other spiritual attitudes, namely toward Jesus, the Holy Spirit, suffering and salvation would manifest a positive relationship with this dimension of quality of life are also negated.

However, the correlation analyses between the spiritual attitudes and the values and norms attitudes did appear to lead to a whole list of relevant relationships. We saw in figure 8.1 that the theme-related spiritual attitudes toward Jesus, the Holy Spirit and salvation do satisfy the criteria of a relevant positive relationship, but the other two theme-related spiritual attitudes, namely the spiritual attitudes toward God and suffering do not.

These data suggest that the spiritual attitudes and the domains of the moral conditions of the quality of life is a neutral, irrelevant territory that has no spiritual resonance, whatsoever. The same could be said in regard to the spiritual attitudes toward God and toward suffering on the one hand and the moral values and norms attitudes on the other. In contrast to the spiritual attitudes toward Jesus, the Holy Spirit and salvation, for which the domain of the quality of life values and norms has spiritual saliency indeed, the spiritual attitudes toward God and suffering appear to be a spiritually neutral territory.

The question whether the relationship between spiritual attitudes and quality of life attitudes changes when varying degrees of spiritual practice are taken into account can be answered in two ways. For that reason I distinguish three subpopulations: populations with low, moderate and high spiritual practice.

First, none of the populations, not even the population with a high degree of spiritual practice appears to maintain any relationship between spiritual attitudes and the moral conditions attitudes that satisfy the criteria I set up in table 8.1. This suggests that a varying degree of spiritual practice makes no difference

whatsoever for the relationship between the domains of spiritual attitudes and the moral conditions attitudes. In other words, the attitudes toward God, Jesus, Holy Spirit, suffering and salvation appear to be unconnected with the attitudes toward the physical, environmental, relational and psychological conditions of the quality of life as a whole (table 8.2).

Second, whereas the total population appeared to connect the spiritual attitudes toward Jesus, the Holy Spirit and salvation with the values and norms attitudes within the quality of life area, the population with a low spiritual practice lacks this threefold relationship altogether. The population with a moderate degree of spiritual practice finds itself somewhere in between the total population and the population with a high degree of spiritual practice. Among the moderate spiritual practitioners the spiritual attitudes toward the Holy Spirit and salvation appear to be connected with the domain of the moral values and norms. Among the population with a high degree of spiritual practice, all spiritual attitudes appear to be bridged with the attitudes that refer to the values and norms dimension of the quality of life.

Conclusion and recommendations for future research

Chapter 9

This study dealt with spirituality and what it might mean in daily life. It is produced because spirituality can be viewed as an important factor in the quality of life. This research aimed to offer balanced insights about spirituality in terms of spiritual attitudes and spiritual practices and about quality of life in terms of attitudes toward the moral conditions in the quality of life and toward the moral values and norms in the quality of life. In addition to that, this research aimed to offer insights about the relationship between spirituality and quality of life. In order to accomplish these aims, it attempted to find answers to the following questions:

- 1) What is spirituality? (Chapter 1)
- 2) What are spiritual attitudes toward God? (Chapter 2)
- 3) What are spiritual attitudes toward Jesus? Chapter 3)
- 4) What are spiritual attitudes toward the Holy Spirit? (Chapter 4)
- 5) What are spiritual attitudes toward suffering? (Chapter 5)
- 6) What are spiritual attitudes toward salvation (Chapter 6)
- 7) What are attitudes toward the quality life (Chapter 7)
- 8) What kind of relationships exist between spiritual attitudes and the quality of life attitudes? (Chapter 8, section 3)
- 9) Does the relationship between spiritual attitudes and quality of life attitudes change when the variation in spiritual practice is taken into account? (Chapter 8, section 4)

As stated in the introduction, the research population was chosen on the grounds that they possess an interesting characteristic. In relation to spirituality, Filipino migrants in the Netherlands come from a religious country and they are quite well known as a spiritual people. But since they are now in the Netherlands, which is known to be a secularized country, there is enough reason to ask whether their spirituality is affected by secularization or not. In relation to the quality of life, the fact that they are migrants in the Netherlands is already enough reason to raise the issue of their quality of life. Possibly, they have migration problems that may decrease their quality of life. Therefore, the question to be asked is whether there is a positive relationship between their spiritual attitudes and their quality of life attitudes.

In this chapter I will present the salient findings of this study as well as some theoretical issues that can be raised on the basis of these findings. In addition I will present my recommendations for future research. Section 9.1 deals with spirituality, section 9.2 with quality of life, section 9.3 with the relationship between spirituality and quality of life.

9.1 The spirituality of Filipino migrants in the Netherlands

The spirituality of Filipino migrants in the Netherlands was dealt with in chapters 2 to 6. In order to delve into the spirituality of Filipino migrants in the Netherlands, first, a theological-empirical definition of spirituality was envisaged. Spirituality was then defined as a dynamic relationship between the human and the divine being. I proposed the idea that this dynamic relationship is discernible in Filipino migrants' spiritual practices and attitudes toward God, Jesus, the Holy Spirit, suffering and salvation. Spiritual practices refer to such practices as prayer, participation in worship services, sacramental practices and the salience of religion. As shown in the results of the survey, one can say that the Filipinos in the Netherlands have a high level of spiritual practice. This is evidenced by the high rate of attendance in worship services, prayer practice, sacramental practice and in the salience of religion for daily life (see introduction)

With regard to the spiritual attitudes toward the five major themes of Christian spirituality, we also noticed that in general, Filipino migrants in the Netherlands showed a rather high level of spiritual attitudes toward: God, Jesus, Holy Spirit, suffering and salvation. In terms of the spiritual attitudes toward God, the Filipino migrants in the Netherlands indicated four spiritual attitudes, namely the attitudes toward: an absolute-transcendent personal God, an immanent-transcendent personal God, a non-personal God and an apophatic-mystical God. Among these four spiritual attitudes, most preferred was the spiritual attitude towards an immanent-transcendent personal God. This affirms the ideas of some Filipino theologians like Mercado (1993 & 1998) who suggests that Filipinos approach God via His immanence in nature and through the interaction with the self and with other people. Regarding the spiritual attitudes toward Jesus Christ, Filipinos indicated five spiritual attitudes, namely the attitudes toward Jesus from: an incarnational, dialectical, from beneath, liberational and humanistic perspective. Full agreement was manifested with the attitudes toward Jesus from an incarnational perspective and from a beneath perspective while agreement was manifested with the attitudes toward Jesus from a dialectical and a liberational perspective. Filipino migrants exhibited an ambivalent attitude, leaning towards an attitude of disagreement with the the attitude towards Jesus from a humanistic perspective (that Jesus is only a human being and nothing more). Pertaining to the attitudes towards the Holy Spirit, Filipino migrants manifested agreement on the two spiritual attitudes namely: the attitude towards the Holy Spirit as the spirit of God and towards the Holy Spirit as the spirit of Jesus. With regards to spiritual attitudes toward suffering, Filipino migrants indicated seven spiritual attitudes. Agreement was manifested with three of these spiritual attitudes, namely the didactic, compassion and lamentation model of suffering. Positive doubt was manifested with two spiritual attitudes, namely the retribution and plan model of suffering. A negative doubt was manifested with one spiritual attitude, namely the accusation model of suffering, while outright rejection was manifested with one spiritual attitude, namely the apathetic model of suffering. Regarding spiritual attitudes toward salvation, Filipino migrants in the Netherlands indicated six spiritual attitudes. Agreement was manifested to all of them: immanent-transcendent salvation at present, transcendent salvation in the primordial past, transcendent salvation in the eschatological future, intrapersonal salvation, interpersonal salvation and global salvation. The most valued spiritual attitude was personal salvation which was expressed as salvation being something experienced when one has peace and tranquility in one's heart.

I noticed two remarkable data in my research pertaining to the spirituality of Filipino migrants in the Netherlands. One is the linear relationship between length of stay in the Netherlands and decreasing spiritual practice²³. Second is the linear relation between length of stay in the Netherlands and preference for attitude towards Jesus from a purely humanistic perspective. One can say there are two possible explanations to these data namely: 1) an ecclesial explanation and 2) a societal explanation. The ecclesial explanation refers to the possibility that Filipinos in the Netherlands do not feel at home in the parishes and churches in the Netherlands. For instance, they always search for priests who have an adequate grasp of the Filipino culture and spirituality to celebrate the Eucharist with them. Occasionally, they avail of the services of former Dutch priests missionaries who formerly worked in the Philippines. Filipinos in the vicinity of Rotterdam, Dordrecht, Gouda and Tilburg seize the opportunity of attending the Eucharistic celebration at least once a month when Fr. Dan Ceballos, MSC was officially recognized by the Cura Migraturom in 1999 as chaplain for Filipinos in those areas. Currently, the Filipinos have the possibility of attending Filipino mass once a month in the following areas: Breda, Haarlem, Hilversum, Hoofddorp, Hoorn, Nijmegen, Purmerend, 'S-Hertogenbosch, Spijkenisse, Utrecht, Weesp and Zaandam. In Amsterdam Filipinos have the possibility of attending a Filipino mass once a week while in Den Haag it is twice a month. They avail of the services of two Filipino religious priests assigned in the Netherlands and of Filipino priests who are studying in Louvain, and Nijmegen (Munting Nayon, April 30, 2005, # 184, p. 62). For the rest the Filipino migrants have no choice but to go to the Dutch parish-churches in which they experience celebrations as dry and boring (Dumanon 1999, 5). This might be due to the fact that a Filipino migrant is confronted with the difficulty in understanding the Dutch language and in comprehending the signs and symbols used in the Dutch liturgy. I observed that Filipino couples coming from other parishes bring their children in the church of the Heilige Hartparochie in Hilversum to be baptized there. Perhaps, this might be due to the fact that Eucharistic celebrations are regularly celebrated for Filipinos in that parish. This gives us the impression that Filipinos in the Netherlands encounter the phenomenon that might be labeled as "difficulty in spiritual integration". They do not really feel at home in the local churches in the Netherlands.

The societal explanation refers to the possible influence of the secularization context of the Netherlands to Filipinos. This secularization is manifested in the decline of religious institutions and the increasing autonomy of social institutions that were once run or directly and indirectly influenced by the former. At the level of the individual is the increased freedom to be affiliated or not affiliated with any religion. Add to the above, the decrease in significance of traditional religious affiliations, symbols, beliefs and practices (Van der Ven 1998, 91-92). The Netherlands Bureau of Statistics (Central Bureau voor de Statistiek 2000, 15 & 43) reports that in 1998 40% of Dutch people over 8 years old did not belong to any religion, while 31 % were affiliated with the Roman Catholic Church; 14% with the Dutch Reformed Church; 7 % with the Calvinist Church; and 8 % with the other groups. In terms of considered church-goers, that is people going to religious services at least once a month, Roman Catholics were 9%, members of the

²³ See chapter 1 footnote number 2.

Reformed Church in the Netherlands (Gereformeerde Kerk) were 5%, members of the Dutch Reformed Church (Nederlandse Hervormde Kerk) were 5%, and the different other groups were 4%. With these data at hand, one can say that it is possible that the longer the Filipinos stay in the Netherlands, the higher the possibility that their spiritual attitudes would also be secularized as indicated by the linear correlation between stay in the Netherlands and the preference for the attitude towards Jesus from a humanistic perspective and the decreasing spiritual practice.

I have two recommendations for future research. The first one corresponds to the ecclesial explanation I have just mentioned. The Catholic Church as a world-wide church assumes that every Catholic believer should be free and welcome in every Catholic parish wherever he/she goes. But is this really the case among the Filipino migrants in the Netherlands considering the enormous differences in spiritual attitudes and practices? So I recommend that future research be done in this area. The kinds of questions to be asked, for instance are: Are Filipinos able to integrate into the churches and parishes in the Netherlands? Do they feel at home in the Dutch churches and parishes or do they feel aloof and as strangers? Do the pastors and ministers of the Dutch churches and parishes make conscious efforts in welcoming the Filipino migrants and other migrants? Results of such a research would give some insights in the migrants-receiving churches and parishes who are called by the Church to accommodate migrants and peoples on the move (Proceedings of the Second Filipino Chaplains and Pastoral Workers Consultation, October 27-30, 1996 in Rome). Considering the fact that Filipinos in the Netherlands look for Filipino priests and ministers to attend to their spiritual needs, it is also important to explore how Filipinos appreciate the Filipino way of conducting masses and performing sacramental services. Are there some particular approaches among Filipino priests (e.g. the way they deliver their homily, give theological and spiritual explanations to sacraments) that attract the Filipino Christian faithful, that they cannot find among the Dutch priests and pastors?

The second recommendation corresponds to the societal explanation I gave, which specifically refers to secularization. The findings that the longer the Filipino migrants stay in the Netherlands their degree of spiritual practice declines, and the finding that the longer the Filipino migrants stay in the Netherlands the higher is their preference for a humanistic attitude toward Jesus offer support for the hypothesis that the process of secularization may be slowly penetrating Filipino migrants' population in the Netherlands. Dobbelaere (2004, 229-253) suggests that secularization can have three levels of effect: at the macro or societal level, meso or ecclesial level and micro or the impact of secularization on the individual. At the macro level of society, according to Dobbelaere secularization starts with the process of functional differentiation, by which religion becomes a subsystem alongside other subsystems, losing in this process its overarching claims over the other subsystems (Dobbelaere 2004, 31). At the meso level of the church, secularization is seen in the declining religious authority of the church, for instance in the decline in number of church members, church attendance and in rites of passage among the young generation. This might be due to the fact that a scientific approach to the world and the teaching of technical knowledge increasingly replaced a religious-literary formation which had its impact on the life-world. At the micro-level of the

individual secularization is manifested in the individuals who would consider Christian religion as unimportant. It does not matter to them whether they belong to a Christian religion or not because it does not make much difference.

With these distinctions of secularization at three levels, I recommend that a research be conducted focusing on the relationship between spirituality and secularization among the Filipino migrants in the Netherlands since it was beyond the scope of this study. The questions that can be asked for instance are: To what extent is Filipino migrant spirituality affected by secularization at the macro-level? Does their spirituality decline due to the fact that what permeates in the Dutch society are secularized values, norms and behaviors? To what extent is Filipino migrant spirituality affected by secularization at the mesolevel of the church. Can it be that their feeling of alienation from the Dutch churches is due to this secularization of the church as an institution? To what extent is Filipino migrants spirituality at the microlevel of the individual affected by secularization?

9.2 The quality of life of the Filipino migrants in the Netherlands

Firstly, I approached quality of life by making a distinction between the moral values and norms dimension of the quality of life and the moral conditions dimension of the quality of life. One dimension refers to the conditions that must be met so that the human person can live a decent life and reach a better quality of life in a concrete historical context in a given time and space. The other dimension refers to the moral values and norms that are to be embraced in relation to quality of life. It is based on the ontological reflection of human existence, including its interaction between being and acting.

In connection with the moral conditions dimension of the quality of life, we have seen in chapter 7 that generally speaking, Filipino migrants in the Netherlands show satisfaction with their physical, environmental, relational and psychological quality of life. It is in physical health and social relationships that Filipino migrants in the Netherlands show the highest satisfaction. Physically speaking, they indicate that they have plenty of energy for their activities in daily life, low dependence on medicines and medical aid, that they are not inclined to fatigue, not troubled by pain and discomfort, that they get a good amount of sleep and enjoy enough rest and the like. The high satisfaction in physical health can perhaps be explained by the fact that the respondents are relatively young. In terms of social relationships Filipino migrants in the Netherlands indicate having good social relationships. They are satisfied with the support they get from their family and people outside their family, that they can share their problems and joys with friends and acquaintances, that they have somebody who can understand and identify with their situation. A “good” and “satisfied” appraisal was also manifested in the domain of the psychological and environmental quality of life. Filipino migrants in the Netherlands indicate they are not really bothered by negative feelings, and have good self-esteem and are at home with their spiritual or personal beliefs. In terms of the environmental quality of life, Filipino migrants in the Netherlands indicate they have good financial resources and are satisfied with their physical safety and security. They are satisfied with their health and social care, contented

with the opportunities for acquiring new information and skills and satisfied with the opportunities for recreation and leisure activities. Overall, they are satisfied with their physical environment.

With regards to the attitudes toward the moral values and norms dimension of the quality of life, we have seen in chapter 7 that Filipino migrants in the Netherlands attach importance to three moral values and three moral norms in the quality of life. Empirical results show that they cherish the moral values of: self-esteem, solicitude and sense of justice and the moral norms of: autonomy, respect and human rights. Among the three moral values, self-esteem and sense of justice are valued the most. These data suggest that Filipino migrants in the Netherlands attach much importance to themselves and to the anonymous other (each and every human person) but to a lesser degree to solicitude, which is the concern for quality of life for the proximate others like family, relatives and friends. Of the three moral norms of quality of life: autonomy, respect and human rights, the data imply that Filipino migrants in the Netherlands attribute the highest importance to “autonomy” which is the concern for quality of life in connection with the self.

The findings that Filipino migrants attach much importance to themselves (self-esteem and autonomy) but to a lesser degree to proximate others (solicitude and respect) contradicts the popular conception that Filipinos have an other-centered, communitarian attitude rather than a self-centered attitude. As pointed out by Eggan (1971, 10-11) and Fullerton 1994, 49-51), Filipinos interact more in a personalized than an impersonalized mode.

The question is how this contradiction may be explained. Some light on this problem may be shed from the process of cultural adaptation the Filipino migrants are going through during the first years of their stay in the Netherlands. In this cultural adaptation they are confronted with the individualization process that intensely permeates Dutch society (Peters 1993; Eisinga, Coenders, Felling, et. al. 2000, 146-190), while they themselves are socialized and educated in a communitarian way of life. According to Hofstede (1991, 49-78) the difference between the Dutch people and the Filipinos in regard to their respective individualistic attitude is 80 versus 32²⁴. From this process of cultural adaptation the question can be raised whether the Filipinos in the Netherlands invest in accommodation rather than in assimilation. The latter refers to taking in new cultural expectations into one's existing adaptation pattern, while the former relates to changing one's cultural values in order to be able to adapt to the new, i.e. Dutch, cultural environment.

Taking this hypothesis into account, I recommend future research into the moral values and norms dimension of quality of life among Filipinos in the Netherlands. The purpose of such a research would be to study the relationship between quality of life and cultural identity of the respondents. For instance, it could be directed at seeing what dominates among the Filipino migrants when they live in the Netherlands. Is it assimilation or accommodation? The results of such a research might give us insights into what extent the values and norms orientation of a particular group of people is affected by migration.

²⁴ A high individualism ranking within a range from 1 to 100 indicates that individuality and individual rights are paramount within society. Individuals in these societies may tend to form a larger number of loose relationships. A low individualism ranking typifies societies of a more collectivist nature with close ties between individuals. These cultures reinforce extended families and collectives where everyone takes responsibility for fellow members of their group (Hofstede 1991, 67-73).

Taking into account the findings which indicate that Filipino migrants in the Netherlands have a satisfying quality of life experience, I also recommend that another research be conducted in the Philippines in order to see whether Filipinos in the Philippines would manifest the same level of satisfaction. If they manifest a lower level of satisfaction then we can say that the hypothesis is supported that migration really does play a vital role in accomplishing the moral conditions dimension of quality of life. But if they manifest a higher level of satisfaction, then the question might be asked to what degree the migration process the Filipinos go through in the Netherlands has an effect in terms of their decreasing level of satisfaction.

9.3 The relationship between spirituality and quality of life

There are three things on which I would like to focus regarding the relationship between spirituality and quality of life. The first one concerns the modest, indicative approach I used for obtaining some theoretical expectations about the relationship between spirituality and quality of life, or more precisely between the spiritual attitudes and the quality of life attitudes. The second one relates to question 8 asked in the introduction whether spiritual attitudes and quality of life attitudes show positive or negative relationships. The last one refers to question 9 also asked in the introduction whether the relationship between spiritual attitudes and quality of life attitudes changes when varying degrees of spiritual practice are taken into account.

I will start with the indicative approach by which I obtained some modest theoretical expectations about the relationship between the spiritual attitudes and the quality of life attitudes, as I described in the previous chapter (8.2). This indicative approach means that I looked into the theory I developed so far in this study, in the field of both the spiritual attitudes and the quality of life attitudes, in order to find some indications from which modest theoretical expectations could be formulated about the nature of the relationship between both groups of attitudes. I chose this approach, because the alternative approach, i.e. the solid approach, by which the existing literature is explored for looking for theories that qualify for building an explanatory bridge between both groups of attitudes, did not fit in my project. After all this appeared to be a wise choice, at least as far the relationship is concerned between the spiritual attitudes and the so-called moral conditions related attitudes, including physical and mental health, environmental and relational conditions. The reason is that one of the overall empirical outcomes of my study taught me that there was no relevant statistical relation at all, at least according to the criteria of relevance I formulated earlier (table 8.1), between the spiritual attitudes and these moral conditions related attitudes, neither among the general population nor among the three specific spiritual practice-related populations (table 8.8). Looking back, there is simply no reason to look for theoretical explanations for statistical relations that do not exist. The picture is different for the relationship between the spiritual attitudes and the teleological and deontological attitudes within the quality. The reason is that another overall empirical outcome of my study taught me that among some populations there are statistical relations indeed between some spiritual attitudes and these teleological and deontological attitudes, especially among the general population and among the populations with moderate and high spiritual practice, as we will see in detail furtheron. But also in this case using the modest,

indicative approach was a wise, relevant and, in fact, necessary decision, because, as I said in the previous chapter, there simply is no literature in regard to the relationship between spiritual attitudes and these teleological and deontological attitudes, as formulated by Ricoeur. Shortly, looking back I wisely used the indicative approach because what I called the solid approach was inaccessible.

The second topic refers to the question whether spiritual attitudes and quality of life attitudes show positive or negative relationships which was discussed in 8.3 referring to the general population. From a theoretical perspective, I proposed the idea that the relationship between spiritual attitudes and quality of life attitudes could be viewed from a formal perspective wherein spiritual attitudes are seen as phenomena that have cognitive, emotional and volitional functions. Generally speaking, from the criteria I defined in table 8.1 I expected that four theme-related spiritual attitudes, namely the attitudes toward Jesus, the Holy Spirit, suffering and salvation would manifest positive relationships with quality of life attitudes both with the moral conditions and the moral values and norms dimension. I expected one negative relationship that is between the theme-related attitude towards God and the quality of life attitudes also in two dimensions.

From an empirical perspective, we can say that the general expectation of this dissertation is partly negated, and partly corroborated. It is negated in relation to the moral conditions attitudes and partly corroborated and partly negated in relation to the moral values and norms attitudes. Regarding the relationships between the moral conditions attitudes and the theme-related spiritual attitudes, not a single moral conditions attitude is correlated with any of the theme-related spiritual attitudes. This denies my expectation that the theme-related attitude towards God would manifest a negative correlation with the moral conditions dimension of quality of life. My expectations that the four other spiritual attitudes, namely toward Jesus, the Holy Spirit, suffering and salvation would manifest a positive correlation with this dimension of quality of life are also denied.

Regarding the relationship between the attitudes toward the moral values and norms dimension of the quality of life and the theme-related spiritual attitudes, my expectations are partly corroborated and partly negated. From the criteria I determined in table 8.1, three expectations are corroborated while two are negated. My expectations that the theme-related attitudes towards Jesus, the Holy Spirit and salvation manifest a positive relationship with the values and norms attitudes are corroborated. My expectations that the theme-related attitude towards God shows a negative relationship with the moral values and norms attitudes and that the theme-related attitude towards suffering manifests a positive relationship are denied. In general, we can say that as far as the general population of the Filipino migrants in the Netherlands is concerned, the theme-related spiritual attitudes with the exception of the theme-related attitude towards God and salvation have positive relationships with the moral values and norms attitudes of life but not with the moral conditions attitudes.

Lastly I will proceed with the question whether the relationship between spiritual attitudes and quality of life attitudes changes when varying degrees of spiritual practice are taken into account. I expected that as far as the respondents' degree of participation in spiritual practice increases, the relationships between the theme-related spiritual attitudes and the attitudes towards the moral values and norms in the quality of life also increase. This expectation is corroborated. We have seen that when the degree of participation in

spiritual practice increases, the positive relationships between the moral values and norms attitudes and spiritual attitudes also increase. This supports Levin's insights (2001, 124-126) that spiritual practices may enhance ethical resources in a person, which in this case are the moral values and norms in the quality of life.

The general remark that can be made based on this research is that spiritual attitudes can be considered as necessary conditions in developing one's inculcation of the attitudes toward the moral values and norms dimension of the quality of life. However, spiritual attitudes have a neutral role in connection with the attitudes toward the moral conditions dimension of the quality of life as indicated by the absence of any relationship between the two.

The zero relationship between spiritual attitudes and the moral conditions attitudes is quite intriguing in the sense that it suggests that spiritual attitudes have nothing to do with the person's experience of physical health, psychological health, social relationships and environmental conditions. The zero relationship between spiritual attitudes and the moral conditions attitudes contradicts the view that spirituality contributes to good physical health, provides additional mechanisms such as enhanced positive social and psychological states (e.g. faith and hope); or that it offers social and psychological strength for acquiring or maintaining positive mental health (Oman and Thoresen's 2002, 365; Levin 2001, 12-15). Does this mean that the spirituality of Filipino migrants in the Netherlands is floating in the air or, put otherwise, that theirs is an un-embodied spirituality?

So the question is: why is it that the relationships between spiritual attitudes and the moral conditions attitudes are totally absent? One possible explanation may be found in the concept of institutional differentiation. This concept suggests that modern society is being characterized more and more by mutually independent economic, political, social, cultural and religious domains. Unlike in the agrarian, pre-urban, pre-modern period, the church, for instance, was the center of society. In modern society this is no longer the case.

The church can no longer maintain its position as an overall institution. The other institutions have become autonomous and have emancipated themselves from the church. It has become an institution among other institutions. In this way it has thrown back upon its religious core function, in which it distinguishes itself from other institutions. Its specific sector is religion – in this case, the Christian religion (Van der Ven 1996a, 16).

From the concept of institutional differentiation the idea might be developed that there is a gap to be found between spirituality and worldly concerns. In a secularized society, spirituality is no longer considered as the overarching framework of society but as only one of the domains next to the political, economic, social and cultural domains. Spirituality is considered to cater only to the spiritual needs of people but not in terms of the quality of life with its four dimensions, namely the physical, environmental, relational and psychological domain. In a premodern society, God is conceived as someone who can intervene at least in three domains of events in the world, namely the physiological, biological and psychological. In the physical domain, God, for instance, is conceived as someone who can make and stop the rain, make and stop lightning and thunder, etcetera. In the biological domain, God is conceived as someone who can heal one's illness. In the psychological domain, God is conceived as someone who can influence one's mental processes as, for instance, the ability to stay calm in the midst of a troublesome situation (cf Boyer 2001, 344-379).

One might suggest that people in modern society have difficulties with relating God's presence and action with the physical, biological and psychological domain, at least in the traditional sense that God directly intervenes in these domains.

It implies that in a secularized society, people's experience of a high standard of quality of life may not be necessarily attributed to God and other spiritual sources. People's experience of quality of life may be attributed to their own efforts and to the state that facilitates their welfare and alleviates their standard of quality of life. It might be true that Filipinos in the Netherlands distinguish between spiritual attitudes and the affairs in daily life and even separate them as being independent domains. It can also be true that Filipinos in the Netherlands at present are actually sincere believers in God but do not think primarily they depend on God for their quality of life. In terms of physical health, it can be that they attribute their good physical health condition to themselves. They attribute it to their own efforts, as for instance, when they say: We are careful in our food intake, do enough exercise and can avail of good medical services in the Netherlands. In terms of environmental quality of life, it can be that the Filipinos' high satisfaction in this domain is due to the fact that they have access to high paying jobs compared to Filipinos in the Philippines and are working hard to improve their environmental quality of life, meaning that they attribute it to their own efforts, and not necessarily to their faith in God. In terms of the psychological and relational quality of life, we have also seen that Filipinos in the Netherlands manifest high satisfaction in this domain. In a secularized culture, satisfaction in this domain can be attributed to the individuals themselves and to the availability of resources provided by the state, and not necessarily to their faith in God and to other spiritual resources.

I have two research recommendations based on my observations regarding the relationship between spirituality and institutional differentiation. First, it might be that the absence of a relationship between spiritual attitudes and attitudes toward the moral conditions dimension of quality of life can be explained by studying the extent of the influence of institutional differentiation on the spirituality of Filipinos in the Netherlands. Related to this future research, the questions that might be asked are: How far do Filipinos in the Netherlands connect or segregate spiritual attitudes from the day-to-day life? Do they attribute their physical, environmental, relational and psychological quality of life more to themselves and to the state that facilitates their experiences of quality of life than to their faith in God and other spiritual resources?

Second, I suggest that a comparative research be conducted with the Filipinos in the Philippines dealing with their spirituality. Will the spiritual attitudes of Filipinos in their home country, who are unexposed to secularized culture, manifest a relationship not only with the moral values and norms attitudes but also with the moral conditions attitudes? Such future research could shed light on the effects the institutional differentiation and secularization may have on the experiences of the quality of life in general.

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Appendix A: Factor analysis

Conventions

The following criteria have been observed in the factor analyses.

- Principal Axis Factoring (PAF) (SPSS XI) has been used
- for admission to a factor, an item has to meet the following criteria:
 - correlation $\geq .30$ with at least one other item of the other factor
 - communality $\geq .20$
 - factor loading $\geq .40$
 - the item must clearly belong to one factor and not have high loadings on other factors
- the eigen value of the factor must be ≥ 1 ;
- oblique rotation was applied when two or more factors correlated $\geq .30$.
- cronbach's alpha was computed for each factor, to asses the reliability ($\alpha \geq .60$) of the scales or the correlation coefficient when only two items are concerned.
- in our tables factor-loadings between $+.10$ and $-.10$ will not be displayed.

Table 1 Factor analysis on the spiritual attitudes toward God (PAF, Oblimin)

Items	h ²	Factor 1	Factor 2	Factor 3	Factor 4
5	,73	,85			
3	,60	,74			
9	,60	,73	,11		
2	,53	,71		-,15	,16
6	,58	,63			,16
7	,52	,60		,29	
8	,65		,79	,13	
4	,66	,15	,76		
13	,63	-,12	,75		,21
11	,57	,16	,60		,15
10	,92		,14	,92	
1	,43	,16		,42	,36
12	,60		,12		,69
14	,27				,49

Factor 1 = Immanent-transcendent personal God ($\alpha = .86$)

Factor 2 = Non-personal God ($\alpha = .85$)

Factor 3 = Absolute-transcendent personal God ($R = .49$)

Factor 4 = Apophatic-mystical God ($R = .39$)

59.1% cumulative explained variance

Correlations between factors

Factor	1	2	3
1			
2	,48		
3	,35	,30	
4	,39	,43	,12

Summary of Scales

Variable	Mean	S.D.	N
Immanent-transcendent personal God	4.4	.6	181
Non-personal God	4.0	.7	168
Abosolute-transcendent personal God	3.9	.8	165
Apophatic-mystical God	3.8	.8	157

Table 2 Factor analysis on the attitude towards Jesus from an incarnational perspective (PAF)

Item	h ²	Factor 1
4	.50	,78
10	.47	,76
8	.47	,75
2	.44	,73

Factor 1 = Incarnational perspective ($\alpha = .84$)
 56.65 cumulative explained variance

Summary of Scale

Variable	Mean	S.D.	N
Incarnational perspective	4.3	.6	178

Correlations between the incarnational perspective of Jesus & the rest of the attitudes toward Jesus (R)

Summary of Scales

	Beneath	humanistic	dialectical	Liberational
Incarnational perspective	.84	-.03	.35	.57

Table 3 Factor analysis on the spiritual attitudes toward Jesus (PAF, Oblimin)

Items	h ²	Factor 1	Factor 2	Factor 3	Factor 4
9	,78	,99			,25
11	,81	,94			
6	,70	,89			,10
13	,70	,81			
7	,70	,81	-,10		
12	,70	,80			
3	,60	,73			
19	,73	,70	,14		-,25
18	,75	,67			-,24
15	,60	,65			-,17
17	,72	,64			-,26
1	,50	,60			-,13
23	,50	,53			-,25
26	,87		,94		
25	,80		,91		
28	,73		,85		
27	,50		,68		
21	,83			,93	
20	,70			,84	
16	,83				-,91
22	,62	,22		,13	-,58
14	,76	,33		,22	-,53

Factor 1 = Perspective from beneath ($\alpha = .96$)
 Factor 2 = A humanistic perspective ($\alpha = .90$)
 Factor 3 = A dialectical perspective ($R = .79$)
 Factor 4 = A liberational perspective ($\alpha = .84$)
 69.7 cumulative explained variance

Correlations between factors

Factor	1	2	3
1			
2	-,05		
3	,41	,22	
4	-,56	-,11	-,34

Summary of Scales

Variable	Mean	S.D.	N
Perspective from beneath	4.3	.5	179
A humanistic perspective	2.9	1.2	168
A dialectical perspective	3.5	1.1	151
A liberational perspective	4.0	.7	160

Table 4 Factor analysis on the spiritual attitudes toward the Holy Spirit as the spirit of God (PAF)

Items	h ²	Factor 1
15	,77	,88
7	,56	,86
3	,71	,84
5	,70	,82
11	,65	,81
1	,64	,80
9	,75	,75
13	,49	,70

Factor 1 = The Holy Spirit as the spirit of God ($\alpha = .94$)
65.5 cumulative explained variance

Summary of Scale

Variable	Mean	S.D.	N
The Holy Spirit as the spirit of God	4.1	.7	174

Table 5 Factor analysis on spiritual attitudes toward the Holy Spirit as the spirit of Jesus (PAF)

Item	h ²	Factor 1
12	,75	,87
10	,73	,86
6	,71	,84
4	,70	,84
2	,68	,82
14	,65	,81
8	,61	,78
16	,42	,65

Factor 1 = The Holy Spirit as the spirit of Jesus ($\alpha = .94$)
65.6 cumulative explained variance

Summary of Scale

Variable	Mean	S.D.	N
The Holy Spirit as the spirit of Jesus	4.0	.7	174

Correlations between the attitudes toward the Holy Spirit (R)

	Holy spirit as Spirit of God
Holy spirit as spirit of Jesus	.88

Table 6 Factor analysis on the spiritual attitudes toward suffering (PAF, Oblimin)

	h ²	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
15	,92	,93						
3	,57	,50		,15			,11	,23
8	,58		,77					
10	,68		,69			,10	-,24	
18	,56		,55		-,30			-,10
25	,84			,89				
27	,65	,36		,54		-,10	-,10	-,14
13	,55			,52	-,13		,21	,16
23	,74	,25		,47			-,15	,19
14	,80				-,84			
5	,64			-,11	-,62	-,19		,13
19	,71			,10	-,19	-,71		
9	,62					-,71		,11
22	,70		,11			-,18	-,71	
24	,49					,12	-,71	
26	,59			-,11		-,13	-,67	
4	,86							,89
6	,67			,15				,67
21	,60	,29	,10			-,18		,39

Factor 1 = Compassion model (R = .62)

Factor 2 = Apathy model (α = .77)

Factor 3 = Lamentation model (R = .81)

Factor 4 = Retribution model (R = .65)

Factor 5 = Plan model (R = .69)

Factor 6 = Accusation model (α = .80)

Factor 7 = Didactic model (α = .84)

69.7 cumulative explained variance

Correlations between factors

Factor	1	2	3	4	5	6
1						
2	-,07					
3	,66	-,11				
4	-,27	-,30	-,24			
5	-,29	-,37	-,22	,42		
6	,05	-,45	-,07	,41	,25	
7	,57	,06	,46	-,39	-,40	-,01

Summary of Scales

Variable	Mean	S.D.	N
Compassion model	4.1	.7	173
Apathy model	2.5	.9	145
Lamentation model	4.0	.6	171
Retribution model	3.2	.9	144
Plan model	3.3	1.0	164
Accusation model	2.9	1.0	156
Didactic model	3.9	.8	165

Table 7 Factor analysis on the spiritual attitudes toward the nature of God's salvific action (PAF)

Items	h ²	Factor 1	Factor 2	Factor 3
9	,65	,77	,12	,13
17	,68	,63	-,37	-,10
19	,55	,61	-,12	
11	,50	,45		,33
13	,99	-,14	-1,04	
18	,75		-,83	
6	,49	,16	-,60	
14	,81			,90
1	,57			,69

Factor 1 = Immanent transcendence at present ($\alpha = .81$)

Factor 2 = transcendence in eschatological future ($\alpha = .88$)

Factor 3 = transcendence in primordial past ($\alpha = .81$)

66.6 cumulative explained variance

Correlations between factors

Factor	1	2
1		
2	-.51	
3	.68	-.29

Summary of Scales

Variable	Mean	S.D.	N
Immanent transcendence at present	3.9	.7	167
Transcendence in eschatological future	4.0	.8	168
Transcendence in primordial past	3.9	.9	168

Table 8 Factor analysis on the spiritual attitudes toward the locus of God's salvific action (PAF)

Items	h ²	Factor 1	Factor 2	Factor 3
2	,74	,92		
5	,78	,75		-,17
10	,54	,62	-,17	
8	,96		-1,00	
7	,92		-,97	
20	,47		-,55	-,19
4	,85			-,93
3	,81	,13		-,81
15	,52	,27	-,19	-,35

Factor 1 = interpersonal salvation ($\alpha = .86$)

Factor 2 = global salvation ($\alpha = .86$)

Factor 3 = intrapersonal salvation ($\alpha = .86$)

73.20 cumulative explained variance

Correlations between factors

Factor	1	2
1		
2	-.51	
3	-.76	.63

Summary of Scales			
Variable	Mean	S.D.	N
Interpersonal salvation	4.1	.6	175
Global salvation	4.1	.7	176
Intrapersonal salvation	4.3	.6	173

Correlations between the nature of God salvation and the locus of God's salvation (R)

	Immanent- transcendent salvation at Present	Transcendent salvation in the past	Transcendent salvation in the future
Intrapersonal salvation	.47	.35	.54
Interpersonal salvation	.69	.59	.58
Global salvation	.45	.21	.41

Table 9 Reliability of moral conditions scales (WHO-BREF index)

Physical	$\alpha = .76$
Environmental	$\alpha = .75$
Relational	$\alpha = .79$
Psychological	$\alpha = .82$

Table 10 Factor analysis on the attitudes toward the moral values dimension of the quality of life (PAF)

Item	h ²	Factor1	Factor 2	Factor 3
1	.74	.92		
3	.43	.45	.12	.16
2	.38	.29	.23	.25
5	.76		.93	-.13
6	.50		.62	.15
8	.67			.86
7	.30	.21		.38

Factor 1 = self-esteem ($\alpha = .69$)

Factor 2 = solicitude (R = .56)

Factor 3 = justice (R = .35)

53.8% cumulative explained variance

Correlations between factors

Factor	1	2
1		
2	.38	
3	.56	.40

Summary of Scales			
Variable	Mean	S.D.	N
self-esteem	4.2	.5	174
solicitude	3.9	.6	173
justice	4.2	.6	177

Table 11 Factor analysis on the attitudes toward the moral norms dimension of the quality of life (PAF, Oblimin)

Items	h ²	Factor1	Factor 2	Factor 3
3	,45	,64	-,15	-,11
2	,43	,56	,14	
1	,31	,42	,15	
4	,56		,74	
5	,55	,20	,57	-,13
6	,62	,38	,51	
8	,79	-,16	,20	-,70
9	,62	,18		-,70
7	,37			-,58

Factor 1 = autonomy ($\alpha = .64$)

Factor 2 = respect ($\alpha = .75$)

Factor 3 = human rights ($\alpha = .78$)

52.2 % cumulative explained variance

Correlations between factors

Factor	1	2
1		
2	.34	
3	-.60	-.41

Summary of Scales

Variable	Mean	S.D.	N
autonomy	4.2	.6	176
respect	4.1	.6	177
human rights	4.1	.6	175

Correlations between moral values and norms attitudes and the moral conditions attitudes (R)

	Physical Health (physical)	Environment (environ)	Psychological health (psycho)	Social Relationships (socrel)
Self-esteem	.27	.32	.36	.09
Solicitude	-.04	.04	.01	-.06
justice	.17	.24	.13	-.03
Autonomy	.04	.06	.06	.01
Respect	.01	.10	.03	-.11
Human rights	.02	.17	.09	.03

Correlations between moral values attitudes and moral norms attitudes (R)

	autonomy	respect	Human rights
Self-esteem	.47	.40	.54
Solicitude	.45	.26	.51
justice	.46	.44	.52

Appendix B

Social location variables: Analyses of variance and correlation analyses

Table 1 Analyses of variance between population characteristics and spiritual attitudes toward God (eta)²⁵

Population characteristics	Absolute transcendent Personal God	Immanent- transcendent personal God	Non-personal God	Apophatic-mystical God
Age	.14	.22	.22	.09
Sex	.05	.08	.02	.13
Education	.12	.16	.08	.08
Length of stay in NL	.17	.13	.14	.13
Church participation	.23	.22	.10	.04
Sacramental practice	.22	.18	.04	.08

Table 2 Correlations between population characteristics and spiritual attitudes toward God (r)

Population characteristics	Absolute transcendent Personal God	Immanent- transcendent personal God	Non-personal God	Apophatic-mystical God
Prayer practice	.14	.24	.04	.02
Salience of Religion	.09	.26	.20	-.05
Integration problems	-.07	.03	-.05	-.06

Table 3 Analyses of variance between population characteristics and the spiritual attitudes toward Jesus (eta)

Population characteristics	Incarnational	Dialectical	Jesus from beneath	Liberational	Humanistic
Age	.21	.03	.19	.24	.13
Sex	.12	.06	.08	.05	.14
Education	.17	.09	.20	.21	.23
Length of stay in NL	.16	.09	.10	.16	.15
Church participation	.20	.23	.11	.07	.08
Sacramental practice	.21	.10	.21	.33	.16

Table 4 Correlations between population characteristics and the spiritual attitudes toward Jesus (r)

Population characteristics	Incarnational	Dialectical	Jesus from beneath	Liberational	Humanistic
Prayer practice	.14	.05	.18	.16	.00
Salience of Religion	.37	.17	.34	.25	.15
Integration problems	.04	.01	.10	.08	.05

²⁵ Significance level at $p \leq 0.05$; relevance criterion of $\eta^2 \geq .25$ & $r \geq \pm .25$.

Table 5 Analyses of variance between population characteristics and spiritual attitudes toward the Holy Spirit (eta)

Population characteristics	Spirit of God	Spirit of Jesus
Age	.23	.15
Sex	.12	.18
Education	.24	.21
Length of stay in NL	.11	.08
Church participation	.21	.18
Sacramental practice	.26	.26

Table 6 Correlations between population characteristics and spiritual attitudes toward the Holy Spirit (r)

Population characteristics	Spirit of God	Spirit of Jesus
Prayer practice	.20	.19
Salience of Religion	.35	.38
Integration problems	-.01	-.04

Table 7 Analyses of variance between population characteristics and spiritual attitudes toward suffering (eta)

Pop. Char.	Retribution	Plan	Compassion	Didactic	Accusation	Lamentation	Apathy
Age	.15	.19	.16	.16	.26	.17	.17
Sex	.02	.03	.18	.08	.03	.18	.10
Education	.24	.19	.19	.22	-.14	.25	.17
Length of stay in NL	.25	.19	.15	.12	.25	.03	.21
Church participation	.14	.15	.26	.18	.14	.16	.08
Sacramental practice	.15	.05	.20	.21	.14	.24	.14

Table 8 Correlations between population characteristics and spiritual attitudes toward suffering (r)

Pop. Char.	Retribution	Plan	Compassion	Didactic	Accusation	Lamentation	Apathy
Prayer practice	.06	.07	.14	.10	-.16	.23 **	-.18 *
Salience of Religion	.25	.27	.32	.37	-.09	.22	.08
Integration problems	.04	.09	.04	.08	-.02	.02	.01

Table 9 Analyses of variance between population characteristics and spiritual attitudes toward salvation (eta)

Pop. Characteristics	Im-trans at Present	Transcendence in the past	Transcendence in the future	Intra-personal	Interpersonal	Global
Age	.32	.32	.15	.30	.22	.19
Sex	.14	.04	.12	.14	.11	.08
Education	.16	.26	.14	.21	.11	.32
Length of stay in NL	.12	.13	.10	.17	.07	.11
Church participation	.12	.02	.23	.14	.18	.15
Sacramental practice	.28	.21	.17	.18	.22	.21

Table 10 Correlations between population characteristics and spiritual attitudes toward salvation (r)

Pop. Char.	Im-trans at Present	Transcendence in past	Transcendence in future	Intra-personal	Interpersonal	Global
Prayer practice	.10	.04	.16	.23	.21	.21
Salience of Religion	.39	.32	.21	.25	.34	.24
Integration problems	.01	.02	.02	.08	.07	.01

Table 11 Analyses of variance between population characteristics and moral values and norms attitudes (eta)

Pop. Char.	Self-esteem	Solicitude	Justice	Autonomy	Respect	Human rights
Age	.28	.23*	.23*	.19	.08	.19
Sex	.09	.03	.05	.00	.12	.06
Education	.20	.19	.15	.04	.21	.25
Length of stay in NL	.14	.13	.04	.11	.02	.02
Church participation	.08	.09	.12	.07	.04	.11
Sacramental practice	.23	.17	.24	.19	.16	.18

Table 12 Correlations between population characteristics and the moral values and norms attitudes (r)

Pop. Char.	Self-esteem	Solicitude	Justice	Autonomy	Respect	Human rights
Prayer practice	.10	.14	.02	-.00	.09	.09
Salience of Religion	.03	.25	.04	.07	.07	.10
Integration problems	-.13	.05	.01	-.01	.03	.01

Table 13 Analyses of variance between population characteristics and the moral conditions attitudes (eta)

Population Characteristics	Physical	Environmental	Psychological	Relational
Age	.10	.13	.21	.09
Sex	.02	.00	.03	.08
Education	.25	.19	.21	.09
Length of stay in NL	.03	.16	.11	.09
Church participation	.09	.16	.11	.13
Sacramental practice	.01	.15	.08	.19

Table 14 Correlations between population characteristics and the moral conditions attitudes (r)

Population Characteristics	Physical	Environmental	Psychological	Relational
Prayer practice	-.03	-.07	-.06	.00
Salience of Religion	-.14	-.09	-.13	.05
Integration problems	-.28	-.18	-.34	-.14

Appendix C

Multiple Comparisons (Scheffé's test): The independent variables are population characteristics while the dependent variables are spiritual attitudes and quality of life attitudes.

Legend:

* = significant difference between two sub-populations

Age: 1 = 30 years and younger; 2 = between 31 and 40 years old; 3 = between 41 and 50 years old; 4 = 51 years and above

Education: 1 = second degree and below; 2 = incomplete bachelor's degree; 3 = complete bachelor's degree; 4 = master's degree and beyond

Length of stay in the Netherlands: 1 = less than a year to 7 seven years; 2 = between 8 to 14 years; 3 = 15 years and above

Church participation: 1 = inactive; 2 = semi-active; 3 = active

Sacramental practice: 1 = unimportant; 2 unsure; 3 = important

Table 1 Attitudes toward Jesus and population characteristics

Attitude towards Jesus from a liberational perspective in relation to sacramental practice		
\bar{X} = 4.0	N = 160	
	1	2
3 4.1	*	*
2 3.4		
1 3.0		

Table 2 Attitudes toward the Holy Spirit and population characteristics

Attitude towards the Holy Spirit as the spirit from God in relation to sacramental practice			Attitude towards the Holy Spirit as the spirit from Jesus in relation to sacramental practice		
\bar{X} = 4.1	N = 174		\bar{X} = 4.0	N = 179	
	2			1	
3 4.1	*		3 4.1	*	
2 3.5			2 3.6		
1 3.3			1 2.8		

Table 3 Attitudes toward suffering and population characteristics

Attitude towards accusation model of suffering in relation to age			Attitude towards lamentation model of suffering in relation to education			Attitude towards retribution model of suffering in relation to length of stay in the Netherlands		
\bar{X} = 2.9	N = 156		\bar{X} = 4.0	N = 163		\bar{X} = 3.2	N = 139	
	4			1			3	
2 3.2	*		3 4.1	*		2 3.4	*	
1 2.9			4 4.1			1 3.3		
3 2.7			2 3.9			3 2.8		
4 2.6			1 3.7					

Attitude towards accusation model of suffering in relation to length of stay in the Netherlands			Attitude towards compassion model of suffering in relation to church participation		
\bar{X} = 2.9	N = 154		\bar{X} = 4.1	N = 171	
	3			1	
2	3.2	*	3	4.3	*
1	2.8		2	4.1	
3	2.6		1	3.8	

Table 4 Attitudes toward salvation and population characteristics

Attitude towards immanent-transcendent salvation at present in relation to age			Attitude towards transcendent salvation in the past in relation to age			Attitude towards intrapersonal salvation in relation to age		
\bar{X} = 3.9	N = 163		\bar{X} = 3.9	N = 164		\bar{X} = 4.3	N = 171	
	2			2			2	
4	4.1	*	3	4.1	*	4	4.5	*
3	4.0	*	1	3.9		3	4.3	
1	3.8		4	3.9		1	4.2	
2	3.6		2	3.4		2	4.0	

Attitude towards transcendent salvation in the past in relation to education			Attitude towards Global salvation in relation to education			Attitude towards immanent- transcendent salvation at present in relation to sacramental practice		
\bar{X} = 3.9	N = 159		\bar{X} = 4.1	N = 167		\bar{X} = 3.9	N = 167	
	4			1 2			1	
1	4.1	*	4	4.5		3	4.0	*
2	4.0	*	3	4.3	* *	2	3.5	
3	3.8		2	3.9		1	2.7	
4	3.0		1	3.8				

Table 5 Attitudes toward the moral conditions dimension of the quality of life and population characteristics

Attitude towards physical quality of life in relation to education		
\bar{X} = 3.9	N = 169	
	1 2 3	
4	4.4	* * *
1	3.9	
2	3.9	
3	3.9	

Table 6 Attitudes toward the moral values and norms dimension of the quality of life and population characteristics

Attitude towards self-esteem in relation to age			Attitude towards human rights in relation to education		
$\bar{X} = 4.2$			$\bar{X} = 4.1$		
N = 170			N = 165		
2			2		
*			*		
4	4.5		3	4.2	
1	4.2		4	4.1	
3	4.2		1	4.0	
2	4.1		2	3.8	

Table 7 Attitudes toward the moral conditions dimension of the quality of life and population characteristics

Attitude towards physical quality
of life in relation to education

$\bar{X} = 3.9$		N = 169		
		1	2	3
4	4.4	*	*	*
1	3.9			
2	3.9			
3	3.9			

Appendix D: Table 1 *Correlations between spiritual attitudes and the moral conditions attitudes (r)*²⁶

	Physical				Environmental				Relational				Psychological			
	Total Population	Low Spiritual practice	Moderate Spiritual practice	High Spiritual practice	Total Population	Low Spiritual practice	Moderate Spiritual practice	High Spiritual practice	Total Population	Low Spiritual practice	Moderate Spiritual practice	High Spiritual practice	Total Population	Low Spiritual practice	Moderate Spiritual practice	High Spiritual practice
<i>God</i>																
imtrans	.12	.03	.31	.15	.13	.10	.35	-.10	-.0002	-.11	.12	-.15	.12	.14	.34	.05
absolut	.08	-.10	.22	.20	.13	.04	.18	.21	-.10	-.21	-.07	-.06	.07	-.10	.14	.14
nonpers	.13	.05	.19	.21	.11	-.01	.11	.31	-.09	-.30	.03	-.004	.14	.05	.26	.08
apophat	.22	.02	.37	.26	.15	.05	.33	.04	-.05	-.31	.16	-.04	.09	-.04	.29	-.03
<i>Jesus</i>																
classic	-.01	-.04	.12	.02	.04	.01	.24	-.11	-.004	-.10	.13	-.14	.11	.15	.21	.07
diatheo	-.14	-.23	.06	-.20	.00	-.15	.23	-.06	-.05	-.07	.06	-.18	-.05	-.09	.02	-.08
beneath	.07	.09	.20	.05	.10	.04	.32	-.06	.02	-.08	.18	-.18	.14	.20	.23	.07
human	.001	-.02	-.02	.05	-.03	-.01	-.04	-.01	.07	.10	.09	-.003	.01	.09	.04	.07
libtheo	-.001	-.05	.07	.01	.06	-.07	.29	-.04	.05	-.08	.25	-.09	.07	.05	.17	.05
<i>Holy pirit</i>																
godspir	.002	-.08	.18	.04	.15	.06	.38	.07	.13	.10	.24	-.08	.15	.19	.27	.09
jesspir	-.02	-.01	.02	.05	.12	.12	.26	.03	.13	.15	.15	-.01	.16	.29	.17	.16
<i>Suffering</i>																
retribu	-.13	-.27	-.05	-.07	-.04	-.07	.07	-.17	-.10	-.05	-.09	-.26	-.05	.04	-.08	-.08
plan	-.10	-.32	.08	-.04	-.04	-.19	.18	-.18	-.09	-.24	.11	-.26	-.02	-.17	.11	-.06
compas	.08	-.17	.20	.30	.14	-.05	.34	.06	.04	-.05	.07	.03	.14	.05	.19	.24
didactic	-.03	-.18	.18	-.03	.12	.00	.32	.01	-.02	-.08	.15	-.30	.08	.03	.19	.06
accusat	-.01	-.03	-.06	.03	-.07	-.11	-.04	-.07	-.20	-.31	-.11	-.20	-.09	-.26	-.09	.03
lament	.09	-.10	.35	.04	.19	-.06	.47	.07	-.05	-.17	.06	-.21	.12	-.02	.35	-.02
apathy	-.07	-.07	-.19	.02	-.10	.05	-.29	.01	-.11	-.01	-.13	-.17	-.07	-.06	-.17	.04
<i>Salvation</i>																
Present	-.08	-.13	.05	-.06	-.03	-.13	.11	-.05	.04	.02	.10	-.13	.06	.20	-.00	.10
Past	-.17	-.32	-.02	-.18	-.18	-.37	-.08	-.19	-.09	-.17	-.03	-.24	-.04	-.14	.01	-.02
Future	-.08	.23	.17	-.15	-.00	-.10	.26	-.19	-.12	-.14	-.03	-.30	.01	.01	.11	-.05
Intra	.12	.02	.30	.20	.09	-.12	.31	.08	.05	-.04	.11	.00	.15	.10	.27	.13
Inter	.01	-.09	.22	.09	.09	-.06	.31	.03	.04	-.13	.21	-.12	.12	.03	.30	.14
Global	.04	.11	.10	-.02	.11	.14	.13	.11	.01	.05	-.06	-.08	.12	.20	.09	.18

[**Abbreviations:** imtrans = Immanent-transcendent Personal God; absolut = Absolute-transcendent Personal God; nonpers = Non-personal God; apophat = Apophatic-mystical God; classic = Classical Images of Jesus; diatheo = Dialectical-Theological Images of Jesus; beneath = Jesus Images from beneath; human = Humanistic Images of Jesus; libtheo = Liberation-Theological Images of Jesus; godspir = Spirit from God; jesspir = Spirit from Jesus; retribu = retribution model of suffering; compass = Compassion; accusat = accusation model; present = immanent-transcendent salvation at present; past = transcendent salvation in primordial past; future = transcendent salvation in eschatological future; intra = intra-personal salvation; inter = interpersonal salvation]

²⁶ Relevance criterion of Pearson's $r \geq \pm .25$

Table 2: Correlations between spiritual attitudes and the moral values and norms attitudes (r)²⁷

	Self esteem				Solicitude				Justice				Autonomy				Respect				Human rights			
	Total pop	Low Spir Prac	Mod Spir Prac	High Spir Prac	Total pop	Low Spir Prac	Mod Spir Prac	High Spir Prac	Total pop	Low Spir Prac	Mod Spir Prac	High Spir Prac	Total pop	Low Spir Pract	Mod Spir Prac	High Spir Prac	Total pop	Low Spir Pract	Mod Spir Prac	High Spir Prac	Total pop	Low Spir Pract	Mod Spir Prac	High Spir Prac
God																								
imtrans	.31	.18	.35	.33	.10	-.19	-.02	.26	.30	.04	.41	.33	.13	-.07	.10	.35	.24	-.04	.31	.38	.18	-.09	.20	.36
absolut	.29	.11	.29	.43	.22	.16	-.03	.51	.16	.01	.03	.48	.28	.07	.28*	.48	.34	.08	.53	.35	.20	.02	.16	.39
nonpers	.29	.14	.28	.44	.02	-.23	-.03	.28	.34	.17	.22	.69	.23	.00	.20	.48	.20	.02	.20	.38	.16	-.12	.10	.56
apophat	.22	.32	.22	.19	-.01	-.15	-.06	.17	.38	.21	.30	.64	.08	.04	-.11	.38	.18	-.01	.27	.22	.09	-.02	-.02	.35
Jesus																								
classic	.25	.15	.26	.32	.11	-.19	.01	.27	.27	.23	.35	.19	.15	-.05	.17	.37	.30	.13	.40	.38	.15	-.17	.24	.33
diatheo	.03	-.01	.06	.01	.01	-.06	-.09	.11	.14	.06	.10	.21	.06	-.23	-.02	.34	.15	-.01	.16	.22	.05	-.32	-.03	.41
beneath	.35	.21	.39	.44	.15	-.16	.05	.37	.40	.34	.48	.38	.19	-.01	.16	.44	.36	.13	.46	.51	.26	-.03	.28*	.52
human	.05	-.03	.03	.13	.23	.10	.17	.45	-.09	-.24	-.22	.22	.21	-.04	.22	.37	.08	-.09	.11	.15	.17	.03	.21	.25
libtheo	.36	.29	.46	.31	.25	.08	.08	.42	.41	.36*	.52	.34	.23	.17	.08	.44	.33	.22	.37	.36	.33	.17	.29	.42
H.Spirit																								
godspir	.35	.33	.33	.45	.17	-.06	.00	.37	.32	.12	.40	.49	.20	.04	.17	.49	.32	-.04	.55	.47	.38	.21	.33	.63
jesspir	.32	.23	.31	.42	.14	-.07	-.09	.33	.27	.07	.31	.45	.14	.03	.08	.36	.26	.03	.41	.34	.35	.17	.29	.59
Suffering																								
retribu	.02	-.05	-.14	.17	.12	.03	-.01	.21	.03	.05	-.12	.17	.08	-.10	-.01	.29	.26	-.003	.25	.44	.23	-.01	.21	.42
plan	.07	-.03	.01	.13	.08	.09	-.26*	.25	-.02	-.16	-.07	.07	.16	-.01	.08	.33	.17	-.06	.24	.23	.12	-.09	-.02	.37
compas	.34	-.02	.47	.47	.18	-.11	.08	.41	.34	.15	.45	.26	.15	-.12	.10	.50	.29	-.09	.48	.41	.24	-.13	.34	.40
didactic	.32	.15	.37	.38	.21	-.02	.09	.34	.28	.15	.40	.19	.15	.02	.18	.20	.23	-.06	.43	.27	.32	.08	.37	.41
accusat	-.09	-.02	-.11	-.04	-.02	-	-.16	.08	-.07	-.04	-.16	.08	-.01	.05	-.23	.23	.05	-.05	.001	.18	.03	-.05	-.01	.22
lament	.39	.38	.37	.43	.18	-.15	.15	.34	.38	.29	.46	.36	.21	.18	.18	.31	.38	.20	.60	.30	.27	.08	.32	.34
apathy	-.04	-.34	-.10	.25	.20	.19	.21	.31	-.12	-.21	-.40	.30	.07	-.18	.06	.20	.02	-.19	-.11	.29	.01	-.16	-.07	.25
Salvation																								
Present	.19	.10	.05	.32	.29	-.08	.24	.51	.18	.16	.16	.24	.25	.08	.25	.45	.29	.07	.50	.31	.25	.06	.37	.38
Past	.15	-.07	.23	.09	.26	.05	.10	.43	.06	.11	-.06	.11	.34	.10	.49	.29	.15	-.02	.19	.18	.15	-.09	.12	.25
Future	.21	.06	.25	.27	.12	-.13	-.10	.49	.21	.07	.21	.22	.21	-.13	.27	.43	.26	-.10	.59	.24	.14	-.06	.16	.35
Intra	.40	.41	.43	.34	.15	-.17	.03	.35	.34	.25	.36	.36	.29	.26	.17	.51	.35	.11	.50	.43	.34	.21	.30	.42
Inter	.37	.28	.46	.40	.31	.15	.07	.54	.28	.03	.40	.44	.27	.23	.26	.44	.31	.12	.45	.38	.35	.18	.34	.50
Global	.40	.49	.25	.52	.36	.06	.38	.45	.28	.26	.24	.32	.29	.13	.13	.56	.42	.29	.54	.46	.51	.47	.51	.52

[**Abbreviations:** imtrans = Immanent-transcendent Personal God; absolut = Absolute-transcendent Personal God; nonpers = Non-personal God; apophat = Apophatic-mystical God; classic = Classical Images of Jesus; diatheo = Dialectical-Theological Images of Jesus; beneath = Jesus Images from beneath; human = Humanistic Images of Jesus; libtheo = Liberation-Theological Images of Jesus; godspir = Spirit from God; jesspir = Spirit from Jesus; retribu = retribution model of suffering; compass = Compassion; accusat = accusation model; present = immanent-transcendent salvation at present; past = transcendent salvation in primordial past; future = transcendent salvation in eschatological future; intra = intra-personal salvation; inter = interpersonal salvation]

²⁷ Relevance criterion of Pearson's $r \geq \pm .25$

Appendix E

Measuring Instruments²⁸

Migration characteristics

Length of stay in the Netherlands

In what year did you come to the Netherlands? Please fill in. 19 _____

Integration problems²⁹

Please indicate to what extent you experienced the following while integrating in the Dutch society?

Range of scales: 1-5;

1 = I fully agree; 2 = Agree; 3 = I am not sure; 4 = I disagree; 5 = I totally disagree; 6 = Never thought about this

1. Did you experience loneliness and homesickness?
2. Did you have problems to get in contact with others, relating with others because of a language barrier?
3. Did you have problems in relation to the Dutch authorities?
4. Did you have problems understanding the Dutch outlook on moral issues (e.g. divorce, same sex marriage, euthanasia, etc.)?
5. Did you have problems adjusting to the Dutch way of life?
6. Did you experience being hindered in the development of your faith by the difference in outlook of the Dutch people regarding religion?

Spiritual practice characteristics

Church participation

Answering alternatives:

1 = several times a week; 2 = weekly; 3 = several times a month; 4 = monthly; 5 = now and then; 6 = on liturgical feast days only; 7 = seldom or never; 8 = I don't know

How often do you attend Holy Mass, or worship services in a church (Not counting funerals, wedding, and so on)?

Prayer practice

Please indicate if the following forms part of your current home life?

Answering alternatives: 1 = regularly; 2 = occasionally; 3 = rarely; 4 = never

1. Morning prayer & evening prayer
2. Devotion to particular saints (e.g. praying the novena prayers to Blessed Virgin Mary, Sacred Heart of Jesus, St. Joseph, Sto. Nino, etc.)

Sacramental practice

Answering alternatives: 1 = yes; 2 = no; 3 = unsure

1. Is it important to you that your children be baptized?
2. Is a church wedding important to you?
3. Is it important to you that a religious service be held for a deceased person?
4. Is it important to you that a sick or dying person be administered the sacrament of healing?

²⁸ A copy of the original questionnaire is available on written request. You can address your request to: ricpons@hotmail.com

²⁹ This instrument was developed by Rico Ponce and Dr. Hans Schilderman in 2002.

Salience of religion in the daily life

Is religion important for you with regard to the following?

Range of scales: 1-5;

1 = very important; 2 = fairly important; 3 = unimportant; 4 = not important at all; 5 = I don't know

1. How you choose to relax
2. Your choice of friends
3. Your support of political parties
4. Your attitude towards others
5. Your perception of yourself
6. Planning your time
7. Your choice of a career
8. Your attitude towards wealth & properties
9. Your choice of a marriage partner

Spiritual attitudes measuring scales

Range of all religious attitudes scales: 1-5;

1 = I fully agree; 2 = I agree; 3 = I disagree; 4 = I totally disagree; 5 = Never thought about this.

Spiritual attitudes toward God (cf. Van der Ven, Dreyer & Pieterse 2004, 589)

1. God put the world into motion with the intention that man would keep it on course'
2. God knows and understands me
3. Where people become friends, God's love is working
4. There is something by which everything came into motion
5. In the beauty of nature, I experience God's hands
6. I am confident that God will never turn his back on me
7. Where people live in friendship God's love is present
8. There is something that started the world to run
9. In the peace of nature, I experience God's goodness
10. God put the world into motion with the objective that man would arrange it further
11. There is something that unites man and world down to the smallest detail
12. We cannot in the least name God (Somebody or Something)
13. There is something that joins man and world down to the very root
14. God (Somebody or Something) totally goes beyond our imagination

Spiritual attitudes toward Jesus (cf. Van der Ven, Dreyer & Pieterse 2004, 591-592)

1. Jesus guides the oppressed to the land of justice
2. Before Jesus came to earth he lived with the father from the beginning
3. Jesus Christ is the pre-eminent example of caring for our neighbor
4. In the same way as his father, Jesus is a complete divine person
5. *³⁰Jesus Christ places us under the definitive judgment of God's words
6. Jesus Christ leads us in the love for God and for the people
7. Jesus Christ has shown us how people may be touched by God and their fellow human beings
8. God has sent Jesus, his Son to earth
9. In his words and deeds as a human being, Jesus has brought the loving mercy of God to expression
10. Jesus is the God-man who from the beginning has existed unchangeable with the Father
11. The appearance of Jesus has revealed the care and affection of God for the people
12. Jesus Christ has in word and deed shown us concretely, what it is like to be a good human being

³⁰ An asterisk (*) indicates that the item has been removed from the test because of statistical reasons.

13. Jesus has shown us through his life how we can believe in God
14. Jesus Christ continues to live on as a stimulus for the liberation of the oppressed
15. In the symbol of Jesus Christ lies anchored the call to love each other
16. Jesus Christ is present where the oppressed stand up for their liberation
17. In Jesus' life and works the love of God for the people is operative
18. Jesus is the humanity of God in word and deed
19. Jesus Christ is the example of our bond with God and people
20. In Jesus Christ, God faces us with a radical decision: for or against Him
21. In Jesus Christ, God faces us directly with the radical choice: for God or for the evil powers
22. Jesus supports the oppressed by liberating them from injustice
23. Jesus has shown us how to live as a human among humans
24. *By his divine origin, Jesus Christ puts all human experiences and activity in a critical perspective
25. Jesus was no more than a good man
26. Jesus is no more than one of the big figures of Western history
27. The significance of Jesus is that he stood at the beginning of an important historical movement
28. Jesus was a special person, not more

Spiritual attitudes toward the Holy Spirit (cf. Schilderman 2000, 10-11)

1. A power of God that can change people
2. A presence of Jesus that people can sense in themselves
3. A power of God that leads people when they are confronted with unexpected situations
4. A power of Jesus by which people become confident that they can trust him
5. An influence of God on people that orients them towards new aims of their lives
6. An influence of Jesus on people that makes people aware that He is still there for them
7. Something divine that leads people to their destination
8. A force by which Jesus makes Himself known
9. A presence of God that guides people to new opportunities for their lives
10. A power of Jesus that leads people in following Jesus example
11. Something divine that people experience when they are transformed by God
12. A presence of Jesus which stimulates people to follow His example
13. An influence of God on people that makes them aware that their lifestyle has changed
14. An influence of Jesus on people by which they can fulfil the message of Jesus
15. A presence of God that changes people
16. A force by which Jesus encourages to lead a religious life

Spiritual attitudes toward suffering (cf. Van der Ven 1998, 183)

1. *Suffering is a punishment by God
2. *God gives suffering a place in our destiny
3. God is full of mercy towards those who suffer
4. God invites those who suffer to learn from their suffering
5. Through suffering God avenges evil
6. God invites those who suffer to turn suffering into a learning experience
7. *Through suffering we enter into the mystery of God
8. Suffering does not affect God
9. Suffering fits into God's plan
10. Suffering does not touch God at all
11. *Through suffering God urges us to serve others
12. *Through suffering God gives us the strength to help others
13. God shares our sufferings
14. God allows suffering to take place so that evil will be punished
15. God comforts those who suffer
16. *In suffering we become one with God
17. *God invites us to make of suffering a sacrifice for others

18. God is not moved by suffering
19. Suffering takes place according to God's plan for us
20. *Through suffering we make direct contact with God
21. God gives the strength to become better human beings through suffering
22. In the suffering one accuses God because He let it happen
23. In the suffering one extends hands towards God's protection
24. People blame God that they have to suffer so much
25. In the suffering one supplicates for God's support
26. Because God allowed suffering to take place people hold him responsible
27. In the suffering one cries for God's help

Spiritual attitudes toward salvation (cf. Van der Ven, Dreyer & Pieterse 2004, 592)

1. The paradise on earth, which God created for us in the beginning
2. God's peace experienced in the daily contacts with others
3. The peace with God in our inner self
4. God's peace which we experience deep in our hearts
5. The warmth of God's peace in the contacts with people in our daily environment
6. The kingdom to come, which will be given to us
7. Salvation for all humanity
8. Salvation for all people
9. The stewardship of this earth which God has given to us as a task
10. The peace of God which we experience with people around us
11. The task we have to do for the Kingdom now
12. *The task once given to us by God, to look well after the earth
13. The kingdom to come, which God will give to us some day
14. The beauty of the world as God gave it to us in the beginning
15. The divine peace which we experience deep in ourselves
16. *God's charge to people to look after the earth well
17. Our task of working now on the kingdom to come
18. The future kingdom which God will give to us one day
19. Our duty as human beings to help build God's kingdom now
20. Salvation for the whole world

Attitudes toward the moral values and norms dimension of the quality of life³¹

Attitudes toward the moral values dimension

Range of scales: 1-5;

1 = I strongly agree; 2 = I agree; 3 = I am not certain; 4 = I disagree; 5 = strongly disagree; 6 = never though about this

1. I respect myself because of the choices I make on my way through life.
2. I do judge myself positively because of my way of life.
3. I value myself in the way I live.
4. To love my friends is the main concern of my life.
5. Caring for my friends means everything to me.
6. Friendship is an important goal in my life.
7. I find it important that there is an equal division of obligations and benefits in society.
8. I hate injustice in society.
9. I favor that people in society are equally treated.

³¹ This instrument was developed by Rico Ponce, Prof. Dr. Hans Van der Ven and Dr. Hans Schilderman in 2002.

Attitudes toward the moral norms dimension

1. Everybody has the duty to decide for herself/himself what is right.
2. Everybody is free to give shape to her/his life in her/his own way.
3. Everybody has the duty to act according to her/his very own
4. You must respectfully treat every person you have to deal with, no matter how he/she is behaving
5. You have the duty to respect all persons around you as they are.
6. Whatever you think about a person, you should always deal with him/her as respectfully as possible.
7. Human rights are the cornerstone of today's society.
8. Everybody has the duty to work for human rights for everyone.
9. Everybody has the duty to contribute to the realization of human rights

Attitudes toward the moral conditions dimension of the quality of life

(I owe this instrument to the World Health Organization 1996)³²

Answering alternatives: 1 = very poor; 2 = poor; 3 = neither poor nor good; 4 = good; 5 = very good

1. How would you rate your quality of life?

Answering alternatives: 1 = very dissatisfied; 2 = dissatisfied; 3 = neither satisfied nor; dissatisfied; 4 satisfied; 5 = very satisfied

2. How satisfied are you with your health?

Answering alternatives: Not at all; 2 = A little; 3 = A moderate amount; 4 = Very much; 5 = An extreme amount

3. To what extent do you feel that physical pain prevents you from doing what you need to do?
4. How much do you need any medical treatment to function in your daily life?
5. How much do you enjoy life?
6. To what extent do you feel your life to be meaningful?
7. How well are you able to concentrate?
8. How safe do you feel in your daily life?
9. How healthy is your physical environment?

Answering alternatives: 1 = not at all; 2 = a little; 3 = moderately; 4 = mostly; 5 = completely

10. Do you have enough energy for everyday life?
11. Are you able to accept your bodily appearance?
12. Have you enough money to meet your needs?
13. How available to you is the information that you need in your day-to-day life?
14. To what extent do you have the opportunity for leisure activities?

³² This can be accessed in: http://www.who.int/evidence/assessment-instruments/qol/documents/WHOQOL_BREF.pdf

Answering alternatives: 1 = very poor; 2 = poor; 3 = neither poor nor good; 4 = good; 5 = very good

15. How well are you able to get around?

Answering alternatives: 1 = very dissatisfied; 2 = dissatisfied; 3 = neither satisfied nor dissatisfied; 4 = satisfied; 5 = very satisfied

16. How satisfied are you with your sleep?

17. How satisfied are you with your ability to perform your daily living activities?

18. How satisfied are you with your capacity for work?

19. How satisfied are you with your self?

20. How satisfied are you with your personal relationships?

21. How satisfied are you with your sex life?

22. How satisfied are you with the support you get from your friends?

23. How satisfied are you with the conditions of your living place?

24. How satisfied are you with your access to health services?

25. How satisfied are you with your transport?

Answering alternatives: 1 = never; 2 = seldom; 3 = quite often; 4 = very often; 5 = always

26. How often do you have negative feelings such as blue mood, despair, anxiety, depression?

Samenvatting **Spiritualiteit en kwaliteit van leven**

Een empirisch-theologisch onderzoek onder Filippijnse migranten in Nederland

Het onderwerp van deze studie heeft betrekking op de betekenis van spiritualiteit voor de kwaliteit van leven onder Filippijnse migranten in Nederland. Deze bevolkingsgroep staat bekend om de sterkte van haar spirituele traditie. Omdat hun kwaliteit van leven mogelijk door de migratie van de Filippijnen naar een westers land als Nederland te lijden heeft gehad, ben ik benieuwd of er wellicht een positief verband is met hun spiritualiteit. In dit onderwerp staan vier thema's centraal: spiritualiteit, kwaliteit van leven, de relatie tussen spiritualiteit en kwaliteit van leven en tenslotte spirituele praktijk.

Onder spiritualiteit versta ik het samenstel van houdingen ten aanzien van de volgende thema's uit de Christelijke traditie: God, Jezus, de Heilige Geest, lijden en verlossing.

Aan de kwaliteit van leven worden de volgende aspecten onderscheiden: lichamelijke gezondheid, geestelijke gezondheid, interpersoonlijke relaties en een adequate leefomgeving, alsook de morele gerichtheid op waarden en normen.

De relatie tussen de spirituele houdingen en de kwaliteit van leven wordt benaderd vanuit de spirituele houdingen, aangezien houdingen in het algemeen een drietal dimensies bevatten: een cognitieve en een affectieve dimensie en een tendentie-dimensie.

Onder spirituele praktijken versta ik het samenstel van kerkelijke participatie, deelname aan sacramentele vieringen, bidden, en de ervaring van het belang van religie voor het dagelijks leven.

Probleemstelling

Tegen de achtergrond van deze vier thema's luidt de probleemstelling van deze studie: is er een relatie tussen spirituele houdingen en de kwaliteit van leven, en varieert deze relatie al naar gelang het niveau van de spirituele praktijk?

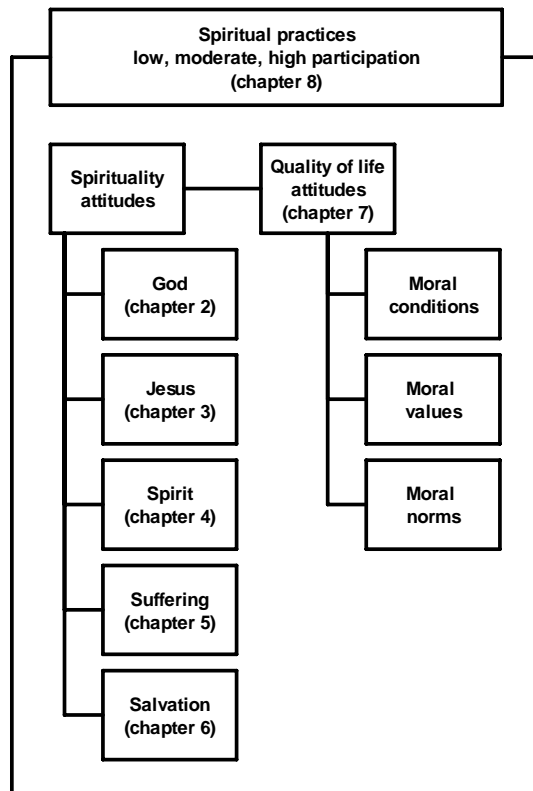
Deze probleemstelling wordt in de volgende onderzoeksvragen uiteengelegd.

Onderzoeksvragen

- 1) Wat is spiritualiteit? (Hoofdstuk 1)
- 2) Wat zijn de spirituele houdingen ten opzichte van God? (Hoofdstuk 2)
- 3) Wat zijn de spirituele houdingen ten opzichte van Jezus? (Hoofdstuk 3)
- 4) Wat zijn de spirituele houdingen ten opzichte van de Heilige Geest? (Hoofdstuk 4)
- 5) Wat zijn de spirituele houdingen ten opzichte van lijden? (Hoofdstuk 5)
- 6) Wat zijn de spirituele houdingen ten opzichte van verlossing? (Hoofdstuk 6)
- 7) Wat zijn de houdingen ten opzichte van de kwaliteit van leven? (Hoofdstuk 7)
- 8) Wat is de relatie tussen de spirituele houdingen en de kwaliteit van leven (Hoofdstuk 8, paragraaf 3)
- 9) Varieert de relatie tussen de spirituele houdingen en de kwaliteit van leven onder subgroepen met een lage, matige en hoge spirituele praktijk? (Hoofdstuk 8, paragraaf 4).

Onderzoekdesign

Het onderzoekdesign hieronder geeft aan dat het gaat om de beschrijving van de correlaties tussen de houdingen ten aanzien van God, Jezus, de Heilige Geest, lijden en verlossing aan de ene kant en de houdingen ten aanzien van de kwaliteit van leven anderzijds, inhoudende het samenstel van lichamelijke gezondheid, geestelijke gezondheid, interpersoonlijke relaties en een adequate leefomgeving, samen ‘morele condities’ genaamd alsook de morele gerichtheid op waarden en normen. Daarbij fungeren de spirituele praktijken als conditionele variabele.



Het onderzoekdesign behelst een survey-onderzoek dat gericht is op een descriptief doel. Terwijl de twee groepen houdingen, namelijk de spirituele houdingen en de houdingen jegens de kwaliteit van leven, vanuit zowel theoretische als empirische literatuur worden uitgewerkt, is er geen of nauwelijks adequate literatuur voorhanden omtrent de relatie tussen beide groepen houdingen. Om die reden worden in deze studie geen hypothesen over die relatie geëxploreerd, laat staan getoetst, doch slechts bescheiden verwachtingen geformuleerd en vervolgens empirisch beschreven. Wel wordt aan het eind van de studie een aantal voorstellen voor vervolgonderzoek naar voren gebracht.

Onderzoeksgroep

In de eerste maanden van 2002 zijn er 4000 adressen verzameld van Filippijnse migranten in Nederland tussen 18 en 65 jaar, verkregen van officiële, maatschappelijke en commerciële instanties die speciale betrekkingen onderhouden met deze Filippijnse bevolkingsgroep. Daaruit is een aselechte steekproef van 500 adressen getrokken, waarnaar in de periode Mei – Augustus 2002 een vragenlijst per post is gezonden met het verzoek deze in te vullen en deze ingevuld naar de onderzoeker te retourneren. Eind Augustus waren er

192 ingevulde vragenlijsten in het bezit van de onderzoeker (38%), waarvan er uiteindelijk 181 in het onderzoek konden worden gebruikt (36%).

De onderzoeksgroep bestaat voor 15% uit mannen en voor 85% uit vrouwen. Wat hun leeftijd betreft is 18% 30 jaar of jonger, 28% 31 jaar tot 40 jaar, en 23% 51 jaar en ouder. Wat hun hoogste opleidingsniveau betreft heeft 23% het secundair onderwijs met succes afgesloten, 19% delen van een bachelorprogramma gevolgd, 52% een bachelordiploma gehaald en 6% een masterdiploma of een hoger diploma. Verder woont in 2002 33% minder dan een tot zeven jaar in Nederland, 33% acht tot veertien jaar en 34% 15 tot 35 jaar. Met betrekking tot de integratie in de Nederlandse samenleving is 37% zonder problemen, 34% met weinig problemen waren, 18% met enkele problemen waren, en 11% met veel problemen.

Wat de kerkelijke participatie betreft is 36% marginaal kerkelijk, 37% modaal kerkelijk, en 27% actief-kerkelijk. Van deze populatie bidt 12% nooit, 32% zelden, 13% bij gelegenheid, 43% regelmatig. Wat het belang van religie voor het dagelijks leven betreft vindt 13% religie niet belangrijk, 18% tamelijk onbelangrijk, 34% tamelijk belangrijk en 35% belangrijk.

Spirituele houdingen

Na deze beschrijving van kenmerken van de onderzoeksgroep ga ik over tot het beschrijven van hun spiritualiteit, waaronder ik versta de dynamische relatie tussen de mens en het goddelijke. Deze relatie wordt hieronder benaderd vanuit de spirituele houdingen van de mens, en wel ten aanzien van God, Jezus, de Heilige Geest, lijden en verlossing.

Ten opzichte van God blijken de door mij onderzochte Filippijnse migranten vier spirituele houdingen te hebben: een houding tot een absoluut-transcendente, persoonlijke God (\bar{x} 3.9 op een vijf puntsschaal, die ook verderop steeds wordt gebruikt), tot een immanent-transcendente, persoonlijke God (\bar{x} 4.4), tot een niet-persoonlijke God (\bar{x} 4.0) en tot een apofatisch-mystieke God (\bar{x} 3.8). Van deze vier spirituele houdingen heeft de houding tot de immanent-transcendente persoonlijke God de voorkeur. Dit bevestigt het idee van Filippijnse theologen, die veronderstellen dat Filippino's God benaderen als immanent in de natuur en in de communicatie met zichzelf en met anderen.

Met betrekking tot Jezus geeft de onderzoekpopulatie blijk van vijf spirituele houdingen: houdingen jegens een incarnatorische benadering van Jezus van bovenaf (\bar{x} 4.3), de dialectische Jezus (\bar{x} 3.5), Jezus vanuit een benadering van benedenaf (\bar{x} 4.3), de bevrijdende Jezus (\bar{x} 4.0), en een humanistische benadering van Jezus (\bar{x} 2.9). Opmerkelijk is dat de Filippijnse migranten een even grote voorkeur hebben voor een benadering van Jezus van bovenaf als voor die van benedenaf. Tegenover een humanistische benadering van Jezus tonen ze zich ambivalent, daarbij neigend in de richting van afwijzing.

Met betrekking tot de houding ten opzichte van de Heilige Geest stemmen Filippijnse migranten in met twee spirituele houdingen: de Heilige Geest als de geest van God (\bar{x} 4.1) en de Heilige Geest als de geest van Jezus (\bar{x} 4.0).

Met betrekking tot de spirituele houding ten opzichte van menselijk lijden, onderscheiden Filippijnse migranten zeven vormen. Instemming is er met drie van deze zeven spirituele houdingen: het model van medelijden (☒ 4.1), het model van de klacht (☒ 4.0) en het didactische model (☒ 4.0). Positieve twijfel is er bij het model van Gods plan (☒ 3.3) en het model van de vergelding (☒ 3.2). Negatieve twijfel is er bij de spirituele houding waarin het model van de beschuldiging wordt gehanteerd (☒ 2.9). De spirituele houding van apathie bij lijden wordt zonder meer verworpen (☒ 2.5).

Met betrekking tot verlossing kunnen bij Filippijnse migranten in Nederland zes verschillende houdingen worden onderscheiden. Instemming is er bij alle zes: immanent-transcendente verlossing in het heden (☒ 3.9), transcendente verlossing in het primordiale verleden (☒ 3.9), transcendente verlossing in de eschatologische toekomst (☒ 4.0), intrapersoonlijke verlossing (☒ 4.3), interpersoonlijke verlossing (☒ 4.1) en een wereldwijde verlossing (☒ 4.1). Hieruit blijkt dat de meest gewaardeerde spirituele houding die is van persoonlijke verlossing die ervaren wordt als vrede en rust in het eigen hart.

Ik heb twee opvallende verschijnselen waargenomen in mijn onderzoek met betrekking tot de spirituele houdingen bij Filippijnse migranten in Nederland. Het eerste is het lineaire verband tussen de duur van het verblijf in Nederland en een voorkeur voor een humanistische benadering van Jezus. Wellicht is er een samenhang tussen dit verband en een ander lineair verband dat ik op het spoor ben gekomen, namelijk tussen de duur van het verblijf in Nederland en de afname van de deelname aan spirituele praktijken, waaronder kerkelijke participatie. Hiervoor zijn twee verklaringen te geven, een kerkelijke en een maatschappelijke. De kerkelijke verklaring kan zijn dat Filippino's in Nederland zich niet thuis voelen in de parochies en kerken in Nederland, niet alleen vanwege het verschil in taal, maar ook vanwege het verschil in spirituele atmosfeer of het (ervaren) gebrek eraan. De maatschappelijke verklaring kan gelegen zijn in de mogelijke invloed van de geseculariseerde samenleving in Nederland op de Filippijnse migranten. Deze secularisatie blijkt uit de afname van religieuze instellingen en de toegenomen zelfstandigheid van sociale instellingen die ooit direct of indirect werden bestuurd of beïnvloed door de eerstgenoemde. Op het niveau van het individu is er de toegenomen vrijheid om zich al of niet aan te sluiten bij een godsdienst. Bovendien is er de afname van de deelname aan religieuze instellingen en van het belang dat eraan wordt gehecht. Men kan veronderstellen dat hoe langer de Filippijnse migranten in Nederland verblijven en door de algemene geseculariseerde atmosfeer die alom in de maatschappij aanwezig is, worden beïnvloed, en zich bovendien in de Nederlandse kerken niet thuis voelen, de kans des te groter is dat hun spirituele houdingen worden geseculariseerd.

Kwaliteit van leven

De term kwaliteit van leven die in tal van wetenschappelijke publicaties wordt gehanteerd en ook in het veld van de gezondheidszorg frequent gebruikt wordt, bevat enkele fundamentele kwesties. De belangrijkste daarvan is wel of men dient uit te gaan van een objectieve of een subjectieve benadering, van een descriptieve of een normatieve benadering. In deze studie wordt in het voetspoor van de World Health Organization aansluiting gevonden bij een normatieve middenweg, die wel wordt aangeduid als de 'capabilities approach', waarin het gaat om de menselijke bekwaamheid om een waardevol leven te leiden en waardevolle handelingen te verrichten. Maar wat is waardevol?

Om deze vraag te beantwoorden maak ik onderscheid tussen twee dimensies, namelijk de dimensie van waarden en normen en de dimensie van de voorwaarden om deze waarden en normen te kunnen realiseren – voorwaarden die in

deze studie, kort aangeduid, morele voorwaarden worden genoemd. Voor het onderzoek naar de waarden en normen maak ik gebruik van de theorie van Ricoeur, die wat de waarden betreft, vanuit teleologisch perspectief, onderscheid maakt tussen eigenwaarde (\bar{x} 4.2), zorg (\bar{x} 3.9) en gerechtigheid (\bar{x} 4.2), en wat de normen betreft, vanuit deontologisch perspectief, tussen autonomie (\bar{x} 4.2), respect (\bar{x} 4.1) en mensenrechten (\bar{x} 4.1). De onderzoeksgroep geeft onomwonden blijk van instemming met deze waarden en normen. Toch is het verschil tussen de waardering van eigenwaarde, die een hogere score, en zorg die een lagere score krijgt opmerkelijk, althans in het licht van het feit dat Filippino's in het algemeen meer een op de ander en op gemeenschap gerichte bekommernis tonen dan een die op zichzelf gericht is, terwijl dit bij autochtone Nederlanders omgekeerd is, aangezien deze laatsten meer door het proces van individualisering worden gekenmerkt. Hiermee wordt de bevinding van Hofstede (1991, 49-78) dat het verschil tussen de Nederlanders en de Filippino's met betrekking tot dit proces van individualisering 80 versus 32 (op een schaal van 1-100) bedraagt, gerelativeerd.

Wat betreft de houdingen ten opzichte van de voorwaarden voor de normatieve kwaliteit van leven, die ik morele voorwaarden noem, heb ik aan de hand van het meetinstrument van de World Health Organization onderscheid gemaakt tussen vier aspecten: lichamelijke gezondheid (\bar{x} 3.9), geestelijke gezondheid (\bar{x} 3.8), interpersoonlijke aspecten (\bar{x} 3.9) en adequate omgeving (\bar{x} 3.8). Ook op dit punt geeft de onderzoeksgroep blijk van hoge scores.

De relatie tussen spiritualiteit en kwaliteit van leven

Alvorens de relatie tussen de spirituele houdingen en de houdingen ten aanzien van de kwaliteit van leven empirisch te onderzoeken, heb ik enkele verwachtingen geformuleerd vanuit de spirituele houdingen. Ik verwacht dat de spirituele houdingen ten aanzien van Jezus, de Heilige Geest, lijden en verlossing een positieve relatie laten zien met de houdingen jegens de kwaliteit van leven, zowel met betrekking tot de morele voorwaarden als met betrekking tot de morele waarden en normen. Ik verwacht een negatieve relatie tussen de spirituele houdingen ten aanzien van God en de houdingen jegens de kwaliteit van leven, alweer zowel met betrekking tot de morele voorwaarden als met betrekking tot de morele waarden en normen.

Deze verwachtingen zijn door middel van correlatie-analyses aan een statistisch onderzoek onderworpen, en wel onder de algehele onderzoeksgroep alsook onder subgroepen daarbinnen. Daarbij ging het om het opsporen van relevante correlaties, in positieve en negatieve zin. Het positieve relevantiecriteria dat ik hierbij hanteer houdt in dat er sprake is van statistische correlaties met een correlatie-coëfficiënt $r \geq .25$ tussen minstens de helft van de spirituele houdingen binnen elk van de vijf thema's (God, Jezus, Heilige Geest, lijden, verlossing) en ten minste de helft van de houdingen ten aanzien van de vier morele condities en de helft van de houdingen ten aanzien van de zes morele waarden en normen. Het negatieve relevantiecriteria houdt in dat er sprake is van correlaties met een correlatie-coëfficiënt $r \geq -.25$ (tabel 8.1).

Wat de algehele onderzoeksgroep betreft zijn er geen relevante correlaties gevonden tussen de spirituele houdingen en de morele voorwaarden van de kwaliteit van leven, maar wel tussen enkele spirituele houdingen, namelijk ten aanzien van Jezus, de Heilige Geest en verlossing, en de morele waarden en normen. Er zijn geen relevante correlaties gevonden tussen de spirituele houdingen ten aanzien van God en de morele waarden en normen, zoals verwacht, maar ook niet, tegen de verwachting in, tussen de spirituele houdingen jegens het lijden en de morele waarden en normen.

Er zijn ook correlatie-analyses uitgevoerd op drie subgroepen die variëren al naargelang de mate van participatie aan spirituele praktijken: een lage, matige en hoge participatie. Ik verwacht dat, als de mate van participatie aan spirituele praktijken toeneemt, de relatie tussen de spirituele houdingen en de houdingen jegens de morele voorwaarden alsook jegens de morele waarden en normen van de kwaliteit van leven ook toeneemt. Mijn onderzoek naar relevante correlaties toont aan dat deze verwachting gedeeltelijk moet worden verworpen en gedeeltelijk wordt bevestigd. Ze

moet worden verworpen ten aanzien van de relatie tussen de spirituele houdingen en de morele voorwaarden van de kwaliteit van leven. Ze wordt bevestigd ten aanzien van de relatie tussen de spirituele houdingen en de morele waarden en normen in de kwaliteit van leven, althans wat betreft de spirituele houdingen jegens de Heilige Geest en verlossing in de subgroep met een matige spirituele praktijk, en in de subgroep met een hoge spirituele participatie wat betreft alle spirituele houdingen. Met andere woorden, hoe meer Filipijnse migranten in Nederland aan kerkdiensten, gebedsoefeningen en sacramenten deelnemen, en hoe meer ze godsdienst beschouwen als betekenisvol voor het dagelijks leven, des te sterker is de relatie tussen hun spirituele houdingen en hun houdingen jegens de morele normen en waarden in de kwaliteit van leven.

Het intrigerende van deze uitkomst is dat de spirituele houdingen geen relevante correlaties vertonen met de morele voorwaarden van de kwaliteit van leven, noch in de algehele onderzoekpopulatie noch in een van de subgroepen, zelfs niet in de subgroep met de hoogste spirituele praktijk, maar wel, althans gedeeltelijk, met de waarden en normen in de kwaliteit van leven. Waar komt die discrepantie in de relatie tussen de spirituele houdingen en de morele voorwaarden enerzijds en tussen de spirituele houdingen en morele waarden en normen anderzijds vandaan? Het lijkt erop alsof de spirituele houdingen en de morele voorwaarden twee eilanden vormen, zonder enig raakvlak, zonder enige brug ertussen. Hoe komt dat?

Een mogelijke verklaring kan worden gevonden in de institutionele differentiatie in de hedendaagse maatschappij, die tot uitdrukking komt in onafhankelijkheid van de economische, politieke, sociale, culturele, en religieuze domeinen ten opzichte van elkaar. In de agrarische, premoderne periode was de kerk het centrum van de maatschappij. In de moderne, min of meer geseculariseerde maatschappij wordt spiritualiteit niet langer gezien als overkoepelend baldakijn van het geheel van de maatschappij, maar als slechts één van de domeinen naast de politieke, sociale, economische en culturele domeinen. Spiritualiteit wordt beschouwd als iets dat slechts voorziet in de geestelijke behoeften van de mensen, zonder doorwerking in wat ik de morele voorwaarden van de kwaliteit van leven heb genoemd in het fysieke, psychische en relationele domein noch in dat van de leefomgeving. In een premoderne maatschappij stelde men zich God voor als Iemand die kan interveniëren in met name het fysieke, het biologische en het psychische domein. In het fysieke domein bijvoorbeeld stelde men zich God voor als iemand die het kan laten regenen en het kan laten ophouden met regenen, die het kan laten bliksemen en donderen, en die het kan laten ophouden met de bliksemen en donderen, enzovoorts. In het biologische domein stelde men zich God voor als iemand die ziekte kan genezen. In het psychische domein stelde men zich God voor als iemand die mentale processen kan beïnvloeden, zoals bijvoorbeeld het vermogen om rustig te blijven in een moeilijke situatie (cf Boyer 2002, 344-379). Men zou kunnen stellen dat mensen in de moderne maatschappij het moeilijk vinden God's aanwezigheid en handelen in verband te brengen met het fysieke, het biologische en het psychische domein, tenminste in de traditionele zin dat God rechtstreeks ingrijpt in deze domeinen. Het functioneren en welslagen in deze domeinen wordt eerder of zelfs uitsluitend aan de eigen leerprocessen, de eigen bekwaamheden, de eigen besluitvaardigheid en/of aan die van (het collectief van) andere mensen toegeschreven dan aan God of een goddelijke instantie.

Aanbevelingen voor verder onderzoek

Van hieruit doe ik vier aanbevelingen voor verder onderzoek. De eerste aanbeveling heeft betrekking op de kerkelijke vervreemding onder Filipijnse migranten. De vraag is hoe Filipijnse migranten zich verhouden tot de Nederlandse kerken en welke programma's de Nederlandse kerken hebben voor migranten. Voorzien deze programma's in hun behoeften? Maken de pastores en de dominees van de Nederlandse gemeenten en parochies consciëntieus werk van het verwelkomen van Filipijnse migranten? Zijn Filipijnse migranten in staat om te integreren in de gemeenten en parochies in Nederland? Voelen ze zich thuis in Nederlandse gemeenten en parochies, of voelen ze zich op een afstand

en vreemdelingen? Zijn de Filippijnse migranten in staat om iets bij te dragen aan de Nederlandse kerken? Wat zijn hun specifieke bijdragen? De resultaten van zo'n onderzoek zouden enig inzicht kunnen verschaffen aan enerzijds de gemeenten en parochies, die door de kerk zijn geroepen om migranten en mensen op doortocht te ontvangen en een plek te geven. Anderzijds kunnen Filippijnse migranten inzicht krijgen hoe hun weg te vinden in de Nederlandse kerken en hun bijdragen te leveren aan de kerken.

De tweede aanbeveling betreft een onderzoek naar de effecten van maatschappelijke secularisatie op de spiritualiteit van Filippijnse migranten. Ik onderschrijf de drie onderscheidingen op drie niveaus van secularisatie van Dobbelaere's (2004, 31), namelijk het macro-, meso- en microniveau. Ik beveel aan dat onderzoek wordt uitgevoerd dat zich richt op de relatie tussen secularisatie en spiritualiteit op deze drie niveaus. In deze studie is dat niet aan de orde gekomen. De vragen die gesteld kunnen worden zijn bijvoorbeeld: tot op welke hoogte zijn Filippijnse migranten spiritueel beïnvloed door de secularisatie op macroniveau? Gaat hun spiritualiteit achteruit vanwege de geseculariseerde normen, waarden en gedragingen, die de Nederlandse maatschappij doortrekken? Tot op welke hoogte is de Filippijnse migrant spiritueel beïnvloed door de secularisatie op het mesoniveau van de kerk? Kan het zijn dat hun gevoel van vervreemding van de Nederlandse kerken te wijten is aan de secularisatie in en van de kerk als instituut? Tot op welke hoogte is de spiritualiteit van de Filippijnse migrant op het microniveau van het individu beïnvloed door de secularisatie? Beschouwen ze de christelijke religie als onbelangrijk? Denken zij dat het er voor hen steeds minder toe doet of ze bij een christelijke religie behoren, omdat religie uiteindelijk wienig of geen verschil zou uitmaken?

De derde aanbeveling heeft betrekking op een onderzoek naar de relatie van culturele aanpassing en kwaliteit van leven. Deze aanbeveling is gebaseerd op de bevindingen dat de onderzoekspopulatie meer belang hecht aan zichzelf (gevoel van eigenwaarde) en in mindere mate aan nabije anderen (zorg). Dit spreekt het wijd verspreide idee tegen dat Filippino's eerder een gemeenschapsinstelling hebben en minder een instelling die op zichzelf is gericht. Zoals eerder is uitgelegd kan enig licht op dit probleem worden geworpen vanuit het proces van culturele aanpassing, waar de Filippijnse migranten doorheen gaan gedurende de eerste jaren van hun verblijf in Nederland. In deze culturele aanpassing worden ze geconfronteerd met het individualiseringsproces dat de Nederlandse maatschappij intens doortrekt, terwijl zij zelf zijn opgevoed en opgeleid in een maatschappij waar vooral de gemeenschap telt.

Mijn vierde en laatste aanbeveling betreft een onderzoek naar de relatie tussen institutionele differentiatie, spiritualiteit en kwaliteit van leven. Deze aanbeveling is gebaseerd op de bevinding dat er geen relevante correlaties bestaan tussen spirituele houdingen en de houdingen jegens de morele voorwaarden, met name op het gebied van de lichamelijke en psychische gezondheid, de interpersoonlijke relaties en de leefomgeving. De afwezigheid van deze correlaties suggereert dat spirituele houdingen en de morele voorwaarden voor de kwaliteit van leven afzonderlijke gebieden zijn, die los van elkaar bestaan. Een verklaring voor dit gegeven, zo heb ik gezegd, kan worden gevonden in de institutionele differentiatie binnen de moderne maatschappij. Anders dan nu was in de agrarische, premoderne periode de kerk het centrum van de maatschappij – een positie die zij in de moderne maatschappij niet langer kan handhaven, aangezien de andere instituten autonoom zijn geworden en zich hebben geëmancipeerd ten opzichte van de kerk. In een moderne, min of meer geseculariseerde maatschappij wordt spiritualiteit niet langer beschouwd als een alles overkoepelende baldakijn, maar als één van de domeinen, net zoals het politieke, economische en culturele domein. Het zou daarbij belangrijk zijn na te gaan of het inderdaad zo is dat de afwezigheid van relevante correlaties tussen de spirituele houdingen en de morele voorwaarden ook empirisch verklaard kan worden vanuit het proces der institutionele differentiatie.

Curriculum Vitae

Rico Palaca Ponce (1969) was born in a small lovely island called Siquijor, in the Southern part of the Philippines. He had his primary and secondary education in his home province. In 1986, he joined the Carmelites, made the profession of vows in 1993 and was ordained priest in December 1998.

He took his A.B. Sociology at Mount Carmel College, Escalante City, Negros Occidental, MA in Pastoral Ministry at the Ecclesiastical Graduate Program of Our Lady of the Angels Seminary, Quezon City. In 1998-2000, he was assigned rector of the Carmelite Seminary and at the same time assistant Pastor in Our Lady Of Mount Carmel Parish in Escalante City. There he organized activities for the total human development of the Carmelite seminarians and performed sacramental & pastoral works in the parish.

Since August 2002, he was appointed a member of the Directing Team of the Center for Spirituality in Manila (CSM) and at the same time acts as chairman of the CSM steering committee in the Netherlands.

He began his doctoral studies at the Radboud University Nijmegen, the Netherlands in September 2000. While doing his study, he also ministered to the Filipinos in the Netherlands.