

STUDYING SPIRITUALITY IN A REFORMED SEMINARY
A CALVINIST MODEL*

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Introduction

My involvement with the subject of this address began many years ago when, as a lad, I imagined what it would be like going to seminary. I was among those fortunate enough to have been directed from a very young age toward the ministry. And during those years of youthful naiveté, I would avoid my responsibilities of the moment by taking a mental vacation into the future. I would see myself in seminary with an open Bible, a notebook, and a pen. This seminarian's day would be filled with nothing but Bible study, deep, delicious Bible study, along with prayer, and singing, and spiritual conversation. Much like one would imagine life in a monastery.

And then I woke up. Seminary study just isn't like that, because the ministry just isn't like that.

What then is the ministry like?

This isn't the place to evaluate the variety of images used to describe or inspire the minister—spiritual medic, ecclesiastical general, religious systems analyst. But I do wish to draw your attention to a very important description of the minister's task found in Acts 6 at the occasion of instituting the ministry of the Seven. At that point in the church's history the twelve apostles told the church to nominate and choose seven men of good reputation and full of the Holy Spirit, "but we will give ourselves continually to prayer and to this ministry of the Word" (Acts 6:4). This is echoed many times in those pauline letters that have come to be known as "the pastoral epistles," where young pastors are urged to be examples of godliness.¹ Think of 1 Timothy 4:12: "Let no one despise your youth, but be an example to the

*This is the text of an address given at the Convocation of Mid-America Reformed Seminary, August 30, 1990.

¹The following references include both nouns and adjectives: 1 Tim. 1:4; 2:2; 2:10; 3:16; 4:7-8; 6:5-6; 6:11; 2 Tim. 3:5; 3:12; Tit. 1:1; 2:12.

believers in word, in conduct, in love, in spirit, in faith, in purity." Fourteen times in these three letters, Timothy and Titus are exhorted to godliness.

It is my thesis that because the pursuit of godliness, or what I'm calling "spirituality," is among the most characteristic biblical exhortations to pastors, men in training for the ministry need to reflect theologically on the meaning of spirituality, on the practices that induce spirituality, on the motives undergirding spirituality.

I wish to develop this thesis in the following way. First, we must clarify what we mean by the term "spirituality." Second, it's useful to set forth some reasons for studying spirituality in seminary. The most demanding part of defending our thesis involves, third, defending the place within the theological encyclopedia where spirituality can best be studied in seminary. Fourth, we conclude with some observations about the structure of Christian spirituality for God's people called to live in exile.

1. *What is "Spirituality"?*

In order to avoid stalling at this point in our ascent and to keep gaining altitude, permit me simply to state that the study of "spirituality" refers to what some have called "mystical theology" and "ascetical theology." By "spirituality" some mean "the Christian life," what still others have termed "devotion," "piety" or "faith experience."²

Existing definitions of spirituality may be placed into two classes; there are two typologies, corresponding to traditional theological orientations. The first is mystical spirituality, and belongs to the Roman Catholic and Eastern Orthodox traditions. The second might be termed forensic or evangelical spirituality, and is championed by Protestant theology.³

The traditional Roman Catholic approach toward spirituality is expressed well by a Catholic theologian of the Oblate Order who has

²Explanations of these terms or phrases will be found in the preface of *The Westminster Dictionary of Christian Spirituality*, edited by Gordon S. Wakefield (Philadelphia: Westminster Press, 1983), in *The Spirituality of John Calvin*, Lucien Joseph Richard (Atlanta: John Knox Press, 1974); in *The Crisis of Piety: Essays towards a Theology of the Christian Life*, by Donald G. Bloesch (Grand Rapids: Eerdmans, 1968), esp. 95ff.; see also *Christian Spirituality: Origins to the Twelfth Century*, ed. by Bernard McGinn and John Meyendorff (New York: Crossroad, 1987), xv-xvi; and *The Desert and the City: An Interpretation of the History of Christian Spirituality*, by Thomas M. Gannon and George W. Traub (Chicago: Loyola University Press, 1969), 9-10.

³For these classifications, see Bloesch, *The Crisis of Piety*, 95ff.

written a remarkable study entitled *The Spirituality of John Calvin*. Listen to three different ways in which he describes spirituality (remember, this is a Catholic theologian's description): "By spirituality I mean the personal assimilation of the salvific mission of Christ by each Christian and this in the framework of new and ever evolving forms of Christian conduct. Spirituality means the forms that holiness takes in the concrete life of the believer. The concept of spirituality implies that there is the possibility of progress in holiness, that there is a need of working toward perfection, and that there are certain means and ways of attaining such a perfection."⁴ This we might call a *teleological* view of spirituality, since it conceives of spirituality as the way to holiness and union with God.⁵

By contrast, the traditional Protestant approach views spirituality as arising from forensic justification and imputed righteousness. Holiness is not simply the *goal* but primarily the *ground* or *soil* of true Christian spirituality.⁶

Common to them both is the notion that the Christian life is a pilgrimage. This is the pilgrimage spoken of in many of our favorite hymns: "Lead On, O King Eternal," "Jesus, Savior, Pilot Me," "He Leadeth Me," and others. Since the Christian life is a pilgrimage, it has a goal, it consists of a journey, and requires certain practices to complete the journey. If mystical spirituality places more emphasis on the sacraments, especially the Eucharist, as means of grace for the journey, forensic spirituality tends to emphasize the Word, its preaching, reading and study.

Permit me to try out a simple definition of Christian spirituality. What we have in view are *those practices designed to cultivate holiness through awareness of and commitment to God, His Word and His people*.

By focusing on "practices" as the subject of spirituality, I don't intend to fall into the trap of playing off theory against practice or principle against performance. Nor do I wish to emphasize "doing" over "being," an intellectual sickness prevalent throughout contemporary theology. The *holiness* which piety seeks to cultivate includes both "being" and "doing," virtue as well as principle. Holiness is a

⁴Julien Joseph Richard, *The Spirituality of John Calvin*, 1.

⁵Gannon, *The Desert and the City*, 9; preface to *The Westminster Dictionary of Christian Spirituality*.

⁶Bloesch, *The Crisis of Piety*, 121.

received status as well as intended destination, both of which require certain activities either to express or to attain holiness.

What are these practices? Though we cannot catalog them all here, we can mention several important activities designed to cultivate holiness. Preeminent among the practices of *Christian* spirituality (there are other kinds!) is that of prayer. In addition, we must include meditation, private and family worship, fasting, Sabbath-observance, hymnody, and self-examination. All of these are practices designed to cultivate holiness through awareness of and commitment to God, His Word and His people.

The main verb identifying the central function of piety is "cultivate." It brings to mind immediately a garden, *the* garden, where man and woman were mandated to cultivate all of creation as God's imagebearers. Cultivation is our created purpose here on earth—cultivation not just of soil and natural forces and technological powers, but also of spiritual powers and forces latent within man by virtue of creation and restored at redemption. Significantly, the calling to cultivate holiness is a supralapsarian (a prefall) summons!

In this connection, I must pause to clarify something about biblical holiness. It has to do with this matter of dualisms and dualities within created reality.

Some agents working on behalf of Reformational philosophy seem intent on spying out, hunting down, and exterminating every dualism that ever lived. They train their sights on the body/soul dualism. They aim their verbal artillery at the dichotomy between sacred and secular.

But as much as we might wish to define reality in wholistic, unitive categories, wholism always threatens to become monism. Moreover, inescapable reality by contrast presents us with many dualities: God and man, creation and redemption, body and spirit, inward and outward experience, flesh and Spirit, male and female, time and eternity, the Sabbath and the other six days. True, the church has faced—even occasionally succumbed to—the choice between the "spiritual" and the material, the sacred and the secular, time and eternity, body and soul. And Reformational philosophers have been decrying that for decades.

But I would argue that *holiness*, if it is to signify anything, must presuppose certain inescapable dualities. Holiness meant first of all *differentiation*, not separation.

Think of God's holiness, for example, which refers, as J. Heyns puts it, "to His inviolable majesty and His infinite exaltedness over every-

thing creaturely and His radical withdrawal from every form of sinfulness. . . . Every aspect of God's *otherness* is expressed by His holiness.⁷

This holiness of God possesses also an eschatological character, since by means of His punishment of sin and redemption of a holy people God designed to reach His goal for creation. And of this eschatological dimension of holiness the Sabbath is an eternal, but especially creational, sign, showing that though the Lord was finished with His creating work, He was by no means finished with His creation.⁸

God's holiness is the source of His command that man cultivate and exercise dominion. The cultural mandate was nothing else than the call to respect and employ man's inherent differentness, from God, from animals, from the rest of creation, in service to God's glory and creation's unfolding. This call to holiness was first issued before man fell into sin, to holy imagebearers, *as the cultural mandate*.

Man is not God, males are not females, time is not eternal, bodies are not spirits, and so forth. These and many other dualities exist by virtue of creation, and are perverted by sin. Biblical spirituality wrestles, then, with the integration of many of these dualities—between flesh and spirit, body and soul, *ora et labora*, and so many more. The study of spirituality examines the principles and practices of such integration. But integration never erases differentiation! The solution to dualism is not monism, or erasing the distinctions built into creation, distinctions between days, people, times, activities, and so forth.

One of the most helpful paradigms for this integration comes to us in the Reformation's emphasis on *vocatio*. Because the Christian's calling lies in the world, because that calling makes all of life *vocation* before God without *vacation* from His will, eating Fritos is just as much a spiritual matter as having family devotions. The study of spirituality will focus, however, not on the techniques of Frito-eating, but on the integration between Frito-eating and family prayers. *Vocatio* means that all of creation's differentiations are enjoyed and employed under the continually norming Word of the Lord.

Here we have found the first benefit, the first fruit, of studying spirituality in a *Reformed* seminary: holiness and spirituality are viewed,

⁷J.A. Heyns, *Dognatiek* (Pretoria: N.G. Kerkboekhandel Transvaal, 1981), 71; emphasis added. A more extensive discussion of God's holiness is found in H. Bavinck, *Gereformeerde Dognatiek*, vol. 2 (Kampen: J.H. Kok, 1928), 184-189.

⁸Compare J. Kamphuis, *Aantekeningen bij J.A. Heyns' Dognatiek*. (Kampen: Van den Berg, 1982), 30.

not first of all in terms of sin and avoiding sin, but first of all in terms of creation and the cultivation to which man was originally called in the garden. Piety is man's created vocation.

Therefore, we cannot subscribe wholly to either of the two typologies identified earlier. Because it emphasizes creation as the beginning of man's holiness and the garden mandate as his first summons to holiness, Christian spirituality respects creation, loves life in the creation, and needs the dialog among dualities in order to develop properly. *Cultivating* holiness is more than merely *expressing* or *demonstrating* holiness; cultivation is characterized by eschatological progress, by yearning for the development whose promise was embedded already in creation. By contrast, both the traditional Catholic mystical (or teleological) view of piety and the Protestant evangelical (or forensic) view have seemed to regard the call to holiness as occasioned first of all by sin rather than by creation, and therefore have tended to permit Christian spirituality to be either only inner-directed or only future-directed, ignoring and even denying life-in-creational-relationships.

Christian spirituality, once again, refers to *those practices designed to cultivate holiness through awareness of and commitment to God, His Word and His people.*⁹ This awareness and commitment is both personal and corporate. And so are the practices designed to cultivate them. We may not play off individual Christian experience against

⁹Consider the following descriptive definitions of piety or spirituality found in these excellent sources:

"... *that which unifies the specific acts and attitudes of the Christian life. A person's piety is a pattern of being and doing that arises out of a specific interpretation of the gospel*" (*Requiem for a Lost Piety: The Contemporary Search for the Christian Life*, Edward Farley [Philadelphia: Westminster Press, 1966], 17);

"... *Christian spirituality is living a human life in this world in union with God*" (*A Practical Theology of Spirituality*, Lawrence O. Richards [Grand Rapids: Zondervan, 1987], 50);

"Christian spirituality is the lived experience of Christian belief in both its general and more specialized forms. . . . It is possible to distinguish spirituality from doctrine in that it concentrates not on faith itself, but on the reaction that faith arouses in religious consciousness and practice. It can likewise be distinguished from Christian ethics in that it treats not all human actions in their relation to God, but those acts in which the relation to God is immediate and explicit" (*McGinn, Christian Spirituality*, xv-xvi);

"In the final analysis, therefore, spirituality consists in the style of a person's response to the grace of Christ before the challenge of everyday life in a given historical and cultural environment" (Gannon, *The Desert and the City*, 10).

corporate holiness. But neither may we substitute collective piety for personal holiness.

If holiness is the goal, awareness of and commitment to God, Scripture and the church is the path toward that goal. More, much more, needs to be said about the *trinitarian focus* of Christian piety, about the *Scripturally dispensational character* of Christian spirituality, and about the *ecclesiological context* of biblical piety. For studying spirituality in a *Reformed* seminary, Heidelberg Catechism, Lord's Days 8, 21, 33, 45-52, along with Belgic Confession, Articles II-VII, XXIV-XXV, are crucial starting points, teaching about the Trinity, the church, the attributes of Scripture and the abolishing of the ceremonial law, about sanctification and good works, about prayer.

2. Why Study "Spirituality"?

For what reasons should men in training for the ministry of the Word spend time reflecting on those principles and practices of an integrated holiness, of a trinitarian-energized, heart-directed walk with God? Why must seminarians study spirituality?

Among the (con)temporary reasons, there is a cluster of negative motives, all of which may be gathered under the theme, "The Disintegration of Evangelicalism." North American evangelicalism has contracted theological A.I.D.S, and has been infected by liberationism, pentecostalism, church growth, contextualism, Scripture criticism, and a host of other viruses.

This demise is evident in evangelicalism's faulty views of (1) Scripture, (2) the church, (3) Christian experience, and (4) contemporary culture. And each of these has a bearing on the matter of Christian spirituality.

It always begins with the view of Scripture. Years ago Francis Schaeffer called the question of Scripture's authority and infallibility the watershed for North American evangelicalism. Today we are past that watershed. Although you will hear advertisements and endorsements to the contrary, North American evangelicalism has by and large failed to integrate faith and learning, Scripture and science, falling prey instead to a modified neo-orthodox view of Scripture which has made peace with the historical-critical method of Bible interpretation. Contemporary theology cannot give any clear indication about how the Bible is to function as the source of knowledge of God's will. In a certain sense, we might say that Christian piety is being destroyed by so-called Christian theology!

The second area of deficiency is closely related to the first: a defective view of Scripture always yields an inadequate view of the church. Evangelicalism has rarely championed the confessional nature of the church; the necessity of the God-ordained means of grace and of the Christ-authorized offices; and the indispensability of preaching to regeneration. The church is viewed instead as the voluntary association of people who claim to have had a similar religious experience. The norms for church life and worship are born of pure religious pragmatism: if a given practice makes people feel good inside and the church grows in numbers, it must be right. In this mosquito-infested swamp of experience-centered religion, spirituality becomes sickeningly individualized and self-justified. Students in a *Reformed* seminary need to study spirituality because they intend to serve *the church*, God's nursery of spirituality.

Third, experience-centered religion, which is in fact a characteristic of every pagan religion, finds clearest expression in self-willed and self-directed worship. The goal of much modern evangelical worship has shifted from worshiping God to experiencing a worshipful feeling. The difference between these two is as great as the difference between Christianity and paganism. In experience-centered religion, the self becomes the center of religion.

But the tragedy of it all comes home with sickening force when we witness so many contemporary evangelicals being seduced by the notion of continuing revelation mediated through experience, either individual or collective. This too is a kind of spirituality; it claims the leading of the Holy Spirit for actions clearly and admittedly contrary to the Spirit's inscripturated testimony.

Here is where so many tributaries flow together: classic liberals whose final court of appeal is the experience of reason, traditional and contemporary Catholics with Scripture-plus-tradition, and evangelicals baptizing their religious feelings as the Spirit's leading, are meeting each other at this junction. Their theologies intersect at this point. If Scripture is not clear, or infallible, or sufficient, appeal must be made to some other authority. If that authority is not God, it must be man. Today that authority is *experience*, whether past or present. So seminarians need to reflect carefully about the role and authority of Christian experience in relation to normative truth within the canonical community.

A fourth negative reason for studying spirituality in seminary has to do with our relation to contemporary culture. Present-day evangelical theology is dangerously close to becoming politicized, with the

accompanying likelihood of exercising cultural-political tyranny over the church. Churches and their assemblies of whatever theological stripe are making pronouncements about all kinds of social, political and cultural issues. The incompetence of church assemblies in dealing relevantly with these matters is made worse by the reality that attention to the church's proper calling is being displaced. What is the church vocation? Keeping alive the sense of the transcendent, pointing people to other-worldly powers and realities, preaching the gospel (even to secular man) for conversion (especially of secular man) by faith in Christ and repentance from sins. It's not that evangelicals have quit calling for conversion; rather, the kind of conversion called for seems to permit cultural obedience severed from personal godliness. Sin is often defined horizontally, in social and economic categories, without attention to the more basic alienation between man and God. Moreover, as evangelicalism today is held captive to the ideology of cultural transformationalism, instead of "Christ transforming culture," a tragic substitution has occurred whereby *Christians* are now the transformers of culture, as they buy and sell with coinage minted by common grace counterfeiters.

But there are *positive* reasons for studying spirituality as well. I would like to identify three.

The first is that in response to biblical preaching, the serious pursuit of godliness and holiness among believers is the only path to revival in the church. In his book, *Dynamics of Spiritual Life: An Evangelical Theology of Renewal*, Richard Lovelace explains that "under the Old Covenant the cyclical pattern of apostasy and spiritual renewal is one of the most obvious characteristics of the people of God."¹⁰ The book of Judges, for example, presents a repeated cycle of apostasy and renewal, as national apostasy is punished with national affliction, which is followed by repentance and prayer, answered by the raising up of new leadership and restoration to divine favor. Another dimension of this cycle is portrayed by the book of Revelation, involving the warfare, with all its advances and retreats, between the powers of darkness and the power of light.

Evidence of the church's spiritual renewal is to be found in her practice of prayer. Unfortunately, in much of the church's life in the twentieth century, the place of prayer has become limited, almost vestigial. Horizontal communication in the church (in planning, arguing

¹⁰Lovelace, *Dynamics*, 61.

and expounding) is disproportionately greater than vertical (in worship, thanksgiving, confession and intercession). Critically important assembly meetings are begun and ended with either formulary or political prayers, which have become more ritual obligations than genuine expressions of dependence on God and His Word. As Lovelace puts it, "It is hard to avoid the conclusion that much of the absence of prayer in the church is due to a virtual allergy induced by uncomfortable experience with imperfect forms of prayer." To this he adds the insightful observation that "prayer in a context where all the primary elements of renewal are not functioning can be pathological and deadening."¹¹

If the first reason is the church's internal renewal, the second reason for studying spirituality is the church's external witness. This apologetic motive is occasion by the revival in our day of interest in religious exercise. The attraction of eastern religions, the appeal of the New Age movement, and the lure of religious discipline found in most cults can be explained by two sources of spiritual emptiness. The first is modern secularism. Because secularism can never be the last word (the emptiness created by excluding God and divine revelation from life must be filled with some other loyalty), we must not be surprised that people are taken in by the spirituality of false religions. But as often and as much as we blame secularism for the growing difficulties facing the Christian church in western civilization, we must be honest enough before God to confess the unspirituality of the church. We can't take the time now to describe or elaborate on this, but it surely is something that ought to trouble us enough that we get down once, on our knees.

A third and final reason for studying spirituality in a Reformed seminary is the rise among evangelicals of what I would term "applied theology." It began, I think, with men like Francis Schaeffer and Hans Rookmaker, people associated with L'Abri, Switzerland, whose competent intellectual analysis and application of the gospel have pierced the minds and hearts of many all over the world. I think also of Charles Colson and R.C. Sproul, who are doing so much to address important cultural and intellectual answers to the reading public. And they would be the first to insist that their books and speeches, their ideas and convictions, bear the intended fruit only when people are living godly and holy lives.

¹¹Lovelace, *Dynamics*, 154.

This kind of applied theology is not new for us who are familiar with towering intellectual figures in our history like John Calvin, Abraham Kuyper, J. Gresham Machen, Cornelius Van Til, and Klaas Schilder.

And yet, it's worth noting that after commending the efforts of Dutch Kuyperians for intellectual integration, Richard Lovelace observes that Kuyper's successors "have been hampered by an incipient aversion to Christian experience, the effect of the reaction in Dutch Christianity against the excesses of Dutch Puritanism. This may explain why the movement has so far failed to have the impact and the growth associated with intellectual leaders in the awakening tradition. . . . But where something approaching this emphasis has been reinforced with dynamics of renewal such as prayer and community, as in the L'Abri Fellowship of Dr. Francis Schaeffer, a remarkable moving of the Holy Spirit has been visible. . . . It is not hard to imagine what a powerful intellectual force would be released in Western culture *if the Reformed orthodox community and other confessional parties among the churches would recover the dynamics of renewal which characterized the earlier awakenings.*"¹²

3. *The Place of Spirituality in the Theological Curriculum*

In an article published in the *Mid-America Journal of Theology* in 1985, we pleaded for the teaching of what we called "Christian ascetics." "Ascetics" deals with the exercise of godliness that the apostle Paul encourages and urges upon Timothy.

In a *Reformed* seminary, the most appropriate encyclopedic or curricular location is ethics. We're not denying that Christian spirituality has a biblical foundation, an historical dimension or ministerial purpose. But within doctrinal studies, which aim at the synthesis of biblical truth along the church's confessional lines, lies ethics, which consists of reflection upon human responsibility toward God and neighbor. We've argued elsewhere the need for the theological study of prayer, fasting, meditation, self-examination within "Christian ascetics" as a component of ethics.

"Christian spirituality" should be treated within ethics for the following reasons.

First of all, we would place it within ethics in order to acknowledge that the exercises of Christian piety fall under the *norm* of God's Word.

¹²Lovelace, *Dynamics*, 181-182.

Reformed theology can make a contribution here. For today many believe that piety and spirituality are spontaneous eruptions rather than standardized exercises. Spontaneous spirituality is thought to lie beyond the pale of the norm, beyond dissection, reflection and evaluation. In fact, many believe that it is precisely the intellectual analysis of spiritual exercises that dampens, stifles and finally destroys vibrant spirituality. For many people, discussing prayer in a seminary classroom—let alone carefully instructing the congregation in God-pleasing praying—takes the fun out of it.

The *Heidelberg Catechism* tips us off: "Why do Christians need to pray? Because prayer is the most important part of the thankfulness God *requires* of us. And also because God gives his grace and Holy Spirit only to those who pray continually and groan inwardly, asking God for these gifts and thanking him for them" (QA 116; emphasis added). Listen to the normative tone of Question 117: "How does God want us to pray so that He will listen to us?" And Question 118: "What did God *command* us to pray for?" Or Question 120: "Why did Christ *command* us to call God, 'Our Father'?"

How we pray is a matter of right and wrong. And thus, we would argue that the curricular place for a Reformed seminary to treat exercises of spirituality like prayer is in courses dealing with Christian ethics.

Secondly, all of this reminds us that piety, spirituality, worship, even life itself, is penultimate—that these envision consequences, these are means, etc. The goal of piety is not the experience itself. The experience always aims at another, more important goal. Because it falls under the norm, it can be assigned a function, it can be evaluated in its attainment of that function; words like "right" and "wrong," "good" and "bad" may be used to describe these exercises and their goals. Also motives, consequences, and results come under scrutiny.

4. *The Structure of Spirituality for Pilgrims*

Finally, we wish to conclude with some pastoral remarks to seminarians who wish to join us as a faculty in studying spirituality in a Reformed seminary. These remarks can best be framed in terms of the structure of spirituality for pilgrims.

It is the *Canons of Dort* that tip us off to this structure: "Hence spring forth the daily sins of infirmity, and blemishes cleave even to the best works of the saints. These are to them a perpetual reason to humiliate themselves before God and to flee for refuge to Christ crucified; to mortify the flesh more and more *by the spirit of prayer and*

by *holy exercises of piety*; and to press forward to the goal of perfection, until at length, delivered from this body of death, they shall reign with the Lamb of God in heaven" (5th Head, Art. 2; emphasis added). Notice the *telos* or the teleological aspect of Christian spirituality. The spirituality of Christians who live between deliverance and full enjoyment of restoration is a spirituality for pilgrims. We're not yet at the Jordan river, but in the wilderness (Rev. 12:6), between Egypt and Canaan. While in seminary we must learn and study the kind of spirituality that God's people will need to survive in the face of the aggressive secularism ravaging Christ's church.

Richard Lovelace puts it this way: "Recapturing the biblical sanity of the professing church is an immense task. So is the projection of a sane theology in a way which will arrest the intellectual decline of our culture. We are not about to achieve these goals without a very close dependence of the Holy Spirit."¹³ The *structure* of a pilgrim spirituality is that it considers revelation its ultimate source of piety. The *focus* lies as much in cultivating Christian virtue and eradicating vices, as in pursuing justice and living by principle. The *method* of this kind of spirituality is self-discipline. And the *goal* of this piety must include love for *both* God and neighbor.

¹³Lovelace, *Dynamics*, 183.