

## **APPENDICES**

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## Appendix One

To complete my Spiritual Director's Formation Programme I am undertaking a research project looking at Body Spirituality. This topic has been chosen in an endeavour to provide spiritual directors with insight into helping clients integrate body/mind/soul as they journey towards wholeness.

The questionnaire will need to be short so it is important that the questions used are effective in eliciting helpful information. A pilot questionnaire will help me identify the most germane questions. I would therefore very much appreciate you completing this pilot questionnaire as soon as possible to assist me in forming an appropriate set of questions. Please feel free to reword any questions in a way that is more relevant for you. Constructive criticism is most welcome.

## Body Spirituality

*Should you need extra space feel free to use the back of the questionnaire.*

*All information is confidential and no material will be used in a way that would enable your responses to be identified. On completion of the project, all questionnaires will be destroyed.*

**Age:** 20-29 [ ] 30-39 [ ] 40-49 [ ] 50-59 [ ] other [ ]      **Gender** M [ ] F [ ]

1. What image (if any) comes to mind when you think of your body?

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What meaning does this image have for you?

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2. How does our current cultural context affect your view of your body?

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3. What scripture comes to mind when you think of your body?

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How is this worked out in your life?

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4. In physical terms, what do you understand by Paul's direction to: ... *offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship?*

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How is this revealed in your life?

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5. What do you believe is God's attitude to your body?

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How is this revealed in your life?

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Any other comments would be welcome

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Thank you very much for your participation. The final report will be available on website  
[www.sgm.org.nz](http://www.sgm.org.nz)

## Appendix Two

To complete my Spiritual Director's Formation Programme I (Nita Hill, Ph (04) 938.0462 email:nitabob@clear.net.n.nz) am undertaking a research project looking at the spirituality of the body. This topic has been chosen in an endeavour to provide spiritual directors with insight into helping people integrate body/mind/soul as they journey towards wholeness.

## The Spirituality of the Body

*Should you need extra space feel free to use the back of the questionnaire. All information is confidential and no material will be used in a way that would enable your responses to be identified. On completion of the project, all questionnaires will be destroyed. Should you wish to explore this topic further, please contact me for suggestions.*

**Age:** 20-29 [ ] 30-39 [ ] 40-49 [ ] 50-59 [ ] other [ ]      **Gender:** M [ ] F [ ]

1. (a) What image or words come to my mind when I think of my body?

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(b) What meaning does this image/these words have for me?

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2. (a) What do I believe is God's attitude to my body?

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(b) How is this reflected in my life?

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3. In what ways are my life and identity inseparable from my body?

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4. How do I most experience God in my body?

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5. What are some of the ways I can bring my body to peace and strength in God?

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Any other comments would be welcome:

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## Appendix Three



## Question by Question Analysis of Responses

### Q1 (a) What image or words come to my mind when I think of my body?

#### 1. Negative responses (53)

These were mainly associated with body image – overweight, or lack of fitness (13)

*What do others think when they look at me? chunky; diseased; bad; ugly.*  
aging changes, ill health or disfigurement (including infertility):  
*broken; imperfect; damaged.*

#### 2. Positive responses (75)

Again mainly associated with body image –

*fit; comfortable; healthy; beautiful*  
or the body's origins:

*made by God; evidence of the power of creation and therefore complex, good; amazing;  
unique;*

often these comments were connected with the need to:

*care; respect; and nurture it.*

#### 3. Factual (13)

Some participants responded concretely:

*flesh and blood; as seen in mirror; functional; working limbs;*  
and/or a list of anatomy and physiology.

#### 4. Images

Images used were mainly positive –

- *plant – pruned, replanted, dry, watered, growing, dying.*
- *deciduous tree changing with the seasons;*
- *my home; dwelling; tent (8);*
- *vessel or container for God to use (11)* This image also had other connotations –
  - *container for my mind; container of more important things (2).*

Six respondents saw their body as a *gift* and another (6) as the *dwelling place or temple of the Holy Spirit*.

Other images mentioned were: *a machine; my friend, companion;* and a respondent who clearly identified the change that occurred during her spiritual journey

*used to think in terms of what is well and what isn't – change to a spiritual being  
on a human journey.*

There was some evidence of ambivalence –

*helps or hinders urgings of will or drive to reach my potential*

**5. Scripture quoted (source not usually given)**

- *wonderfully put together in my mother's womb (5);*
- *God looking on what he has made – including humankind and it is good;*
- *dwelling place/temple of the Holy Spirit (6);*
- *Made in the image of God.*

**Q1 (b) What meaning does this image/these words have for me?**

As would be expected, the meaning found varied according to positive or negative perception in Question 1 (a):

**6. Positive perception:**

Q1 (a) *temple of the Holy Spirit; wonderfully put together in my mother's womb*

Q1 (b) *God is pleased with his creation – including me;*

*he finds it excellent; good; a creation of which he is proud; amazing*

**7. Negative perception:**

Q1 (a) *a problem, a hindrance, weak, weighs me down, sickness*

Q1 (b) *it is a negative in my life where I experience defeat and the worst of my humanity*

Q1 (a) *What do others think of me when they look at me?*

Q1 (b) *am I good enough or worthy of their respect?*

often including both!

Q1 (a) *tired, overweight, beautiful, bald, attractive*

Q1 (b) *they leave me feeling both optimistic and blessed but also aware of a lack of care and premature aging*

**8. Where the response to Question 1 (a) was neutral, the meaning often clarified the attitude or feeling of the respondent about their body.**

Q1 (a) *working limbs*

Q1 (b) *when gardening and two legs are working my mind gives praise to the Lord*

Q1 (a) *the vessel or home in which the essence of my being dwells*

Q1 (b) *my body encompasses and offers expression of the person that I am*

Q1 (a) *temple – place/vehicle of encounter with God*

Q1 (b) *'from the earth' – connection to other aspects of creation – grounded.*

**9. The image and meaning were sometimes related to the Stage of Life:**

Q1 (a) *functional, shared*

Q1 (b) *breastfeeding (and recently childbirth) means I am constantly aware of being responsible for my children (nutrition, physical health etc.)*

## Question 2 (a) What do I believe is God's attitude to my body?

10. The majority of respondents clearly identified that they believed God is happy with his creation –

*made in his image; accepts and likes; unique; cares and heals; powerhouse (temple) for the Holy Spirit (7); a gift to me*

This often carried a sense of responsibility:

- *wants me to care for it and respect it (9)*
- *designed to be used in the world to work for God (12).*

There was a caveat for 6 respondents:

- *temporary repository for mind and soul while on earth;*
- *keep mind clean and working giving thanks;*
- *pleased when I surrender my body to do his will;*
- *reasonably pleased with; to be saved (raised up) – perfect heavenly body.*

11. Where ill health or disability was present respondents were more likely to believe God was dis-satisfied (3):

- *sad it is the way it is but using it to teach me many things;*
- *can't understand why he didn't make it so it would work;*
- *I have a sneaking suspicion he does not think much of it because I have had so much illness.*

12. Some people also reflected a disparity between what could be and what was:

- *His dwelling place – wants to become more evident there;*
- *we, of course, do ungodly things to our bodies;*
- *sorrow for the fallen state of perfect original creation.*

Two respondents noted that God cared about them but not their appearance.

## **Q2 (b) How is God's attitude reflected in my life?**

**13.** The most common response to this question related to caring looking after the body (25) with an additional 7 stipulating the need to protect it, eg. no smoking, alcohol, drugs, piercing.

There were then an enormous variety of individual thoughts, with some common themes:

- *trying to improve diet and exercise (4)*
- *not thought about or much conscious of (5)*
- *offered to him for use in his service (including prayer and worship) (6)*

and differing ways of enjoying the gift of the body:

- *not taking it for granted – being thankful (10).*

**14.** The importance of appearance was again a concern for some respondents, both in dress or presenting the body as is appropriate (*smile, dress as he wants me to*);

and keeping its importance in proportion:

- *try to be at peace with what cannot change or is inevitable (aging);*
- *fighting feelings that come from the worldly expectation/pressure for physical perfection and a certain image(3).*

Other thoughts included:

*importance of accepting others; a positive attitude; trusting God; and, daily being with him.*

### **Q3 In what ways are my life and identity inseparable from my body?**

Nearly all respondents saw their body as an integral part of their life and identity (53). For most their physical form enabled others to know and relate to them. The body was also seen as necessary to experience the world (senses) and interact with it, including fulfilling God's purposes.

**15.** This interconnectedness of life, identity and the body was seen both positively and negatively. Where people accepted and felt good about their bodies words like *a tidy union;* and *God's gift to me, it is who I am;* were used.

Many acknowledged the effect of one upon another:

- *lack of wholeness in one area will effect others;*
- *when I feel emotionally out of control my body is out of control;* and
- *my body and the way I treat it are a reflection of my identity and how I live.*

Most responses, however, indicated that the body exerted the dominant influence in their lives and identities (30):

- *my physical characteristics, strengths and weaknesses etc. have helped shape my personality and spirituality;*
- *my body defines and limits who I am though it doesn't exhaust who I am.*

Often this was clearly linked to self esteem (11):

- *how I feel about myself emotionally is tied up with my internal identity of my body – if I am not happy with it this is reflected in other areas of my life and how I react to others and different situations;*
- *how I look affects others perceptions of me (and my perception) so image is important for my work and motivating others;*
- *my body is how I am perceived by others and affects my confidence;*
- *my image of my body reflects my image of myself and is tied up with other frustrations in my life.*

**16.** The effect of physical health/ill health/disability on life and identity was also often noted (10):

- *if my body feels sick or weary or depressed it affects my emotions and makes it harder to feel like a light in the world. The opposite is also true – when I feel fighting fit and energetic I feel like I can be more vibrant for Jesus;*

- *if my body is weak or diseased this will impact on my emotional, mental, spiritual being. Physical health positively affects my whole self;*
- *my life is ruled by my body's disease (energy, medications).*

17. Only four respondents suggested an element of separateness between their life, identity and their body:

- *when I pray I sometimes sense they are separate;*
- *my soul/spirit is separate from my body ie. won't die when my body does;*
- *in one sense I think my personality is separate from my body and not dependent on it;*
- *quite separate – I feel my mind/thoughts are not unduly influenced by how I look but I guess how I feel about my body goes up and down.*

#### **Q4 How do I most experience God in my body?**

##### **18. Physical sensations**

Many respondents reported experiencing God in physical sensations. These included physical activity (8):

- *while running, blood pumping through veins, sense of being fully alive and present;*
- *enjoyment of sport*
- *when I run around, kick and throw things;*
- *when I am gardening, walking or dancing I experience great joy and pleasure, forgetting time and routine;*
- *sexual activity with husband/wife;*

When being healed (5):

- *warm band during physical healing by God.*

##### **During times of worship, meditation, “religious experience” (16)**

- *a tingling warmth (hands, arms) when in worshipful prayer;*
- *a warm feeling in my heart;*
- *a prickly, awesome feeling;*
- *I feel relief and peace in his presence – physical (muscles relax, breathing changes) and spiritual;*
- *in my stomach – fear, pleasure;*
- *an awareness of rest, contentment;*
- *body prayer – using body to worship;*
- *glowing of well-being when I am close to God.*

##### **and more generally in body awareness (8)**

- *physical sensation of strength, powerfulness or weakness, fatigue;*
- *enjoyment of food and drink;*
- *cold air on my cheek;*
- *relaxation, calm, endurance through pain and stress;*
- *listening to music, eating, hugging.*

**19. Experiencing God through their emotions was noted by 21 respondents**

- *when His blessings overwhelm me, my whole mind and body experience intense joy, physically and mentally;*
- *sense of love for God flows from deep within my soul out to others.*

and more generally through *laughter, love, peacefulness, unsubstantiated joy, stillness, exhilaration, tears, holistic refreshment and removal of fear.*

**20. For some God was experienced primarily through the mind (8)**

- *using the intellectual attributes he has given me (3)*
- *his voice in my mind/imagination – dreams, thoughts, understanding (4);*
- *a sense of presence, a “knowing”;*

**21. or through using God-given abilities (7)**

- *satisfaction and sense of accomplishment by being able to use my body and gifts in service to God and other people;*
- *creativity – making things or finishing something;*
- *feel anointing of Holy Spirit when ministering to others.*

**22. Using the senses, especially in creation, was also a way of experiencing God (8)**

- *use eyes to look at the world around me;*
- *through all my senses but that is heightened by interacting with the natural world as I walk.*

God was also experienced as: *light in my torso; sustainer (5); and, a source of help and support in infirmities.*

**23. Two people were unable or chose not to answer the question while three noted:**

- *apart from healing I don't experience God that way;*
- *I don't think I do right now;*
- *I'm not sure that I do. I'm not sure what to make of this question.*

And one person who was recovering from surgery noted that it was difficult to experience God when the body was sore.

## **Q5 What are some of the ways I can bring my body to peace and strength in God?**

**24.** Most respondents (33) identified that bodily peace and strength in God could be enhanced by *caring, respecting, listening to and accepting* their bodies. This included:

- *expanding and exploring my limited awareness of it;*
- *work with it, rather than against it; and,*
- *enjoying it physically, especially through walking.*

**25.** The importance of worship, *prayer, solitude, stillness, silence, giving thanks, contemplation* and *reading the scriptures* for maintaining a strong relationship with God and focusing on him was also a recurrent response (35):

- *regular prayer and meditation;*
- *focus my life on God and his personal detailed care of me;*
- *by feeding my mind and soul with the Scriptures;*
- *morning and evening devotions.*

**26.** Taking responsibility for their own well-being was mentioned by 13 people:

- *slowing my rush and listening to my heartbeat;*
- *living in present time;*
- *addressing emotional needs;*
- *seek counseling/prayer for past hurts – reconciliation;*
- *restraint and discipline (physical and spiritual);*
- *greater integration of all the parts of who I am;*
- *reducing stress through finding and following God’s direction;*

**27.** And, again, acts of service were seen as contributing to a sense of peace and strength (5):

- *allowing God to use it to take me places to do his work;*
- *using our body to glorify God – service to others;*
- *through actions that do God’s will particularly fellowship and sharing that bring shalom and promote justice and reconciliation.*

**28.** Other suggested activities that contributed to health were:

- *relaxing with a good book/movie or watching sport (3)*



*and individual responses: driving; breathing exercises; visualization; finding and making clothes that beautify and enhance my body; fasting; recognition that the physical is temporary; and, openness to His challenges.*

**29.** Three female respondents noted that there is an on-going struggle to *avoid being shaped by the media over what is a beautiful female body with negative personal comparisons.*

**30.** Where respondents separated the concept of peace and strength in God and their bodies, comments that were made included:

- *not associated with my body physical strength = training, spiritual strength=walking with God;*
- *not sure I “know” what’s required for a healthy body;*
- *forget about it;*
- *I don’t know of any; and,*
- *spirituality for me is something more intellectual than expressed through my body.*

Three respondents chose not to/were unable to answer this question.

### **Other Comments**

**31.** Six respondents reported positively on how the questionnaire had been a useful exercise for them:

- *a very valuable exercise;*
- *as I have been writing this it has clarified other thoughts as to how I can be closer to God. Thank you.*

**32.** One noted that it had been a difficult area to comment on.

**33.** Others took the opportunity to share reflections that were not specifically elicited by the questionnaire:

- *time pressures make it hard to find the peace needed to achieve the body I would like;*
- *there is often a spiritual battle in my body between selfishness and submission;*
- *as I have grown older, I have come to see my body less as a point of failure (40-50s) and more as a part of my aging and wiser persona;*
- *I notice a difference between my attitude and what I know theologically – God made it “good” and note that sermons from the front of the church do not help much;*
- *I had a dream recently encouraging me to more fully ‘incarnate’ my whole body. As a strong introvert I tend to inhabit my head. There was a strong invitation to move out to the edges of my skin – it was very tactile!*

## Appendix Four

### **Difficulties with answering the questionnaire**

**34.** Two respondents did not answer questions 4 or 5. One (F 40-49) indicated in her previous answers that she was unhappy with her body image and acknowledged that this had a negative effect on her life and identity. The second (F 50-59) had difficulty in understanding the questions and indicated this with two “??”.

Another respondent (F 30-39) answered Q1 (a) *in need of getting fit, injury- frustration at feeling pain when doing activities* but did not comment on the meaning of these words for her.

A Male, aged 30-39 did not complete Q6.

**35.** One questionnaire was returned with the following written in large letters across the page:

*This seems like “New Age” babble to me!*  
*This sort of language is not welcome at KBC [Karori Baptist Church]*  
*Jesus Christ and the Bible are what God’s “church” is about !!*

It was unsigned.

## Appendix Five

## **The Classical Model**

The three ways of spiritual growth that form the Classical Model were illustrated in the answers given by different respondents.

The Purgative Way or early stage of spiritual life was most indicated where a negative body image dominated: *overweight; lack of fitness; it [the body] is a negative in my life where I experience defeat and the worst of my humanity* (see Appendix 3, Nos 3, 9, 14, 17, 32), with a need to discipline its inclinations to wrongdoing: *helps or hinders urgings of will or drive to reach my potential; pleased when I surrender my body to do his will; restraint and discipline; fasting,* and use it in a functional sense: *designed to be used in the world to work for God; using our body to glorify God – service to others; vessel or container for God to use* (see Appendix 3, Nos 4, 10, 27, 28, 33). Difficulty with the concept of bringing the body to peace and strength in God may be associated with this stage although personality will also have an effect: *I don't know of any [ways to bring my body to peace and strength in God]; I don't think I do right now* (see Appendix 3, Nos 13, 17, 23, and 30).

The Illuminative Way (a deeper engagement with God with prayers of the heart and a desire to be quiet in His presence) could be discerned in the answers to Questions 4, 'How do I most experience God in my body?' *an awareness of rest, contentment; I feel relief and peace in his presence – physical and spiritual,* (see Appendix 3, Nos 18, 20) and Question 5, 'What are some of the ways I can bring my body to peace and strength in God?' *regular prayer and meditation; slowing my rush and listening to my heartbeat* (see Appendix 3, Nos 25, 26,).

## **The Perfective Way**

A sense of being united with God was illustrated by the comment on 'How do I most experience God in my body?' – *a sense of love for God flows from deep within my soul out to others,* (See Appendix 3, No 19).

## Creation-Centred Model

A creation-centred spirituality was indicated among those respondents who saw God as a creative energy, emphasizing the original blessing of God in creation rather than human sinfulness. Responses that see humanity ‘made in the image of God’ as referring to our physicalness as well as our spiritualness (Newell<sup>1</sup>) fitted comfortably in this fourfold model.

Via Positiva, “Isness is God”: The wonder and awe of our world and ourselves. Responses that fell within this category were: *God looking on what he has made – including humankind and it is good; made in the image of God; [experiencing God] through all my senses but that is heightened by interacting with the natural world as I walk; God is pleased with his creation – including me* (See Appendix 3, Nos 2, 4, 5, 6, 8, 18, 22, 24,).

Via Negative, “Letting go and letting be”: Experiencing the God of darkness. [image/words when thinking of my body] *used to think in terms of what is well and what isn’t – change to a spiritual being on a human journey; [God’s attitude reflected in my life] try to be at peace with what cannot change or is inevitable; [how my life and identity are inseparable from my body] my body defines and limits who I am though it doesn’t exhaust who I am* (see Appendix 3, Nos 4, 14, 15, 24, 26).

Via Creativa, “birthing”: A new energy and activity. [how I most experience God in my body] *creativity – making things or finishing something; when I am gardening, walking or dancing I experience great joy and pleasure, forgetting time and routine; when His blessings overwhelm me, my whole mind and body experience intense joy, physically and mentally* (see Appendix 3, Nos 18, 19, 21).

Via Transformativa, “personal and global healing, compassion and justice”: A releasing and revealing of truth. [image/words when thinking of my body] *‘from the earth’ – connection to other aspects of creation – grounded; [Ways of bringing my body to peace and strength in God] seek counseling/prayer for past hurts – reconciliation; through actions that do God’s will, particularly fellowship and sharing, that bring shalom and promote justice and reconciliation* (see Appendix 3, Nos 8, 27).

## Stages of Faith (Fowler)

Our spiritual journey is also related to physical, intellectual and emotional development. Each interacts with the other and provides the context in which we grow individually. Erickson’s Eight Stages of Development provide a useful model to look at the central task associated with each stage of maturation while Fowler suggests six stages of faith that roughly approximate the human emotional development stages identified by Erickson. Because participation in the research began at age 20-29, the discussion begins at Erickson’s Stage 5 and Fowler’s Stage 3.

Adolescence: Identity versus role confusion. Synthetic-Conventional Faith.

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<sup>1</sup> Newell J.P. Echo of the Soul: The Sacredness of the Human Body, (2000), Morehouse Publishing, PA

In human development, Erickson identifies the successful resolution of this stage as achieving a coherent sense of self and plans to actualize one's abilities. In terms of faith, Fowler notes the need for belonging and acceptance promotes a tendency to hold on to a conventional (often idealistic) set of beliefs and values. Illustrations of both these developmental and faith stages were found in participants' responses. Developmentally the words or images associated with the body, and the influence on life and identity, demonstrated the importance of external acceptance: *body image, status, figure; What do others think when they look at me? am I good enough or worthy of their respect?; fighting feelings that come from the worldly expectation/pressure for physical perfection and a certain image; my personality is affected by how I look – confidence or lack of.* While the conventional beliefs and values of this stage were apparent in responses to what they believed was God's attitude to their bodies and how this was reflected in their lives: *designed to be used in the world to work for God; offered to him for use in his service* (see Appendix 4, No 35; Appendix 3, Nos 7, 10, 13, 14, 15).

#### Young Adulthood: Intimacy versus isolation. Individuative-Reflective Faith.

Erickson sees the task of this stage as being the ability to create intimate relationships with another and make a commitment to these relationships. A faith equivalent is described by Fowler as being a deliberate, conscious development of one's own beliefs and values with an often uncomfortable willingness to challenge the 'norm'. The development of a intimate, unique relationship with God which demonstrates movement and greater depth was indicated in several answers to questions about the image respondents held of their body: *a deciduous tree with a strong root system changing with the seasons; plant – pruned, replanted, dry, watered, growing, dying; temple – place/vehicle of encounter with God.* There was also a willingness to challenge previously held beliefs or re-evaluate personal attitudes: *my body and the way I treat it are a reflection of my identity and how I live; my image of my body reflects my image of myself and is tied up with other frustrations in my life; I notice a difference between my attitude and what I know theologically – God made it [the body] "good" and note that sermons from the front of the church do not help much* (see Appendix 3, Nos 4, 8, 15, 24, 33). Fowler notes that many people do not spiritually progress beyond this stage.

#### Middle Adulthood: Generativity versus stagnation. Conjunctive Faith.

A positive resolution of this developmental stage leads to creativity, productivity and a concern for others. For the spiritual journey it involves beginning to see the interconnectedness, the inclusiveness of life and to accept different viewpoints without feeling threatened. Individuals become able to accept and learn from the 'less desirable' parts of themselves. It is suggested that Erickson's earlier developmental stages are revisited in Midlife. Life's choices and commitments are re-evaluated in the light of life experience while reworked intimacy creates a capacity to relate to others and God at new depths.<sup>2</sup> The successful completion of these tasks enables the individual to move on to Conjunctive faith – passing on the values and beliefs they have cherished. Questionnaire responses that illustrate this stage include these answers on how God's attitude to the body is reflected in one's life: *I enjoy my body, giving thanks to God for this wonderful creation – I enjoy playing sport, listening to music, eating, hugging, making love – they are all intimately associated with my body, and are aspects of my worship, my life offered to God; greater integration of all the parts of who I am; I see that my life and identity are all integrated with my body, all part of who I am.* They also showed how God is experienced in the body: *I speak to the God within, feel his presence in my emotions, sense God speaking to me*

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<sup>2</sup> For a complete list of revisited tasks see Appendix 8

*through my imagination/dreams/thoughts; I had a dream recently encouraging me to more fully 'incarnate' my whole body. There was a strong invitation to move out to the edges of my skin – it was very tactile! Ways to bring the body to peace and strength in God also drew out thoughts that suggest this stage has been reached: "Being more" transparent" before God through paying attention to my emotions especially repressed ones that could be harmful, if not acknowledged, and dialogue in prayer with God over them, so that I can grow into wholeness (see Appendix 3, Nos 20, 26, 33).*

Mature Adulthood: Integrity versus despair. Universalising Faith.

For Erickson this stage involves coming to integrity from within. It includes an acceptance of the worth and uniqueness of one's own life, and acceptance of death. Fowler considers that few people reach this stage of universalizing faith where, regardless of the cost, life is lived completely out of love, free from ego, and devoted to the Kingdom of God. It was difficult to ascertain from responses to the questionnaire if any respondents had reached this stage.



## **A simplified brief outline of Fowler's Stages of Faith<sup>3</sup>**

### Stage 1: The Intuitive-Projective stage.

From about age two, Fowler sees the child as developing imagination and the ability to hold the intuitive understandings and feelings in powerful images and stories. The dangers of this stage relate to the child being overwhelmed by images of terror and destructiveness. The transition to the next stage involves the child's growing concern to know how things are and to discern between what is real and what only seems that way.

### Stage 2: Mythical-Literal

At this stage children have moved to being able to think logically and have a sense of fairness. Faith depends on the family's stories, rules and implicit values. With the variety of influences now being experienced, children identify "people like us" and tend to look critically at those who are "different". Symbols of identity are taken as one dimensional and literal in their meaning.

### Stage 3: Synthetic-Conventional

At this level the individual attempts to draw together the disparate elements of his/her life into an integrated identity. The values and beliefs they hold are derived from a group of significant others and for the most part are accepted without being examined.

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<sup>3</sup> Adapted from: Jamieson A. & McIntosh J. (Eds) Faith Development: Resources for those on the Journey (2003), Booklet, Spirited Exchanges, Wellington Central Baptist Church

#### Stage 4: Individuative-Reflective

The move to this stage is often protracted and can be destabilizing and dis-orienting for the person involved. It is often initiated by a crisis and involves a re-definition of self – choosing to objectify and examine one's identity and faith and critically choose one's beliefs, values, and commitments. There is a willingness to see and acknowledge opposing views as valid.

#### Stage 5: Conjunctive

The firm boundaries of the previous stage begin to become porous and permeable.

Fowler notes 4 attributes:

- Recognition of and ability to hold together polar tensions – integration of opposites within oneself.
- An awareness that truth is ambiguous, mysterious, wonderful and may appear irrational.
- A second naivete – a receptivity and readiness to participate in a wider experience of symbols and myths.
- An openness to the truths of traditions and communities of others recognizing that all the truth is never known.

#### Stage 6: Universalizing

Moving self from the centre or focus of one's life and showing (and being) God's love to humankind.

# Appendix Seven

## **Erickson's Eight Stages of Development**

<b><u>Central task</u></b>	<b><u>Positive Resolution</u></b>	<b><u>Negative Resolution</u></b>
<b>1. Infancy</b> Trust versus mistrust	<b>Birth – 18 months</b> Learning to trust others	Mistrust, withdrawal, estrangement
<b>2. Early Childhood</b> Autonomy versus shame	<b>18 months – 3 years</b> Self-control without loss of self-esteem. Ability to co-operate and to express oneself	Compulsive self-restraint or compliance Wilfulness and defiance
<b>3. Late childhood</b> Initiative versus guilt	<b>3 – 5 years</b> Learning the degree to which assertiveness and purpose influence the environment Beginning ability to evaluate one's own behaviour	Lack of self-confidence Pessimism, fear of wrong doing Overcontrol and over- restriction of own activity
<b>4. School age</b> Industry versus inferiority	<b>6 – 12 years</b> Beginning to create, develop and	Loss of hope, sense of being

	manipulate Developing sense of competence and perseverance	mediocre Withdrawal from school and peers
<b>5. Adolescence</b> Identity versus role confusion	<b>12 – 20 years</b> Coherent sense of self Plans to actualize one's abilities	Confusion, indecisiveness, and inability to find occupational identity
<b>6. Young Adult</b> Intimacy versus isolation	<b>18 – 25 years</b> Intimate relationship with another Commitment to work and relationships	Impersonal relationships Avoidance of relationship, career, or lifestyle commit- ments
<b>7. Adulthood</b> Generativity versus stagnation	<b>25 – 65 years</b> Creativity, productivity, concern for others	Self-indulgence, self- concern, lack of interests and commitments
<b>8. Maturity</b> Integrity versus despair	<b>65 years to death</b> Acceptance of worth and unique- ness of one's own life Acceptance of death	Sense of loss, contempt for others

# Appendix Eight

## **Erickson's Developmental Stages Mid-life tasks<sup>4</sup>**

### 1. Trust

The emerging personality must learn to trust the action of the SELF, the True Self, the God within.

### 2. Autonomy

The SELF now seeks to give expression to its own truth and people find themselves holding on to their convictions and beliefs from a place of inner knowing.

### 3. Initiative

The ideals and goals of earlier life are renegotiated and a fresh vision emerges for life and meaning.

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<sup>4</sup> Adapted from a handout from a course on mid-life spirituality run by Emmaus, Wellington.

4. Industry

What emerges from within is a healthy self esteem and belief in oneself and finally a real conviction of one's worth.

5. Identity

This painful time of questioning leads to a re-evaluating of life's choices and commitment.

6. Intimacy

Intimacy reworked gives rise to the capacity to relate at new depths not only to others but to oneself and God.

7. Generativity

The generative person is caught up in passing on the values and beliefs they have cherished.

8. Integrity

The person evaluates the past to come to integrity from within.

## Appendix Nine

A comparison of two mothers in similar domestic situations (pre-school children and a baby) which illustrates different personality preferences.

**Q1 (a) What image or words come to my mind when I think of my body?**

House; vessel; like a glove in which my hand (spirit/  
soul) exists - without my spirit it is empty and can do  
nothing; a well-padded, comfortable and slightly  
scruffy home for my spirit. Functional Shared

**(b) What meaning does this image/these words have for me?**

My body is important, as an environment has  
influence over what happens in that environment Breastfeeding (and recently - Childbirth) means  
I am constantly aware of being responsible for my  
children (nutrition, physical health etc.).

**Q2 (a) What do I believe is God's attitude to my body?**

Loving care; sorrow for fallen state of perfect  
original creation (this is a concept rather than a  
particular comment on my body); keen to heal  
and support. He's given me a fit and healthy body but I must  
treat it well or it won't perform his work.

**(b) How is this reflected in my life?**

Provision of needs; feeling of his presence around me (this is a physical as well as a spiritual/emotional sensation).

I try to eat well and rest - well I don't usually rest but the intention's there! I try to be a good Mum and I feel that God really supports me in that.

**Q3 In what ways are my life and identity inseparable from my body?**

Each has its own rhythms and cycles and have effect on each other. It's very hard (even impossible) to stop a lack of wholeness in one area from having a major effect on other areas.

When our children look at us, we are, physically, their parents. I often think of myself - physically, as representing how I feel. I guess some of that operates backwards too - if I look better I might feel better.

**Q4 How do I most experience God in my body?**

By my body interacting with his natural creation, esp. through time in the outdoors (eg. tramping).

Um. In my mind I guess. I feel God in my thoughts.

**Q5 What are some of the ways I can bring my body to peace and strength in God?**

Caring for it (rest, exercise, good food); prayer for it and for its needs; expanding and exploring my limited awareness of it.

Time and space alone - outside often. God is a peaceful God and I feel closer when my body is peaceful, not the usual chaotic shambles!

**Any other comments would be welcome**

I hope I've read this correctly. I'm happy to be called if any questions (*name & phone no supplied*)