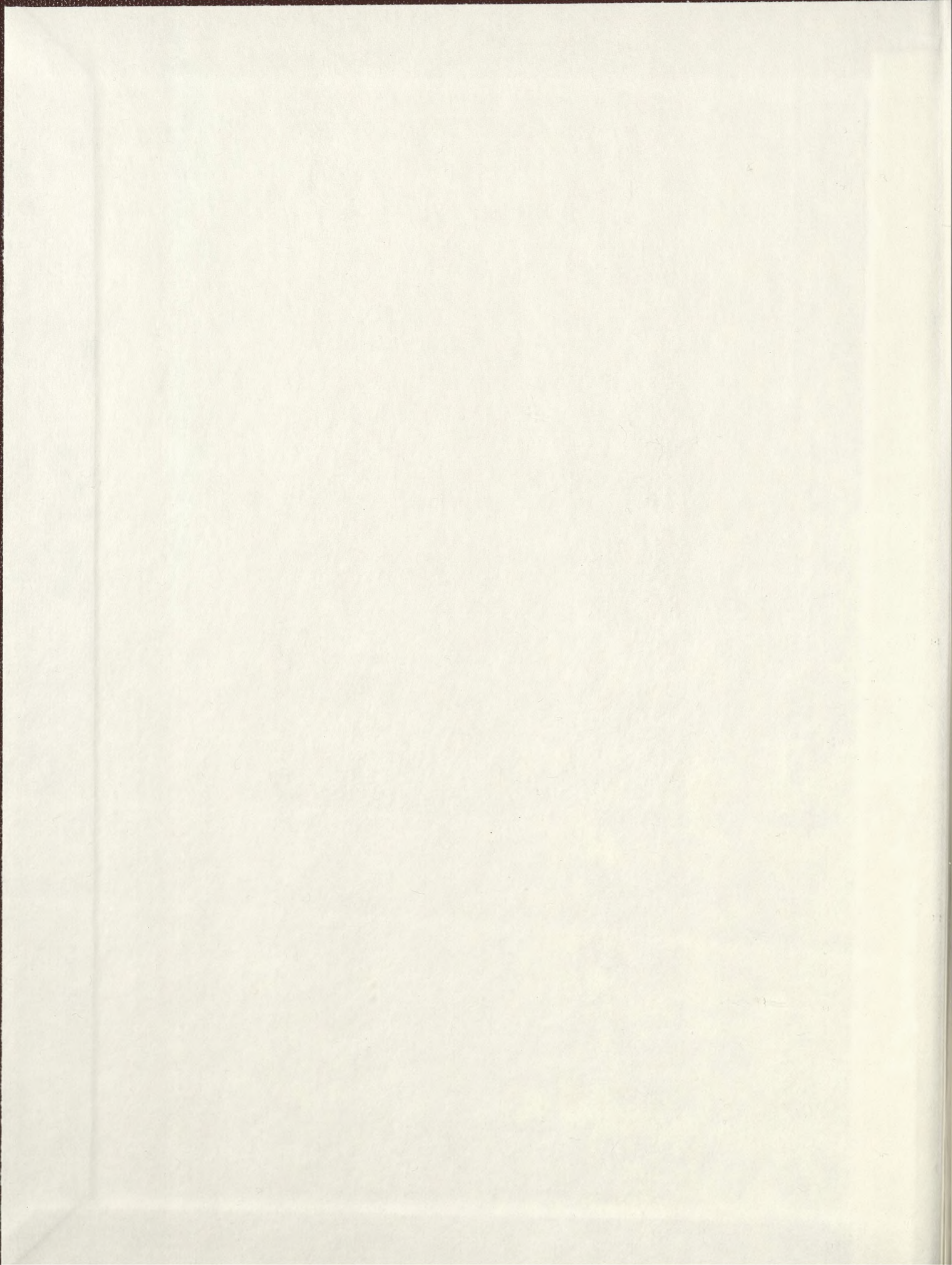


THE GOOD LIFE: A TRANSCENDENT VISION OF
PASTORAL PRACTICE FOR HUMAN FLOURISHING

BY

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FOR HUMAN FLOURISHING

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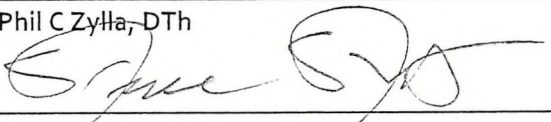
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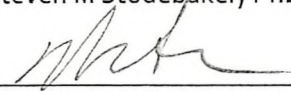
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ABSTRACT

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Historically, pastoral theology has engaged with the human sciences, especially psychology, to offer insights on how to live well. Positive psychology is a new resource that has been relatively unused by pastoral theologians. In this dissertation, I offer a new pastoral theological perspective on how to live well informed by positive psychology. A limitation of positive psychology is that it does not offer insights into existential and transcendent dimensions of human experience; thus, this positioning of pastoral theology and positive psychology is mutually enriching. To counter the trenchant tension in 'living well' between Christians and non-Christians, this dissertation presents the value and function of the spiritual life as a primary source of the good life through which to critically examine the principles and practices of 'living well.' In particular, the dissertation presents the reasons how pastoral practice can make a transition from the human sources of happiness and flourishing to its divine (or spiritual) sources. This is accomplished by epitomizing the uniqueness of spiritual happiness and flourishing and reflecting 'the good life' as a transcendent, authentic, and integrative form. This dissertation seeks to contribute to the field of pastoral theology by creating an updated and public version of pastoral practice that faithfully responds to the ultimate questions of human life. It uncovers ways in which the elemental, experiential views of human

ABSTRACT

well-being represented in positive psychology have limited the transcendent capacity of human flourishing and suggests a new orientation for pastoral practice.

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TABLE OF CONTENTS

INTRODUCTION	
Reframing Pastoral Practice: Orientation to the Task	1
CHAPTER ONE	
Distinctive Features of Positive Psychology and Human Flourishing	67
CHAPTER TWO	
Transcendent Vision of the Good Life in Pastoral Theology	134
CHAPTER THREE	
A Contrast Model for The Life of Flourishing	253
CONCLUSION	343
BIBLIOGRAPHY	354

INTRODUCTION

REFRAMING PASTORAL PRACTICE: ORIENTATION TO THE TASK

This chapter is foundational for discussing ‘pastoral practice’ that engages with the good life. Pastoral practice endeavors to integrate with “a way of life abundant” in its contemporary context. As a response to this demand, this chapter will introduce a dialectical conversation between positive psychology and pastoral theology.

Accordingly, this chapter proposes two foundations for the introduction to this study: 1) the definition of pastoral practice as a way of life abundant; 2) the need for a dialogue between positive psychology and pastoral theology for the renewal of pastoral practice for the good life.

The Purpose and Nature of Pastoral Practice

What is pastoral practice? What does pastoral practice¹ aim for? Pastoral practice does not simply mean being faithful to clerical tasks especially regarding church management or events. Rather it has to do with cultivating a new, abundant life created by an interaction between Christian faith and common human needs. Pastoral practice does not mean simply to perform church programs well, but rather it involves leading people to a new and distinctive way of life. A life lived rooted in God and carried out in the world.

As William H. Willimon describes it, pastoral practice can be expressed in various terms such as an act of God, a vocational life that experiences both hardship and

¹ In this dissertation, pastoral practice replaces the term, pastoral ministry because pastoral ministry generally refers to pastoral care in the realm of the professional individual for any particular church community. Indeed, pastoral practice has a broader meaning. For instance, pastoral practice is not only “to open up the process of pastoral ministry to the practical wisdom of the faith community and the collaborative practice of its ministry team,” but also to recognize “that the political and social context in which individuals live out their lives becomes a factor in pastoral ministry and the need to challenge those structures of society which unjustly affect the individual becomes part of the pastoral process.” the St Seiriol’s Centre, “Exploring Faith: Theology for Life,” 8.

joy, church management, and religious service for the believing community in Christ. In this approach, pastoral practice still has much to do with functional demands. Willimon introduces being a pastor as effectively performing six roles of (ordained) pastors: worship leader, pastoral counselor, preacher, teacher, evangelist, and prophet. He begins the volume *Pastor* with “investigation of who pastors are, as a means of understanding what pastors do.”²

However, pastoral practice must be discussed in a broader context. In her essay “Pastoral Theology as Public Theology,” Bonnie J. Miller-McLemore describes the reasons why pastoral theology should be a wider version of pastoral care and furthermore a form of public theology especially by reviewing the modern history of pastoral theology and recapitulating Don Browning’s “correlational theory” as a form of methodology. According to Miller-McLemore, “the pastoral task with regard to the world is twofold. First, in the manner of a good theology of culture, it involves discerning the quasi-religious norms and assumptions behind all acts of care, pastoral and secular alike. Second, it requires articulating alternative public norms derived from the Christian tradition.”³ In short, pastoral practice aims at creating and supporting a way of life on the boundary between the needs and experiences of persons and the life in Christian faith.

Unlike the common approach that offers a wide range of pastoral activities, pastoral practice never provides easy solutions for solving social and cultural issues in human life. It rather requires three key tasks – interpretive, contemplative, and active – in order to offer a new way of life. Charles V. Gerkin, as a goal of pastoral practice,

² Willimon, *Pastor*, 12.

³ Miller-McLemore, “Pastoral Theology as Public,” 55.

refers to the significance of creating a common practice between Christian faith and a situation, offering interpretive guidance. In particular, in *Prophetic Pastoral Practice*, he reminds us of the need of “the faithful interpretation of tradition which is supportive of a new search for norms (and boundary).”⁴ Regarding the goal of pastoral practice, he emphasizes congregational discernment and the dialectical practices of therapeutic and psychological culture in the church today that tend to control the tradition and the value of Christian faith by justifying “the age of the self” and maximizing “a decidedly romantic valuing of individual choice and individual fulfillment reigned supreme.”⁵ He states, in regard to the task of pastoral practice,

To carry out that interpretive task, the pastor must thus be both an interpreter of the sacred texts of the tradition and an interpreter of the signs of the times. Bringing these two interpretive responsibilities into some meaningful and pertinent dialogical relationship is central to the role of the pastor.⁶

Pastoral practice is certainly a matter of church tasks, but also needs to deal with the ultimate concerns of human life and to develop those into a new way of life. It is not just restricted to occupational actions for various demands and situations in the church. It rather reinterprets a way of human life and nourishes that life distinctively as pastoral practice inevitably involves the understanding and formation of ‘human life’ that is made by Christian faith. It thus needs to interpret and cast a vision for human practice in faith. Why? “Because Christian beliefs relate to everyday practices as a fitted set of beliefs with a claim to express truth about God and God’s relation to the world, theologians must be concerned with more than just how beliefs relate to everyday

⁴ Gerkin, *Prophetic Pastoral Practice*, 43.

⁵ Gerkin, *Prophetic Pastoral Practice*, 34.

⁶ Gerkin, *Prophetic Pastoral Practice*, 42.

practices.”⁷ Pastoral practice means to facilitate a better life in cooperation with God’s design. In short, pastoral practice is not only about a way of life, but also an active and interpretive calling. The purpose of pastoral practice is certainly related to the health of the congregation, but at the same time goes beyond providing religious programs. Rather pastoral practice needs to develop its functions and skills on the interpretation of “human life or living” in the exercise of faith in the world.

Craig Dykstra and Dorothy C. Bass describe Christian practices as “things Christian people do together over time to address fundamental human needs in response to and in the light of God’s active presence for the life of the world.”⁸ That is, pastoral practice is essentially prayerful. Henri Nouwen defines Christian ministry as “the ongoing attempt to put one’s own search for God, with all the moments of pain and joy, despair and hope, at the disposal of those who want to join this search but do not know how.”⁹ Pastoral practice is in the end a thoughtful reaction to God’s presence in the world. Dorothy Bass describes the nature of Christian practice as a way of life to respond to the presence of God and the needs of the world. She says,

Such practices cut across every realm of life – public policy, family life, a congregation, and more – and each also has distinctive roots in Scripture.... It also honors God’s active presence as a gift to the whole world, not just to, for, or in the church, and it tries to show how the many different things that people actually do might add up to a coherent and meaningful whole that gets embodied in a shared way of life.¹⁰

Likewise, as every Christian practice aims at being exposed to God’s light in the world, pastoral practice should be also a response to the presence of God. In other words, pastoral practice is not only practical and interpretative, but also contemplative. Without

⁷ Volf, “A Way of Life,” 263.

⁸ Dykstra and Bass, “Theological Understanding of Christian Practices,” 18.

⁹ Nouwen, *Creative Ministry*, 116.

¹⁰ Bass, “Ways of Life Abundant,” 32.

a prayerful life, pastoral practice easily becomes professional compulsions that lead to the vulnerability of interior life, burnout, the chaos of Christian conscience, the slavery of satisfaction and fame, and skills-knowledge reliance. Without this contemplative life, pastoral practice is impossible because it will lack intimacy with God who is a source of creativity and healing. Without this intimacy the pastor cannot make an appropriate interpretation and action for others.¹¹ Pastoral practice involves “laying down one’s life for the others” to give a new life.¹² Nouwen states, “All functions of the ministry are life-giving. Whether one teaches, preaches, counsels, plans, or celebrates, the aim is always to open new perspectives, to offer new insight, to give new strength, to break the chains of death and destruction, and to create new life which can be affirmed, in short, to make one’s own weakness creative.”¹³ If pastoral practice is to give interpretive and practical guidance for a new way of life, it is naturally contemplative because ministry “calls for men and women who do not shy away from careful preparation, solid formation, and qualified training, but who at the same time are free enough to break through the restrictive boundaries of disciplines and specialties in the conviction that the Spirit moves beyond professional expertise.”¹⁴ In the perspective of Christian faith, pastoral practice, as it is an interpretive action of a new life, is not made until God becomes a true healer, guider, and creator in our lives. Regarding pastoral care, Sarah A. Butler demonstrates the importance of pastor’s contemplative life as follows,

¹¹ For instance, Sarah A. Butler (*Caring Ministry*, 17–20) refers to the need of a contemplative approach to pastoral care or caring ministry. Contemplative practices such as centering prayer and *Lectio Divina* help pastors to see, feel, and love more deeply and newly all things, events, and objects including other people beyond one’s feeling, experience, thought, and desire because the presence of God and “a consent of faith in God” (19) enable us to see, feel, and act in a transcendent way that works with embracing and reflecting God’s loving and compassionate heart towards all things to be divine.

¹² Nouwen, *Creative Ministry*, 115.

¹³ Nouwen, *Creative Ministry*, 117.

¹⁴ Nouwen, *Creative Ministry*, 121.

However, God is already active in the hearts and lives of both care receiver and caregiver long before the faintest whisper of need and longing. Our prayers should not be an alarm for God's attention but a request to participate in God's healing process. Indeed, we function best as pastors when we recognize that we are a part of a process greater than our efforts, which is the healing that God has initiated.¹⁵

Kevin J. Vanhoozer argues in the volume *The Pastor as Public Theologian* that pastoral practice is to be a unique generalist for the new formation of human life. For him, though the main field of pastoral practice is certainly within the congregation, its content should be a pastoral intervention to live an alternative version of human life in cultural and social contexts. He states,

What makes the pastor's role even more challenging is the existence of three different sets of people, three publics, each with its own kind of opinion. By three publics, I mean three social realities, three locations into which pastors may speak of God and Jesus Christ: (1) the academy, (2) the church, and (3) the broader society.¹⁶

For Vanhoozer, "a public theologian is a very particular kind of generalist"¹⁷ because doing pastoral practice requires not only a theological interpretation of the gospel, but offering alternatives "truth claims about God in a way that satisfies the requirements of public discourse."¹⁸ This is in contrast to the view of ministry as aligned with the helping professions. The goal is to "shape God's people so that they reflect the new humanity that is in Christ."¹⁹ However, he emphasizes the significance of contemplative action or prayerful attitude for pastoral practice, arguing "the pastor must make truth claims to win people not to his [sic] own way of thinking but to God's way,"

¹⁵ Butler, *Caring Ministry*, 15.

¹⁶ Vanhoozer, *The Pastor*, 4.

¹⁷ Vanhoozer, *The Pastor*, 5.

¹⁸ Vanhoozer, *The Pastor*, 12.

¹⁹ Vanhoozer, *The Pastor*, 9.

²⁰ not by enlarging one's social status, but by lessening it in the awareness of "the grain of the created order being renewed in Christ."²¹ In Vanhoozer's view, pastoral practice is naturally interpretive, contemplative, and active in the realm of the public square. It also has a goal to let the church be a public space to share how the gospel is related to the formation of new life.

In summary, pastoral practice involves offering guidance for the formation of a new life made in faith beyond particular ecclesial issues or church activities. If the purpose of pastoral practice is about 'a way of life,' that purpose is required to be fulfilled in the three traits of pastoral practice: active, interpretive, and contemplative. It first entails an inquiry of the fullness of life out of an interpretive frame of Christian faith. Pastoral practice is also naturally established not only on the teaching of Christian faith, but also by the guidance of the Spirit. That is, pastoral practice is achieved by finding effective actions in hermeneutical and contemplative approaches to human life, and reinterpreting the values of Christian faith. Pastoral practice is closely related to noticing a divine call for a new way of human life, to which Christian faith can lead.

Toward the Meta-situation of Pastoral Practice

If pastoral practice is about 'a way of life,' it needs to pay attention to the universal concerns of human life. Pastoral practice must literately deal with the motives of people's lives. It thus should not just be limited to persons in isolated circumstances. In particular, pastoral practice needs to provide a theological, practical guideline relevant not only to the context of ministry, but also to the universal goal of human life,

²⁰ Vanhoozer, *The Pastor*, 14.

²¹ Vanhoozer, *The Pastor*, 20.

the life worth living. Pastoral practice entails a divine call for the abundance of human life and Christian community, to which Christian faith leads.

Pastoral practice should be established on the terrain of the common language of human life. In the absence of that meta-situation, pastoral practice becomes issue-focused rather than life-focused. If there is no consideration of what human life exists for and where human actions inherently aim, pastoral practice becomes buried in religious discussions and duties instead of being developed into the fullness of life.

As mentioned above, pastoral practice is more than what a pastor is required to do in the church. It is thus important for pastoral theology to connect with “real” life because theology is originally “a practical science in truth.”²² Henri-Jerome Gagey states,

Theology is practical because it is concerned with the personal and social practices of life, with daily experiences and problems. In addition, if theology deals with the contemporary culture in which it is immersed, then it has a critical task to discern how it is always at risk of being misguided by the dominant assumptions of its time as well as dominated by the interests of peculiar social groups.²³

Pastoral practice is about a way of living. This means that it is not limited to just religious or moral rules for life. It also does not mean just providing epochal ideas and principles to solve financial or social issues. Pastoral practice should begin with a very reason for human living. As practical theology encompasses the whole of human life from child development to social issues, pastoral practice includes all pastoral functions, education, and wisdom. Theological understanding should be established on the very ground of human life and action that is called “the life worth living” because people live not just for survival, but for flourishing.

²² Volf, “A Way of Life,” 246.

²³ Gagey, “Pastoral Theology as a Theological Project,” 89.

Charles Gerkin expresses the purpose of pastoral practice as “to be fulfilled in the shared practice of life.”²⁴ He emphasizes that taking the role of minister as an interpretive guide of both individual and congregational stories is important.²⁵ However, is the attainment of shared practice as well as interpretive guidance possible without the pastoral understanding and interventions of the life worth living? Can a pastor properly respond to those needs without a clear understanding of the good life? Andrew Lester says, “Pastoral theology, as I understand it, recognizes a broad range of epistemologies, validating many ways of knowing what is ‘real’ through both objective and subjective processes. While respecting the scientific method and integrating data from quantifiable research, pastoral theology also considers other sources of knowledge about the ‘truths’ of our existence.”²⁶ Regarding the life worth living, pastoral practice needs to reach out to a host of other disciplines such as positive psychology “because Christian beliefs relate to everyday practices as a fitted set of beliefs with a claim to express truth about God and God’s relation to the world, theologians must be concerned with more than just how beliefs relate to everyday practices.”²⁷

Vanhoozer describes pastors as public theologians because they “seek, speak, and show understanding of what God was doing in Christ”²⁸ such as being a true human, the creation of new life, and reconciled life in and for all people everywhere. If pastoral practice cannot provide the framework for the life worth living, how can pastors perform their tasks “to help congregations ‘to become what they are called to be’”²⁹ in the public

²⁴ Gerkin, *Widening the Horizons*, 102.

²⁵ Gerkin, *Pastoral Care*, 116–17.

²⁶ Lester, *Angry Christian*, 10.

²⁷ Volf, “A Way of Life,” 263.

²⁸ Vanhoozer, *The Pastor*, 17.

²⁹ Vanhoozer, *The Pastor*, 21.

square? Accordingly, pastoral practice needs to turn its attention to a meta-situation that all human actions share. Pastoral practice should be a theological framework for a way of life abundant that includes two critical tasks: (1) to define the nature of the good life from the perspective of pastoral theology and (2) to create interventions that support this life.

What is “the life worth living?” The life worth living does not simply mean just a happy life or life-satisfaction. It is at least phenomenologically created *happiness and flourishing*. Pastoral practice should be built in a pastoral, theological vision for the fullness of life. In other words, it should be closely related to the purpose and attitude of human life to attain authentic happiness and flourishing though the ideas and ways of the life worth living in each person’s story can be expressed differently. Pastoral practice hence requires theological assessment of human concerns about the way of life abundant because “Christian practices are thus congruent with the necessities of human existence as such, as seen from a Christian perspective on the character of human flourishing.”³⁰ Jonathan T. Pennington explains the universal characteristic of human life as follows,

Human flourishing alone is the idea that encompasses all human activity and goals because there is nothing so natural and inescapable as the desire to live, and to live in peace, security, love, health, and happiness. These are not merely cultural values or the desire of a certain people or time period. The desire for human flourishing motivates everything humans do...³¹

As a result, pastoral practice as a guidance of life needs to be framed in this meta-situation, “the life worth living,” or “the good life.” The two universal terms of human life, *happiness and flourishing*, should be the center of pastoral concern because

³⁰ Dykstra and Bass, “Theological Understanding of Christian Practices,” 23.

³¹ Pennington, “Biblical Theology of Flourishing,” 1–2.

human life is a journey towards the good life. The fundamental context of pastoral practice is to interpret and reconstruct the situation of living well in faith and the Spirit, noticing the general ideas of the good life. As pastoral practice offers a source of practical wisdom and skillful guidance for a way of life abundant, it extends the nexus of Christian faith to the public realm of human life.

Is the Pursuit of the Good Life a Secular Approach?

Is the pursuit of the good life a secular worldview that is disconnected from the Christian faith? As the life worth living means the attainment of flourishing and happiness, does it truly belong to the goal of Christian life? This dissertation argues that the quest for the good life is consistent with the Christian faith. For Christians, human happiness and flourishing is not something new. Indeed, throughout Christian history, many key figures have significantly dealt with the issue of the good life. In a word, being a Christian is thus like a journey to search for the abundant life. To deepen this fact, we need to look at the descriptions of the good life in the scriptures as the foundation of Christian happiness and flourishing. Clearly, the scriptures advocate human flourishing and happiness with various expressions.

Jonathan J. Pennington in the essay, “A Biblical Theology of Human Flourishing,” explores the biblical ideas of flourishing. His examination reflects on four biblical words that mean “flourishing.” First, *shālôm* (with its Greek gloss *eirēnē*) covers the wide range of human flourishing like peace, absence of conflict, and wellbeing. In particular, that shalom depends on a promise in the relationship with God. Next is, while *ʾashrê* and (with its Greek gloss *makarios*), which is frequently as

translated into *blessed* in English. It implies what the covenantal obedience to God brings to one's life, underlining the inevitability of virtuous and suffering life.

Brk or *bāruk* (with Greek gloss *eulogētos*) indicates God's favorable action and attitude, resulting in benefits such as fertility, authority, peace, and rest. In other words, "'*ashrê* stresses a state of happiness, while *bārûk*, though not excluding such a state, in keeping with its passive participial form speaks more of being empowered or favored as the recipient of blessing from the Lord, and thus blessed."³² Lastly, *tāmîm* (with Greek gloss *teleios*) implies the completeness of the whole person from being holy in God or blameless before Him. As a result, Pennington summarizes the biblical ideas of 'flourishing' as follows:

This *wholeness* of character describes both the means and the state of God-blessed flourishing. It is not an accident that the people described as '*ashrê* /*makarios* and *shālôm* are the ones whose lives are marked by *tāmîm/teleios*. All of this together is the vision of what it means to be godly, which is the same as what it means to truly flourish.³³

In Christian history as well as the bible, abundant life is located in the center of the Christian faith. Thus, in Christian history, there are many Christian figures who considered the good life as the primary topic of one's life and faith. In particular, as the examples of Christian happiness, the study examines three figures; Augustine of Hippo, Thomas Aquinas, and John Wesley. Three reasons support the focus on those three. First, the Christian understanding of abundant life or the theme of true happiness and flourishing is not limited to any particular time and environment of church history. Accordingly, the study looks at representative spiritual figures who lived in the three

³² Pennington, "'Biblical Theology of Flourishing,'" 11.

³³ Pennington, "'Biblical Theology of Flourishing,'" 14–15.

main stages of history – the ancient, medieval, and the modern –³⁴ and who significantly dealt with the way of the life worth living or the fullness of life.

Second, these three spiritual figures suggest different ideas and ways of understanding the good life according to their age's cultural and theological contexts even while sharing a concern to articulate a vision for the good life in Christian faith. For instance, Augustine of Hippo [354–430 c] understands the way of happiness as an occasion that occurs between the human fall and the gospel. After A.D. 313, in the ruling of the Byzantine Empire in the East as well as Europe, Christianity employed its power and influence as a lawful, major religion. Augustine, who was born as the son of a faithful Christian mother, Monica and of an ambitious pagan father, Patricius, at the time of the fall of the Roman Empire, tried to solve anxiety and depression that his soul had to undergo during his early thirty years with various means such as pleasure, philosophy, wisdom, power, and even biblical teachings. To attain true happiness, he was devoted to sexual pleasure, Manichaeism (dualistic conception of the universe between evil and good), rhetorical education and politics, Neo-Platonism (material world as the shadow of heavenly truth), and the teaching of Ambrose, bishop of Milan.³⁵ As a result, Augustine found an answer for the happiness of the soul in “the Christian version of cosmology, that the world created by a good and loving God had been spoiled

³⁴ Certainly, this history division by three periods can be controversial according to each Christian scholar's perspective. For instance, Bradley P. Holt, a historian of Christian spirituality, attempts to divide Christian history into five stages – Jesus Christ and the Bible (1–60 c), the beginnings of a global community (70–700 c), and the European era (800–1400 c), protestant and Catholic reform (1500–1600 c), and the modern era (1700–1800 c) – apart from two recent periods: the west since 1900 and the non-western world since 1900. But, in this study, Christianity is considered as the story of Christian expansion in three main stages: 1) the ancient (1–900 c): a time of expansion from Jerusalem to three continents (eastward into Asia, southwest to Africa, and northwest to Europe); the middle (1000–1600 c): a time of indigenization in Europe; and the modern (1700–1900 c): a time of expansion from Europe to other continents.

³⁵ Holt, *Thirsty for God*, 71.

through human failures and redeemed through Christ.”³⁶ On the other hand, Thomas Aquinas [1225–1274 c], at the age of the deep split of the Roman Catholic and Eastern Orthodox churches, became a main Christian figure who reaped the fruits of the Middle age theology within the emergence of various religious orders to serve church and society such as the Dominicans, the Franciscans, the Carmelites, and the Augustinians. According to Bradley Holt,

Instead of binding themselves [people in new religious movements] to stay in one monastery, and there to engage in communal and private prayer, these new orders called for service in the world as a friar’s first priority. To varying degrees, they retained the practices of common dwellings, common prayer, and a common rule. All required the basic vows of poverty, chastity, and obedience, and the practice of these vows was adapted to new circumstances.³⁷

In particular, for the Dominican, “piety of learning,” that is, to teach people with beneficial, spiritual knowledge in faith, was one of primary tasks.³⁸ Regarding human happiness, Aquinas, a loyal Dominican, inherited various traditions such as the perspective of Aristotle, Augustine’s theology, and even Islamic philosophy. In the light of Aristotle, Aquinas argues that human happiness is the ultimate purpose of human life, reminding us of the significant role of reason and virtue for the fulfillment of true happiness. Also, with Augustine’s tradition, he argues that happiness that we have experienced or can experience in the earth is not perfect happiness, but the anticipation of happiness in heavenly life. Besides, the encounter with Islamic philosophy especially at his university gave him a belief that the truth of religion should be created in the language of the universe for all people through the dialectical conversation between Christian faith and others especially because of the oneness of God. According to David

³⁶ Mandelker and Powers, eds., *Pilgrim Souls*, 38

³⁷ Holt, *Thirsty for God*, 87.

³⁸ Holt, *Thirsty for God*, 87.

B. Burrell, Aquinas' approach does not mean to adapt fully to Islamic thought, but rather to consider his vocation as teaching the gospel in the language of the created universe on the basis of the uniqueness and emanation of the triune God with two goals: "to show how *theologia* could be a *scientia* within the perspective afforded by a creator" and to build "a common humanity and intellectual acumen" of Christian faith for all people and furthermore all religions.³⁹

As another case, John Wesley [1703–1791], who was originally an Anglican minister at the time of the modern era, established his spiritual traits in the traditions of reformation, pietism, and enlightenment. As a result, Wesley emphasizes a balance among experiential, affective, intellectual, biblical, and institutional forms of faith than the other denominations of his age.⁴⁰ For instance, John Wesley's Quadrilateral, a way of his theological and pastoral reflection, demonstrates that approach well. Wesley argues that true spiritual life must be based on four elements: Scripture, Reason, Tradition, and Experience. For him, the Christian life is a process of a holistic growth eventually towards holiness. In the 1771 Preface to his collected works, Wesley says, "that in this edition I present to serious and candid men [sic] my last and mature thoughts, agreeable, I hope, to Scripture, reason, and Christian antiquity."⁴¹ In addition, like Donald Thorsen's description of Wesley's sermon "The Doctrine of Original Sin, according to Scripture, Reason, and Experience," Wesley considers experience as a

³⁹ Burrell, "Aquinas and Islam," 72–74.

⁴⁰ Holt, *Thirsty for God*, 122: however, according to many Wesleyan scholars such as Randy L. Maddox, K. Steve McCormick, and David Ford, John Wesley's theology was as well very influenced by the eastern orthodox theologians like John Chrysostom (the energy of love as the ground of perfection), Clement of Alexandria (disciplined life as the way of perfection), and Macarius (a relation of sin and mature Christian as the nature of perfection). In particular, Wesley grasped insights of Christian anthropology regarding 'perfection.' For Wesley, to be human is called to be a complete status in God's original will, love, and image (for further information, see Randy L. Maddox's article, "John Wesley and Eastern Orthodoxy").

⁴¹ Wesley, Preface, §4 Works (1771), 1–4.

source of religious authority along with tradition, reason, and eventually scripture.⁴² Lacking or missing one element among the quadrilateral makes holiness impossible. Thus, spiritual life indicates a transformative work to lift up those four elements to the apex of each element to support the other elements by the light of divine grace and Spirit and as a result means to fulfill holiness of life and heart in love and sanctification. For Wesley, true happiness in the end has much to do with how to live out one's holiness in the world. He understands holiness of life and heart as a process of new creation in both the individual and society. That is, "He [Wesley] said he wanted to spread scriptural holiness over the land. In other words, he looked for practical changes in the lives of the converted."⁴³

The third reason why only three spiritual figures are chosen is related to the scope and focus of the dissertation. This dissertation is not a study of 'the good life' in Christian history, but rather about 'the good life' in the perspective of pastoral theology. Accordingly, it is not only unnecessary for this study to look at all Christian figures who were interested in a way of human happiness and flourishing, but also thus impossible for us to look over all of them. Rather reviewing three spiritual figures in different contexts and times aims at attesting that the theme of abundant life or life worth living is not irrelevant to the world of Christian faith.

Regarding human happiness and flourishing, each spiritual figure represents different approaches and ways of conceiving the good life. What is 'the good life' for them? In short, for Augustine of Hippo, human corruption after the fall brings about the inability to attain true happiness, but a new way for that happiness is opened and

⁴² Thorsen, *The Wesleyan Quadrilateral*, 17.

⁴³ Holt, *Thirsty for God*, 124.

fulfilled by enjoying the blessedness of God in Christ Jesus with gratitude and humility. Thomas Aquinas also refers to the benefits of “the soul” in God, which comes from seeing or contemplating Him rather than particular actions and principles, concluding that happiness is the goal of human life and simultaneously emphasizing that searching for happiness in wealth, fame, and achievement is in vain. Unlike Augustine’s idea of human sinfulness and the object of desire and Aquinas’ teaching of contemplating God’s light as the cause of active life, for John Wesley, the fulfillment of holiness in all parts of life with love and gratitude is a path of true happiness and flourishing. Commonly all these three figures do not deny the possibility of happiness in the world. Yet, for all them, true happiness is cultivated by our relationship with God. That is, while the worldly life entails the various sources of happiness, it ironically causes human life to ignore the ultimate source of true happiness by missing a spiritual part of human happiness.

Specifically, Augustine of Hippo [354–430 c] describes the ultimate object of human desire as well as the purpose of all philosophical reflections as the achievement of true happiness.⁴⁴ For Augustine, the final quality of human life is happiness that is the origin and end of all human activities though there exists various ways to reach it. That is, “For happiness itself is neither Greek nor Latin, but it is that which Greeks, Latins, and men of all other languages long to attain.”⁴⁵ Yet, in the end, only in God can human being reach to true happiness. “According to Augustine, because God is the only source of any good to be found in the world, human beings can flourish and be truly happy only when they center their lives on God, the source of everything good, true, and

⁴⁴ Augustine, *City of God*, 605.

⁴⁵ Augustine, *Confessions*, 198.

beautiful.”⁴⁶ In his early writing, *The Happy Life*, Augustine compares the human life toward happiness with the journey of sailors. According to him, all sailors have the same goal called a happy life in their voyage, but this manifests in three desiring forms such as sculling with no risk, taking risks in heavy seas, and looking for a beacon in one’s humility.⁴⁷ Augustine teaches that journey toward happiness in three forms is endless. It continues until we anchor in the truth, the object of our fullness.⁴⁸ In other words, he argues, “This, therefore, is the complete satisfaction of souls, that is, the happy life: to know precisely and perfectly Him through whom you are led into the truth, the nature of the truth you enjoy, and the bond that connects you with the Supreme Measure! These three show to those who understand the one God, the one Substance, excluding the variety of all vain and superstitious images.”⁴⁹ As a vivid example of that perspective, Augustine confesses, “You [God] have made us for yourself, and our heart is restless until it rests in you.”⁵⁰

What stands out the most in his view of happiness is that happiness is closely related to yearning of an object that fills purely and fully the soul.⁵¹ In *City of God*, Augustine describes a human being as a being who is seeking or loving something to be happy. Loving or desiring does not mean wishing particular things or imagining a good future. Rather it “must be thought of as being intrinsically and actively goal-directed.”⁵² Accordingly, the human journey for happiness and its fulfillment depends on what kind of object one has. For Augustine, human beings generally have four

⁴⁶ Pennington, “Biblical Theology of Flourishing,” 3.

⁴⁷ Augustine, *The Happy Life*, 167–68.

⁴⁸ Occasionally, Augustine expresses it as the supreme good as displayed in *City of God*.

⁴⁹ Augustine, *Selected Writings*, 193; Barrett, *Eros and Self-Emptying*, 70.

⁵⁰ Augustine, *Confessions*, 3.

⁵¹ Augustine, *the Gospel of John*, 1–2.

⁵² Barrett, *Eros and Self-Emptying*, 68.

objects for a happy life: pleasure, repose, the primary goods of nature, and virtue.⁵³ However, those objects just offer temporary sources of human happiness. We easily become aware that pleasure and repose cannot be a permanent object of happy life due to the irresistible experiences and repetition of pain and disquietedness in the worldly life. In other words, a human being needs something else to be truly happy. In addition, though a human being has the primary goods of nature, the power of mind and intellect, the reality is that a human being cannot totally be free from one's inner brokenness, sinfulness, and the wrong use of one's mind and intellect for evil purposes.⁵⁴ Furthermore, according to Augustine, though 'virtue' contributes to spiritual and bodily goods and is one of the best ways to instruct the wellbeing of both body and soul, it as well tends to exist for itself or for one's own sake rather than all creatures and God's will, at least externally struggling with the self-occupation and narcissism.

Happiness, the outcome of true peace and joy in both body and soul, Augustine argues, comes from only "something of absolute and inexhaustible worth."⁵⁵ In other words, the ultimate *telos* of human desiring can only be the contemplation of the highest good in the world and the union with it in love because God is what the soul has been truly and ultimately yearning for. That is, in a failure to realize that the object and source of one's happiness is God and to love it, we cannot find true happiness. Mary T. Clark in a commentary on Book XIX of *The City of God* states as follows,

God is Love and by the gift of Himself to mankind it is now possible to make the ascent to God by Love. Happiness, therefore, does not consist

⁵³ Augustine, *City of God*, 434–42.

⁵⁴ In particular, in *Confessions*, Augustine expresses the weakness and distortion of a human being in various ways such as blindness, offensiveness, disgracefulness, hiddenness, and darkness. Indeed, that reality of status has much to do with the hypocrisy and wrong objects of human happiness. For instance, humans prefer to dwell in the image of joy or something joyful rather than true joy. *Confessions*, X 21–23.

⁵⁵ Barrett, *Eros and Self-Emptying*, 70.

in rejecting the world but in learning to love it as it should be loved, for earthly goods can indeed contribute to human peace and to eternal life. Peace with oneself is a true love of self, that is, preferring God to self; this is the model for loving the neighbor.⁵⁶

Thomas Aquinas [1225–1274 c], an influential philosopher and theologian of the thirteen century, also argues, “The ultimate end of man we call *beatitudo*. For a man’s happiness or beatitude consists in the vision whereby he sees God in His essence,”⁵⁷ emphasizing the significance of reason, virtue, and grace as a way to attain the ultimate end. Both Augustine of Hippo and Thomas Aquinas have agreement on at least two points. First of all, true happiness is fulfilled not by human efforts, but by God only. Second, happiness is possible, but cannot perfectly be completed in the earth. Thus, we cannot gain perfect happiness in the world and get it afterwards by making the unity with God. For instance, Aquinas refers to a distinction between “perfect happiness” which he calls *beatitudo*, and “imperfect happiness” called *felicitas*. However, while Augustine focuses on the negative traits of a human being such as sinfulness and distorted desires, Aquinas pays attention to the positive traits of a human being as the image of God. For Aquinas, happiness is not only the supreme good, but also that “all human actions are for the sake of an end.”⁵⁸ In particular, (imperfect) happiness is cultivated by the contemplation of truth through God’s gift,⁵⁹ ‘reason,’ and by the practice of virtues.⁶⁰ Aquinas defines a human being as a teleological being who lives in ‘the freedom of will’ unlike Augustine’s approach who understands human as a being

⁵⁶ Augustine, *Selected Writings*, 430.

⁵⁷ Aquinas, *Shorter Summa*, 119.

⁵⁸ Aquinas, *Treatise on Happiness*, 4 and 14.

⁵⁹ Aquinas, *Treatise on Happiness*, 39 and 61.

⁶⁰ Aquinas, *Treatise on Happiness*, 54–57; Aquinas divides virtues into two groups, human and divine. Human virtues imply Augustine’s four virtues that develops the excellence of human life such as prudence, justice, temperance, and fortitude. Divine virtues given by grace —faith, love, and hope—leads to the perfection of the soul in God’s *telos*.

who is designed to ultimately desire God, the source of all things, in the nature of love, but who is too insufficient and corrupted to fully understand and unify with the ultimate source of happiness, God.

For Aquinas, a human being has a teleological tendency in the very act of willing.⁶¹ If person does something, that implies an order of intention. In other words, for him, knowledge and intellect precedes human will and act.⁶² Aquinas, according to Augustine's thought, believes that the object of desire is the very ground of true happiness. True happiness is impossible without knowing what we desire is universally good, God. At the same time, it is also impossible without knowing what is universally true,⁶³ God. As human heart is not separated from one's mind, a full connection between reason and revelation is inevitable for true happiness. 'Reason' that works with the light of grace is a tool not only to inform what is in one's heart and what heart truly desires is the absolute Being, God, but also to lead to the higher purpose in life – knowing the ultimate reality and being the oneness with God – beyond enjoyment, pleasure, and secular good. In addition, the practice of virtues does not belong to moral demands. Rather it is a path to get close to the supreme good or the essence of God⁶⁴ because 'virtue' belongs to divine goodness. That is, to be happy demands 'virtue' that is the supreme good because human happiness needs it more than any good thing as the sum of all good things leads to true happiness.

Perfect happiness, such as the angels have, includes the aggregate of all good things, by being united to the universal source of all good; not that it requires each individual good. But in this imperfect happiness, we

⁶¹ Aquinas, *Treatise on Happiness*, 12.

⁶² Aquinas, *Treatise on Happiness*, 93.

⁶³ Aquinas, *Treatise on Happiness*, 93.

⁶⁴ Aquinas, *Treatise on Happiness*, 51

need the aggregate of those goods that suffice for the most perfect operation of this life.⁶⁵

Nevertheless, Aquinas proclaims that happiness goes beyond an academic or moral work. When human will and knowledge suitably correspond to the very sight and purpose of God in the light of grace, we can live in delight, peace, and the comprehension of revelation, and furthermore the freedom and perfection of the soul. Aquinas also does not deny joy and pleasure in the world and out of worldly activities, but considers them just to be the antecedent or a small taste of true happiness that can be given by the unity with God.

In addition, John Wesley [1703–1791], who was a great evangelist, spiritual leader, and the founder of the Methodist movement in the eighteenth century, extends human happiness and flourishing into the plan of God's creation that works with the nature of holiness. For him, happiness is not only the ultimate reason of God's creation, but also the end of all creatures. In his sermon, "The Unity of the Divine Being," Wesley teaches to parents; "he (God) made you; and he made you to be happy in him; and nothing else can make you happy."⁶⁶ Like Augustine and Aquinas, for him, God is the source of human happiness. Yet, unlike two spiritual figures' description of happiness as the end of human desire and knowledge, Wesley expands a *telos* of happiness into the nature of holiness that true religion, which has the implication of God's pure love for all people and His creatures, represents. Wesley demonstrates the three steps of Christian growth on the way of holiness: justification, sanctification, and perfection. According to him, humans can reach the deeper degree of happiness

⁶⁵ Aquinas, *Treatise on Happiness*, 31.

⁶⁶ Wesley, "Unity of Divine Being," sermon 114, 4:64.

according to the further stage of holiness. Holiness is one with happiness because all things begin from divine grace.

That is for Wesley, before we can say anything about what we do in order to grow closer to God, we have to first recognize that there is nothing that we can do on our own in order to work our way to God. The Christian life, for Wesley, is empowered by grace every single step of the way.⁶⁷

Like the necessity of divine grace in justification and sanctification, perfection means a condition unified fully with the nature of divine grace, which is indeed not different from embodying the two introvert and extrovert definitions of holiness, “‘faith working through love (Galatians 5:6)’ and ‘purity of heart (John 3:3),’” because the nature of divine grace entails the essence of love and purity. Kenneth L. Waters summarizes Wesley’s ‘holiness’ as follows,

Holiness as the outworking of faith through love not only refrains from doing evil, but purposely does good. Wesley describes this as the negative and positive law of faith working through love or, in other words, external holiness. He also calls attention to inward holiness which he describes as ‘the purifying of the heart, the cleansing it from all vile affections.’⁶⁸

Specifically, by the pursuit of holiness, we forge a path of happiness for all creatures. That is, God does not just call us to be holy, but to be happy in holiness. How can we be happy? Wesley suggests two specific ways that engage in the nature of holiness. Happiness, one of God’s plans for all creatures, is achieved by ‘loving God in gratitude’ and ‘loving neighbor in benevolence.’ As ‘loving God in gratitude’ implies purity of heart, ‘loving neighbor in benevolence reflects ‘faith working through love.’ It is important for both happiness and holiness to respond to the voice of divine love within us, with gratitude and benevolence. Certainly Wesley refers to the goal of human

⁶⁷ Kevin, “The Spirituality of John Wesley,” 5.

⁶⁸ Waters, “Holiness in the New Testament Perspective,” 55; Outler, John Wesley, 230.

life as being happy, but emphasizes that happiness has much to do with a life that is responsive not only to God's love in the world and oneself through gratitude, but also to His love towards all creatures through benevolence. According to Rebekah L. Miles, "The active benevolence toward others that is born of our gratitude to God is for Christians the wellspring of the moral life and of human happiness. Happiness is impossible without this grateful love of God and benevolent, active love toward others."⁶⁹

Thus, for Wesley, happiness is not just the consequence of a moral life. But rather it belongs to spiritual life because it is part of living out gratitude and benevolence under the light of the Holy Trinity. That is, happiness is actualized by expressing the fullness of Christ, which implies the love of the Father, the grace of the Son, and the power of the Spirit, as the reality of the divine image through two paths: "gratitude to our Creator and supreme Benefactor, and benevolence to our fellow creatures."⁷⁰

In summary, Wesley attempts to link 'happiness' with 'holiness' by describing happiness as a ground of the spiritual life in both the individual and the community.⁷¹ For him, "humans were made for happiness, happiness that comes only in God as they love God and one another."⁷² In his view, by holding the communion of love with others through the fellowship of mutual benevolence and dependence on God's love in the

⁶⁹ Miles, "Happiness, Holiness, and The Moral life," 207.

⁷⁰ Wesley, "The Unity of the Divine Being," Sermon 114, 4:66–67.

⁷¹ For instance, Wesley keeps to the importance of participating in the means of grace to remember, praise, and thank God's grace as well as establishing general rules like do no harm, avoid evil, and do good. He, in "General Rules," describes those three rules in the mechanism of the triune God, that is, a relation of the Father, the Son, and Spirit. Furthermore, as shown in Wesley's ministry, he prepares Christians to be involved in various issues such as slavery, health, suicide, parenting, the poor and prisoners.

⁷² Miles, "Happiness, Holiness, and Moral Life," 224.

purity of heart through gratitude, happiness is attainable. Hence, Wesley puts holiness fulfilled by gratitude and benevolence into the center of human well-being.

Hence, Sarah Heaner Lancaster describes the idea of happiness that those three figures— Augustine, Aquinas, and Wesley—teach for today’s Christians as *makarios* rather than *eudaimonia*. She describes *makarios* as follows,

To see why, recall that in ancient Greek *makrios* carried with it the idea of blessing, or being blessed as the gods were blessed. ‘Blessing’ can refer to honoring the gods as holy, or it can indicate the gods’ conferring a gift as they share something of their holy.⁷³

To be exact, Lancaster redefines the idea of *makarios* as a sign of the spiritual life with an illumination of the theory of happiness in John Wesley’s theology as follows,

The Christian view became that God makes us happy because we were made for God. To be fit for this relationship that satisfies our deepest longing, humans need to follow God’s commands....These basic convictions come through over and over again in the history of Christian theology. The search for happiness in Christian faith is a search for God.⁷⁴

Apart from those three Christian figures, in theological studies, the abundant life or human happiness and flourishing belongs to one of significant subjects. Thus, for many Christian theologians, a journey itself in Christian faith is closely related to searching and embodying a way of life abundant. Christian life is a search not only to be truly happy, but also to truly thrive. Miroslav Volf points out that for all religions including Christianity, human flourishing is one of the primary topics. He states,

When surveying their history, it seems on occasion that the goal of faiths were simply to dispatch people out of this world and into the next – out of the veil of tears into heavenly bliss (Christianity), out of the world of craving into nirvana (Buddhism), to give just two examples. Yet for great religious teachers, even for the representatives of highly ascetic and

⁷³ Lancaster, *Pursuit of Happiness*, 17.

⁷⁴ Lancaster, *Pursuit of Happiness*, 22.

seemingly otherworldly forms of faith, human flourishing has always remained central.⁷⁵

In Christian life, human flourishing is a precept. God's original plan and design is inseparable from a way of flourishing. Peggy Way states, "God intends the flourishing of the beloved creatures, and affirms their desire for free play in a good world."⁷⁶ From the perspective of Christian faith, human flourishing and happiness requires human effort, but also goes beyond it. It thus originates from a work of divine grace. For example, criticizing the general western understanding of flourishing as an "experientially satisfying life,"⁷⁷ Miroslav Volf states that flourishing initiates from hope in God's love and from desiring universal community and love beyond humanity, intelligence, or experiential satisfaction.⁷⁸ In "God, Hope, and Human Flourishing," Volf describes the nature of flourishing, reviewing the belief of flourishing in western culture and examining Christian hope especially on the basis of Augustinian theology. According to him, the general expectation of flourishing and happiness represents 'experienced or experiential satisfaction' in our culture. That is, "Many in the West believe that experiencing satisfaction is what their lives are all about."⁷⁹ Volf, however, argues that not only the malfunction of faith, but also the error of flourishing are caused "in a failure to love the God of love or a failure to love the neighbor"⁸⁰ because true flourishing cannot be merely fulfilled by self-satisfaction, but rather by the universal creation of 'love' that transcends self-centeredness and sinfulness. That is, the absence of loving properly with God and neighbors triggers the loss of authentic flourishing.

⁷⁵ Volf, *Public Faith*, 21.

⁷⁶ Way, *Created by God*, 138.

⁷⁷ Volf, *Public Faith*, 57.

⁷⁸ Volf, *Public Faith*, 57–59.

⁷⁹ Volf, "God, Hope, and Human Flourishing," 193.

⁸⁰ Volf, *Public Faith*, 72.

Regarding that failure of human flourishing, Volf refers to three needs in theological studies: “to explicate God’s relation to human flourishing with regard to many concrete issues, to make plausible the claim that the love of God and of neighbor is the key to human flourishing, and to actually believe that God is fundamental to human flourishing.”⁸¹

For Christians, human flourishing and happiness that is led by living in divine grace and love brings about a new version of the good life. The goal of the good life gives rise to conduct by enabling people to live morally and promote the common good. In the volume *Creation and Humanity*, Veli-Matti Kärkkäinen describes the meaning of flourishing in the interpretation of liberal theology. According to him, to understand and realize flourishing should be based on the acknowledgement of the reality of our finite nature. That is, flourishing is created by accepting the facts that humans are beings who are allowed to have a daily life at least ostensibly and who have to find their happiness and flourishing in situations of despair and suffering, not just from gifts and functional perfection. For him, pursuing flourishing is not different from constructing “a distinctively Christian account of liberation, equality, and dignity with implications in all spheres of human life,”⁸² because humanity made in the image of God is a mark and a root of flourishing. Being human is to consider one’s identity as the image of God as the ground of one’s dignity and to recover the nature of divine image struggling with the limits of being a sinful creature. Kärkkäinen points to incarnational humanity as the context for flourishing. He argues, “the heart of Christian faith is that the principle of selection is replaced by that of solidarity, which comes to the fore in Christ. The self-

⁸¹ Volf, “Human Flourishing,” 30.

⁸² Kärkkäinen, *Creation and Humanity*, 431.

kenosis in the incarnation is the ultimate assumption of liminality and marginality into the divine life by the triune God.”⁸³ That is, standing before God together as an imperfect being with a divine image on the basis of the celebration of diversity, that ultimately lead to securing a sense of freedom, dignity, and self-esteem, is the first step of all human well-being. Accordingly, justice, openness, reconciliation, and hospitality belong to essential values of flourishing.⁸⁴

In addition to divine love and the confession of human finitude, for Christians, human happiness and flourishing cannot be achieved merely by experienced satisfaction, wealth, self-knowledge and development, and the achievement of particular goals, but rather requires living in God’s purpose in the reality of the “already,” but “not yet.” It is a continuous effect to bring God’s promise for new life and new creation to one’s present life in gratitude and trust. Craig Dykstra and Dorothy Bass describe Christian practice as a way of life abundant. They emphasize that it is inevitably based on a divine hope, arguing “When we reflect on this heritage as theologians concerned about building up ways of life abundant in our own time, we must ask not only whether it provides resources that seem helpful, but also whether what we find there is true, as far as we can discern, to the purposes of God.”⁸⁵ As an instance, the “flourishing” in the idea of Christian hope includes very different contents from the evolutionary and teleological traits of human flourishing that psychological studies represent. Jürgen Moltmann criticizes the misreading of flourishing in regard to Christian hope as follows,

It [Christian hope] is not grounded in optimism, but in faith. It is not a theology about hope, but a theology growing out of hope in God. The basis for this hope does not lie in the ups and downs of the moods of the

⁸³ Kärkkäinen, *Creation and Humanity*, 441.

⁸⁴ Kärkkäinen, *Creation and Humanity*, 454–55.

⁸⁵ Dykstra and Bass, “Theological Understanding of Christian Practices,” 17.

time, but in the promise of the coming God. These promises of God have been incarnated in the promissory history of Israel and in the promissory history of Jesus of Nazareth.⁸⁶

That is, for Moltmann, *(Christian) happiness and flourishing* includes different sources, content, and purposes from the ones of general scientific approaches to it because it comes from the relationship with God, the ultimate source of the good life. Regarding the scope of life abundant, Christopher Cardinal Schonborn's insight deserves special attention. According to him, happiness can be divided into two stages: small and great. While small happiness means "something philistine, unspiritual, unheroic" as "the preparatory school for the great happiness,"⁸⁷ great happiness implies a way of the life to serve and lead small happiness in God through virtue, common good, hospitality, self-giving, and compassion and forgiveness though it usually entails the greater temptations and temperance. Above all, Schonborn puts emphasis on the way of Christ to give us a true life, saying "Happiness, then, becomes conferred identity gathered into a center that is not one's own."⁸⁸ Indeed, the theology of Christian hope elucidates the mechanism of a transition from 'small' to 'big', from a general concept of happiness and flourishing to a transcendent idea of them, and from the human source of flourishing to the spiritual source of it.

In short, Jonathan Pennington refers to the contribution of Christian ideas to authentic flourishing. He argues,

So the most significant implication of our study is to state that human flourishing must be rediscovered as a central part of the Bible's teaching on salvation and redemption.... We should cease thinking of spirituality and godliness as something that has nothing to do with human well-

⁸⁶ Moltmann, "Introduction to Theology of Hope," 45.

⁸⁷ Schonborn, *Happiness, God, and Man*, 19.

⁸⁸ Schonborn, *Happiness, God, and Man*, 29

being and flourishing, including in a physical, economic, psychological, and relational sense.⁸⁹

Should an attitude that desires happiness and flourishing or abundant life be judged as a secular thing? It should not be because happiness and flourishing is inseparable from the purpose of Christian life. Cardinal Christoph Schonbron refers to an underlying cause of all human actions and revolution as searching for the good life. In other words, people don't have a religion to have a belief, but to be happy and thrive. Happiness and flourishing is a shadowgraph insinuated behind all human activities. That offers a primary reason why a way of life abundant life is a matter concerning pastoral practice. Simply, it is an inevitable element of pastoral practice because we are designed and called for the good life.

In a continuous divine drama, God who is love creates, sustains, renews, and brings a good creation to a final fulfillment of eternal happiness. Humans are invited, but never coerced, to participate in God's life as members of God's family. The ultimate goal of life is to celebrate a communal feast of love and happiness with God's beloved community forever. Believers in the good news respond with continual thanks and praise.⁹⁰

According to Sidney Callahan, happiness and flourishing is something already achieved by the work of Christ. That is, for Christians, it does not begin from any human achievement or effort, but rather from divine grace. Callahan attempts to understand the nature of happiness in the traditional perspective of Christian gospel. He says,

When humans accept and live in this truth (or the work of Christ) they become happy. God's goodness is freely given to all. Christ's words are guiding truths that lead to the narrow, but brightly illuminated, gate of

⁸⁹ Pennington, "Biblical Theology of Flourishing," 17.

⁹⁰ Callahan, *Called to Happiness*, 35-36.

life and joy. The path is God-given and revealed in faith, but all those who find happiness travel the familiar road.⁹¹

Therefore, it cannot be defined as a secular worldview for Christians to pursue happiness and flourishing or the fullness of life. Pastoral practice today needs to help people to live out a way of life abundant by clarifying the nature of 'abundant life' from the perspective of pastoral theology and developing it into a public language. In particular, as discussed in the characteristics of Christian happiness and flourishing above, it should be a pastoral intervention to make a transition from the human source of happiness and flourishing to the spiritual (divine) source of it and ultimately to develop a transcendent, integrative capacity of human being.

Is 'Abundant Life' a New Topic to Pastoral Theology?

In a survey of recent literature in pastoral theology, we can witness several pastoral theologians who are concerned about the fullness and abundance of life and indeed who must be read in an integrative way. Unlike approaches that simply develop pastoral tasks, offer crisis intervention, and suggest pathways for congregational leadership, there are many pastoral theologians who consider the very theme of pastoral practice as the foundation of the good life in the world.

Interestingly, all of them stress the need of restoring spiritual anthropology, a human being in relationship with the triune God, for the good life especially by creating a positive interaction with psychological studies. That is, they introduce a way of life abundant in the nature of spiritual life and explain about how human life can be transformed into a new form as we live in close relation to the triune God. For these pastoral theologians, the fullness of life is inseparable from a gift of spiritual life that

⁹¹ Callahan, *Called to Happiness*, 47.

develops both individual and community life into an authentic, transcendent, and integrative form. They do not argue that the spiritual life is the only way for the good life, but at least suggest that to restore the spiritual part of being human can be a way of life abundant. That is, according to their studies, spiritual life is a way to make up for and support human happiness and flourishing in all cognitive, affective, and behavioral aspects.

Paul Tournier, a Swiss physician, author, and pastoral counselor, attempts to provide practical wisdom for the fullness of human life by understanding a human being as a unity of body (physical), mind (psychological), and soul (religious or spiritual) and by making pastoral responses to an interconnection among those three elements as an essential method for the good life. In short, Tournier is interested in the wholeness of being human not only by redefining the relationship among three elements as the way of life abundant, but also by developing pastoral practice into a way to make a dialogical unity among them. He states,

A synthesis will be achieved only if one is free from all dogmatic prejudice. So there, I did not become a psychoanalyst; I opted for the medicine of the person, the non-specialized attitude par excellence, which seeks to understand man [sic] as a whole – the importance of the body, which the psychologist is in danger of neglecting, the importance of the psyche, which the organist is in danger of forgetting, and the importance of religious faith, which may escape the doctor who confines himself exclusively to science.⁹²

Gary R. Collins, one of Tournier's advocates, summarizes the three characteristics of Tournier's practical theology shown in his life and works: "his integration of psychology and biblical Christianity, his emphasis on the importance of

⁹² Tournier, *Suffering*, 36.

involvement with other people, and his practical guidelines for living.”⁹³ In Collins’ view, Tournier’s three approaches are ingredients for ‘the medicine of the whole person’ – respect for science, concern for individual persons, and submission to God – inspire all people to find out a way to live life to the fullest. Tournier emphasizes two routes: the inside route and the outside route. While an inside route means the personal ability to communicate with others, an outside route implies “everything that comes under the name ‘behavioral sciences.’”⁹⁴ However, he remains in a connection between psychological and scientific aspects, but rather attempts to extend it into a world of living in relationship with God. For instance, in *The Strong and the Weak*, he introduces the issue of neurosis as a reason why a human being needs to recover a spiritual life. Likewise, in the early works like *The Healing of Persons*, *The Person Reborn*, and *Guilt and Grace*, his effort to combine physical, psychological, and spiritual aspects of being human is conspicuous, especially demonstrating the privilege and necessity of living in relationship with God.⁹⁵

⁹³ Peaston, *Personal Living*, 20.

⁹⁴ Tournier, *Learn to Grow*, 19.

⁹⁵ In *The Healing of Persons*, Tournier refers to the need of holistic approaches for human healing, examining psychological understandings and religious insights and attempting to engage them with medical knowledge. This book is the first official writing of his life and represents the primary concern of his whole life, the medicine of person. Also, in *The Person Reborn*, he deepens a conversation with therapeutic science by dealing with religious themes such as determinism, free will, miracles, sin, dogmatism, morality, spiritual growth, responsibility and religious conversion. In one of his well-known books, *Guilt and Grace*, he teaches how to distinguish true guilt and false guilt by examining the biblical ideas of salvation and forgiveness. In his view, true guilt can be a beneficial factor for the good life while false guilt makes all soul, body, and mind impaired. In addition to these books, his other volumes cope with various issues that all humans face as well such as Loneliness (*Escape from Loneliness*), Inner Conflict (*The Whole Person in a Broken World*), Fear (*The Strong and The Weak*), Suffering (*Creative Suffering*), Life Stages (*Seasons of Life*), Marriage (*To Understand Each Other* and *The Adventure of Living*), Violence (*Violence Inside*), Feminism (*In the Gift of Feeling*), and Aging (*Learning to Grow Old* and *A Place for You*). Overall, his writings reconstruct religious insights and spiritual wisdom on the basis of psychological and scientific knowledge in order to answer the question, “How can human life be a healthier and more thriving form?”

Accordingly, in the perspective of pastoral practice, his whole concern is related to bringing the medicine of the person to human life as a source of the fullness of life. What is “the medicine of the person?” Hans-Rudolf Pfeifer, a core leader of Paul Tournier Association at Zürich, Switzerland, introduces it as “an approach to medical care that emphasizes attention being given to the whole person—to the biological, psychological, social and spiritual aspects of health problems. It is about a basic attitude rather than a theoretical concept and a technique only.”⁹⁶ That is, the medicine of person is not just required for healing. Rather it is related to questioning a way of life to fulfill God’s design for the authentic life of the person. Monroe Peaston summarizes Paul Tournier’s thought as follows,

His faith has undergirded and inspired his life and work and has expanded his understanding of the world and of man [sic]. The natural world and the laws of its operation are as much within the providence of God as is the grace of Jesus Christ of which revealed religion speaks. So, too, are the psychophysical and personal aspects of man [sic]’s nature open to God. Man [sic] is a unitary being and must be understood in his [sic] totality and uniqueness.⁹⁷

Tournier says, “Hence, what must interest us in studying man [sic] is no longer our abstractions – body, soul, nature, spirit – it is rather his [sic] real life, concrete and personal, his life history, his continuous breaking into the future. It is in this life story that God’s plan may be accomplished.”⁹⁸ In his latter period, reflecting on the experiences of his life, Tournier articulates his perspectives on various themes and practices that achieve wholeness of human life like aging, birth, violence, sexuality, and suffering.

⁹⁶ Pfeifer, “‘Médecine de la Personne,’” 62.

⁹⁷ Peaston, *Personal Living*, 1.

⁹⁸ Tournier, *Seasons*, 15.

Tournier does not hesitate to emphasize insistently that communion with God is essential for ‘the medicine of the whole person.’ God is a source of healing and meaning that ultimately actualizes the wholeness of life. In *The Violence Within*, Tournier points out that true medicine is created by two powers; objective (natural) power and mystic (supernatural) power. Healing and recovery first comes from objective science like technology and economics, but for the medicine of the person, on the other hand, the relationship with God or living in the presence of God should not be disregarded. Objective science is a source of knowledge, mind, and skills, but the light of God brings us the formation of human nature. He argues, “In suppressing God (like the example of the recent western society which praises the nostalgia of renaissance) we have suppressed one whole side of man’s nature: his need for fellowship, his aptitude to commit himself personally to another person, without reserve.”⁹⁹ Indeed, as we can see in the misuse of violence and power as well as the status of loneliness and anxiety, human persons cannot discover the fullness of life only with scientific, moral, and philosophical interventions. The person needs communion with God for the healing and meaning of life. For Tournier, pastoral practice requires providing practical wisdom for the life worth living actualized by a dialogue among scientific knowledge, psychological understanding, and furthermore the gifts of faith and spiritual life.

On the other hand, by inquiring the psychological descriptions of theological promises and their meanings in human life, Henri Nouwen helps the soul to discover a gift of life and to experience the privilege of living in it, which can be made by that we can open oneself to and accept three factors – one’s weakness, inner voices, and community life – in the loving God who is always full of compassion. Henri Nouwen

⁹⁹ Tournier, *Violence*, 192.

and his life display a good example of 'imperfect spirituality' that works with the good life that is possible made by struggling to fulfill the divine promises of the gospel within us through two approaches: counter intuition and counter culture.¹⁰⁰ P. Jose Thomas

Karickal states,

He [Henri Nouwen] made people feel special and holy and loved and interesting and he was a man on a journey. The journey of life taught him important spiritual truths like belovedness, brokenness, the meaning of compassion and passion, God's hidden presence and real presence, peace in the midst of weakness, patience, restlessness, waiting, expectation, discerning, trust, joy, gratitude etc. He invited people to celebrate life and he himself enjoyed celebrating life.¹⁰¹

In particular, Nouwen finds a way of life abundant in sacramental and monastic traditions. In his volume *With Burning Hearts*, he talks about the meaning of Eucharist for human life. "But the Eucharist prompts us to cry out to God for mercy, to listen to the words of Jesus, to invite him into our home, to enter into communion with him and proclaim good news to the world; it opens the possibility of gradually letting go of our may resentments and choosing to be grateful."¹⁰² Eucharist thus informs not only who we are, but also how spiritual life is possible in every moment of our daily existence. Also, according to the monastic tradition, Nouwen emphasizes that dwelling in intimacy with the loving God is a key to abundant life.

In other words, the spiritual life that is established through Christ's love is a path towards authentic living. Spiritual life simply means living as a loved being in the presence of the loving God. The good life is to live a new, transcendent life by responding to the call of spiritual life. In *Intimacy*, Nouwen argues,

¹⁰⁰ Hernandez, *Henri Nouwen*, 75–76; Flanagan, Review of *Henri Nouwen*, 1.

¹⁰¹ Karickal, "Nouwen's Contribution to Pastoral Care," 221.

¹⁰² Nouwen, *Burning Hearts*, 93.

The core message of Christianity is exactly this message of the possibility of transcending the taking form of our human existence. . . . He (Jesus) challenges us to face our fellow man [sic] without fear and to enter with Him in the fellowship of the weak, knowing that it will not bring destruction but creation, new energy, new life, and—in the end—a new world.¹⁰³

How does a life in relationship with the Spirit who is our true home lead to the life worth living? For Nouwen, a life that is rooted in the inner voice of love becomes the reality of the good life. Living in the first love of God leads to an intentional life encompassing a variety of human experiences. He says, “The unfathomable mystery of God is that God is a Lover who wants to be loved. The one who created us is waiting for our response to the love that gave us our being.”¹⁰⁴ As a result, in the nature of loving and being beloved,

Poverty, pain, struggle, anguish, agony and even inner darkness may continue to be a part of our experience. They may even be God’s way of purifying us. But life is no longer boring, resentful, depressing, or lonely because we have come to know that everything that happens is part of our way to the house of the Father.¹⁰⁵

Interestingly, the place of the good life is not circumstances, but the heart. Nouwen says, “The spiritual life has to do with the *heart* of existence. . . . I mean the center of our being, that place where we are most ourselves, where we are most human.”¹⁰⁶ In *The Way of the Heart*, Nouwen argues that the good life has much to do with the formation of heart through three elements: solitude, silence, and prayer, reviewing Anthony’s life and experiences in the desert. “He [St. Anthony] came out of this trial victoriously— not because of his own willpower or ascetic exploits, but because of his unconditional surrender to the Lordship of Jesus Christ. When he

¹⁰³ Nouwen, *Intimacy*, 37.

¹⁰⁴ Nouwen, *Life of the Beloved*, 133.

¹⁰⁵ Nouwen, *Making All Things New*, 59.

¹⁰⁶ Nouwen, *Letters to Marc*, 5.

emerged from his solitude, people recognized in him the qualities of an authentic ‘healthy’ man, whole in body, mind, and soul.”¹⁰⁷ As the heart is the center of the soul or humanness, “Prayer is standing in the presence of God with the mind in the heart.”¹⁰⁸ In solitude, when we encounter the loving God and become empty before Him, we slowly, but truly start to have a new relationship with all things around us. For instance, “In solitude we are so totally poor that we can enter into solidarity with all human beings and allow our hearts to become the place of encounter not only with God, but, through God, with all human beings as well.”¹⁰⁹

While Paul Tournier refers the wholeness of life as a way of the good life, especially emphasizing an interconnection among physical, psychological, and spiritual factors and especially re-confirming the need of spiritual life as the medicine of person, Henri Nouwen notices the psychological implication of ‘living in sacred promises’ in the gospel and its role on human happiness and flourishing. Meanwhile, Donald Capps, a well-known pastoral theologian, develops pastoral theology and methods into the source of the good life by more positively examining the relationship between spiritual principles and human studies. Capps thus attempts to make an inter-dialogue within various approaches such as clinical psychology, life cycle theory, biblical narratives, hoping, and the virtuous life. That is, Capps’ works encompass the huge range of those studies, ultimately trying to apply them to the demands of ‘pastoral practice’ not only as the solution of human issues, but also as a path towards a better life. Robert C. Dykstra, one of Capps’ disciples, introduces Capps’ accomplishments as “all this in academic subject matters that range from pastoral psychology, the psychology of religion,

¹⁰⁷ Nouwen, *Way of Heart*, 10.

¹⁰⁸ Nouwen, *Way of Heart*, 74.

¹⁰⁹ Nouwen, *Clowning in Rome*, 32.

psychobiography, psychoanalysis and developmental theory, clinical therapeutic technique, congregational leadership and life, poetry, art theory, preaching, philosophical hermeneutics and pragmatism, humor, and historical Jesus studies.”¹¹⁰

According to Dykstra and Carlin, Capps’s life itself was a good example that lives out the good life. In “At Home in the World,” Dykstra and Carlin describe Capps’ works as “reflections on the keys to a happy life.”¹¹¹ In spite of his voluminous scholarship— “31 monographs, 7 coauthored books, 14 edited and coedited books, and 198 articles and counting—”¹¹², for Capps, pastoral practice has its meaning in a practical intention to help people to develop their lives into something abundant in God by “being informed by psychological insights into human existence” and “being derived from Christian affirmations concerning God’s nature and activities.”¹¹³ Specifically, Capps’ works and theories come from his efforts to develop a deep conversation with three seminal scholars such as William James’ theory of self as the four relations—the material (the self given by things), social (the self given by social situation), spiritual self (the self by core values and introspection), and pure ego (‘I’ given by fully making consciously and structurally a connection among past, present, and future) —of ‘I (pure ego)’ and ‘me (empirical me)’,¹¹⁴ Erick Erickson’s eight stages and needs of psychosocial development – “basic mistrust vs. trust: hope,” “shame and doubt vs.

¹¹⁰ Dykstra, “Judicious Frame of Mind,” 1

¹¹¹ Dykstra and Carlin, “At Home in the World,” 571–86: According to Robert C. Dykstra & Nathan Carlin, Capps’ writings and life teaches us the nine keys for happiness: 1) a personal relationship with one’s wife that is based on love, trust, and acceptance, 2) a good feeling about my role as a parent and how we relate to one another now as a family, 3) a few good male friendships based on trust and a mutual sense of being supportive of one another, 4) being productive in ways that are personally engaging and neither onerous nor stressful, 5) being appreciative and grateful for one’s life and not thinking about what might have been, 6) small but daily pleasures, 7) focusing on the near rather than the distant future, 8) the importance of staying in touch with the happy boy who continues to live inside of [me], and 9) accepting an ironic view of life.

¹¹² Capps, “At Home in the World,” 572.

¹¹³ Capps, *Counseling and Preaching*, 67.

¹¹⁴ Cooper, “William James’s Theory of the Self,” 504.

autonomy: will”, “inferiority vs. industry: competence,” “identity confusion vs. identity: fidelity,” “isolation vs. intimacy: love,” “stagnation vs. generativity: care,” and “despair and disgust vs. integrity: wisdom.” Also, Capps attempts to develop Paul W. Pruyser’s psychological theories of religion especially regarding ‘three worlds’¹¹⁵ of the autistic, the illusionistic, and the realistic and ritual functions for human health into biblical and pastoral interpretations for people at his age. Indeed, Capps offers the ideas of happiness and flourishing by dealing with the issues of the true self, the dynamics of human development, and creative play with the perspective of Christian faith and tradition.

In his early volume, *The Life Cycle Theory and Pastoral Care*, Capps plainly talks about the goal of pastoral care and practice: “helping people toward positive change and enabling them to become better oriented in the world.”¹¹⁶ Capps built up his scholarship from the common concern of pastoral care to offer guidance for individual and community life. He was attuned to the sensitive topics of his age and reacted to them with various approaches. In another volume, *The Depleted Self*, Capps deals with the issue of the self, discussing the three characteristics – divided, depleted, and defensive – a tragic self in a narcissistic culture of modern society. He argues the need of pastoral practices of emphatic mirroring, moral guidance, and faith for the recovery of the authentic self. Capps says,

It [the study] suggests that Christian laity and clergy are suffering, in deep and pervasive ways, from the narcissistic syndrome of our times, and that their sense of disease, unwholeness, and unhappiness is on a continuum with clinical narcissism. This study also reveals that Christian laity and clergy have conceptions of sin that are generally congruent with

¹¹⁵ While the autistic means ‘self-absorbed,’ the realistic is the self clinging to factual needs or external objects. When we refer to life of faith, that indicates the illusionistic world where enable us to make a transitional capacity, producing creative thinking, imaginative entities, cultural needs, symbols, and transcendent objects. Joanna Collicutt, *The Psychology of Christian Character Formation*, 172–73.

¹¹⁶ Capps, *The Life Cycle Theory and Pastoral Care*, 14.

a theology of guilt, whereas their actual experience of sinfulness – of a deep inner sense of wrongness – is more reflective of the psychodynamics of shame.¹¹⁷

Regarding the stages of human development, in *Deadly Sins & Saving Virtues*, Capps attempts to make an engagement between Erickson's theory, traditional sins, and saving virtues in order to express the integrated life in faith. The failure of each life-cycle stage can be a cause of sins¹¹⁸ – gluttony (infancy), anger (early childhood), greed (play age), envy (school age), pride (adolescence), lust (young adulthood), apathy (adulthood), and melancholy (mature adulthood) – that can ruin an individual life or cause personality development to negative capacity. On the other hand, saving virtues¹¹⁹ – hope (infancy), will or courage (early childhood), purpose or dedication (play age), competence or discipline (school age), fidelity (adolescence), love (young adulthood), care (adulthood), and wisdom (mature adulthood) – develop the ways of active faith that facilitate the good life beyond preventing various socio-psychological issues in each stage – mistrust, shame, doubt, guilt, inferiority, confusion, isolation, stagnation, and despair – and sinful malfunctions.

In addition to the map of human development, Capps also takes notice of the issues of each particular age group. In *Still Growing*, Capps deals with the issue of aging more intentionally in light of Freud and Pruyser, demonstrating why the aging process is not just a declining moment, but is also a forward movement. Aging is a chance to heighten our creative capacity by balancing physical, relational, and social losses and cultivating a new identity of caring, sound innerness, and time-savoring gains. Capps says, “Thus, as I noted in our consideration of the losses that occur in older adulthood,

¹¹⁷ Capps, *The Depleted Self*, 41.

¹¹⁸ Capps, *Deadly Sins*, 24.

¹¹⁹ Capps, *Deadly Sins*, 78.

there are various ironies and paradoxes in the very fact that the aging process is one of forward movement.”¹²⁰

In addition, ‘reframing’ or cognitive shift is an urgent topic of Capps’ study. It simply means to see and react differently to the reality and situation of life in the perspective of God, seeking meanings in life. In *Pastoral Care and Hermeneutics*, Capps discusses three pastoral models: shepherd, wounded healer, and wise fool. He emphasizes the role of wise fool as an alternative view of pastoral leadership. While the other pastoral models – ‘shepherd’ and ‘wounded healer’ – focus on healing and comforting, this metaphor, ‘wise fool,’ “challenges distortions and encourages new perspective” by leading people to see their problems and selves in new ways.¹²¹

According to his volume, *Reframing*, Capps argues, through Jesus’ ministry and bible stories, that true healing and comforting have much to do with the creation of paradoxical meanings in life. In other words, “God’s reframing can be viewed in light of the attempted solution which preceded it.”¹²² One of the key reframing methods is to nurture hope. Capps argues “hope is likely to have relevance for virtually everything that pastors do.”¹²³ For him, to hope is to revise the past with a realistic attitude towards the future in trust, patience, and modesty. Capps says, “Unlike the protean self, the hoping self knows from whence it came, and unlike the amoral self, it knows and accepts the constraints that love inevitably places on its imagings and aspirations.”¹²⁴

In *The Poet’s Gift*, Capps cites James Poling’s definition of pastoral theology as “theological reflection of the unheard voices of personal and community life for the

¹²⁰ Capps, *Growing*, 80.

¹²¹ Capps, *Care and Hermeneutics*, 78.

¹²² Capps, *Reframing*, 164.

¹²³ Capps, *Agents of Hope*, 25.

¹²⁴ Capps, *Agents of Hope*, 78.

purpose of continual transformation of faith in the true God of love and power toward renewed ministry practice.”¹²⁵ This supports the aim of pastoral practice being argued for in the dissertation. For Capps, pastoral practice means intervention that will provide guidance for the revision of people’s lives and ultimately for the fullness of that life out of making a faith-dialogue between human needs and the meanings of our conscious and unconscious experiences.¹²⁶

Hence, for Capps, pastoral practice is to offer Christian faith and virtues not only as the solutions of human healing, but also the alternative resources of the good life by reconstructing the various theories of human studies including psychological issues, literature and art, and human development into theological, pastoral tasks. In addition, the quest for understanding the broader context of a life of flourishing, from the pastoral theological perspective, is further supported by another key pastoral theologian Andrew Lester. A key aspect of Lester’s contribution to the argument of this dissertation is his focus on theological anthropology and, in particular, his theory of emotion and hope. That is, another pastoral theologian, Andrew Lester, defines pastoral practice as a way to cultivate human potential and conditions especially by considering ‘emotional dynamics’ and ‘hope’ that all human beings generally undergo as a foundation of pastoral practice and a sign of the good life.¹²⁷ First, he develops the relationship between emotional and spiritual conditions into an ultimate reflection on the good life. In his book *The Angry Christian*, Lester briefly introduces the purpose of pastoral theology as “to conceptualize

¹²⁵ Capps, *Poet’s Gift*, 100.

¹²⁶ Dreyer, “Reflections on Hermeneutical Model,” 117.

¹²⁷ While both Capps and Lester examine ‘hope’ as a task of pastoral practice, unlike Capps who discusses it in the perspective of pastoral psychology in his volume, *Agents of Hope*, Lester studies it in a theological approach. Simply, Capps treat “hope” as a source of human development, emphasizing pastor’s role to facilitate hoping and to prevent people from three threats against despair, apathy, and shame, but Lester refers to a way of pastoral counseling that creates ‘a story of futureness against futurelessness’ as a important dimension of human life.

a comprehensive theological understanding of the human condition – including physiological functioning, mental processes, involvement in special relationships and community, interaction with culture, and experiences with the *numinous*.¹²⁸ In other words, he argues that pastoral actions exist for three aims: to discover the physical, mental, emotional, and spiritual potential of humans; to comprehend the erroneous operations of those possibilities; and to uncover the dynamics of healing and well-being in them.¹²⁹ Therefore, in Lester's approach, pastoral theology seeks understanding and improves the conditions of human life by facilitating an inter-connection between human experiences and theological concepts. Such a view supports a wider version of pastoral theology that outlines a path towards the well-being of people.

Lester's concerns reveal the values of emotion in human experience. He defines emotion as "an integral factor, along with reason and intuition, for helping us make sense of the world."¹³⁰ Emotion is an existential projection of meanings and experiences of living in the relationships between the world and the self.¹³¹

As another primary topic of his study, Lester examines the nature and role of hope for human life. For him, hope (or hoping) as well as anger makes up part of a vision of the wholeness of human life. Hope is a cognitive and affective response to a belief that "future is filled with possibilities and offers a blessing"¹³² as an open-ended future on the basis of God and His promises. That is, hope is an element to attain the fullness of life that entails a pursuit of the language of future through the three stages of recognition, anticipation, and actions. Indeed, as seen in Lester's approaches to anger

¹²⁸ Lester, *Angry Christian*, 9.

¹²⁹ Lester, *Angry Christian*, 9.

¹³⁰ Lester, *Angry Christian*, 24.

¹³¹ Lester, *Angry Christian*, 25–27.

¹³² Lester, *Hope in Pastoral Care*, 62.

and hope, pastoral practice can offer alternative paths to the life worth living by applying the ideas of theological anthropology to the possibilities of human life.

While Andrew Lester and Donald Capps pursue the theological understanding of human experiences and issues and pastoral approaches to them, Robert J. Wicks attempts to employ spiritual principles to human restoration more directly than other scholars though all of them consider pastoral practice as a way of the good life. Meanwhile, like Donald Capps's approach, Wicks stresses the significance of 'reframing' as a way of the good life, and for him, spiritual principles are very useful in facilitating the affective, cognitive, and behavioral changes of human condition especially regarding inner strengths. Robert J. Wicks, a clinical and pastoral psychologist who explores the intersection of spirituality and psychology is concerned about how to maintain and facilitate a resilient life. He pays attention especially to coping with secondary stress symptoms by developing inner human life into the shift of perspective, purpose, and attitude with psychological understanding and spiritual practices. That is, his work seeks to engender a sound life by focusing on the recovery of people's inner strengths through a combination of psychological insight and spiritual practices. In the end his vision is to enable souls to reach out to the outside world with the recovery of healthy inner life. For instance, Wicks refers to a transition from 'personal revolution' to 'personality evolution,' proposing Christian introspection as a way to attain the wholeness of the self. Without entering into God's bosom, true introspection to encounter the true self is impossible. In fact, "not only is it really necessary to examine our lives carefully, not to is a slap in God's face. When we are interested in ourselves in *light of the gospel*, our human questions take on a higher

form.”¹³³ Wick’s work is bound up with the care of the self in a connection between spirituality and (positive) psychology, encouraging people to have opportunities to live a more meaningful, self-aware, compassionate, and in a word, a resilient life.

Recently, Wicks attempts to develop the ways of the reconciled life in a broader approach by reconsidering the roles of spiritual practice for human life with a therapeutic concern. He focuses on the renewal of the self-innerness and the fulfillment of life-resilience by using the terms of ‘spiritual life’ as an essential part of human well-being rather than religious expressions like intimacy with God and the experiences of the presence of God. This is true especially by engaging publicly the mindfulness-power of religion with ordinary principles of human life. Wicks states,

Still, the good news is that when the right lessons are learned and absorbed into our attitude of living, change is possible; creating a gentle, passionate and more spiritual life is possible. Moreover, when we do change positively, we find ourselves living in a fashion that allows us to be more creative and less defensive, more joyful and less needy, more honest and less grasping. . . .¹³⁴

In *Riding the Dragon*, Wicks talks about the ways to maintain personal reflections and fresh perspective in life’s chaos such as simplicity of mind, refresh zones, sharing oneself in an open mode, distinguishing worry and concern, learning in spiritual darkness, kindness, and enjoying small deeds. He introduces, “the lessons that follow are designed to offer some sense of direction to help us go after the hats we have already thrown over the wall in our commitment to a life of wisdom, peace, and compassion. Even in the darkness there are many gifts present if we have the courage, faithfulness, and humility to see them.”¹³⁵ In a popular volume, *Bounce*, Wicks discusses the ways of

¹³³ Wicks, *Christian Introspection*, 28.

¹³⁴ Wicks, *Gentle, Passionate Life*, 11.

¹³⁵ Wicks, *Riding the Dragon*, 15–16.

personal life to enable a change process by ultimately finding “a range of resilience (the ability to meet, learn from, and not be crushed by the challenges and stresses of life).”¹³⁶ For instance, he offers several ways to experience the fullness of life in each day such as finding the points of stress, securing a space of self-care, compassionate friendship, self-awareness in positive and contrastive perspectives, and mindful actions. Wicks argues, “Understanding resilience and practicing exercises that lead to self-knowledge and mindfulness can deepen our resources and make a difference in the world.”¹³⁷ In addition to the significance of self-knowledge and mindfulness, for Wicks, the inevitable element that supports achievement of the good life is building a healthier perspective on life. In *Perspective*, Wicks says, “knowing the importance of perspective, recognizing more quickly when its guiding sense has temporarily slipped from our hands, and having the energy to seek it anew represents the key to a happy, meaningful, and naturally compassionate life.”¹³⁸ He often describes a healthier perspective as “an unobstructed vision” or “purity of heart” in the analogy of spiritual tradition.¹³⁹

Unlike Wicks’ spiritual application to a resilient life, Charles V. Gerkin discusses the prosperity of the soul in a narrative hermeneutical approach, especially emphasizing the value of reinterpreting and rewriting our life-story from the perspective of Christian faith. As a main project, he works to support and care for both individual and community life by providing interpretive guidance. According to Thomas St. James O’Connor and Elizabeth Meakes, though Gerkin’s theology is always based on pastoral praxis, “as a practical theologian, Gerkin worked from an incarnational theology, God is

¹³⁶ Wicks, *Bounce*, 3.

¹³⁷ Wicks, *Bounce*, 165.

¹³⁸ Wicks, *Perspective*, xii.

¹³⁹ Wicks, *Bounce*, xiii; 153.

present in the situation already and the role of the pastoral practitioner is to uncover that presence and respond to it. Gerkin was part of a group of revisionists in pastoral care and counseling who sought to restore theological concepts and language to the field.”¹⁴⁰ That is, Gerkin applies this interpretive guidance to situations of Christian faith.

The difference between Donald Capps and Charles Gerkin is that Gerkin understands human beings as a document of meanings emerged in a relation of language and culture. Both take a hermeneutical approach to pastoral ministry as a way of human happiness and flourishing. Unlike Capps’ engagement of developmental, experiential psychology and biblical interpretations, Gerkin follows the idea of Anton Boisen [1876–1965], who was a chaplain and a founder of the clinical pastoral education movement in North America. He emphasized interpreting the concerns of the soul hidden behind person’s experiences, words, and behaviors and solving those issues by reconstructing the purposive attempts of the soul with the gifts of Christian faith as the primary task of pastoral care. Gerkin summarizes Boisen’s paradigm briefly:

His [Anton Boisen] concern, however, was only secondarily with pastoral counseling as such. More basic was Boisen’s concern that the objectifications of theological language not lose touch in the minds of pastors with the concrete data of human experience.... Only the careful and systematic study of the lives of persons struggling with the issues of the spiritual life in the concreteness of their relationships could, in Boisen’s view, restore that connection.¹⁴¹

For Boisen, the language and gestures of the troubled person should “be interpreted, understood, and given response as one would the language of a textual document,”¹⁴² and in the end, the primary task of pastoral ministry is to be an interpreter and guide with sincere listening to the troubled person’s messages hidden in their

¹⁴⁰ O’Connor and Meakes, “Charles Gerkin’s Practical Theology,” 161–62.

¹⁴¹ Gerkin, *Human Document*, 37.

¹⁴² Gerkin, *Human Document*, 38.

language and gestures though the language of inner world like the therapeutic theories represent can be “that of metaphor and symbol, myth and story.”¹⁴³ That is, “more than anything else, the capacity to make meaning marks the human as human . . . , it (an event) does not become an experience to us until language is attached to the event and it is given meaning.”¹⁴⁴ Also, for Boisen, “the inner world of experience (especially in suffering) is connected to external events,” and in the end, to understand it requires a hermeneutical task, that is, “interpretation.”¹⁴⁵ However, according to Gerkin, Boisen’s view is worthy of being acknowledged, but needs to make a pastoral transition from an interpreter to a constructor of new meanings out of Christian faith and tradition because “it is when that connection [between experience and idea or the occurrence of events and a language of meaning for those events] becomes blocked, distorted, or made impossible that the troubled person must seek a helper, an interpreter who may offer an new possibility of meaning.”¹⁴⁶ Indeed, for Gerkin, the pastor is likely to be a reinterpretor of the inner world through the language of religion and faith rather than an interpreter of it. He states,

They (all language worlds) bind together what would otherwise remain fragmented and ambiguous. So the pastor, as religious counselor, may quite legitimately draw upon whatever language world may assist in the process of interpretation and reconstruction of the connections between experience and meaning for the troubled person. But the core and grounding language world on which pastoral counseling proceeds is the language of religion and faith.¹⁴⁷

His work is not merely limited to the individual life. Gerkin rather encourages the community of faith to discover different perspectives encouraging them to

¹⁴³ Gerkin, *Human Document*, 54.

¹⁴⁴ Gerkin, *Human Document*, 40.

¹⁴⁵ Gerkin, *Human Document*, 40.

¹⁴⁶ Gerkin, *Human Document*, 53.

¹⁴⁷ Gerkin, *Human Document*, 53.

understand life from different angles and to develop these into a new perspective which engages the community of faith in God's unfolding story. According to Gerkin, "to take the pluralistic situation seriously, pastors will need to widen the horizon of their pastoral interests from the concern with psychological and relational well-being that has been the focus of the recent past."¹⁴⁸ In his book *An Introduction to Pastoral Care*, Gerkin refers to five themes of pastoral care and practice: strengthening the inner life of individuals; particular crisis interventions; social issues; care of congregation as a context; and pastoral education. As a way of exploring pastoral care and practice, he suggests a narrative hermeneutical method to solve "a loss or fragmentation of a consensual structure of meaning and value that can give order and purpose to people's lives."¹⁴⁹ In doing so he is referring to the cultural-linguistic model¹⁵⁰ of George Lindbeck.

According to Gerkin, human needs demand serious concern, as is shown in the currents of the pastoral movements. Yet in today's pluralistic culture, pastoral care and ministry needs not only "to include and perhaps even emphasize the pain and confusion produced by living at this particular time in our culture," but also to respond to "the business of their lives in a social situation that has become fragmented" and to a concern "to live as the people of God in an ordinary folk."¹⁵¹ How can a pastor respond to that need? In short, Gerkin states, "it [pastoral care practice] must give particular attention to

¹⁴⁸ Gerkin, *Widening the Horizons*, 20.

¹⁴⁹ Gerkin, *Pastoral Care*, 101.

¹⁵⁰ Gerkin quotes Lindbeck's definition of that model in *The Nature of Doctrine*, "religions are seen as comprehensive interpretive schemes, usually embodied in myths or narratives and heavenly ritualized, which structure human experience and understanding of self and world." *The Nature of Doctrine*, 32.

¹⁵¹ Gerkin, *Widening the Horizons*, 20.

the meaning of pastoral acts as they can be understood by using the languages and meanings that flow from the Christian community and its tradition.”¹⁵²

Hence, for Gerkin, pastoral practice requires three things. First, it should be understanding of and responsive to human needs. Second, it needs to interpret the meaning of situations in a particular community including the persons involved. Third, it means a pastoral action recognizes the narrative structure of human experience and helps both the individual and the community to have new meanings and interpretations of particular life situations. This leads to new actions and responses to their lives in the Christian faith and in the tradition. Gerkin claims, “For the pastor who can structure everyday pastoral work among God’s people around the image of interpretive, reflective guidance, the presence of any of these issues of choice and life-style may be seen as occasions that call for interpretive reflection and conversation.”¹⁵³ However, the task of pastoral practice is not just for protecting Christians from our fragmented culture, but rather to support them to live a sound and abundant life despite these problems of fragmentation. For instance, in a fragmented society, human beings experience complexifying issues: the confusion of value and purpose to interpret one’s daily life; the loss of moral contexts; self- or group-insulation as a defensive position; extreme division between the public and the private; and the error of the self-image. Indeed, for Gerkin, pastoral practice is a way to solve the problem of these core human issues in a fragmented society. Providing pastoral guidance for living out one’s personhood with integrity and faith as a story within the Christian understanding of the meanings of

¹⁵² Gerkin, *Widening the Horizons*, 22.

¹⁵³ Gerkin, *Widening the Horizon*, 117.

individual and community life is a key for Gerkin.¹⁵⁴ For him, the spiritual life helps us to transform various issues in a fragmented society into the sources of life-story by enabling us to have affective, cognitive, and behavioral norms and changes in Christian faith. It demonstrates the ways to understand, reinterpret, and reconstruct one's situation and what kind of measures will determine the quality and output of life.

In summary, the theme of the good life is evident in pastoral theology. Many recent pastoral theologians have already laid a foundation for a robust discussion of the way of life abundant. Pastoral theologians that we have looked at above remind us that pastoral practice should be not only a pastoral, theological vision for the fullness of life or living well, but also can contribute to human happiness and flourishing by reconstructing the benefits of the spiritual life or restoring the power of spiritual anthropology. Their theories and ways, overall, encompass the very theme of pastoral practice as the foundation of the good life in the world especially by dialogue with psychological studies and exploring the values and mechanisms of the spiritual life in regard to the formation of the good life. Each of these scholars contribute to the argument of this dissertation, adding further weight to the experience of human flourishing in community by emphasizing our reactions as human persons and the context of living together as the basis for our core human experiences. In this way, pastoral theology supports the broadening perspective on 'the good life' being argued for in this dissertation. Accordingly, the issue is not whether "living well" is suitable as the theme of pastoral theology or not, but on how we develop a pastoral, theological vision for the good life in a dialectical conversation between spiritual life and the social sciences. It is inevitable for us to look at the sources of human happiness and flourishing

¹⁵⁴ Gerkin, *Pastoral Care*, 114.

because a pastoral, theological vision has its meaning and role in perception of engagement with human culture. The identity of ‘culture’ as the pursuit of happiness and flourishing urges us to explore the nature of the good life that positive psychology offers, which is called as “the science of well-being.” Positive psychology reflects today not only a cultural, social concern of living well, but also provides a contemporary interpretation and guidance for abundant life and relates to the framework of this dissertation.

Scientific Approach to the Good Life: Positive Psychology

This dissertation has argued that the good life is at the heart of pastoral practice. Pastoral practice is not just based on the internal workings of church programming, but on a broader context that leads to a way of life abundant. Regarding the traits and purpose of pastoral practice, it is necessary for us to do so in dialogue with positive psychology. Why do we pay attention to positive psychology?

The first reason is that this relatively new psychological movement fashions a scientific theory to a general understanding of what the good life is and how it is achieved. Positive psychology is a scientific study of human happiness and flourishing. It was generated as a study about the nature of the good life and offers support for the abundance of ordinary life. This is in contrast to the previous tendency of psychology to be problem-based and the issue-focused. If pastoral practice is to respond to the universal concerns of human life, ‘the good life,’ it needs to pay attention to the theories and practices of this new psychological movement with which it shares a common concern for abundant life.

Second, regarding a conversation with positive psychology, it is necessary for us first to look at a relationship between culture and pastoral practice. Kevin J. Vanhoozer refers to countercultural concept as one of lost visions of today's pastoral practice. He says, "What causes pastors to sink – or rather, to shrink from the theological task – are the waves of public sentiment and winds of public opinion that act as obstacles and temptations, hindering progress toward their vocation of bringing others to maturity in Christ (cf. Eph. 4:14)."¹⁵⁵ This does not mean that culture is the enemy of pastoral practice, but rather that pastors and the church should be aware of their cultural stream so that they recover and recast a way of life abundant in the public sphere. Accordingly, for Vanhoozer, a pastor is not only a public fighter against culture, but also public intellectual in culture. He states,

If speaking in public is people's greatest fear, how much more fearful is making public predictions about God and the world! It is precisely this ability – to speak meaningfully and truthfully about broad topics of ultimate social concern – that is the mark of what I shall call a public intellectual. The question before us is whether a pastor-theologian is also a public intellectual.¹⁵⁶

The popularity of positive psychology today demonstrates a sign of our times. It reveals a core issue of our culture. The human concern today displayed in the emergence of this new psychological movement called the science of human happiness and flourishing evinces a cultural characteristic of contemporary society. Almost 50 years ago, H. Richard Niebuhr offered, "The world of culture is a world of values"¹⁵⁷ and "further the values which these human achievements are concerned are dominantly

¹⁵⁵ Vanhoozer, *The Pastor*, 3.

¹⁵⁶ Vanhoozer, *The Pastor*, 15.

¹⁵⁷ Niebuhr, *Christ and Culture*, 34.

those of the good for man [sic].”¹⁵⁸ This is still true in our day. Pastoral practice requires the practical wisdom to communicate with and respond to values and principles of “living well” in secular culture. Indeed, a way of life means a way of culture. David Bruce Hageman says, “Culture is a basic part of the regular weekly cycle of work and rest/worship, culture and cultus. It is part of the steady rhythm of life God’s people are now meant to embrace and enjoy.”¹⁵⁹ If pastoral practice is about pastoral interventions for living well in God, it needs to pay attention to the cultural context in which we are immersed.

Pastoral practice has a task to deal with culture properly because it is naturally required to interpret and react to values and norms hidden behind cultural streams in the light of Christian faith. In *Counter Culture*, David Platt talks about the relationship between culture and Christian leadership. He states,

The gospel is the lifeblood of Christianity, and it provides the foundation for countering culture. For when we truly believe the gospel, we begin to realize that the gospel not only compels Christians to confront social issues in the culture around us. The gospel actually creates confrontation with the culture around— and within—us.¹⁶⁰

Pastoral practice is naturally a pastoral approach to culture. Without theological, pastoral interpretation of human values and ideas hidden behind (popular) culture, pastoral practice is prone to be a religious ghettoism. Pastoral practice is accordingly required to have a deep conversation with cultural streams. In particular, as human happiness and flourishing is a primary theme of contemporary culture, pastoral practice can thus be cultivated by having a right attitude toward this new psychological movement and its widespread influence emerging in the root of contemporary culture.

¹⁵⁸ Niebuhr, *Christ and Culture*, 35.

¹⁵⁹ Hageman, *Plowing in Hope*, 97.

¹⁶⁰ Platte, *Counter Culture*, 1.

Culture does not just indicate favoritism or prejudice for group behavior. George R. Hunsberger and Craig Van Gelder following Lesslie Newbigin's theology argue, "Culture consists of the integrated systems of beliefs, values, and behaviors held by a people. Culture frames our human existence."¹⁶¹ From the perspective of theology of culture, culture has three meanings: God's unfolding purpose, the expression of humanism as the end of transcendence, and the longing of human flourishing. Especially, regarding the longing of human flourishing, it is important for pastoral practice to have a conversation with positive psychology that deals with the essence and principles of human happiness and flourishing in scientific approaches when abundant life is at the core concern of pastoral practice and furthermore reflects a form of a saved and blessed life.

David Bruce Hegeman offers that culture is not only a product of human activities and concerns, but also a path of redemption and salvation for humankind as well as ultimately the context for the true restoration of the earth, that is, the New Jerusalem. He identifies – two principal strands of human history – culturative history and redemptive history – culture as "the product of human acts of concretization undertaken in the developmental transformation of the earth according to the commandment of God."¹⁶² Based on the binary nature of these terms, Hegeman places pastoral ministry in the redemptive rather than the cultural trajectory of history. Therefore, we, pastoral theologians, cannot avoid a call to respond to cultural phenomena like positive psychology today, but rather should look for a way to support redemptive history. In the emergence of this new psychological movement, we can see

¹⁶¹ Gelder, *Church between Gospel and Culture*, 53.

¹⁶² Hegeman, *Plowing in Hope*, 15.

that the attention of happiness and flourishing in both the individual and social realms has increased. It thus reveals a portion of God's creating and saving work for pastoral practice to look at the meanings and ways of the good life emerging in the current cultural stream.

Furthermore, pastoral practice should draw cautiously on the human culture of happiness and flourishing because that culture manifests in a human effort to achieve the fullness of life in the absence of God. This is in effect what Paul Tillich argued, some decades ago, "Religion as ultimate concern is the meaning-giving substance of culture, and culture is the totality of forms in which the basic concern of religion expresses itself. In abbreviation: religion is the substance of culture; culture is the form of religion."¹⁶³ Kelton Cobb, following Tillich's and Niebuhr's thought, describes culture as the result of our broken faith. For him, popular culture represents human efforts to attain transcendence in the formation of five scripts: defiance, fear, escape, once-born, and twice-born.¹⁶⁴ In other words, culture is not only human attempts to overcome the absence of God, but also a space to express and experience Him in alternative ways for the fullness of life.

This constructive proposal offers us a chance to reconfirm and reconstruct the ideas and ways of the good life beyond the science of living well by dealing with a relation between desire and object. To understand culture is to understand the human desire for the good life. James K. A. Smith defines culture as the expression of human desire for authentic flourishing. Smith, discussing the goal of Christian education in post-Christendom argues that Christian practice needs to be reconstructed with a

¹⁶³ Tillich, *Theology of Culture*, 42.

¹⁶⁴ Cobb, *Theology and Popular Culture*, 24–25.

purpose to transform a vision of human flourishing in the heart of the Kingdom that Christian worship set its sight on. For him, human beings are imaginative, desiring, and liturgical animals who are defined by the pursuit of authentic flourishing.¹⁶⁵ He says,

First, we humans are liturgical animals, whose fundamental orientation to the world is governed not primarily by what we think but by what we love, what we desire. Our being-in-the world hinges fundamentally on the heart. Our loves and desires are aimed and directed by habits that dispose us to be the kind of people aimed at certain visions of the good life, particular visions of the kingdom....¹⁶⁶

Smith develops his study with a universal view of human nature. For him, all that a human being loves, desires, and does is inevitably related to a vision of true flourishing to make the good life possible. Culture is an imaginary expression or a formation of that vision. Accordingly, a dialectic conversation between pastoral theology and positive psychology can contribute to a response to human yearning for a vision that is emerging in the culture, namely, the pursuit of true happiness and flourishing.

Not only in the perspective of theology of culture, but also in relation to pastoral psychology, is this dialogue between positive psychology and pastoral theology significant. Paul C. Vitz in his essay, "Connecting Psychology with the Faith," talks about the benefits of psychology for Christian faith and practice. According to him, psychology generally contributes to the three parts of Christian faith: the knowledge and practice of virtue; the understanding of the effect of religion on human life and flourishing; and the relationship between spirituality and therapy.¹⁶⁷ In particular, Vitz reconfirms a need to develop a bond between psychology and Christian faith, exploring

¹⁶⁵ Smith, *Desiring the Kingdom*, 133.

¹⁶⁶ Smith, *Desiring the Kingdom*, 216.

¹⁶⁷ Vitz, "Psychology with the Faith," 294–96.

three models – the theological (to reconstruct the understanding of the person as created, fallen, and redeemed), the evolutionary (to offer new direction of human development and positive vocation), and the philosophical (to discuss the characteristics of human life as the ontological, existential, cultural, and teleological reality) – of a connection between psychology and Christian faith.¹⁶⁸

Psychology contributes not only to the broad understanding of being human, but to the positive growth of human life and traits. It furthermore clarifies and supports a holistic approach to moral, physical, relational, and intellectual aspects of human life. Regarding pastoral theology, psychology becomes a source of theological practice by providing the dynamic understanding of human nature and development. Cambridge University professor, Fraser Watts, describes the relationship of psychology and theology as follows,

Theology operates with a broader conceptual framework, and points to approaches that psychology may neglect. One of the principal points of intersection between theology and psychology concerns human nature, though there is also a dialogue between theology and psychology about religion itself. Though the claims of the two disciplines are often seen as alternatives, it is argued that they are better seen as complementary perspectives.¹⁶⁹

A dialogue with psychological studies supports engaging the gifts of Christian faith with the realm of human culture and language. In particular, pastoral practice responds to a way of life abundant as it examines the themes of positive psychology that is generally introduced as “the scientific study of what goes right in life, from birth to death and at all the stops in between. It is the newly christened approach within psychology that takes seriously as a subject matter those things that make life most

¹⁶⁸ Vitz, “Psychology with the Faith,” 296.

¹⁶⁹ Watts, “Dialogue with Psychology,” 45.

worth living.”¹⁷⁰ Therefore, as pastoral practice aims at a pastoral, theological vision for abundant life, a conversation with positive psychology can help us not only to understand the good life, but also deepen and widen the ways of pastoral practice seeks to attain the fullness of life.

In conclusion, pastoral theology can contribute to the advancement of the discussion by paying attention to the meta-situation, “the life worth living,” and the cultural manifestations of our time that emerges in a new psychological movement called positive psychology. Regarding the way of authentic flourishing and happiness, a dialogue between positive psychology and pastoral theology is beneficial. Positive psychology examines the elements and experiences of human wellbeing such as human relationship, emotion, mind, value, environment, and behaviors. This new psychological movement in recent decades provides pastoral theology with additional empirical, theoretical, and practical insight related to the abundant life. Further it seeks to articulate a distinctive mark of pastoral practice, clarifying the reasons to restore the spiritual approach of human being or to make a transition from the human sources of happiness and flourishing to its spiritual source. Positive psychology represents a different approach from the conceptual and practical convictions of pastoral theology, but nevertheless can be a resource for pastoral practice because it not only discusses the characteristics and methods of human flourishing and happiness, but also “is encouraging to find research that supports the efficacy of faith practices”¹⁷¹ in cognitive, affective, and behavioral aspects, ultimately developing a pastoral, theological vision for the good life. Indeed, this study is a response to Jessica Ross’ statement as follows,

¹⁷⁰ Peterson, *Primer in Positive Psychology*, 4.

¹⁷¹ Moschella, “Positive Psychology as a Resource,” 5–8.

A theology that is not rooted in the givenness of human nature will not be able to integrate psychology and will therefore be of little use to us in daily life. Sadly, religious language is frequently used to bypass the work that needs to be done at a psychological level in processing experience, ... rather than being prepared to look at how one might oneself be contributing to what is going on.¹⁷²

Pastoral practice for a way of life abundant requires a dialectical conversation between positive psychology and pastoral theology. As pastoral practice is a pastoral intervention for the universal concern of human life, the good life or the fullness of life. It naturally has a form of an interdisciplinary study or a critical linkage. Don Browning, a widely known practical theologian in the twentieth century, describes the primary task of practical theology as “a critical reflection on the church’s dialogue with Christian sources and other communities of experience and interpretation with the aim of guiding its action toward social and individual transformation.”¹⁷³

Indeed, this study is not just concerned about clinical approaches to cultivate the good life, but rather about a pastoral, theological vision for abundant life. That is, this study is not an attempt to fulfill people’s various demands or solve their issues, but to guide them into a way of life abundant, relying on a confession of Psalm 31:19, “How abundant are the good things that you have stored up for those who fear you, that you bestow in the sight of all, on those who take refuge in you.”¹⁷⁴

Methodology of Dissertation

This dissertation organizes a critical study of ‘the good life’ using a critical correlational approach. The methodology used is based on the juxtapositional model identified by Donald Capps. Capps notes that in his classic book, *Christ and Culture*, H.

¹⁷² Rose, “Rooted and Grounded in Love,” 22.

¹⁷³ Browning, *Fundamental Practical Theology*, 36.

¹⁷⁴ Ps 31:19 NIV.

Richard Niebuhr refers to five ways to theologically deal with culture: rejection, accommodation, synthesis, dualism, and conversionist. Donald Capps points out in his writing, "Method, Models, and Scholarly Types," that Niebuhr's methodology may also be applicable to contemporary approaches between theology and psychology. He shows that the dialectic can be demonstrated in five ways: (1) theology against psychology, (2) theology of psychology, (3) theology above psychology, (4) theology and psychology in paradox, and (5) theology transforming psychology.¹⁷⁵ This dissertation considers two of these factors to evaluate pastoral practice for the good life. 'The juxtaposition model' is similar to 'the dualism model' in that "theological and psychological resources are simply juxtaposed."¹⁷⁶ This does not simply imply a paradoxical status between two realms guarantees the impossibility of mutual influence. Capps says,

The juxtaposition model focuses on the frontal plan and views the relationship between theology and psychology as essentially one of juxtaposition. . . . However, this (that they are united by the mere parallelism of the two) does not mean that there is not a real relationship between them. It's simply that nothing more is envisioned than what already exists between them. On the other hand, their juxtaposition is potentially informative as far as the study itself is concerned.¹⁷⁷

In regard to this dissertation, positive psychology and (a transcendent vision of) pastoral theology exist with independent resources and with a common concern. Both realms share a similar vision called 'the good life' or 'human happiness and flourishing,' securing the direction of their focus. Yet, this status cannot mean that pastoral theology should fully deny the validity of psychological resources. The dissertation therefore recognizes the resources of 'human happiness and flourishing' or 'the good life' represented in positive psychology. Those psychological resources are not only worthy

¹⁷⁵ Capps, "Method, Models, and Scholarly Types," 552.

¹⁷⁶ Capps, "Method, Models, and Scholarly Types," 552.

¹⁷⁷ Capps, "Method, Models, and Scholarly Types," 554.

to notice, but also contribute to explaining human well-being. Such psychological themes also demonstrate various principles and phenomena that occur in our relationship with God or in the spiritual life such as reframing, good relationships, and optimism.

This mutual-transformative approach is represented by Don Browning. As a practical theologian and ethicist, Browning argues that pastoral study should contribute to people's lives, especially their emotional and mental well-being, by providing suitable and trustworthy goals and norms for society and by reinterpreting and reconstructing "normative religiocultural meanings and symbols" in a particular context.¹⁷⁸ Unlike his early work that focused on discovering ethical values and norms for Christian community against secular society, his later studies are developed from "the church as a community of moral discourse and practical moral reasoning,"¹⁷⁹ into the totality of being human. Accordingly, Terry D. Cooper describes Don Browning's approach as 'horizon analyst towards Christian humanism' or 'critical hermeneutical methodology.' That is, for Cooper, "Browning approaches psychology as an interpretive enterprise and not simply as a descriptive science. In doing this, Browning navigates well between scientific foundationalism and radical relativism."¹⁸⁰ According to Browning, science, especially psychology's empirical evidence, is not only a source of theological reflection because it is not totally objective, but also-can be a place that needs 'values,' 'norms,' and 'moral assumptions' in Christian faith. Cooper says,

Yet Browning's critical hermeneutical perspective attempts to walk a fine line between kerygmatic and apologetic theology. He clearly accepts that all perspectives begin in faith. He is not trying to do a

¹⁷⁸ Browning, *The Moral Context of Pastoral Care*, 98-99.

¹⁷⁹ Pattison, *A Critique of Pastoral Care*, 38.

¹⁸⁰ Cooper, "Psychology, Religion, and Critical Hermeneutics," 688-689.

constructive theology from the ground up, as if we begin with empty heads and no assumptions. Yet, he also believes there is an important place for evidence. Scientism denies its need for faith-assumptions; fideism denies the need for scientific evidence; Browning is in the middle between these two extremes. . . .¹⁸¹

Charles V. Gerkin emphasizes the role of pastoral care and theology as an interpretive turning point for both individual and Christian community. Based on Gadamer's philosophical hermeneutical theology and George Linbeck's cultural linguistic model, Gerkin's approach to pastoral care and theology proposes correlational dialogue between the Christian story and our life stories.¹⁸² For Gerkin, pastoral practice not only aims at doing something, but rather develops particular experiences for both individuals and the community. These are lived experiences that require 'interpretative effort' in faith, especially the stories of Christian community and tradition.¹⁸³ In this approach pastoral practice should be an embodied praxis on the basis of people's experiences and faith.¹⁸⁴ In a word, Gerkin's concern is not just to comprehend our experiences, but to create 'transformative second praxis.' Thomas St. James O'Connor and Elizabeth Meakes says,

. . . . The living human document differs from a written document in that it is living and changing. In developing this understanding, Gerkin drew from Paul Ricoeur's hermeneutical process of understanding/explanation/understanding, changing it to praxis/theory/praxis. . . . Usually this theory results in various interventions that seek to address the concerns presented. This is the 'second praxis.' The process does not stop but is ongoing because the pastoral interventions are refined, . . . The goal of all this, indeed of all practical theology, is transformation. . . .¹⁸⁵

¹⁸¹ Cooper, "Psychology, Religion, and Critical hermenteutics," 690.

¹⁸² Park, "History and Method of Gerkin's Pastoral Theology, II," 62.

¹⁸³ Gerkin, *The Living Human Document*, 25.

¹⁸⁴ Park, "History and Method of Gerkin's Pastoral Theology, II," 64.

¹⁸⁵ O'Connor and Meakes, "Gerkin's Practical Theology," 162.

This dissertation argues that pastoral practice expresses a way of life abundant that can ultimately restore the spiritual aspects of human flourishing. It argues further that the spiritual life augments and transforms ‘the good life’ into an authentic, transcendent, and integrative form. This will include examining two theological resources, a transcendent vision of living well in pastoral theology and the living stories of saints, and acknowledging the psychological resources of human well-being to inform the contours of the spiritual life. This dissertation is based on the juxtapositional model. Positive psychology is a main context that offers the lived experiences of people’s ‘living well’ and is a source of ‘the second transformative praxis.’ This dissertation does not only aim at comparing the two realms and affirming the superiority of spiritual life over psychological needs and insights. Rather, it examines how the spiritual life from the perspective of pastoral theology opens a transformative possibility of human well-being. Hence, this juxtapositional model engages both dimensions as a ‘creative conversation’ partner. Regarding relation to a transcendent vision of pastoral theology and psychology, this model can be described as “spiritually transforming positive psychology”¹⁸⁶ with the conviction that “psychological resources are transformed by spiritual resources.”¹⁸⁷

Finally, this dissertation includes two types of pastoral theology: the conceptualist and the experimentalist.¹⁸⁸ It has a goal not only to communicate specific ideas of ‘the good life’ in positive psychology and pastoral theology, but also seek to articulate the public paths of pastoral practice for a way of life abundant. That is, this dissertation looks at the principles and theories of ‘living well’ that each realm

¹⁸⁶ Capps, “Method, Models, and Scholarly Types,” 552.

¹⁸⁷ Capps, “Method, Models, and Scholarly Types,” 552.

¹⁸⁸ Capps, “Method, Models, and Scholarly Types,” 557.

represents, but does not simply discuss the implications of gaps between these. This dissertation reflects a new vision of human flourishing not only by creating a dialectical dialogue between positive psychology and pastoral theology, but also by discovering distinctive public meanings of 'living well.'

CHAPTER 1
DISTINCTIVE FEATURES OF POSITIVE PSYCHOLOGY
AND HUMAN FLOURISHING

This chapter examines the contents of the abundant life from the perspectives of positive psychology and pastoral theology. It is necessary for pastoral practice, as a way of life abundant, to perform the theological and pastoral analysis of the meaning, value, and elements of human well-being. Why? Because the established ideas of happiness and flourishing influence the establishment and pathways to the good life. Accordingly, understanding the nature and scope of the life worth living ultimately helps people to create an alternative idea of the good life within a broader perspective. It also allows persons to reflect on their experiences and their efforts in daily living as the formation of the life worth living.

As discussed in the previous chapter, pastoral practice moves far beyond church work programming. It involves a fundamental pastoral guidance for a way of life abundant. Specifically, pastoral practice should be a pastoral intervention that broadens 'the life worth living' by restoring the spiritual aspects of being human within the vision of Christian faith. As one of the most recent approaches to the good life, positive psychology suggests, the ways and practices of living well in dialogue with various psychological and scientific studies. Nevertheless, in the perspective of pastoral theology, living well goes beyond the elemental, empirical views of positive psychology, but rather can be developed into a broader form by the restoration of spiritual dimensions of being human. According to many pastoral theologians, human life can change and be influenced by being dependent on or independent of God. Accordingly, it

is crucial for pastoral practice to examine similarities and differences in the 'living well' that these two realms, positive psychology and pastoral theology, offer. In particular, this examination clarifies why pastoral practice should be a pastoral intervention to restore spiritual basis of being human for the good life. As we look at the nature and scope of the good life that these two approaches represent, the similarities and differences between them is more clearly demonstrated.

This chapter has two key purposes with respect these aims. First, it will explore the ideas and practices of 'living well' from the perspective of positive psychology. Positive psychology and pastoral theology represent different concepts and understandings of the good life though they share many similarities. Second, this chapter explores the need of spiritual happiness and flourishing for the good life, eventually vindicating the reasons why pastoral practice as a way of life abundant should result in pastoral intervention to make a transition from the human sources of happiness and flourishing and its spiritual sources. The focus of this chapter is to examine the science of wellbeing in positive psychology and to suggest the need to restore spiritual anthropology or the relationship with God as a key to the good life.

What is Positive Psychology?

First, we will explore positive psychology or the science of well-being. To study positive psychology helps us to comprehend the experiences and ideas of daily living for the good life. It is necessary to examine positive psychology because the descriptions – definition, goal, and end – of positive psychology reflect the human essences of the life worth living. If the aim of all human and religious actions including the Christian life is

living well, it is essential for us to understand the scientific study of human happiness and flourishing.

Definition of Positive Psychology

Positive psychology implies a psychological movement established as a concern for human flourishing and happiness. It aims at developing human well-being and health rather than focusing on pathological issues that need to be solved. One of the primary facilitators of this movement¹, Martin P. Seligman, introduced it as a scientific, psychological study of the life worth living that involves “catalyzing a change in the focus of psychology from preoccupation only with repairing the worst things in life to also building positive qualities.”² As a result, a new psychological approach dealing with this overlooked part of human nature has emerged. Seligman confesses in his Tanner lecture on October 7th, 2010 at Michigan University,

I am a psychotherapist. Once in a while, I would do pretty good work. I would get rid of almost all of a patient’s sadness, her anxiety, and her anger. I thought I would get a happy person. But I never did. What I got was an empty person. . . . So, positive psychology aims to develop interventions that build the enabling conditions of life, not just interventions that decrease misery.³

¹ Martine Seligman is called the founder of the positive psychology movement. Nevertheless, this movement does not merely rely on his new studies. Positive psychology is rather established on various existing psychological theories, which have a common goal to strengthen and enhance human conditions, from old generation psychologists such as Abraham Maslow (hierarchy of needs) and Victor Frankl (meanings in life) to modern psychologists such as Barbara Fredrickson (positive emotion), Mihaly Csicszentonihaly (flow), Ellen Langer (mindfulness), Ed Diener (the use and myth of money), and Christopher Peterson (virtue). Seligman developed the gifts of those psychological studies into a psychological theory and psychological education system, re-enabling established psychology to be an integrated form. Meanwhile, recently many scholars like Sonja Lyubomirsky, Cristal Park, and Kenneth I. Pargament have attempted to make a conversation between positive psychology and spirituality (or religiosity) as a way of human happiness and flourishing though they have still failed to answer what it is in the aspect of Christian faith and life. This dissertation is indeed an attempt to respond to that question.

² Seligman, “Positive Psychology,” 5.

³ Seligman, “Flourish,” 5.

Positive psychology can be understood through three key words: balance, prevention, and contribution. Corey L. M. Keyes and Jonathan Haidt describe positive psychology as “a view within scientific psychology that aims to achieve a balanced and empirically grounded body of research on human nature and social relations.”⁴ In other words, positive psychology seeks to understand the possibility and potential of human strengths and growth over the negative perspective of human nature. In addition, K. M. Sheldon and L. King define positive psychology as a psychology for the average person, stating “nothing more than the scientific study of ordinary human strengths and virtues.”⁵ S. L. Gable and J. Haidt understand it as “the study of the conditions and processes that contribute to the flourishing or optimal functioning of people, groups, and institutions.”⁶ According to *Journal of Positive Psychology*'s introduction, positive psychology is a psychological study “about scientifically informed perspectives on what makes life worth living. It focuses on aspects of the human condition that lead to happiness, fulfillment, and flourishing.”⁷ P. Alex Linley and other scholars label it as “the scientific study of optimal human functioning.”⁸ For them, positive psychology is a complex theory that includes various interests, goals, and psychological theories that can be understood in two views: the meta-psychological and the pragmatic. That is, positive psychology is based on dealing with the positive level of human functioning in a comparison with the negative aspects of life and “understanding the wellsprings, processes and mechanisms that lead to desirable outcomes.”⁹ In *Primer in Positive*

⁴ Keyes and Haidt, “Human Flourishing,” 4.

⁵ Sheldon and King, “Why Positive Psychology is,” 216.

⁶ Gable and Haidt, “What (And Why) Is Positive Psychology?” 103–4.

⁷ 2005 Cover of the *Journal of Positive Psychology*.

⁸ Linley, Joseph, and Harrington, “Positive Psychology,” 6.

⁹ Linley, Joseph, and Harrington, “Positive Psychology,” 6.

Psychology, Christopher Peterson describes positive psychology as “the scientific study of what goes right in life.”¹⁰ Peterson says,

It (positive psychology) assumes that life entails more than avoiding or undoing problems and hassles. Positive psychology resides somewhere in that part of the human landscape that is metaphorically north of neutral. It is the study of what we are doing when we are not frittering life away.¹¹

In short, positive psychology is a scientific inquiry that considers human positives and strengths and makes a transition from sustainable conditions to well-being in ordinary life. It does so by examining the nature of the good life and developing interventions to promote human potential and to enable its pursuit.

In an early reference on the theoretical foundations of positive psychology, Martin Seligman identifies three approaches, three aims and the three realms – positive emotion, positive traits, and positive institutes – of positive psychology. First, the three approaches are: assessment, intervention, and life-span development. These approaches focus on the aims of positive psychology: “to foster better prevention by buffering and supplementing the available techniques for therapy, to curtail the promiscuous victimology that pervades the social sciences, and to move psychology from the egocentric to the philanthropic.”¹² Thus, the study of positive psychology has been nurtured and advanced by researching and surveying various phenomena and patterns, designing pragmatic ideas and methods, and studying human virtues, strengths, and conditions over the course of life.

¹⁰ Peterson, *Primer in Positive Psychology*, 4.

¹¹ Peterson, *Primer in Positive Psychology*, 4.

¹² Seligman, “The Past and Future of Positive Psychology,” xvii-xviii.

Positive psychology is a balanced psychology “being just as concerned with what is right with people as it is with what is wrong.”¹³ However, that definition does not simply indicate that positive psychology has a secret recipe to the happy life. As Seligman shows, today the pendulum of positive psychology has shifted from the theory of happiness to the theory of well-being. Positive psychology is not a happiology. It is technically a science of the good life and has three tasks: (1) to understand positive emotion, gratification, and meaning; (2) to maximize them with various interventions; and (3) eventually to nurture well-being in individuals and communities.¹⁴ That is to say, it is not limited to the boosting of positive feeling. Rather it is about helping people to thrive in all of life, not overlooking suffering, but maximizing the benefits of the good life with the development of positive experiences, positive thinking, character strengths, values, interests, interpersonal relationships, and positive environments. Positive psychology thus aims at fulfilling and promoting the ways of healthy people by examining the potential, preventable, and transformative factors of human life and creating effective interventions to enhance those factors. As a human study, it is “to provide the most objective facts possible about the phenomena it studies so that every people and society as a whole can make an informed decision about what goals to pursue in what circumstances. Not all of the news will be upbeat, but it will be of value precisely because it provides an appropriately nuanced view of the good life.”¹⁵

In the essay “Positive Psychology: An Introduction,” Seligman surveys 15 articles concerning the three perspectives of positive psychology— the evolutionary tendency of human condition and happiness, the power of positive personality, and the

¹³ Parks and Steen, “A Balanced Psychology,” 1379.

¹⁴ Parks and Steen, “A Balanced Psychology,” 1379.

¹⁵ Peterson, *Primer in Positive Psychology*, 16.

role of a positive environment – in modern and postmodern psychology. As a result of his research, he argues that psychology should be about the improvement of human life. For instance, positive personal traits like subjective well-being, optimism, happiness, and self-determination not only belong to the topic of psychology, but lead to human health and growth. Also, individual and social environments that offer positive human experiences bring about more productive and creative contributions to human life in all of the psychological, cognitive, and physical realms. Positive psychology is not a secular religion. It is an outcome of a deep conversation with psychological investigation concerning the betterment of human life. That is, it results from the observation of other studies like theories of human emotion, cognitive therapy, the study of social and educational environments and relationship, and the roles of positive traits.¹⁶

¹⁶ Christopher Peterson in the volume, *A Primer in Positive Psychology*, demonstrates the topics of positive psychology and its theoretical and practical foundations. According to him, positive psychology is not a new psychology, but rather is a new movement that is established on various studies of human development and potentials. For instance, regarding positive thinking and optimism, positive psychology parses various scholars' views like Boucher and Osgood (Pollyanna Principle), Anthony Greenwald (information-control strategies for self-identity), Lionel Tiger (Optimism as the source of human evolution), Michael Scheier and Charles Carver (Dispositional optimism and personality), Buchanan and Seligman (Explanatory style), and J. R. Averill, G. Catlin, and K. Chon (Hope), Donald Meyer (society and optimism), and Gillham, Reivich, Jycox, and Seligman (Penn Resiliency Program). Also, in regard to good characters, they research various areas like universal values and virtues (Bok, Comte-Sponville, MacIntyre, and S. H. Schwartz), religious and philosophical traditions, and psychological theories (Aristotle, Marie Jahoda, Eric H. Erickson, and J. K. Wright). The previous studies of interests, abilities, and accomplishments likewise provide a solid foundation of positive psychology. As shown in its use of John Rawls' "Aristotelian principle" refers to the exercise of their realized capacities as the extension of enjoyment, positive psychology investigates the relationship between three – leisure, school, and work – interests and individual happiness. They in addition regard the theories of human talent, capacity, and intelligence development as a proof of positive psychology philosophy; D. K. Simonton (Character of genius), J. P. Guilford (intelligence and ability), Howard Gardner (theory of multiple intelligences), and Charles Murray (principles of remarkable achievements). *A Primer in Positive Psychology*, 107–220.

Historical Foundation

The emergence of positive psychology is related to developments in psychological studies before and after World War II. According to Martin E.P. Seligman and Mihaly Csikszentmihalyi, while psychology before World War II remains in its original intention, “curing mental illness, making the lives of all people more productive and fulfilling, and identifying and nurturing high talent,”¹⁷ post-war psychology tends to become angled toward to deal with psychological issues, suffering, and diseases, mostly responding to negative foci of individuals and social life. Seligman and Csikszentmihalyi note, “the downside, however, was that the other two fundamental missions of psychology – making the lives of all people better and nurturing genius – were all but forgotten.”¹⁸ In the American Psychological Association (APA) presidential address in 1998, Seligman argues that psychology needs to restore a holistic approach to support ordinary life and make it more productive and preventive rather than supporting the tendency to focus on pathological issues that were a typical focus of psychological studies after the world war. Indeed, as Corey L. M. Heyes and Jonathan Haidt point out, “decades of mental illness research have made it possible to better treat more broken down people, but it has not made it possible to prevent more people from breaking down.”¹⁹ The contemporary concern, however, is about the satisfaction, care, and health of people’s lives, these are commonly seen in psychological and social studies since the end of twentieth century.

¹⁷ Seligman and Csikszentmihalyi, “Positive Psychology,” 6.

¹⁸ Seligman and Csikszentmihalyi, “Positive Psychology,” 6.

¹⁹ Keyes and Haidt, “Human Flourishing,” 4.

Philosophical Foundations

In regard to the philosophical foundations of positive psychology, the ancient thought of the good life needs to be described in the two paths of human happiness: *hedonism* and *eudemonia*. According to Christopher Peterson and his colleagues, the doctrine of *hedonism* introduced by Aristippus (435–366 BCE) and specifically initiated by Epicurus (342–270 BCE) emphasizes the highest experience of pleasure as the focus of the life worth living. While Aristippus focuses on a sense of feeling, Epicurus talks about the importance of moral behaviors to achieve pleasure like avoiding sins and curtailing bad habits. Later, in Christian history, Erasmus (1466–1536) and Thomas Moore (1478–1535) attempt to understand the nature and content of that pleasure in the context of God’s wish and plan toward human happiness. Also, philosophical figures like David Hume (1711–1776) and Jeremy Bentham (1748–1832) promote the studies of psychology in a behavioral and hedonic perspective.²⁰

Positive psychology is also established by the historic practice of *eudemonia* developed in earnest by Aristotle (384–322 BCE). Christopher Peterson comments on Aristotle’s view that pursuing sensual pleasure for happiness is misdirected, “True happiness entails identifying one’s virtues, cultivating them, and living in accordance with them.”²¹ Peterson introduces *eudemonia* as “the premise that people should develop what is best within themselves and then use these skills and talents in the service of greater goods – including in particular the welfare of other people or humankind writ large.”²² Since the end of twentieth century, the importance of *eudemonia* for living well has been discussed in many psychological studies including positive psychology. For

²⁰ Peterson, “Orientations to Happiness,” 161–62.

²¹ Peterson, “Orientations to Happiness,” 162.

²² Peterson, “Orientations to Happiness,” 162.

instance, in “*Hedonia, Eudimonia, and Well-being: Introduction*,” Edward L. Deci and Richard M. Ryan argue that the study of happiness or well-being is dependent on its hedonic view, and accordingly must reconfirm the significance of eudemonic views for well-being today. In their research, eudemonic practices update psychological, relational, and even physical functions and feelings by informing not only self-identity, but better meanings and achievements in life. Indeed, happiness does not come from hedonic pleasure only, but rather needs cognitive evaluation of one’s life and the fulfillment of intrinsic motivations.²³

Many recent positive psychologists reemphasize the role of objective elements for the good life like *eudaimonia*, however, human flourishing still tends to rely on subjective measures. As mentioned above, Christopher Peterson argues that happiness is more than the fulfillment of pleasure. He states,

This is not to say that hedonism is irrelevant to life satisfaction, just that all things being equal, hedonism contributes less to long-term happiness than does *eudaimonia*. However, one need not always choose between them. Indeed, I believe that the full life is characterized by both and further that these orientations can be synergistic with respect to life satisfaction.²⁴

Carold D. Ryff and Burton H. Singer attempt to reconfirm that eudaimonic approaches, as shown in Aristotle’s case concerning the need of virtuous life for human happiness and flourishing. This will help people to create and clarify the meaning of self-realization beyond one’s environmental conditions. They describe a relation between eudaimonic tradition and psychological well-being in the metaphor of working out and physical goodness and prove the value of what Aristotle calls the ‘intermediate.’ In their understanding, Aristotle teaches that the good life should be made in an

²³ Deci and Ryan, “*Hedonia, Eudimonia, and Well-being*,” 2.

²⁴ Peterson, *Primer in Positive Psychology*, 79.

intention to achieve the best that is within us as a goal of our personal life. Specifically, he emphasizes that the good life is created in “activity of the soul in accordance with virtue, and if there be more than one virtue, in accordance with the best and most complete”²⁵ without ignoring the significance of a healthy body. Ryff and Singer seek to provide empirical tests of Aristotle’s conception of the benefit of virtue especially on health and as a result argue that “having high levels of purpose, growth, and quality ties to others, etc. is part of what keeps people healthy, even in the face of challenge.”²⁶

Recently, in their essay “Foundational Frameworks of Positive Psychology,” Louise Lambert, Holli-Anne Passmore, and Mark D. Holder go over the main points of the theoretical and practical foundations of positive psychology in more detail, paying attention to the branches of positive psychology studies especially concerning theories of well-being. First of all, according to their research, four philosophical traditions influenced the formation of positive psychology: utilitarian, virtue, and hedonic, and edudaimonic traditions. The utilitarian tradition follows Jeremy Bentham and John Stuart Mill in eighteenth and nineteenth centuries and is explained by S. M. Schueller in recent years. This approach stresses the role of the community and institutions to support individual happiness. That is, it refers to the role of social institutions on individual happiness and flourishing by exploring the need of normative ethics for human relationship and proclaiming that the moral actions lead to human well-being.

Virtue philosophers also propose that the life of virtue and the development of character strengths are closely linked with individual as well as corporate happiness. According to Lambert and her colleagues, “These theories suggest that virtues, such as

²⁵ Aristotle, *Nicomachean Ethics*, 11.

²⁶ Ryff and Singer, “Know Thyself and Become What You Are,” 19.

bravery or diligence, can be cultivated through awareness and effort, and used to develop good character over time through practice and wisdom (Biswas-Diener, Kashdan, & Minhas, 2011).²⁷ That is, the good life is not merely formed by the self-satisfaction, but rather actualized by thriving in character and virtues in an ordinary life.

Meanwhile, it is natural today that positive psychology is discussed in *hedonic* and *eudaimonic* aspects. The hedonic philosophical tradition which stretches from Indian Charvaka school to the Greek Cyrennic school mainly deals with the nature of subjective well-being in relation to positive and negative affects. On the other hand, the eudaimonic philosophical tradition ranges from Aristotelian to recent various humanistic, psychological well-being, and self-determination theory. For example, humanistic psychologists like Alfred Adler, Abraham Maslow, Carl Rogers, and Mihalyi Csikszentmihalyi paid attention to as a source of human well-being various themes like life goals, self-actualization, rules to create positive experience, and meaning and engagement.²⁸ According to Lambert, Passmore, and Holder's those two conceptions, "*Hedonia*, the pursuit of pleasure, and *eudaimonia*, a way of life wherein individuals strive to be better by using talent and making meaning, give rise to conceptually distinct theories."²⁹ They conclude, "Simply put, *hedonia* refers to feeling good, while *eudaimonia* refers to functioning well"³⁰ though they generally intersect with one another.

A second philosophical foundation of positive psychology is the belief that "the past is not a force that drives them (most people with cognitive, emotional, and

²⁷ Lambert, Passmore, and Holder, "Frameworks of Positive Psychology," 311.

²⁸ Lambert, Passmore, and Holder, "Frameworks of Positive Psychology," 313.

²⁹ Lambert, Passmore, and Holder, "Frameworks of Positive Psychology," 312.

³⁰ Lambert, Passmore, and Holder, "Frameworks of Positive Psychology," 312.

behavioral issues), but a resource from which they (people and intelligent animals) electively extract information about the prospects they face”³¹ should be considered. In the article, “Navigating into the Future or Driven by the Past,” Seligman and his colleagues refer to the function of prospection for human life, which means “a central organizing feature of perception, cognition, affect, memory, motivation, and action.”³² That is, the past supplies a source of new motivation and interpretation of the future, but human action and mind is ultimately determined by imagining and conceiving the possibilities that have not occurred yet. According to their study, human life is created and developed by navigating-into-the-future framework, and in the end is determined by prospective reformulation.³³ ‘*Prospection*’ is at the core of all cognitive, behavioral, and social reflection and constructive process. As a result, Seligman and his colleagues suggest five ways³⁴ – 1) Enhancing the prospection of alternatives, 2) Developing more effective prospection, 3) Disconfirming unrealistic prospections, 4) Incentivizing the future, and 5) Building meaning and purpose – to facilitate effective prospection, arguing as follow,

In such formulations, what has gone wrong is a maladaptive (and often mistaken) if-then prospection. We do not doubt that the past plays a large role in bringing such beliefs about. We speculate, however, that working directly on the mistaken belief about the future will be at least as effective as revisiting the source of the belief, which is often inaccessibly buried under the detritus of the past.³⁵

³¹ Seligman, “Navigating into the Future,” 119.

³² Seligman, “Navigating into the Future,” 134.

³³ Seligman, “Navigating into the Future,” 134.

³⁴ Seligman, “Navigating into the Future,” 136.

³⁵ Seligman, “Navigating into the Future,” 134: in detail, Seligman refers to five principles to create better prospection or to enable positively hoping: to enhance the prospection of alternatives; to develop more effective prospection; to disconfirm unrealistic prospection; to incentivize the future; and to build meaning and purpose.

Therefore, the possibility of human happiness and flourishing from the perspective of positive psychology is established on the belief that all humans tend to search for a better life. This search is driven by the future, not just by the past. Indeed, “all (our daily actions) have in common the presupposition that which future will come about is contingent on our deliberation and action.”³⁶

The third philosophical foundation of positive psychology is related to a belief that human happiness and flourishing can be taught and cultivated especially by seeking practically the fulfillment of the three desires that all people basically have. According to Seligman, human happiness depends on how we can respond to three desires: a pleasant life (positive emotions), a good life (positive traits), and a meaningful life (positive institutions). He explains these desires as follows: a pleasant life means the experience of positive feeling; a good life is “to identify one’s signature strengths and virtues and using them in work, love, play, and parenting to produce abundant and authentic gratification,”³⁷ and a meaningful life is “to identify and use your highest strengths in order to belong to and serve something larger than you are.”³⁸ Interestingly, positive interventions contribute to the fulfillment of three desires (to a certain point). For instance, positive emotion can be improved by reflecting on the past, present and future. By reflecting on the past it can be improved by cultivating gratitude and forgiveness. In the present it can be developed by savouring and mindfulness. It can have a future perspective by building hope and optimism. Secondly, practices such as “gratification,” which does not usually need to rely on positive feeling, can be cultivated by “drawing on character strengths such as creativity, social intelligence, sense of

³⁶ Seligman, “Navigating into the Future,” 136.

³⁷ Seligman, “Happiness taught?” 84–85.

³⁸ Seligman, “Happiness taught?” 86.

humour, perseverance, and an appreciation of beauty and excellence.”³⁹ The meaningful life requires seeking “serving something larger than ourselves as knowledge, goodness, family, community, politics, justice or a higher spiritual power.”⁴⁰ In the article “Can Happiness Be Taught?,” Seligman talks about the effect of the interventions to improve the potential of human happiness and flourishing by performing an experiment on the change of his students’ happiness and flourishing with several projects and events like the skills of savoring, gratitude meeting, contemplation, strengths-classification and analysis, researching family legacy, positive future journaling, and reflecting on the book “*Aging Well*.” Seligman, as a result, argues that “we learn more when lighting candles than when cursing the darkness.”⁴¹ Positive psychology is established on two foundational beliefs: ‘happiness and flourishing can be learned’ and ‘that study makes human life as well as society better.’

Regarding pastoral practice as a way of life abundant, positive psychology’s belief is that “happiness and flourishing can be taught and boosted by positive interventions and elements” re-articulates two facts. First, this scientific study demonstrates why pastoral practice can be a soil of the good life. That is, pastoral practice naturally engages in the formation of human life or being human beyond any religious activity by acknowledging the potentials of human happiness and flourishing in it because the good life can be cultivated by various supports and mediums. Also, this belief that positive psychology has approved upholds that spiritual interventions can be an alternative way to improve the good life as those mean dwelling in (the transcendent and integrative support of) divine light and grace.

³⁹ Park and Steen, “A Balanced Psychology,” 1380.

⁴⁰ Park and Steen, “A Balanced Psychology,” 1380.

⁴¹ Seligman, “Happiness taught?” 87.

Three Types of Well-Being

Since Martin Seligman's APA president address in 1998, positive psychology has been developed in various realms from personal happiness to social prosperity. According to Seligman, the field of positive psychology encompasses the subjective level, the individual level, and the group level. It is concerned about, quality of life and transformation, not only "valued subjective experience: well-being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present)," but also positive individual characteristics like "the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future mindedness, spirituality, high talent, and wisdom."⁴² Additionally it includes social and cultural dynamics that lead to the betterment of human functioning and happiness. In contemporary research, positive psychology has displayed a transition from happiness to well-being as the foundation for the authentic life.

What is the difference between happiness and well-being? Happiness is a (momentary) positive experience; well-being suggests a life-style toward the life worth living or the good life as a long-term journey and a sustainable condition of flourishing. It is like a difference between pleasure and enjoyment, but well-being generally involves the feeling of happiness though it does not always require it.⁴³ Indeed, well-being includes pleasure, but leans more toward the creation of enjoyable and productive life. Seligman and Csikszentmihalyi teach,

Pleasure is the good feeling that comes from satisfying homeostatic needs such as hunger, sex, and bodily comfort. Enjoyment, on the other hand, refers to the good feelings people experience when they break through the limits of homeostasis – when they do something that stretches them

⁴² Seligman, "Positive Psychology," 5.

⁴³ Diener, *Well-being for Public Policy*, 9.

beyond what they were – in an athletic event, an artistic performance, a good deed, a stimulating conversation.⁴⁴

Well-being can be divided into three types: subjective, objective, and collective.

Well-being is closely related to the three pillars of positive psychology that Christopher Peterson articulates. According to Peterson, positive psychology as a scientific study of the life worth living resolves three related topics; (1) positive subjective experiences (happiness, pleasure, gratification, fulfillment), (2) positive individual traits (strengths of character, talents, interests, values), and (3) positive institutions (families, schools, businesses, communities, societies).⁴⁵ While subjective well-being implies the quality of life made by individual assessment, objective well-being means a standard of living. For instance, while objective well-being concerns income, education, housing, moral virtues, and social systems, subjective well-being is based on self-assessed conditions or satisfaction. According to Jukka Varelius's description of human well-being,

The subjective theories of well-being advise us to consult the agent whose well-being is being assessed, to pay attention to her own preferences and attitudes of favour and disfavour. Instead of concentrating on these kinds of subjective states, objective theories usually make well-being dependent on such objective issues as whether a thing or an activity satisfies human needs, realizes the human nature, etc.⁴⁶

Sahaya G. Selvam and Martin Poulson define 'well-being' with different terms: subjective, psychological, and social.⁴⁷ Subjective well-being which is often called emotional well-being is related to *hedonic* experiences; individual happiness, requires the presence of positive affection, and absence of negative affection. Psychological

⁴⁴ Seligman, "Positive Psychology," 12.

⁴⁵ Peterson, *Primer in Positive Psychology*, 20.

⁴⁶ Varelius, "Objective Explanations of Individual Well-Being," 16.

⁴⁷ Selvam and Poulson, "Here and After," 404.

well-being has to do with the *eudaimonic* aspect of human life. Social well-being considers the function and contribution of social systems and institutions that support flourishing and happiness. These realms of well-being link with the updated version of positive psychology. The well-being theory of positive psychology is an attempt to look in more detail at ‘the life worth living’ as a holistic system of human potential.

Overall, as we can see above, well-being can be defined in a variety of ways. While subjective well-being is “a reference to the individual’s own interests, needs, preferences, or desires,” objective well-being implies “an objective point of view that is independent of an individual’s own subjective values and norms.”⁴⁸ According to Ed Diener and his colleagues, well-being is indicated in three areas: monetary, affective, and meaning-centered. That is, well-being depends on financial conditions, emotional satisfaction, and a positive evaluation of one’s life. Thus objective elements impact living well, but well-being is subjective by nature.

Our definition of well-being, then, is clearly a subjective one. People have well-being only when they believe that their life is going well, regardless of whether that life has pleasure, material comforts, a sense of meaning, or any other objective feature that has been specified as essential for well-being. To be sure, any one of these components might turn out to be universally important because all or most people value it; but we do not take this as a given.⁴⁹

Furthermore, social and relational mood has a huge impact on subjective well-being. Living well relies on subjective interpretation, but still is interconnected with various elements inside and outside of one’s life. Accordingly, regarding a contemporary pastoral theological vision of pastoral practice as a way of life, this vision needs to be discussed in all three types – subjective, objective, and social – of the good

⁴⁸ Diener, *Well-being for Public Policy*, 9.

⁴⁹ Diener, *Well-being for Public Policy*, 11.

life. That is, this study requires examining the dynamics of psychological and social transformation of being human beyond the traits of personal satisfaction, which spiritual life or the restoration of spiritual anthropology brings up to human life.

“The Life worth Living” in Positive Psychology

What, then, is “the life worth living” in the perspective of positive psychology?

It generally means the attainment of living well and/or the conditions that enable it.

Where does ‘living well’ come from? It is made by sustaining happiness and flourishing.

As discussed in relation to happiology and well-being, happiness and flourishing are inseparable, but are distinct concepts. As happiness has to do with life-satisfaction or developing a positive mental and emotional condition, flourishing relates to increasing the good qualities of human life. In other words, happiness means “a mental or emotional state of well-being defined by positive or pleasant emotions ranging from contentment to intense joy,”⁵⁰ but flourishing is to live “within an optimal range of human functioning, one that connotes goodness, generativity, growth, and resilience” and “the opposite of both pathology and languishing which are described as living a life that feels hollow and empty.”⁵¹ As a result, in the view of positive psychology, living well means securing paths towards happiness and flourishing and taking those paths as an inevitable condition of life’s journey.

The life worth living, for positive psychology, can be described from several perspectives: 1) life-satisfaction, 2) learning an optimistic attitude and positive mood, 3) being nourished holistically by the elements of flourishing, 4) maintaining the conditions of a healthy life, 5) reframing the mind, and 6) using wealth. These six

⁵⁰ “Happiness,” <https://en.wikipedia.org/wiki/Happiness>.

⁵¹ Fredrickson and Losada, “Positive Affect and Complex Dynamics,” 678.

aspects are independent, but also interconnected with one another. That is, all these elements exist independently, but come together overall in their concern for living well.

Life-Satisfaction

The life worth living cannot be pursued without the experience of life-satisfaction. According to M. Joseph Sirgy and Jiyun Wu's comment on Seligman's volume, *Authentic Happiness*, while hedonism relies on the degree of pleasure, engagement is concerned with the fulfillment of desire regardless of the amount of pain or pleasure. Meaningful life as an objective experience also contributes to both personal and even social prosperity, extending the purpose and significance of individual life into a bigger territory. Authentic happiness is anchored on "three major sets of experiences in life, namely experiencing pleasantness regularly (the pleasant life), experiencing a high level of engagement in satisfying activities (the engaged life), and experiencing a sense of connectedness to a greater whole (the meaningful life)."⁵² Above all, those three factors do not remain as separate realms, but rather take mutual actions toward one thing, "life-satisfaction."⁵³

The life worth living breeds life-satisfaction. Seligman refers to three elements – positive emotion, engagement, and meaning – that lead to authentic happiness, but these elements do not imply that the life worth living is an objective realm to be measured by the possession of those elements. Rather the good life belongs to the subjective realm because it has much to do with experiencing individual satisfaction and the good feeling of one's life. Subjective well-being that is based on hedonic philosophical tradition complies with the idea of happiness or life satisfaction. Specifically, it deals with "the

⁵² Sirgy and Wu, "Pleasant, Engaged, and Meaningful life," 184.

⁵³ Sirgy and Wu, "Pleasant, Engaged, and Meaningful life," 184–85.

levels of positive affect, low levels of negative affect, and a high degree of overall life satisfaction.”⁵⁴ It is thus closely related to emotional well-being and the positive self-evaluation of life’s journey.

Meanwhile, living well is more than just creating a positive perspective on life or maximizing pleasure. Regarding well-being, Seligman has recently made a transition from optimism to happiness and from happiness to well-being. He expresses ‘well-being’ as ‘flourishing.’ The life worth living is not limited to increasing happy feelings. It is rather the move toward flourishing. Why does the good life come not just from happiness, but from both happiness and flourishing? In short, because well-being is a sustainable condition made by various elements, but happiness is a satisfied experience as a thing.⁵⁵ He argues as follows,

Authentic happiness theory is an attempt to explain a real thing – happiness – as defined by life satisfaction,... Well-being theory denies that the topic of positive psychology is a real thing; rather the topic is a construct – well-being – which in turn has several measurable elements, each a real thing, each contributing to well-being, but none defining well-being.⁵⁶

Ironically, this concept of well-being not as a thing, but as a construct displays not only the limit of elemental view of the good life, but also the significance of the transcendent and integrative trait of the good life. That is, recent positive psychology denies a formula, “I have it, so I am happy and good.” Rather it is more important for the good life to understand that how a positive element influences on the formation of human fullness as well as the actualization of the self-transcendence that eventually spiritual life or the

⁵⁴ Lambert, Passmore, and Holder, “Frameworks of Positive Psychology,” 311.

⁵⁵ Seligman, *Flourish*, 14.

⁵⁶ Seligman, *Flourish*, 15.

relationship with God eventually aims at or leads to. Hence, life-satisfaction is the first factor of the good life. Though an individual life is filled with many good things, if he or she is not satisfied with them, it cannot be considered as the life worth living. Living well implies making a positive reaction to one's life. However, it does not just mean having pleasure, but rather means 'a state of content' that made in the experience of life-development and fullness.

Optimistic Attitude and Positive Mood

As we can see, for positive psychology, living well entails life-satisfaction. However, it is also related to creating optimistic attitudes and a positive mood. Seligman has shown the importance of optimism in the pursuit of the life worth living. The life worth living implies the desire and the experience of bettering one's life by curtailing pessimism and helplessness and fostering an optimistic attitude. The possibility of the life worth living relies on learning how to accept and recreate one's life against negative and unhelpful perspectives.

Seligman discusses improving the nature of living well in terms of cognitive therapy. Regarding the relationship between optimism and human life, the life worth living requires cultivating a capacity to think positively in one's ordinary life. He states,

Learned optimism is not a rediscovery of the 'power of positive thinking.' ... What is crucial is what you think when you fail, using the power of 'non-negative thinking.' Chaining the destructive things you say to yourself when you experience the setbacks that life deals all of us is the central skill of optimism.⁵⁷

As C. R. Snyder argues, positive psychology does not deny the fact that human life is influenced by some tragedies and errors. That situation rather urges us to take a new approach to properly enriching our life and reconcile human suffering and joy "by

⁵⁷ Seligman, *Learned Optimism*, 15.

orienting you [oneself] to the potential benefits of focusing on the positive in daily life and in psychological research.”⁵⁸ For Seligman, the life worth living means enabling optimistic, constructive reactions to the issues of one’s life against pessimistic and depressive ones. As a result, Seligman states,

Optimism has an important place in some, though not all, realms of your life. It is not a panacea. But it can protect you against depression; it can raise your level of achievement; it can enhance your physical well-being; it is a far more pleasant mental state to be in. Pessimism, on the other hand, also has its proper place⁵⁹

Sonja Lyubomirsky refers to the value of a positive or happy mood as a path toward the good life. She has as the life-goal of her study, to understand the nature of happiness and make sustainable happiness possible. In her early period she begins the study of happiness from the perspective of cognitive psychology. For instance, she examines the relationship between dysphonic, ruminative thought and problem solving. According to her research, rumination causes a person’s problem to deteriorate by surrendering oneself to particular biases and by disabling suitable approaches to one’s issues.⁶⁰ It is not a solution to escape from one’s issue or dysphoria by focusing on one’s own compelling problems or issues. As Lyubomirsky suggests, it is necessary for breaking the depressed mood and distorted attention from one’s ruminative thoughts to boost a new mood, new motivation, new thinking, and new principles.⁶¹

Lyubomirsky recapitulates Barbara L. Fredrickson’s belief that – (cultivating) positive emotions contribute to human health, problem-solution, and well-being by enabling the change and the broadness of attention, cognition, and action – in a more

⁵⁸ Snyder ed., *Positive Psychology*, 5.

⁵⁹ Seligman, Seligman, *Learned Optimism*, 16.

⁶⁰ Lyubomirsky, “Why Ruminators Are,” 1041.

⁶¹ Lyubomirsky, “Why Ruminators Are,” 1059.

reflective aspect. She has a practical approach, stating “that multiple cognitive and motivational processes moderate the impact of the objective environment on well-being.”⁶² Lyubomirsky argues that having that kind of cognitive and motivational approach makes a profound effect on someone’s happy or unhappy life even more than objective circumstances. While a happy person tends to construct their life and experience in a more positive self-concept, “unhappy individuals construe experiences in ways that seem to reinforce their unhappiness and negative self-views.”⁶³ For instance, unhappy persons tend to make more sensitive reactions “to undiluted unfavorable feedback”⁶⁴ and “social comparison information” than happy persons do. Lyubomirsky points out, “Both empirical evidence and anecdotal experience suggest that social comparison is an active, flexible, and constructive process (see Wood, 1989), which may be used in the service of boosting or, unwittingly, diminishing one’s mood and self-esteem.”⁶⁵ For Lyubomirsky it is critical for human happiness to make appropriate cognitive responses to such social comparison information.⁶⁶ Therefore, the intentional effort to create a happy mood has an impact on the wholeness of life.

As a specific approach, Lyubomirsky, in the article “The Art of Living” examines the power of dispositionally happy people. Here she re-confirms that cognitive and motivational processes could contribute to determining the happiness and unhappiness of people in regard to various contexts like decision making, the use of social confirmation information, and self-reflection on life events. The person who considers themselves to be happy tend to maximize their satisfaction when making a

⁶² Lyubomirsky, “Why are Some People Happier,” 239.

⁶³ Lyubomirsky, “Why are Some People Happier,” 239.

⁶⁴ Lyubomirsky, “Responses to hedonically,” 511.

⁶⁵ Lyubomirsky, “Social comparison processes,” 512.

⁶⁶ Lyubomirsky, “Social comparison processes,” 532.

decision and also tend to make positive evaluations of the bad results from one's decision without creating the negative image of oneself. In regard to social comparisons, happy persons allow themselves to maintain and produce positive personal feedback regardless of their group's failure or success. Furthermore, (dispositionally) happy people "are less inclined to self-reflect than their unhappy peers are, and, as a result, happy people may be able to avoid experiencing some of the negative consequences engendered by reflection, including increased sad and anxious moods, and cognitive interference while performing important tasks."⁶⁷ In regard to individual life-events, "Happy individuals construed their positive life events as more positive and their negative life events as less negative than did unhappy individuals"⁶⁸ with healthier strategies to respond to the events, like humor. As a result, Lyubomirsky says,

Our research has shown that happy people approach, interpret, and respond to events and situations in a way that supports positive emotions and positive self-regard. . . . Artfully maintaining and even enhancing their own happiness, happy people seem inclined to view their circumstances and themselves in positive terms, even when experiencing negative life events and negative moods.⁶⁹

Is happiness or the happy life relevant to success? A common answer is that, "the happiness-success link exists not only because success makes people happy, but also because positive affect engenders success."⁷⁰ Lyubomirsky's research supports this view with three studies: Cross-sectional (positive correlations of long-term well-being and short-term positive affect); Longitudinal (happiness and positive affect preceding the desirable characteristics, resources, and behaviors); and Experiential (a comparison

⁶⁷ Lyubomirsky, "Art of Living," 395.

⁶⁸ Lyubomirsky, "Art of Living," 398.

⁶⁹ Lyubomirsky, "Art of Living," 401.

⁷⁰ Lyubomirsky, "Benefits of Positive Affect," 803.

between positive affect and success).⁷¹ Indeed, without question happiness and positive affect contribute to success. According to the first study, happy people who have positive affect are relatively more profitable in work life, social relationships, income, and health, and furthermore represent more creative and productive thinking and behaviors.⁷² Also, in the second study “copious positive relations of happiness and positive affect with an array of desirable attributes, propensities, and behaviors (e.g., positive perceptions of self and other, sociability, prosocial behavior, likability, creativity, and coping, among others).”⁷³ In addition, the third study shows “that (a) long-term happiness precedes the successful outcomes with which it correlates and (b) both long term happiness and short-term positive affect precede the desirable resources and characteristics with which they are related.”⁷⁴

Being Nourished Holistically by the Elements of Flourishing

A fact that well-being entails life satisfaction does not simply mean that well-being is a happiology. Living well is not determined by the experience of one single measure called ‘pleasure.’ It is more than the pursuit of satisfaction. Rather, living well entails maintaining a condition cultivated by five elements – positive emotion, engagement, relationship, meaning, and achievement – which independently contribute to the quality and content of one’s own life. Seligman describes well-being not simply as a boost to pleasure or to a happy mood, but “to increase the amount of flourishing in your own life and on the planet.”⁷⁵ Accordingly, Sirgy and Wu argue for a necessity to balance three domains – positive emotion, engagement, and meaning – for authentic

⁷¹ Lyubomirsky, “Benefits of Positive Affect,” 804–6.

⁷² Lyubomirsky, “Benefits of Positive Affect,” 805–6.

⁷³ Lyubomirsky, “Benefits of Positive Affect,” 840.

⁷⁴ Lyubomirsky, “Benefits of Positive Affect,” 840.

⁷⁵ Seligman, *Flourish*, 26.

happiness. There are two reasons for this. Firstly, various desires for life-satisfaction are not restricted to a single life domain. Human beings are not simple, though we do have basic needs for survival and health. Secondly, human beings are apt to gain higher satisfaction from the fulfillment of multiple realms rather than a single realm. As a result of a test, Sirgy and Wu state, “We theorized that people who have balance in their lives (life satisfaction stemming from multiple life domains) are likely to experience higher levels of subjective well-being than those who have imbalance (life satisfaction stemming from a single life domain).”⁷⁶

In *Flourish*, an updated version of the book *Authentic Happiness*, Seligman attempts to redefine positive psychology’s transition from happiness to well-being focusing on five elements: positive emotion, engagement, relationship, meaning, and achievement. The life of flourishing is cultivated through these key building blocks – feeling good, completely being immersed in experience, being genuinely connected to others, having a purposeful existence, and maintaining a sense of victory. Positive emotion (or feeling good) especially takes account of the experience of enjoyment rather than pleasure. As pleasure relates to the satisfaction of the bodily needs, enjoyment, which is a long lived satisfaction, indicates delight not in amusing, but in intellectual and creative activities. Relationship means to be linked in close, meaningful, and intimate connection with other people. Particularly authentic relationship becomes a soil of human happiness and flourishing when one feels that relationship leads to positive emotions and support. It exhibits the significance of social network and friendship for the good life and reconfirms human character as a social animal. Nevertheless, human flourishing does not just derive from emotional and relational satisfaction. Living well,

⁷⁶ Sirgy and Wu, “Pleasant, Engaged, and Meaningful life,” 192.

not as a short-lived term, but as a long-lived one, is made when one locates meaning in life. According to Seligman, having a meaningful life means “belonging to and serving something you believed was bigger than you were.”⁷⁷ Furthermore, Seligman locates a new element, ‘achievement.’ Daily endeavors to achieve particular goals regardless if they are big or small bring about self-esteem, self-belief, a joy of success, and in the pursuit of higher purpose and satisfaction, leads to survival, self-actualization and thriving. He refers to a sense of victory as a ground of human flourishing,

Let me explain briefly what has convinced me of that. I am a serious bridge player. Great bridge players divide into two categories: those who, when they play, are engaged and happy, and those who just play to win. Among the latter are cheaters. Some people actually cheat at high-level bridge just in order to win. I think the same thing is true in the actual world as well. So-I have become convinced that accomplishment is a fifth element.⁷⁸

Engagement, which is often called “flow,” means a condition “to describe the sense of effortless action they [persons] feel in moments that stand out as the best in their lives”⁷⁹ with suitable focus and response to one’s definite goal. Overall, engagement or flow is different from hedonic experience, meaningful life, and *eudemonic* activity. Flow does not always require “sensual pleasure,” “connecting an individual to a greater good,” or “conscious assessment.”⁸⁰ As “to live means to experience,”⁸¹ the issue is that the quality of life is determined by the content of experience and the intensification of attention, not by all experiences of daily life itself and the amount of time investment.

⁷⁷ Seligman, “Flourish,” 5.

⁷⁸ Seligman, “Flourish,” 6.

⁷⁹ Csikszentmihalyi, *Finding Flow*, 29.

⁸⁰ Peterson, “Orientations to Happiness,” 163.

⁸¹ Csikszentmihalyi, *Finding Flow*, 8.

As engagement means mental operation, psychic energy, optimal experience, and a sinking state into any particular goal and value, the good life is cultivated by the practice of full attention or concentration. Flow is identified as,

Because of the total demand on psychic energy, a person in flow is completely focused. There is no space in consciousness for distracting thoughts, irrelevant feelings. Self-consciousness disappears, yet one feels stronger than usual. The sense of time is distorted: hours seem to pass by in minutes. When a person's entire being is stretched in the full functioning of body and mind, whatever one does becomes worth doing for its own sake; living becomes its own justification.⁸²

How is 'flow' relevant to happiness or the good life? Flow experiences are not likely to contain happy feelings, but rather contribute to the quality of life by promoting excellence and cultivating awareness of that experience beyond external conditions or challenges. In plain words, "That thought and feeling (of subjective well-being) are usually absent during the flow state, and only in retrospect do we say, 'That was fun' or 'That was wonderful.' While the subjective state for the pleasures is in the present, the subjective state for engagement is only retrospective."⁸³ The capacity of attention implements not only the quality of experience, but also the expansion of personal productivity.

To control attention means to control experience, and therefore the quality of life. Information reaches consciousness only when we attend to it. Attention acts as a filter between outside events and our experience of them. How much stress we experience depends more on how well we control attention, than on what happens to us....⁸⁴

In the end, Seligman argues that the five elements – positive emotion, engagement, relationship, meaning, and achievement – of well-being do not work just for the experience of satisfaction, but rather for the construction of living well, the

⁸² Csikszentmihalyi, *Finding Flow*, 32.

⁸³ Seligman, *Flourish*, 17.

⁸⁴ Csikszentmihalyi, *Finding Flow*, 128.

process of flourishing. This is not another form of happiness. Seligman says that if someone interacts with these core features (positive emotions, engagement, interest, meaning, and purpose) and three of the six additional features (self-esteem, optimism, resilience, vitality, self-determination, and positive relationships), he or she can be described as being in a condition of flourishing.⁸⁵ Living well implies the experience of flourishing understood through the elements of the good life.

Besides those five elements, virtue is an important factor for flourishing. It is more than a moral demand. In *Character Strengths and Virtues*, Christopher Peterson and Martin Seligman attempt to examine the strength of character that entails right action and leads to the good life in both individual and social life.⁸⁶ Unlike *DSM-IV* (Diagnostic and Statistical Manual of Mental Disorders) and *ICD* (International Classification of Diseases) that classify “what is wrong with people,” they pay attention to positive traits that psychological studies tend to ignore. For them, six core virtues⁸⁷ are likewise found as the form of ubiquitous traits in the discussion of various religious traditions like Confucianism, Taoism, Buddhism, Hinduism, Athenian philosophy, Judaism, Christianity, and Islam. While all virtues in these religious traditions cannot be assumed to be identical, they cannot be totally segregated. According to positive

⁸⁵ Seligman, *Flourish*, 27.

⁸⁶ According to Peterson’s classification, the strengths of human character can be divided into six main virtues and twenty two sub-virtues: Wisdom and Knowledge (creativity, curiosity, open-mindedness, love of learning, and perspective), Courage (bravery, persistence, integrity, and vitality), Humanity (love, kindness, social intelligence), Justice (citizenship, fairness, and leadership), Temperance (forgiveness and mercy, humility and modesty, prudence, and self-regulation), and Transcendence (appreciation of beauty and excellence, gratitude, hope, spirituality, and humor).

⁸⁷ In their article Peterson and other scholars briefly describe six universal virtues called “shared virtue” by looking through virtues in eight religious traditions as follows: courage (emotional strengths that involve the exercise of will to accomplish goals in the face of opposition, external or internal), justice (civic strengths that underlie health community life), humanity (interpersonal strengths that involve “tending and befriending” others), temperance (strengths that protect against excess), wisdom (cognitive strengths that entail the acquisition and use of knowledge), and transcendence (strengths that forge connections to the larger universe and thereby provide meaning), 205.

psychology, virtuous character does not merely indicate moral maturity or the quality of a noble life, but a way of living well. In “Character Strengths and Well-being” Peterson and his colleagues research the relationship between subjective well-being and virtue. As a result, the test substantiates the importance of virtue: the life of virtue supports individual happiness and flourishing. In other words, “The more intensely strength is endorsed, the more life satisfaction is reported. That is, the absolute scores for strengths were intimately associated with life satisfaction.”⁸⁸

Reframing the Mind

Many positive psychologists point out that redirecting one’s perspective is crucial for facilitating the good life. Unlike her previous focus on the roles of positive mood and positive activities, recently Sonja Lyubomirsky in her volume *The Myths of Happiness* argues that the achievement of happiness is related to a cognitive effort to be free from a misconception. That is, it is a sort of nonsense to follow two forceful notions; “I’ll be happy when _____ (fill in the blank)” and “I cannot be happy when _____ (fill in the blank).”⁸⁹ In particular, following Malcolm Gladwell’s insights, she draws on the value of rethinking for better decisions and judgments rather than following an initial intuition. An initial intuition has a high possibility to include bias, little information, pure emotion, and instinct. In short, she asserts, “Think, don’t blink.”⁹⁰ For her, the intuitive system mostly blurts immature and negative stains of life out and in the end leads to misconceptions about happiness. She states,

But the truth is that our initial reactions (or first thoughts) to crisis points (e.g., ‘My life is going downhill’ or ‘I’ll never find love again’) are

⁸⁸ Peterson, Park, and Seligman, “Strengths of Character and Well-being,” 13.

⁸⁹ Lyubomirsky “*Myths of Happiness*,” 9–16.

⁹⁰ Lyubomirsky, *Myths of Happiness*, 9.

tainted by our biases and governed by fallacies we buy into about what should and shouldn't bring us happiness. My goal is to lay bare and dismantle these biases and fallacies.⁹¹

In addition, the second reason why the power of rethinking should be considered for the fulfillment of the good life is that there is no golden recipe for happiness as well as unhappiness even though various practices like “how to slow adaptation, cope with adversity, pursue new goals, and grow and flourish”⁹² can be helpful. In other words, true happiness is not established on a myth like ‘crisis and fear will disappear when I _____’ or ‘I will be happy when I _____.’ Rather, the best way to make happiness is produced not only by accepting those issues as the natural challenges of human life, but also by selecting the best option among rational principles⁹³ while remaining aware of one’s emotional reactions. For example, according to Lyubomirsky’s research, the existence and nonexistence of money, marriage, promising job, and good results do not determine happiness. Rather happiness relies on how to create suitable reactions to a crisis point and to build effective strategies by being aware of the possibility of prejudices in one’s own thinking and experiences regardless of what you have possessed and achieved and by looking for rational attitudes, gradual change, new goals, and growth.

For Lyubomirsky, the good life is a matter of reframing the mind. It has to do with the process of (cognitive) choice and is cultivated by being aware of the pitfall of first thinking and creating potential responses to life’s crisis points.⁹⁴ Lyubomirsky

⁹¹ Lyubomirsky, *Myths of Happiness*, 10.

⁹² Lyubomirsky, *Myths of Happiness*, 251.

⁹³ For example, Lyubomirsky in her volume, *Myths of Happiness*, refers to applicable strategies: investing in one’s life, redirecting one’s attention to something else, looking on the bright side of negative situations, injecting variety and novelty into one’s life, and pursuing intrinsic, authentic, and flexible goals, *Myths of Happiness*, 251.

⁹⁴ Lyubomirsky, *Myths of Happiness*, 12.

argues, “Exploding the myths of happiness means that there’s no magic formula for happiness and no sure course toward misery – that nothing in life is as joy producing or as misery inducing as we think it is. Appreciating this truth can not only liberate us, empower us, and broaden our horizons, but it can grant us our best opportunity to choose well, to get it right.”⁹⁵ Living well depends on making properly cognitive reactions to a crisis situation and selecting a better one among various options.

Timothy D. Wilson, a social psychologist who is deeply engaged with positive psychology, also defines the life worth living as cultivating a healthy story, which is made by reinterpreting all things in one’s own life through meaning, hope, and purpose. This approach is different than learning an optimistic attitude. While learning optimistic attitude focuses on the decrease of negative and destructive thoughts and feelings, Wilson’s proposal has to do with actively and positively using the natural capacity of human beings to narratively control thinking as a ground of the life worth living. For Wilson, in order to live the good life one must have the ability to reconstruct one’s story. The life worth living depends on the art of story editing. He believes that the pursuit of living well is human being’s inherent trait. According to Wilson, a human being tends to “interpret rather than observe the world”⁹⁶ particularly with the formation of a story. “How to change one’s interpretation” is accordingly a very significant factor to breed the good life.

Our interpretations are rooted in the narratives we construct about ourselves and the social world, and sometimes, like the pessimistic calculus student, we interpret things in unhealthy ways that have negative consequences. We could solve a lot of problems if we could get people to redirect their interpretations in healthier directions.⁹⁷

⁹⁵ Lyubomirsky, *Myths of Happiness*, 251.

⁹⁶ Wilson, *Redirect*, 6.

⁹⁷ Wilson, *Redirect*, 9–10.

The life worth living involves redirecting our narratives about ourselves and the world. In this story editing approach, we can see things differently and rightly, especially problems and issues, that have happened to us, and thereby redirect our life in a healthier and more constructive way. This allows people to develop an attitude that enables a more productive life because “people’s behavior shapes the personal narratives they develop.”⁹⁸ Ed Diener and Shigehiro Oishi state in the review of the relationship between social psychology and well-being, “Memory research suggests that people can feel happy in several ways: (a) by seeing themselves grow through negative experiences, (b) by positively reappraising past negative experiences, and/or (c) by downplaying the positivity of past positive events relative to current ones.”⁹⁹

As a result, “The key to each approach (in that story editing) is that people end up with a more desirable way of viewing themselves that builds on and reinforces itself, leading to sustained change.”¹⁰⁰ Why is it a matter for living well to reinterpret things in one’s story and reconstruct it? The simple reason is because “the human being is the only animal that thinks about the future.”¹⁰¹ That is, a human being is an excellent creature who “experiences the world through imagination as it is not and has never been, but as it might be and furthermore makes predictions about the immediate, local, personal future.”¹⁰²

Hope or hoping is also one of these reframing activities. That is, in the perspective of positive psychology, hoping well is living well. C. S. Snyder refers to the

⁹⁸ Wilson, *Redirect*, 17.

⁹⁹ Diener and Oishi, “Social Psychology of Happiness,” 165–66.

¹⁰⁰ Wilson, *Redirect*, 19.

¹⁰¹ Gilbert, *Stumbling*, 4.

¹⁰² Gilbert, *Stumbling*, 5.

role of being a hopeful thinker for the betterment of life. According to him, hope or hopeful thinking has a huge impact on all parts of human life such as health, work, education, and personal meaning because it is not only a kind of human survival mechanism, but also a propensity of mind to find a way and make progress across the hardship of one's life. Snyder describes hope as "the perception that one can reach desired goals; it was as if people were suggesting that this overall process involved two components of goal-directed thought—pathways and agency."¹⁰³ A human being has a tendency to be insistently directed to a goal and to find routes and motivational components available to reach those desired goals.¹⁰⁴ In particular, he emphasizes that hope or hoping is not just limited to an emotional term, but belongs to a perceptive one that entails emotion. Snyder states,

We posit that positive emotions should flow from perceptions of successful goal pursuit. Perception of successful goal pursuit may result from unimpeded movement toward desired goals. Negative emotions, on the other hand, are the product of unsuccessful goal pursuits.... We thus are proposing that *goal-pursuit cognitions cause emotions*.¹⁰⁵

Hopeful thinking is crucial for surviving and thriving. Snyder says, "If a particular goal pursuit has been completed, the person's goal attainment (or nonattainment) thoughts and the resultant success-derived positive (or failure-derived negative) emotions should cycle back to influence subsequent perceived pathways and agentic capabilities in that situation and in general, as well as to impact the outcome value."¹⁰⁶ Indeed, a suitable hoping is an inevitable element of the good life.

¹⁰³ Snyder, "Hope Theory," 257.

¹⁰⁴ Snyder, "Hope Theory," 258.

¹⁰⁵ Snyder, "Hope Theory," 258.

¹⁰⁶ Snyder, "Hope Theory," 260.

However, as a recent approach to future-hoping, in *Stumbling on Happiness*, Daniel Gilbert talk about another characteristic of human being gleaned through conversation with the studies of brain science. According to Gilbert, imagination and prospection are the natural pathways in the human brain that lead to pleasure and control. The human brain tends to predict an imaginative future for each moment and “control the experiences we are about to have.”¹⁰⁷ He suggests,

So if the question is ‘Why should we want to control our futures?’ then the surprisingly right answer is that it feels good to do so – period. Impact is rewarding. Mattering makes us happy. The act of steering one’s boat down the river of time is a source of pleasure, regardless of one’s port of call.¹⁰⁸

On the other hand, in regard to the capacity of control and prediction, a human being is prone to fall into a dilemma; an error that limits the proper steering of the boat. Gilbert says, “we insist on steering our boats because we think we have a pretty good idea of where we should go, but the truth is that much of our steering is in vain – not because the boat won’t respond, and not because we can’t find our destination, but because the future is fundamentally different than it appears through the prospectiscope.”¹⁰⁹ The attempt of prediction and control is generally apt to end in a kind of illusion that relies on negative feelings or images that are irrelevant with real issues and situations and that prevent us from making rational work and effective remedy. Many psychologists and scientists agree that, for a human being, “Bad (negative events) is stronger than good (positive events).”¹¹⁰ The human mind tends to

¹⁰⁷ Gilbert, *Stumbling*, 20.

¹⁰⁸ Gilbert, *Stumbling*, 23.

¹⁰⁹ Gilbert, *Stumbling*, 23.

¹¹⁰ Diener and Oishi, “Social Psychology of Happiness,” 166.

lean on pessimistic, unconstructive, fragmented and distorted memories. Accordingly, to reconstruct one's perspective is an inevitable part of living well.

Maintaining the Conditions of Psychological Health

Generally living well or well-being is divided into three parts: subjective, objective, and social. Objective well-being originates from a belief that human happiness and flourishing can be developed by fulfilling the particular elements or principles of the good life. It, accordingly, pays attention to the qualified requirements of healthy individual life. Nevertheless, living well still depends on a subjective evaluation of one's life situation. That fact does not mean that a cognitive effort to positively accept and understand one's life is merely determinable to the life worth living. It also does not simply mean that practicing good principles guarantees living well. Living well is combination of various elements from financial issues to parenting. Accordingly, it is crucial for living well to cleave to and maintain sound conditions for the foundation of the good life. For instance, psychological well-being contains the notion of objective well-being though it demands a subjective assessment. Psychological well-being theory (PWT) refers to the six features of healthy life – autonomy, environmental mastery, personal growth, positive relationships, purpose in life, and self-acceptance – as the possibility and enhancement of human well-being. Carol D. Ryff and Corey Lee M. Keyes explain psychological well-being theory,

In combination, these dimensions encompass a breadth of wellness that includes positive evaluations of oneself and one's past life (Self-Acceptance), a sense of continued growth and development as a person (Personal Growth), the belief that one's life is purposeful and meaningful (Purpose in Life), the possession of quality relations with others (Positive Relations With Others), the capacity to manage effectively one's life and

surrounding world (Environmental Mastery), and a sense of self-determination (Autonomy).¹¹¹

Self-determination theory (SDT), in addition, which is designed by Psychologists Edward L. Deci and Richard M. Ryan, concurs that well-being is influenced by six conditions in psychological well-being theory. Nonetheless, for them, well-being is determined not just by the fulfillment of those six conditions, but rather by the degree of self-motivation to achieve environmental mastery, the self-acceptance and actualization, and personal relationship. In other words, the healthy life does not depend on possessing six elements that psychological well-being theory represents, but on how to establish the notions and needs of particular environment, self-sufficiency, and individual connection by oneself.¹¹²

Objective well-being is anchored in the *eudaimonic* tradition. Lambert, Passmore, and Holder summarize four theories – humanistic, psychological well-being, self-determination, and social well-being – in the category of *eudaimonic* psychological theory. While “humanistic theories of well-being stress responding to human needs, individual choice and responsibility in regard to various needs, and the importance of individual resolve to create a meaningful life,”¹¹³ both psychological well-being and self-determination have much to do with securing healthy conditions for human life. In particular, they urge us to consider self-determination theory (SDT) in regard to the role of three elements – competence, autonomy, and relatedness – as the foundation of well-being. How is self-determination theory (SDT) distinguished from psychological well-being theory (PWT)? Lambert, Passmore, and Holder argue,

¹¹¹ Ryff and Keyes, “Psychological Well-Being Revisited,” 720.

¹¹² Lambert, Passmore, and Holder, “Frameworks of Positive Psychology,” 313.

¹¹³ Lambert, Passmore, and Holder, “Frameworks of Positive Psychology,” 312.

In SDT, well-being is fostered by the concepts of environmental mastery, autonomy, and personal relationships, while in Ryff's PWT, these concepts are used to define well-being (in conjunction with the dimensions of personal growth, purpose in life, and self-acceptance). Well-being is attained when individuals meet these three SDT needs through goal pursuits.¹¹⁴

Then again, regarding the life worth living, this discussion between SDT and PWB does not indicate that theory is better although they often coincide. It rather states that living well needs to uphold and develop healthy conditions as a criterion of individual life towards the life worth living. Furthermore, regarding pastoral practice as a way of life abundant, those two theories re-confirm the significance of spiritual life that eventually forms a new condition of human life or being human that can be and created by making the relationship with God rather than fulfilling or possessing particular elements. In particular, the restoration of spiritual anthropology enables us to transform both individual and community life in all affective, cognitive, and behavioral aspects by promoting the six conditions – autonomy, environmental mastery, personal growth, positive relationships, purpose in life, and self-acceptance – of human well-being and especially by providing alternative resources to make self-motivation and decision.

Beyond the Myth of Wealth

Indeed, no one would dispute Ed Diener's statement, "Money is a fundamental aspect of human life through the world."¹¹⁵ Today materialism as a hidden value of our society lies at a center of human concern. Wealth is accordingly inseparable from the topic of the life worth living. What relationship does wealth have with living well? Recently many positive psychologists have examined a relation between money and

¹¹⁴ Lambert, Passmore, and Holder, "Frameworks of Positive Psychology," 313.

¹¹⁵ Diener and Biswas-Diener, "Will Money increase well-being?" 120

well-being. They have found that although economic policy and the mood of nations tend to influence well-being, money does not have a huge effect on the life worth living itself. This does not mean that money is unimportant. Rather these studies suggest that desiring something bigger than money is what is crucial to human happiness. According to scholars like Ed Diener, Shingehiro Oishi, and James E. Burroughs, the relationship of wealth and well-being can be described with four precepts. First, money is not always good. As a common outcome of psychological research, "Materialism is negatively associated with both life satisfaction and happiness and positively associated with such negative affective states as depression and neuroticism."¹¹⁶ That is, clinging to or seeking money itself does not lead to happy life at least in the long term. The conception of adaptation particularly plays a role to set the limitation of money. The nature of human adaption means, "In the long run, we are fixed at hedonic neutrality, and our efforts to make ourselves happier by gaining good life circumstances are only short-term solutions."¹¹⁷

Nonetheless, poverty causes human beings to be unhappy. That is, money is inevitable to sustain human life. When money is used in any expectation other than the fulfillment of basic needs, human life is prone to fall into unhappiness and stuntedness.

Ed Diener says,

Thus, more money may enhance SWB (Subjective Well-Being) when it means avoiding poverty and living in a developed nation, but income appears to increase SWB little over the long-term when more of it is gained by well-off individuals whose material desires rise with their incomes.¹¹⁸

¹¹⁶ Burroughs, "Materialism and Well-being," 350.

¹¹⁷ Diener and Oishi, "Social Psychology of Happiness," 163.

¹¹⁸ Diener and Biswas-Diener, "Will Money increase well-being?" 160

Thirdly, a good standard of living and life-style tends to increase human well-being more than higher income does. Ed Diener refers to the significance of culture as much as the power of money and of living in wealthier nations. Happier people focus on how to use money to cultivate their lives more than the increase of wealth.¹¹⁹ That does not mean that buying pleasure with money or submitting to the culture of consumerism sustains the life worth living. Rather to have that kind of concept and model of the good life can be more determinative to the life worth living than the amount and use of money. People “who are involved in productive activities that are respected in their culture”¹²⁰ and can be happier than people with a high income. According to James E. Burroughs, while generally “materialism is negatively associated with collective-oriented values,”¹²¹ especially causing stress and conflict, money becomes a rich source of individual flourishing and happiness as it contributes to the high level of community values including family and religious worth because the use of money for one’s community very often actualizes the elements of personal happiness such as life-satisfaction, meanings in life, positive relationship, self-worth and achievement, and the experiences of victory.

Also, people who pursuit meaning and enjoyment in life and develop supportive relationship for a better society are happier than the ones who live for higher income. That is, according to psychological and social studies, to support one’s social policy for the public prosperity and interests by using one’s wealth enriches individual well-being. In particular, people who regard ‘prosperous society’ as a purpose of one’s life and

¹¹⁹ Diener and Biswas-Diener, “Will Money increase well-being?” 159–60.

¹²⁰ Diener and Biswas-Diener, “Will Money increase well-being?” 151.

¹²¹ Burroughs, “Materialism and Well-being,” 365.

wealth are happier than the other people. For them, money is not the only goal of life, but is considered as only one factor of social well-being. Diener and Seligman observe,

People high in well-being later earn higher incomes and perform better at work than people who report low well-being. Happy workers are better organizational citizens, meaning that they help other people at work in various ways. Furthermore, people high in well-being seem to have better social relationships than people low in well-being.¹²²

That is why people living in wealthy or developed nations are happier than the ones in poor countries. For people in undeveloped nations, rising wealth can be a significant element of well-being, but for those in developed nations, high income generally works for human happiness to some degree, but is not crucial to well-being.¹²³ Rather, political and social environments like a democratic and stable society, supportive relationship, rewarding and engaging work with an adequate income, psychological and physical health services, and the encouragement of bigger values, goals, and purpose promote people's happiness and flourishing.¹²⁴

As a result, the life worth living in the perspective of positive psychology goes beyond attaining a higher income though to earn high income can be a helpful tool for the good life. It is rather cultivated by escaping from the myth of materialism and re-establishing a wise relation between the quality of life and the use of money. It is furthermore related to the usage of material goods for the goals and values of both individual and community life. On the other hand, while money is not imperative to happiness, it cannot be denied that the income level and social environment influence on the degree of the good life because those two elements provide a higher possibility to fulfill various needs in life. That is, "happiness is associated with higher income,

¹²² Diener and Seligman, "Beyond Money," 1.

¹²³ Diener and Seligman, "Beyond Money," 7.

¹²⁴ Diener and Seligman, "Beyond Money," 25.

including the meeting of basic needs, fulfillment of psychological needs, increasing satisfaction with one's standard of living, and public goods."¹²⁵ Cultural and social contexts also have a huge impact on the decrease and increase of human well-being as much as money does. Recently Gallup institute researchers have re-established the relation of wealth and happiness by dividing it into two aspects – economic well-being and psychosocial well-being –, avoiding limiting the value of income for human happiness. In other words, not only the support of an individual's economic growth, but also of social psychological satisfaction is simultaneously crucial for the self-evaluation and formation of the good life.¹²⁶

Briefly, recent scientific studies summarize the roles of money in regard to human happiness as follows: 1) income and happiness are indeed significantly related, although the relationship between two is not strong; 2) the link between money and happiness is a great deal stronger for poorer people than rich people; 3) people who live in wealthier nations are a great deal happier than those who live in poorer nations, and 4) in many countries, as people's economic fortunes have improved, their average increase of happiness level has not been reported.¹²⁷ In a word, money is needed for life, but barely impresses happiness when it is enough to fulfil basic needs. Interestingly, as displayed well in the teachings of ancient philosophies and religions, the virtue of thrift, which means "the optimal, most efficient use of limited resources,"¹²⁸ informs the limits of money on human happiness. In Lyubomirsky's research, living with less occasionally offers benefits to human life such as making a strong relationship with others through

¹²⁵ Diener, Ng, and Arora, "Wealth and Happiness," 52.

¹²⁶ Diener, Ng, and Arora, "Wealth and Happiness," 52.

¹²⁷ Lyubomirsky, *Myth of Happiness*, 145–48.

¹²⁸ Lyubomirsky, *Myth of Happiness*, 150.

mutual help and reliance, recovering a sense of meaning and gratitude in one's life, and being more creative and environmentally sensitive.¹²⁹ When we spend money on meaningful activities rather than possessions, small pleasures rather than a few big ones, and renting rather than buying, well-being can be amplified.¹³⁰ Likewise, being rich cannot guarantee happiness. Rather when we use money for the investment of future-enjoyment, for preventing failures, and making self-actualization rather than for need-satisfying activities, one's wealth can be a source to sustain the good life.¹³¹

According to positive psychology, apart from the wise use of money, human well-being is achieved by five elements: 1) life-satisfaction, 2) learning optimistic attitude and positive mood, 3) being nourished by the elements of flourishing, 4) reframing the mind, and 5) maintaining the condition of a healthy life. The good life depends on how you feel and evaluate your life. That is, the basic key of the life worth living is to experience one's life as satisfactory or a state of content, which means the fulfillment of hedonic, engaged, and meaningful experiences. However, the good life also requires human effort. As positive psychologists commonly emphasize, to be happy is a learning process. In particular, living well is cultivated by creating optimistic attitudes and a positive mood. That is, it requires developing cognitive and emotional capacities in more positive directions. Specifically, six factors for human flourishing – positive emotion, positive relationship, positive engagement, positive meaning, positive achievement, and the virtuous life – lead to a transition from happiness to flourishing and as a result an effective balance in human life beyond subjective satisfaction. The fourth factor of the good life from the perspective of positive psychology, 'to redirect

¹²⁹ Lyubomirsky, *Myth of Happiness*, 159–61.

¹³⁰ Lyubomirsky, *Myth of Happiness*, 151–57.

¹³¹ Lyubomirsky, *Myth of Happiness*, 171–80.

one's perspective' or 'reframing,' is crucial as well because generally initial thinking tends to have a fair chance to be seized by various misconceptions and forced intuitions and in the end to have high potential to make wrong decisions. Certainly, to recover the power of rethinking is different from boosting optimism. While 'optimistic mind' means to have positive images and feelings of one's present and future, 'reframing the mind' means to reinterpret and reconstruct one's experiences as a ground of new life by overcoming the traps of initial intuitions and immaturity. In addition, for positive psychology, to keep a sustainable condition of happiness and flourishing beyond the experience and achievement of those things is an essential part for living well. It is important for the good life to facilitate and maintain the psychological conditions of a healthy life such as self-acceptance, personal growth, purpose in life, positive relations with others, and environmental mastery, autonomy, and self-motivation.

Interestingly, spiritual life can be an alternative or a replenisher of those five elements above that positive psychology suggests. It specifically develops human life into a transcendent and integrative form by reconstructing 'suffering' as well as 'joy' into the sources of the good life, boosting optimistic and positive mind, providing the sources of positive feeling, relationship, engagement, meaning, and achievement as emerged in a life in basic Christian virtues – faith, hope, and love – and the power of divine grace, and Christian community, enabling creating a wider perspective on one's life beyond self-occupation and narcissism, and nurturing the conditions of a healthy life that matches with 'a new image of the self' in God. As shown well in the stories of spiritual figures, as spiritual life makes an impact on human life and its transformation positively in all affective, cognitive, and behavioral aspects, pastoral practice as the way

of life abundant should be established on a contemporary pastoral, theological vision for the fullness of life or living well, eventually which reactivates the benefits of spiritual life in an ordinary life.

Hence, in addition to the elemental, experiential approaches of positive psychology, there is one more ground of the good life, namely the spiritual life. According to the studies of pastoral theology, the relationship with God acts on the quality and ways of living well. That is, the spiritual life, a part of being human, brings mindful, emotional, and relational changes to human life and as a result enables the formation of the good life in a distinctive way. Therefore, pastoral practice should be a pastoral intervention to support the good life by helping human life to be re-created by the restoration of spiritual anthropology.

Spiritual life includes the elemental, experiential characteristics of human happiness and flourishing that positive psychology represents, but helps people to go beyond those characteristics and develop one's life into a transcendent, authentic, and integrative form. That is, spiritual life involves five factors – life-satisfaction, optimistic mind, reframing, six elements (positive emotion, engagement, meaning, relationship, and achievement, and virtue) of flourishing, the condition of healthy psychological condition –, but at the same time evolves them into something else, leading human mind, emotion, and behavior from a cursory status to a deep and wide status.

Yet, pastoral practice as a way of life abundant should be more than adding the advantage of spiritual life to human life. Rather it should be a transitional intervention. Thus in a broader way as it properly responds to human needs for the good life. From the perspective of pastoral theology, living with or in God not only raises a possibility of

living well, but also reinstates the transcendent, integrative capacity of human life, as another or additional source of the abundant life, especially providing a transcendent vision for the good life. Therefore, pastoral practice should be a pastoral intervention to make a transition from the human sources of human happiness and flourishing to its divine resources. Before we discuss a transcendent vision of the good life in pastoral theology in the next chapter, it is helpful for us to specifically look at the reasons why the fulfillment of the good life requires a transcendent vision that the spiritual life or the restoration of spiritual anthropology brings up.

The Limits of Elemental, Experiential Approaches and the Needs of Spiritual Life

Restoring the Transcendent Attitude in the Science of Wellbeing

Recently, positive psychology scholars tend to display more contextual, adaptable, and flexible attitude on the positive psychological interventions. That is, while there is no doubt that the effectiveness of the positive psychological interventions is still available for life change, the application of the positive psychological interventions relies on how to understand and respond to one's reality. For instance, Sonja Lybomirsky argues in her recent volume *The Myth of Happiness*,

This reductive understanding (the beliefs of 'achievements = happiness' and 'adversities or failures = unhappiness' of happiness is culturally reinforced and continues to endure, despite overwhelming evidence that our well-being does not operate according to such black-and-white principles.¹³²

Unlike the myth "I will be happy when I ___ or I cannot be happy when I ___" human well-being has much to do with the personal capacity that perceives multiple routes and they can choose the best option among them rather than being obsessed with the notion of what should be making us happy.

¹³² Lyubomirsky, *Myth of Happiness*, 1.

Lyubomirsky teaches a key principle, “Then, don’t blink” this means a positive, thoughtful attitude that “the second – or even third – thought may be the best thought.”¹³³ That is,

In short, after you recognize the extent to which your beliefs about what will make you eternally happy and unhappy have been driving your reactions to life’s challenges and transitions, you will be prepared to decide how to behave in ways that promote happiness, flourishing, and growth – to think instead of blink, relying on reasoning rather than instinct. Exploding the myths of happiness means that there’s no magic formula for happiness and no sure course toward misery....¹³⁴

According to Lyubomirsky’s research, unspoken beliefs like “I cannot be happy when my relationship has fallen apart” or “I will be happy when I am married to the right person” are just myths that cannot determine the quality of the good life. To make good relationships or connections contributes to happiness, but is not determinative. For Lyubomirsky, the elemental concepts of happiness like “If I have” or “If I would be” is a misguided. Rather, according to her study, regarding a relation of personal relationship and happiness, a positive source for life is based on a momentary and cognitive effort such as to carefully think about and choose suitable ways “to remain in the relationship and adjust to it” or “to improve and strengthen it” rather than a fact (or situation) that you have a spouse or have not detect any disappointment and loneliness in your relationship.¹³⁵ She also shows that the belief that “I’ll be happy when I find the right job” or “I will be happy when I am rich” are too narrow of an idea of happiness. While

¹³³ Lyubomirsky, *Myth of Happiness*, 9.

¹³⁴ Lyubomirsky, *Myth of Happiness*, 251.

¹³⁵ Lyubomirsky, *Myth of Happiness*, 50–51; Lyubomirsky talks about various practical suggestions to nurture the marriage relationship such as 1) making the most of your partner’s good news; 2) helping your partner achieve his or her ideal self; 3) the power of touch; and 4) keeping positive emotions through simple perspective, gratifications, and small delights, and 5) social support. Of course, divorce or separation can be a chance of life, but overall that chance requires the Positive psychological interventions to cope and grow against radical changes regarding to the mood, purpose, and coherence of life.

it is important for happiness to have a suitable job, it is commonly subjected to the realm of hedonic adaptation at least within one year. In other words, because “human beings are capable of adapting to almost everything about their work life, and especially anything that stays the same,”¹³⁶ to have a good job cannot be an ultimate determinant of happiness. Rather, it is important for the good life to develop one’s work into a source of happiness through personal efforts such as to boost aspiration, to abandon the wish of a perfect workplace, to let one’s current job be a tool for good future, and to escape from the traps of fame and comparisons. In a word, the elemental, experiential aspects of the good life are inadequate. Rather not just ‘what I possess and experience,’ but ‘how I go beyond myself,’ especially one’s feeling, thinking, and behavior determines a form of living well. That is, without the authentic, transcendent, and integrative approaches, the good life cannot be fully made. This clarifies the role of pastoral practice as a transition from the human sources of happiness and flourishing to its divine source because the spiritual life or the relationship with God facilitates those three approaches.

Recently many positive psychologists have attempted to reach the good life beyond the elemental, experiential views of positive psychology especially by focusing on the transcendent disposition of being human. For instance, Shawn Achor published an updated version of his former volume *Happiness Advantage*. In this volume *Before Happiness*, he offers three mindsets for success, permanence, and happiness especially in the workplace,

¹³⁶ Lyubomirsky, *Myth of Happiness*, 117.

1. “You can summon all your cognitive, intellectual, and emotional resources to create positive change, because you believe that true change is possible.”¹³⁷
2. “If you want to change your life, you first have to change (positively) your reality.”¹³⁸
3. “Five practical, research-based steps – choose the most valuable reality, map your meaning markers, find the X-spot, cancel the noise, and create positive inception – help you raise your levels of positive genius and, in turn, your rates of success.”¹³⁹

According to Achor’s brain science research of recent business and education studies shows that the successful life depends on how much we can make intellectual, cognitive, and emotional efforts to change one’s reality toward the level of a “positive genius” (explained below) through five principles. The most significant part that we need to consider is the second mindset, “*If you want to change your life, you first have to change (positively) your reality.*” What does this mean? It means that true success requires developing the personal ability to let one’s life be positive in all intellectual, social, and emotional aspects. Achor calls this person a *positive genius*. He says, “Both optimists and pessimists are so focused on how to interpret the single glass in front of them, they can miss the fact that there is a third, equally true reality – a pitcher of water on the table to refill the glass. Positive geniuses, on the other hand, can see the full pitcher, and with it a greater range of opportunities, possibilities, and paths to success.”¹⁴⁰ Indeed, this mindset is very similar with Lyubomirsky’s approach as shown

¹³⁷ Achor, *Before Happiness*, xvii.

¹³⁸ Achor, *Before Happiness*, xiii.

¹³⁹ Achor, *Before Happiness*, xvii.

¹⁴⁰ Achor, *Before Happiness*, 14.

in *The Myth of Happiness*, “Wait, thinking, and open yourself to multiple potential responses” thus helping people to move beyond a black-and-white attitude.¹⁴¹

How can we change our reality in a positive way? Achor suggests five practical steps: first, have a broader perspective. It is essential to perceive that there are various opportunities and to choose the best one; Second, set goals or paths connected with meaning in life rather than looking for escape routes; Third, use resources to aim at one’s target and magnify the targets size and the likelihood of success. This will boost the level of one’s energy; Fourth, reduce the noise and look consistently at true and reliable information; Thus, “positive geniuses can see problems just as well as pessimists; the difference is that when a pessimist sees a problem, he foresees only more problems, whereas a positive genius foresees overcoming that problem and thus works harder and smarter to find solutions and avenues for doing so.”¹⁴² Fifth, it is important to transfer meaningfully, positively, and contagiously one’s reality to others by repeating and selling one’s idea and goal. This includes rewriting our social script and creating a shared narrative.¹⁴³ Achor states,

The point here is that no matter what seemingly insurmountable barrier is in our lives, we can build and transfer our positive reality to others.... Thus a positive genius is someone who sees solutions, possibilities, and connections that are unseen by the average person. Positive geniuses know that to see the things others miss we must step back and take a departure from that way we have lived life up to this moment.¹⁴⁴

Under these circumstances, both positive psychologists, Sonja Lyubomirsky and Shawn Achor, proclaim the significance of a flexible, transcendent posture for human happiness and flourishing beyond the elemental, experiential views. This posture is

¹⁴¹ Lyubomirsky, *Myth of Happiness*, 12.

¹⁴² Achor, *Before Happiness*, 152.

¹⁴³ Achor, *Before Happiness*, 84–185.

¹⁴⁴ Achor, *Before Happiness*, 227.

created by leaving one's familiar spot, having a broader perspective, and discovering more realistic, meaningful, and positive routes in every moment. Interestingly, the role of the transcendent element reveals the relationship between religion and well-being that many positive psychologists refer to today. Lyubomirsky in her book *The How of Happiness* talks about the benefits of religious and spiritual activities for human well-being. According to her research, "indeed, a growing body of psychological science is suggesting that religious people are happier, healthier, and recover better after traumas than nonreligious people."¹⁴⁵ In the perspective of positive psychology, the relationship with an ultimate being not only provides existential security and a sense of self-worth in the world, but also helps people to find meaning in ordinary life. Also, religion "makes us feel good about our belief systems, our identities, and the communities of like-minded individuals to which we belong."¹⁴⁶ It furthermore boosts positive feelings, virtues, and experiences as the language of the group. Such as love, hope, gratitude, joy, and so on. Spirituality or the spiritual life, which means a "'search for the sacred' – that is, a search for meaning in life through something that is larger than the individual self,"¹⁴⁷ brings self-transcendence to ordinary life by driving the souls to perceive all things around them as having "sacred or divine qualities."¹⁴⁸ Spiritual and religious life provides a genuine sense of meaning and joy in life, the pursuit of valuable goals, the creation of a coherent life scheme, creativity, coping with suffering, and the

¹⁴⁵ Lybormirsky, *How of Happiness*, 228: Also positive psychology scholars like Ed Diener, D.G. Myers, C.G. Ellison, and J. S. Levin provide affordable data for the good functions of religion and spirituality for human life. For example, in the articles, "The religion paradox: If religion makes people happy, why are so many dropping out? (2011)" and "Religion is ridiculous? (2008)" David G. Myers explains the personal and social benefits of religious life in detail.

¹⁴⁶ Lybormirsky, *How of Happiness*, 231.

¹⁴⁷ Lybormirsky, *How of Happiness*, 232.

¹⁴⁸ Lybormirsky, *How of Happiness*, 232: In Lyubomirsky's view, "spirituality" does not simply indicate religious characteristic or phenomenon. Rather it is related to the practice of sanctification to see and accept one's life as sacred things in any transcendental purpose.

transcendental experiences of awe and wonder.¹⁴⁹ According to Lyubomirsky, a loving relationship with God and others provides five affections: comfort, self-esteem, the feeling of being loved, security, and peace.¹⁵⁰

As alternative ways of religious and spiritual life, meditation or mindfulness has become influential and popular today. The books like *Real Happiness* by Sharon Salzberg, *Insight Meditation* by Joseph Goldstein, and *Going to Pieces without Falling Apart* by Mark Epstein advocate the benefits and ways of mindfulness or meditation for human well-being. In *10% happier*, Dan Harrison says, recollecting the changes of one's life under the practice of meditation and arguing "Meditation is the best tool I know for neutralizing the voice in the head,"¹⁵¹

Under the sway of the ego, life becomes a constant low-grade crisis. You are never sated, never satisfied, always reaching for the next thing, like a colicky baby. Meditation is the antidote. It won't fix everything in your life, make you taller, or (most likely) land you in a state of bliss on a park bench. But it can make you 10% happier, or maybe much more.¹⁵²

Certainly, the popularity of meditation or yoga, especially in the western society, testifies the need for a transcendental factor for human happiness and flourishing. Nevertheless, from the perspective of pastoral theology, the transcendental approach to human happiness and flourishing implies something different from the awareness of the ego or the emptiness of mind. Is it possible for us to truly discover the transcendent capacity of being human without the restoration of the spiritual life or the relationship

¹⁴⁹ Lyubomirsky, *How of Happiness*, 236–37: Certainly positive psychologists do not overlook the malfunctions of religion such as prejudiced and closed-minded, a source of stress and conflict, enforced sacrifice and conformity, bad emotions (fear, guilt, and shame), and irrational behavior. Nevertheless, overall, positive psychologists consider religious and spiritual activities as a very important source of human well-being because it cultivates broader experiences, behaviors, and perspectives in human life.

¹⁵⁰ Lyubomirsky, *How of Happiness*, 250.

¹⁵¹ Harris, *10% Happier*, 230.

¹⁵² Harris, *10% Happier*, 237.

with God? In other words, if it is a significant part of the good life for being human to bring back a transcendent disposition of life, don't we need to reconsider the nature of spiritual happiness and flourishing for the achievement of the abundant life? As a practical approach to (positive) psychology and spirituality, one Christian scholar, Robert J. Wicks, has studied about how spiritual wisdom and practices can contribute to human well-being.¹⁵³ In his view, human happiness and flourishing can be made more abundant when we have a more transcendent perspective and attitude. It emerges in religious life because those factors lead to the essential factors of human life: openness, inner-examination, and change. Why does human wellness need a transcendent perspective and attitude? Wicks gives us a simple answer: "How we listen to our lives determines whether we simply categorize things as bad or good, whether we spend our lives running toward or away from certain people or interactions, or if we greet the possibilities in all of life."¹⁵⁴ That is, a (personal) capacity to differently, positively, and transcendentally listen, understand, and react to one's life determines resilience. Indeed, this mechanism is emerged well in various psychological and religious cases.

While the science of well-being states that the fulfillment of human happiness and flourishing is based on personal and cultural vacuums, pastoral theology makes a broader approach by noticing the transcendent aspect of happiness and flourishing. Positive psychology certainly provides us with the principles and elements that facilitate the good life, but pastoral theology states that the factors that positive psychology offers

¹⁵³ Robert J. Wicks, a faculty of Loyola University Maryland, focuses on the engagement among three points – psychology, spirituality, and the issue of human resilience. Though he is described as a Christian scholar, recently he has embraced various religious and mindful perspectives including Christian (theoretical) perspective. For instance, he refers to the Buddhist teachings like Jack Kornfield and Shunryu Suzuki. Nevertheless, his study is still based on various resources from positive psychologists (Martine Seligman and Sonja Lyubomirsky) to Christian spiritual figures (Henri Nouwen, D. H. Lawrence, and Thomas Merton) and Christian psychologists (Gerald May).

¹⁵⁴ Wicks, *The Dragon*, 133.

cannot achieve the fulfillment of the life worth living. In pastoral theology, authentic happiness and flourishing must be a form of transcendent, integrative fulfillment. That is, authentic happiness and flourishing needs a restoration of spiritual anthropology, a human being in the relationship with the (triune) God. According to pastoral theology, without the spiritual life, it is impossible for us to have an integrative, transcendent capacity of human life, which leads to the fullness of life. That is, it is impossible for human being to attain the abundant life until spiritual part of human being has significantly been considered. The main reason why spiritual anthropology is relevant to the good life is that spiritual happiness and flourishing exists in its own uniqueness. Accordingly, the fullness of life cannot be made until we pay attention to spiritual life and growth because it provides a distinctive source of human happiness and flourishing.

The Uniqueness of Christian Happiness

Recently, as shown in the example of the book *The Gospel of Happiness*, Christian scholars have attempted to reinterpret the values of the Christian faith and life in comparison with positive psychology. Christopher Kaczor explains about the distinctive mark of Christian happiness, recapitulating the Augustinian view of happiness. He says

Christians believe that happiness is ultimately to be found in God, who satisfies the deep human desires for Perfect Truth, Perfect Goodness, and Perfect Love.... One way to undermine happiness is through unrealistic expectations of endless joy and perfection on earth.... Nevertheless, although perfect happiness cannot be found outside of a perfect relationship with God, we can have imperfect happiness now.¹⁵⁵

First, Kaczor does not deny the importance of positive psychology for human life. He mentions that it is valuable for Christians to notice the insights of positive

¹⁵⁵ Kaczor, *Gospel of Happiness*, 50.

psychology such as the theory of positive emotion, engagement, relationship, meaning, and achievement. He identifies the role of human emotion, teaching that negative emotions cause negative outcomes “to lead us to act against what we know is right in order to alleviate our bad feelings”¹⁵⁶ and to disturb us “to outward toward connecting and contributing to others.”¹⁵⁷ Emotions influence not only physical and psychological health, but also hinder the cultivation of right decision and wisdom. That is, “cultivating positive emotions can aid us making wise decisions because when we are in a positive frame of mind, we can take a broader view of what is going on and can be more open to building healthy relationships.”¹⁵⁸ Kaczor also shows that engagement or flow not only develops one’s signature strengths, help one to savor the present, and promotes productivity, but also represents the characteristic of Christian life that enjoys intimacy with God, personal vocations, and virtues. A call to engagement is thus a call to live out a Christian’s calling in the world. Relationships are also a fundamental factor of Christians who are live under the command of “loving God and loving neighbor (Luke 10:27).”

The fact that the pursuit of good relationships is a fundamental source of human well-being encourages us to understand the commandment of love in practical ways rather than simply a moral demand. This means that the fourth element, meaning, of Martin Seligman’s PERMA theory would drive Christians to pursue something bigger than personal prosperity. Kaczor teaches, “Our (Christians’) happiness involves meaning because we all want to make a difference for the good. We want to leave the

¹⁵⁶ Kaczor, *Gospel of Happiness*, 24.

¹⁵⁷ Kaczor, *Gospel of Happiness*, 25.

¹⁵⁸ Kaczor, *Gospel of Happiness*, 27.

world a better place because of our existence.”¹⁵⁹ For Christians, the pursuit of meaning leads to *why* and *how* rather than *what* and focuses on joys by following values greater than despair even when failing at making a difference.¹⁶⁰ What about “achievement?” In the perspective of positive psychology, the final element of flourishing, accomplishment, is the key of success and happiness because in achievement a human being is apt to taste and boost the other four elements – positive emotion, positive relationship, positive engagement, and positive meaning – while also providing “a sense of agency and control.”¹⁶¹

In regard to the reasons of unhappy Christians, Kaczor also talks about the significance of positive psychology. Several reasons of Christians’ unhappiness display the need of positive psychology for the life worth living. For instance, all people in the church are not dwelling in the message of the gospel though they know that the gospel is a source of true happiness and flourishing. Also, genetics and psychological hardship can be the obstacles of happiness and growth. Paradoxically, it is important for the achievement of Christian well-being to be concerned about the way to lead the human life over a genetic hindrance and physical and psychological difficulties that positive psychologists aim at.

¹⁵⁹ Kaczor, *Gospel of Happiness*, 32.

¹⁶⁰ Kaczor, *Gospel of Happiness*, 35.

¹⁶¹ Kaczor, *Gospel of Happiness*, 37: In spite of the role of achievement, Kaczor argues that achievement needs to be divided into two groups, comparative achievement and non-comparative achievement. As discussed in the “(positive) meaning” element, in his view, Christian’s accomplishment intends to indicate non-comparative accomplishment. Kaczor states that comparative achievement does not last long and belong to the nature of eternal happiness and flourishing because it is not based on the nature of God who is working in eternal love and salvation, but on the capacity of the betterment in social comparison and pressure.

Nevertheless, the transcendent-sacred factor of the life worth living should be more carefully discussed in the realm of pastoral practice. The life worth living cannot be attained solely by the capacity or effort of human agency and control. Kaczor states,

Christianity does not undermine positive emotion, engagement, relationships, meaning, or achievement. Indeed, I believe Christianity enhances positive emotion, engagement, relationships, meaning, and achievement. Grace does not destroy natural happiness; grace perfects natural happiness.¹⁶²

Kaczor emphasizes the role and need of spiritual anthropology, which provides a transcendent, integrative capacity to human life beyond the elemental, experiential aspects of positive psychology, by answering the question, “how does Christian happiness differ from the happiness of positive psychology?” From his perspective, recent trends that have been replacing the teachings and practices of positive psychology with faith-life should be reconsidered. Kaczor refers to six distinctive marks of Christian happiness in comparison with positive psychology: the problem of death; the order of the elements; the exclusion of God’s existence; the force of sin and guilt; revelation; and the human desire for truth.

The dilemma of death reveals the falsity and limits of human well-being. Kaczor teaches, “Death destroys human flourishing by eliminating positive emotion, by ending all engagement, by destroying relationships, by obliterating lasting meaning, and by preventing any further achievement.”¹⁶³ Positive psychology tends to ignore the reality of death, but just to notice the optimal range of human functioning and satisfied life unlike Christian faith takes death into account. As the second difference, the elemental and empirical approach of positive psychology does not match the fulfillment of the

¹⁶² Kaczor, *Gospel of Happiness*, 40.

¹⁶³ Kaczor, *Gospel of Happiness*, 41.

good life with the creation of authentic life. According to positive psychology's general approach, "the best life would contain all elements of human flourishing."¹⁶⁴ But, in no consideration of the purpose and attitude of one's life concerning happiness and flourishing, any efforts to practice the elements of the good life that positive psychology suggests are paradoxically apt to be the burden of one's life. The third and fourth differences between positive psychology and the Christian faith are related to the idea of divine providence and the nature of sin and guilt. Positive psychology does not intend to look at the mechanism of human flourishing and happiness through the lens of intimacy with God. Positive psychology views it as empirical data on a religious activity rather than on the dynamics of the spiritual life and growth in the presence of God because "positive psychology is neutral with respect to God's existence, as is proper for a field of study that limits itself to what can be empirically verified."¹⁶⁵ Naturally, positive psychology does not consider the important views of the Christian faith such as 'sin and guilt' and the reality of revelation that implies the limit and possibility of the good life as well as the need of a transcendent life. Furthermore, positive psychology is not interested in the ultimate concerns of human being and community as much as Christianity does. Hence, the elemental and empirical views of human well-being that positive psychology represents cannot be the only approaches to the good life. The spiritual life, rather, offers a transcendent and integrative approach to the way of life abundant. Kaczor states,

Positive psychology makes use of the empirical method, which, in principle, cannot answer questions of ethics, meaning, and ultimate truth. Reality is deeper than we can know by means of the scientific method of empirical verification through experiments. Something more

¹⁶⁴ Kaczor, *Gospel of Happiness*, 42.

¹⁶⁵ Kaczor, *Gospel of Happiness*, 43.

than positive psychology is needed to satisfy this desire to know what cannot be empirically verified.¹⁶⁶

The Transcendent Level of the Good Life

Robert Spitzer, the former president of Gonzaga University and the current president of the Spitzer Center of Ethical Leadership, talked about the significance of the transcendent factors for the good life in his book, *Finding True Happiness*. Spitzer examines classical thinkers like Plato, Aristotle, Augustine, and Aquinas and contemporary philosophers like Marcel, Scheler, Buber, Ricoeur, and Jaspers; and modern psychologist Maslow, Frankl, Erikson, Seligman, Kohlberg, and Gilligan. From this research he identifies four levels of happiness. For him, being happy implies the fulfillment of desire. That is, happiness “is incumbent upon us to discover what our major desires are – what drives us, what we yearn for, and what we seek for satisfaction and fulfillment.”¹⁶⁷ According to Spitzer, human beings have four levels of desire: instinctual desires, ego-comparative desires, contributive-empathetic desires, and transcendental-spiritual desires.¹⁶⁸ While instinctual desires are based on the brain and sensory faculties, ego-comparative desires are closely related to the power of self-consciousness. The third desire comes from the human capacity to be empathic and conscious of others. For Spitzer, however, the ultimate ground of the good life is transcendental-spiritual desires though the other three desires belong to as well the essential parts of the good life. He argues,

¹⁶⁶ Kaczor, *Gospel of Happiness*, 46.

¹⁶⁷ Spitzer, *True Happiness*, 31.

¹⁶⁸ Spitzer, *True Happiness*, 33: Spitzer describes the first desire as external-pleasure-material desire. Also, he defines the second desire as the awareness for the self-world or the capacity to domain and control the outer world in one’s inner world. Meanwhile, the third one, contributive-empathetic desires, means a process to make a transition from oneself to the outer world with self-sacrifice and the consciousness of goodness. In addition, the transcendent-spiritual desires represent the nature of the soul to seek perfect and unconditional truth, beauty, love, and being.

Conversely, if we do acknowledge our transcendental, and we pursue a Being who can truly fulfill it, everything changes. The more we open ourselves to a true transcendent power, the more that transcendent power responds to us. Of course, we can only know this by either trusting in the testimony of those who have done it or by doing it ourselves. In either case we will have to make a decision to let God into our minds and hearts.¹⁶⁹

According to Spitzer's study, the various philosophers, psychologists, classical (Christian) thinkers commonly insist that instinctual desire [the external-pleasure-material desire] can be fulfilled by external-pleasure-material elements that bring about temporary and superficial satisfaction and usually end in profound emptiness or addiction. The second desire [ego-comparative desire], in addition, contributes to the development of the self, but rather blocks oneself from attaining the good life by driving oneself "to split the world into two parts – winners and losers (people who are above the norm and people who are below it)"¹⁷⁰ and causes problems like loneliness, emptiness, resentment, narcissism, inferiority, and the loss of true self. The third desire, contributive-empathetic desire, helps people to open to the broader world and be engaged with various relationships with the concern for love and goodness across ego-centricity and autonomy. This desire leads to "an optimal positive difference to the world beyond myself"¹⁷¹ as shown in the examples of civility, common law, and social order. Nevertheless, Spitzer points out, without being open to a transcendent being or power, the life worth living cannot be truly fulfilled. In spite of the fulfillment of the other three levels of desire, as a result, human beings are compelled to face "existential emptiness." That is, when we cannot create some meanings in one's actions and decisions, which result in feeling empty and guilty, they are prone to take evasive action,

¹⁶⁹ Spitzer, *True Happiness*, 66.

¹⁷⁰ Spitzer, *True Happiness*, 73.

¹⁷¹ Spitzer, *True Happiness*, 68.

and in the end depression and despair occur because “no one can stand the panoply of these feelings with their attendant thoughts of waste of life and self, inauthenticity, and being the pathetic character in a tragedy.”¹⁷²

Regarding the pursuit of human happiness, Spitzer argues that the fourth desire (the transcendent-spiritual desire) should be crucially considered because humans are transcendent beings. Simply, to achieve the good life the transcendent-spiritual desires need to be met. Reviewing the evidence of human transcendence in science, religious philosophy, psychology, and spirituality, he argues that the characteristics of human transcendence well emerge from “the evidence of creation from physics, of a soul from near death experiences, of a transphysical mind, and the many new proofs of God from logic and philosophy of mathematics.”¹⁷³ Religious intuitions and experiences such as “the numinous experience, the transcultural expression of the sacred, the unconscious archetypes of a spiritual struggle between good and evil, and five transcendental desires (perfect truth, love, justice-goodness, beauty, and being)”¹⁷⁴ vindicates the human transcendence. Spitzer, in short, reminds us of the transcendent, integrative characteristic of the good life, reconfirming the spiritual part of being human.

Spitzer also identifies three criteria that distinguish the good life or happiness in transcendent terms. The fourth level of desire is the most pervasive, enduring, and deepest one in comparison with the other threes. According to him, “the fourth kind of happiness (concerned with transcendence) pertains not only to the people and community around us, but to the whole transcendent domain – that is, God and the

¹⁷² Spitzer, *True Happiness*, 82.

¹⁷³ Spitzer, *True Happiness*, 58.

¹⁷⁴ Spitzer, *True Happiness*, 59.

totality of all that is.”¹⁷⁵ The transcendent perspective is also enduring. Spitzer says it is significant for (the pursuit of) the good life to understand “how long the effects of activities associated with a particular kind of happiness last.”¹⁷⁶ The transcendent-spiritual desire possesses a kind of eternal dignity and hope. The fourth level of desire represents a deeper condition for living than the other three. Spitzer notices “the degree to which we use our intellectual, creative, and psychological powers to engage in particular activities associated with (the four kinds of) happiness”¹⁷⁷ because it stimulates a human being to be concerned about five transcendent desires (perfect truth, beauty, love, justice-goodness, and being), namely, ‘spiritual-sacred yearning,’ beyond the third level of desire (creative and intellectual play in the world and the value of empathy and conscience), the second level (the effort of the self-consciousness and achievement), and the first level (biological, psychological, and environmental contentment).¹⁷⁸

In short, Spitzer puts the fourth level of desire in the easily forgotten, but inevitable part of the life worth living, while, as shown in the description of positive psychology, the science of well-being focuses on the other three levels of desire. That is, Spitzer refers to a link between spiritual anthropology and the abundant life. For him, the transcendent-spiritual desire is not only a ground of the good life, but also deepens, widens, and makes human happiness and flourishing more abundantly. That, however, does not mean that the pursuit of the other three levels should be abandoned. Rather it

¹⁷⁵ Spitzer, *True Happiness*, 69.

¹⁷⁶ Spitzer, *True Happiness*, 69.

¹⁷⁷ Spitzer, *True Happiness*, 69.

¹⁷⁸ Spitzer, *True Happiness*, 69–70.

demonstrates that a human being has another ultimate resource for the good life. Spitzer states as follows,

The pursuit of a dominant Level Three and Level Four identity should not preclude the pursuit of Level One and Level Two happiness, for we will still have needs and desires for pleasure-material fulfillment as well as ego-comparative fulfillment.... We can treat Level Three-Four desires the means to those ends.¹⁷⁹

The Self-Sufficiency of Spiritual Happiness

As another study of a relation between spiritual anthropology and the good life, Mike King refers to the need of spiritual happiness, taking a critical view to the credo of modernity in the myth of universal system of truth and the belief of science in the pursuit of consilience, arguing, "The spiritual life brings varied and unique forms of happiness and fulfillment."¹⁸⁰ According to his study, a pluralistic epistemology of spirituality paradoxically displays not only "a key modernist credential"¹⁸¹ in the presupposition of pluralism and interdisciplinary study, but also the falsehood of neutrality of experience because spiritual life enables human life to construct meaningful, comprehensive, and even practical maps on basis of its own ontology, methodology, taxonomy, and epistemology. King states,

Many people have been impressed by Einstein's dictum: 'Science without religion is lame, religion without science is blind.' I disagree with it: science without religion is what enables science to run so fast (just think of Galileo), while religion without science is what enables religion to see so far. The attempted integration of the two would yield a blind cripple, not a far-sighted sprinter.¹⁸²

In detail, spiritual life or spirituality can be described in various terms such as spiritual aesthetics, wisdom, compassion, and afterlife rather than one expression. It also

¹⁷⁹ Spitzer, *True Happiness*, 85.

¹⁸⁰ King, "Epistemology of Spiritual Happiness," 153.

¹⁸¹ King, "Epistemology of Spiritual Happiness," 153.

¹⁸² King, "Against Consilience," 2; King, "Epistemology of Spiritual Happiness," 152.

tends to be cultivated by a continuous intersection in a set of four polarities – esoteric vs. transcendent, bhakti (devotional) vs. jnani (non-devotional), vis positive (orientation to the manifest world) vs. via negative (disorientation to the manifest world), and solitary vs. social – rather than a schemata. King refers to three forms of spiritual happiness: bliss, community, and benignity. Thus science cannot explain this pluralistic epistemology of spirituality especially in regard to happiness and flourishing because it does not consider the ontological foundation of (spiritual) experiences and transformation while it can systemize them in the terms of psychology and neuroscience. King argues,

By all means let the continents of science and spirituality have some narrow passages of contact, for example a recognition that scientific creativity, as in the case of [August] Kekulé, is enhanced by intuition a little like that of the mystic. These can only be productive if unforced by either partner. But the vast hinterlands of each magisterium should be unhindered by the alien ontologies, methodologies, taxonomies or epistemologies of the other.”¹⁸³

As a result, spiritual happiness and flourishing is a part of being human. Without the restoration of spiritual anthropology, it is doubtful for us to fulfill the fullness of life. If spiritual life is a way of life abundant because it provides an unique source of happiness and flourishing, pastoral practice should be a pastoral intervention to restore spiritual part of being human beyond the elemental, experiential approaches of positive psychology and to practically engage the spiritual life with the good life. The abundant life requires a bigger source than the self or any being who can boost the transcendence of the self. Robert J. Wicks talks about the need of a healthy, transcendent source to have a healthier perspective and to live a renewed life. He writes, “In Christianity, it may be Christ, who in the Gospels tells Christians that he chose not to cling to his

¹⁸³ King, “Epistemology of Spiritual Happiness,” 152.

divinity so that people could see their own humanity and possibility in him.”¹⁸⁴ As another example, Paul Tournier demonstrates the transformation of unconscious sense out of communicating with the transcendent source as the solution of human guilty,

The new sense of guilt – a false moralistic sense of guilt or the conscience laying hold of a true sense of guilt – is often of a totally different character, on quite unknown to moralism and legalism,... It is the discovery that our real failing is to have sought to direct our own affairs – albeit, by good principles, by principles even drawn from the Bible – instead of letting ourselves be directed by God, and opening our eyes and ears to the personal inspiration He grants.¹⁸⁵

The relationship with God or spiritual life not only brings transcendent purpose and attitude to human life, but also enables us to see and accept the distorted condition of the self that requires inner freedom and renewal. That is, it not only includes the elemental, experiential characteristics of human happiness and flourishing that positive psychology suggests, but also helps us to go beyond these characteristics and to create a transcendent, integrative form of human life. Regarding the good life, therefore, a primary task of pastoral practice is to suggest another way of happiness and flourishing by helping people to live in the transcendent source, purpose, and attitude that the spiritual life aims at. That is, it should be a pastoral intervention to make a transition from the human level of happiness and flourishing to its divine level. This does not merely imply teaching the secret of living happily ever after or of leaving fully the burdens of the world, but rather to live as a new being who is capable of making a transition from human (physical, psychological, and occasionally existential) level of the good life to divine (spiritual and transcendent) level and to accept that gift in

¹⁸⁴ Wicks, *Perspective*, 186: though Wicks refers to Christ’s mirroring function on the renewal of life, he tends to describe him not as the key of the unity with God and of a new living, but as a great model or mentor. Nevertheless, Wicks’ reference to the significance of a healthy role model indicates to us the intervention of the other being or the need of the transcendent source for the good life.

¹⁸⁵ Tournier, *Guilt and Grace*, 169.

Christian faith and the Spirit as a way of the good life in one's ordinary life. As Ellsberg describes the happiness of saints in various expressions such as a life of holiness, a habit of being, a certain fullness of life, loveliness of the spirit, and the purpose and fruit of the soul,¹⁸⁶ pastoral practice aims at enabling people to make a difference on the abundant life by living in transcendent source, purpose, and attitude beyond clinging to the elemental, empirical sources of happiness and flourishing.

It is necessary for us today to examine more carefully how pastoral practice that is based on the existential and transcendent approach without ignoring the significance of life-satisfaction and positive psychological interventions can achieve the fullness of life. The elements of human well-being that positive psychology presents are worthy of more passing attention. Nevertheless, as discussed in the limits of elemental, experiential approaches, those approaches are not enough. As pastoral practice is the way of life abundant, it is required to suggest the alternative version of human happiness and flourishing by helping people to make a transition from the human sources of the good life to its spiritual sources and to develop their lives into a transcendent, integrative form. According to scholars of pastoral theology who are in the pursuit of the life worth living, they suggest the six aspects of a transcendent vision to attain the good life.

¹⁸⁶ Ellsberg, *Saints' Guide*, 190.

CHAPTER 2

TRANSCENDENT VISION OF THE GOOD LIFE IN PASTORAL THEOLOGY.

In this chapter, the reality of the good life in the nature of spiritual anthropology, a human being in the relationship with the (triune) God, is discussed in detail by examining a transcendent vision for abundant life. Regarding the need and role of spiritual anthropology for abundant life, this chapter deals with the six aspects of the good life from the perspective of pastoral theology. In particular, this will be done by listening to the autobiographies of well-known Christians who experienced a transition toward the good life through relationship with the triune God and by comparing the experiential, elemental view of positive psychology with the transcendent, integrative forms of the good life that pastoral theologians suggest. The stories of Christian saints are thus the examples to prove that there is another source of the life worth living different from positive psychology. This chapter will explore the vision of pastoral theologians¹ – Paul Tournier, Donald Capps, Andrew Lester, Henri Nouwen, Robert J.

¹In particular, the dissertation examines six pastoral theologians who are commonly concerned about the betterment of the human life through the gift of Christian faith, but were involved in different denominations and institutes – Paul Tournier (Calvinism and Reformed faith), Charles Gerkin (United Methodist), Donald Capps (Evangelical Lutheran), Andrew D. Lester (Baptist), Henri Nouwen (Catholic), and Robert J. Wicks (Catholic). Indeed, their denominational backgrounds lead to (slightly) different approaches and emphases on the ways of living well. In short, Tournier and Gerkin attempt to undertake a pastoral task for the good life under the universality of divine grace for all people while Capps and Lester focus on biblical and theological interpretations of human experiences and psychological theories. Nouwen, a Catholic priest, and Wicks, Catholic clinical psychologist, deal with the issues of the life worth living from the perspective of the sacred or spiritual traditions of the Catholic Church. Tournier proclaims “his willingness to consider all men [sic], including non-Christians, as brothers and children of God” (Collins, “Personal Look,” 22) and furthermore explores the universal way of salvation through all inclusiveness of God’s love and the renewal of innermost heart beyond the judgement of hell, (Tournier, *Guilt and Grace*, 142; 158; and 182). Also, Gerkin, who was an ordained lay minister and a third generation of United Methodist Church in America and was mainly involved in a clinical pastoral education as a program supervisor and a professor, understands pastoral care in the nature of incarnational theology according to a Methodist heritage. That is, “Gerkin sees grace manifested in a variety of events, persons and experiences. His incarnational theology, rooted in the Methodist tradition, does not limit the intervention of God. He argues that crisis experiences that seem to lack any presence of God can in fact be the inbreaking of the reign of God.” (Shelly, “Theology of Charles Gerkin,” 44). For him, pastoral care needs to be made by recognizing the presence of God in various events and human relationships and by

Wicks, and Charles Gerkin – to demonstrate ‘spiritual life’ as a way of life abundant, presenting the narratives of spiritual figures in Christian theology and history as the evidence of that insight. As a result, this chapter reminds us of the divine (spiritual) basis for effective pastoral practice. If the ultimate goal of human life is to achieve the life worth living, it is necessary for us to reach out to the divine (spiritual) dimension of happiness and flourishing. This does not mean that the spiritual basis of the good life can fully replace the human sources of it. This also does not mean the human sources of it deserve being ignored in comparison with the spiritual source of it. Rather this means that the spiritual basis of the good life redeems and makes up for the limits of the human sources of it. Therefore, this chapter explores why it is needed for the fullness of life to restore spiritual part of human being. Pastoral practice should involve pastoral interventions to move from the superficial level of the good life to deeper levels. In this way, people will develop a transcendent, integrative capacity for the fullness of life. This involves recovery of a spiritual anthropology that assimilates one’s relationship with the triune God. Indeed, pastoral practice requires a kind of intervention that will

making the continuous conversation between the conditional and the unconditional, that is, in the end, a hermeneutical dialogue between Christian faith and the interpretive reflection on individual and community life, embodying the insight of Tillich’s protestant principle. (Park, “History and Method of Gerkin,” 50-51.) On the other hand, unlike Tournier and Gerkin’s approaches on basis of catholicity of divine grace and presence, Donald Capps and Andrew Lester notice the biblical and theological assessment of various human experiences. That is, both put God’s promise, teachings, and stories in the gospel into a very ground to link with various psychological and scientific theories. Returning to Nouwen and Wicks, they offer ideas that focus on the roles of spiritual practices in the Catholic tradition more than biblical and contextual interpretations as a ground of pastoral theology as well as the good life. They try to explore how spiritual principle and wisdom can be related to the transformation and resilience of human life, especially regarding the issues of inner darkness, with the application of psychological descriptions. A difference between Nouwen and Wicks is that Nouwen relies on the doctrine of sacrament as the essential source of the good life as well as of one’s life while Wicks pays attention to the insights of positive psychology and the general ideas of religions. Mike W. Higgins, a core-leader of Henri Nouwen Society, introduces, “Nouwen was a loyal, integrated, and doctrinally conservative priest. With his openness and undisguised vulnerability, the model of formation he exemplifies will set a mature standard for contemporary ministry.” Higgins, “Priest, Writer, Mentor, Misfit,” para. 34.

facilitate the spiritual needs more positively. The task is to help people to reinterpret and reconstruct their life with awareness of the nature of the spiritual life and, furthermore, to live out life abundant.

This chapter will contrast ‘the practical interventions for abundant life’ in positive psychology to pastoral theology by clarifying a transcendent vision for the good life in pastoral, spiritual theology. For the fullness of life, those two realms represent different sources, steps, principles, formation, places, and expectations. This is laid out in chart form as follows.

Abundant Life	Theory of Well-being	Transcendent Vision
Source	The Possibility of Happiness and Flourishing	the Triune God
Beginning Step	The Power of Positivity	New Self-Identity
Basic Principles	Boosting positive thinking, positive feeling, and positive behavior	Axis of Prayer and Love
Formation	Mind and Will	Heart
Fulfilled Place	Personal Satisfaction and Social Goodness	Solidarity in the Life of Community
Consequence (or Outcome)	Sustainable Condition of a Good Life (or Well-being)	a Story of Authenticity

From the perspective of positive psychology, the fullness of life initiates from a belief that human happiness and flourishing can be learned and developed. From the perspective of pastoral theology, the good life is related to the ultimate source of authentic life, the triune God. Both approve of the necessity of happiness and flourishing for the good life, but each approach attempts to find the possibility of abundant life in different sources. According to the theory of well-being in positive psychology, the good life can be achieved by human effort and practices. In the Christian faith, however, God becomes the source of true happiness and flourishing.

Positive psychology stresses that the good life can be pursued by developing the positive side of life. The pastoral perspective, however, argues that the beginning step of the good life is to have a new identity, 'a chosen, loved, and blessed being,' that is granted in the work of the triune God. Positive psychology believes that human well-being is made by "building the enabling conditions of life, not just interventions that decrease misery"² through the power of human positivity. In the pastoral perspective, the life worth living is discovered in relationship with the triune God and in the restoration of the true self.

The good life in the perspective of positive psychology is basically connected with positive interventions – positive feelings, attitudes, and behaviors. In a transcendent vision for abundant life, however, the good life is fulfilled with the practices of love and prayer. According to positive psychology, human well-being is determined by the degree of positive emotion, thinking, and action one can attain. In pastoral theology, love and prayer is a key for the good life because those two practices become a path to discover the mystery, meaning, and gift of human life at a deeper level by enabling us to access God's mind, heart, and will and to de- and re-construct our lives in another source named 'divine essence.' Regarding the basic principles of the life worth living, while the good life in the theory of well-being aims at the formation of mind, emotion, and will, it in a pastoral approach is related to the freedom and renewal of heart. That is, positive psychology assures that the good life can be achieved by changing attention, purpose, and attitude with positive interventions, but in a transcendent vision, heart is the center of all transformation because it is a very place of true change that occurs by possessing inner freedom and renewal in the work of God.

² Seligman, "Flourish," 233.

The good life is realized in two main contexts: the personal and the social. From the perspective of positive psychology, the good life relies on how personal satisfaction can extend to social goodness; in the view of pastoral theology, it has much to do with having solidarity in the life of community. That is, while the theory of well-being pays attention to the achievement of personal happiness and flourishing and its contribution to social relations, the good life in a transcendent vision that pastoral theology offers entails the moral and spiritual development of personal life and involvement in the community as an independent, connected, and authentic being.

What do positive psychology and pastoral theology expect the good life to be like? Positive psychology expects to maintain the sustainable condition of a good life by maintaining the environment and practices of positivity. In the view of pastoral theology, the ultimate objective of the good life is to become 'a living story.' That is, if pastors can help a person to conceive of one's life in both individual and community realms as a new, authentic story, pastoral practice achieves a path toward the way of life abundant.

We have, therefore, identified the six key aspects of a transcendent vision for abundant life in pastoral theology. Fullness of life is closely connected with spiritual anthropology, that is, to be a human being in the relationship with the (triune) God. Spiritual life offers an additional, distinctive source for the good life and develops it into a deeper level beyond the elemental, experiential views of human happiness and flourishing that positive psychology represents. In the restoration of spiritual anthropology, human life is not just transformed into a religious one, but into a transcendent, authentic, and integrative form because spiritual life presents another source, level, and approach different from the cognitive, affective, and behavioral

elements of the good life that positive psychology offers and as a result enriches 'the human source of the good life' into a new version.

Six Aspects of a Transcendent Vision for Abundant Life

To identify this approach to the good life, several pastoral cases are examined in this chapter. 'The fullness of life' in the perspective of pastoral theology rests on a different set of foundations from that of positive psychology. There are six aspects of abundant life: the triune God, new self-identity, prayer and love, the freedom and renewal of heart, solidarity in the life of community, and becoming a story of authenticity. These six aspects of abundant life come from the examination of six pastoral theologians who study a possibility between human happiness and flourishing and Christian life. They all commonly argue the general ways of the good life that Christians have, which ultimately enhance existential, transcendent dimensions of human experience. Those six aspects of the good life draw a cycle of three movements: from God to the self, from the self to the world, and from the world to God. The relationship with God begets the change of the self, and the change of the self recreates the relationship with the world, and on the other hand, the relationship with others evolves God's relation to oneself and Christian community into an integrative, relevant form.

While positive psychology originates from a belief that human happiness and flourishing can be learned and developed by intentional effort and looks for its possibility in self-source, life-satisfaction, and positive interventions, pastoral intervention begins with another source, the triune God. God is the center of authentic, abundant life. For positive psychology, the power of positivity is the fundamental

ground of the good life. Boosting positivity in one's ordinary life is the starting point of a better life. From the perspective of pastoral theology, the good life requires discovering a new selfhood in God's eyes and love, not in the voices and compulsions of the world. Technically, whereas positive psychology aims at increasing positive thinking, feeling, and behavior, in pastoral theology, the lived practice of prayer and love facilitates the good life because these two practices lead to a formation of a transcendent, integrative life. Positive psychology stresses the reframing of the mind, emotion, and will, but the good life in the perspective of pastoral theology is related to inner freedom and renewal. For positive psychology, the good life is up to having healthier one's perspective, attitude, and intention by searching one of the best options in life, from the perspective of pastoral theology; it has to do with the purity and renewal of heart. According to positive psychology, the fullness of life has much to do with linking personal satisfaction and social goodness, but for pastoral theology, it entails solidarity in the life of community. What is the end of the interventions for the life worth living? What is the outcome of living well? For positive psychology, the effect of striving for the good life is to maintain personal and social capability to sustain the condition of the good life, but for pastoral theology it is to be a story of authenticity.

Why are those six aspects of a transcendent vision necessary for the good life? In other words, is it demanded for abundant life to restore spiritual part of human being as displayed well in those six aspects? This dissertation proposes that the approach of positive psychology is inadequate. A rationale is required to support this. First, spiritual happiness and flourishing has its own foundation and experience. Spiritual life, that is, provides a source of human happiness and flourishing in its own way. Accordingly, as

we overlook spiritual part of the good life, that can cause a significant loss to human happiness and flourishing. Secondly, it is impossible for human beings to have a transcendent, integrative life without the restoration of spiritual anthropology or the relationship with the (triune) God. For instance, regarding a relation between desire and object, to consider God as the ultimate object of one's desire helps us to go beyond the superficial level or condition of life by driving us not to be limited to the self, life-satisfaction, and social expectations as 'the object of desire' determines the ways, quality, and destination of life. Also, positive interventions without considering the status of the false self can ease human issues or support the good life only in the short term. Without the lived practice of prayer and love, can we live out an authentic life? Without being part of authentic community, is true relationship possible? In the elemental, experiential interventions of positive psychology, can true transformation in life be made. Without developing one's life into a story of authenticity, is it possible for human life to have a transcendent, integrative form?

Pastoral pursuit of the life worth living entails six aspects that will be examined in greater detail below. In particular, as the examples of those aspects, we will look at well-known Christians' lives and confessions. Their stories present another source of abundant life, which supports the idea of the good life presented in this dissertation. The lives of saints represent another dimension of happiness and flourishing that is created in spiritual life and the relationship with God.

The Triune God as the Authentic Source of Happiness

As the first aspect of transcendent vision for abundant life, the ultimate source of spiritual anthropology needs to be discussed. What we desire determines the formation

and quality of life. The undeniable thing is that while what we desire is true happiness and flourishing, and the objects that we desire in the world always lead us to it only in an indirect way. From the perspective of pastoral theology, the unity between desire and object can only be made by the restoration of spiritual anthropology. The triune God is not only the ultimate source of happiness and flourishing, but also the ultimate object of human desire, which enables human beings to reach transcendence and new happiness.

From the perspective of pastoral theology, the possibility of a new, good life comes from closeness to God rather than the benefits of intellectual activities or the fulfillment of effective principles. Paul Tournier argues, “Our trouble is that we are less certain of God’s will than Jesus Christ was. And the danger of being mistaken is always greatest at the moment when we flatter ourselves that we know his will.”³ As positive psychology refers to the benefit of religious or spiritual life as an element of the good life, Tournier argues that we need to re-understand the nature of religion. He says,

The true meaning of a religious experience does not lie in the transformation it effects in our lives, but in the fact that in it we have known God.... It is indeed to the extent to which our experience has borne real fruit, to the extent to which our lives and our natures have undergone palpable, manifest change, that we can witness to the power of God.⁴

Therefore, the good life relies on the change of the object of one’s desire and specifically on the relationship with God. Robert J. Wicks deals with the significance of desire and object in the conflict between the psychological and the spiritual. For him, most illusions that people face do not originate from the inability of rational and emotional control, but the absence of God in their life, which ultimately causes us to be irresponsible for truly loving. He states, “how is it possible for us to lose our way so

³ Tournier, *Doctor’s Case*, 117.

⁴ Tournier, *Strong and Weak*, 248.

quickly? Maybe the answer lies partially in our inability to maintain perspective through tenacious trust and hope in a God that must always be as real as the problems we face each day.”⁵ In particular, he emphasizes the need of a single-minded focus or simplicity in order to deal with the anxious self and the various contexts that ruins human life and makes it infertile. He says, reconfirming a fact that what we look for in the world is security, a security which is located in the loving God, regardless what we do, achieve, and learn, a security that cannot come to us when we are double-minded.

Some things that ‘something’ is our intelligence and rationality, and these negative emotions (Anxiety, feeling “down” or bored, stress, and upset) are not punishments but are gentle or firm reminders of the fact that we have deluded ourselves. They are calls to vigorously pursue perspective while ‘actively waiting’ in patience for God to intervene.⁶

In Wicks’ view, the loss of single perspective or deviation from God is the origin of anxiety, uncertainty, and turmoil in human life. That loss influences on the attitude and purpose of human life, disturbs loving, and as a result rules out the good life. According to Wicks, the spiritual life enables simplicity and single-mindedness. For instance, faith involves a cognitive focus on God and His voice; hope is to imagine divine things yet to come; love keeps to the heart of true service; and prayer enables us to attain a single attitude and perspective in the light of grace.⁷ Wicks points out that the elements of the good life that positive psychology represents such as ‘engagement,’ ‘good relationships,’ and ‘positive achievements’ can be a falsehood as we do not have simplicity and single-minded focus on the loving God.⁸ He states,

⁵ Wicks, *Living Simply*, 2.

⁶ Wicks, *Living Simply*, 92.

⁷ Wicks, *Living Simply*, 5.

⁸ Martin Seligman offers five elements for well-being called PERMA (positive emotion, engagement, relationship, meaning, and achievement). For him, the life worth living is cultivated by practicing those five elements in personal life and building up social environment to support them.

In 'shooting' for acceptance and trying to control the outcomes of our daily efforts, we give up the excitement and depth of living and substitute an interest in judging ourselves and others with a yardstick other than love (God)... Instead, energy is drained off by self-depreciation and a judgmental attitude as far as others are concerned. This causes a great deal of inner conflict; the joy of living and learning atrophies.⁹

According to Wicks's reference to therapeutic studies, we need to accept the fact that human beings are naturally inclined to the 'negative' more than the 'positive,' to being 'depressed' more than being 'cheerful' and to being 'fearful' more than being 'confident.'¹⁰ Proponents of positive psychologists aim at good things such as an optimistic mind and positive behaviors rather than negative things would be helpful for the betterment of human life because they can be strength to fight against negative, ineffective, and depressing factors in life and provoke change in one's life. Yet, in Wicks' view, human well-being requires divine intervention that enables us to have different attitudes and purposes towards one's life in all cognitive, imagery, behavioral, and affective aspects. In particular, in reference to the issue of original sin in regard to the need of the desire of God as well as the failures of true growth, relationship, and affection, Wicks argues,

From a psychological perspective, sin is primarily the result of denying, ignoring, or worshipping our personality instead of nurturing it in light of the Gospel call to respond in faith, hope, and love.... And when we worship our personality as compensation for feelings of insecurity or recognition of our mortality and limitedness, we move God over and

⁹ Wicks, *Living Simply*, 23.

¹⁰ Wicks's view of human inclination has a link with positive psychologists' understanding of human nature though Wicks and positive psychologists take different approaches to the transformation of human weakness. For instance, while positive psychologists offers elemental factors to support more positive and effective attitudes and conditions in life, Wicks suggests a gift of spiritual life as the ultimate source of human strength and recovery because for him what kind of object we have is determinant to human life more than what we do. In short, the relationship with God rules how we treat with what we have had, have experienced, and have perceived, transforming the attitude and purpose of our life.

become the center and goal of our universe – we deny our discipleship.¹¹

Positive psychology suggests that the life worth living attains the good life by changing one's attitude, environment, and behaviors and by supporting and nourishing one's life in various principles and social relationship. These, however, are just the secondary sources of our life from the perspective of pastoral theology. Also, they can often be the causes of averting one's eyes from God. When this occurs, the first source of the good life, God, is obscured and instead we become obsessed with secondary sources.

Therefore, from the perspective of pastoral theology, the life worth living is closely related to the object we desire; which is God, the source of all things. What we desire impacts on our attitude, motivation, and emotional flow toward one's life. In other words, something that is desired determines the quality of one's life because it brings about the inclination and range of affection, thinking, and behavior.

In particular, craving God as the centre of human life does not simply imply getting religious principles or advice for the betterment of life. Rather it is related to the fulfillment of human innerness. Tournier argues that social guidance "calls for an effort of the will, whereas the true cure of souls aims at the renewal of the inner affections."¹² That does not mean that mental practice or creative thinking is not important to people, but rather that communion with God is to open one's heart and reality at the very core of one's soul though this often requires struggling with one's defensive nature and the false self. Furthermore, desiring and following God as the very ground of the good life does not indicate securing one's right or developing personal ability to be good morally and

¹¹ Wicks, *Living Simply*, 88.

¹² Tournier, *Loneliness*, 166.

functionally. Rather it allows God to manage one's life in disability. Living well signifies a life that says 'Yes' to something given to me by reflecting on and saying 'Yes' to God in spite of our defects and the reality of evil within us. Tournier states,

The value of a human life does not lie in the 'right of man [sic],' a fundamental concept of modern individualism, but in the spiritual bond that binds and subordinates him [sic] to his God and to his fellow men. It is the spirit which harmonizes the person and puts him in tune with himself. It is the spirit which also harmonizes society.¹³

Indeed, from the perspective of pastoral theology, the good life requires the true object of human desire, God. To desire God is not just to possess Him or pursue mystic experiences. Rather, according to Tournier, it implies to find God in our life, to acknowledge in oneself that we are estranged from Him, and to return to Him.¹⁴ It requires making a decision freely to be something new in life by going back to the original composer and conductor of human life, God. Regarding the enrichment of human life, only Christ enables us to have a dynamic tension between revolution and tradition, adventure and stability, and boldness and prudence.¹⁵ That is, when we dwell in God, we are encouraged to allow more positively 'confrontation' and 'receptivity' to one's life at the same time by being supported as well as being forced by Him.

To desire God is to be guided by Him for a new life. Charles Gerkin refers to the need of the divine guidance for the wellness of human living.¹⁶ He particularly emphasizes the guiding role of biblical values, narratives, and teachings for the life

¹³ Tournier, *Person Reborn*, 201: This study does not talk about Tournier's universalism, one of things that today many Christian theologians criticize. Though he has a strong conviction of the universal salvation through the work of Christ, he also attempts to seek the understanding of human life in a broader aspect such as the significance of religious values and spiritual life by arguing that religion is a universal human quality.

¹⁴ Tournier, *Meaning of Persons*, 114–15.

¹⁵ Tournier, *Person Reborn*, 211.

¹⁶ Gerkin, *Horizon*, 100.

worth living because we gain an aesthetic vision of the good life in the imagination of and the metaphorical connection with those things in one's particular individual and community situations. Indeed, the sources of faith like image, story, and metaphor become "a normative vision of what life is and should be."¹⁷ Divine guidance extends our life to be "a hopeful sacred story"¹⁸ as the best possible form of future that is thus connoted in past and present.

From the perspective of pastoral theology, God is the source of life. The good life comes from desiring God and being guided by Him rather than from fulfilling any element or condition of life apart from Him. The mutual communication with God is in the center of the life worth living. Henri Nouwen refers to the characteristic of living well as a spiritual journey. Why does he describe it as a spiritual journey? The answer is because it is impossible for us to attain the good life without being in touch with God and being open to His presence. Nouwen attempts to find the possibility of the authentic life with confidence in the God who is consistently loving and looking for souls. In his diary, *A Cry for Mercy*, he confesses, "You are with me all the time, you want to speak to me, you want to guide me. Teach me, counsel me, and you want to show me where to go."¹⁹ As a Catholic theologian, Nouwen confirms that reality between human and divine in the Eucharist. "The Eucharist is the center of my life and everything else receives its meaning from that center."²⁰ The Eucharist represents that God is the ground of the life worth living.

¹⁷ Gerkin, *Prophetic Pastoral Practice*, 16.

¹⁸ Lester, *Hope*, 152.

¹⁹ Nouwen, *A Cry for Mercy*, 90.

²⁰ Nouwen et al., *A Sorrow Shared*, 92.

Henri Nouwen explores the relation between the good life and the object of desire in the nature of spiritual life. He points to God alone as the center of the life worth living that is to be experienced in the context of daily life.²¹ Only total absorption in God can bring about an authentic, new life – a life lived in safety, freedom, and love – to us. For Nouwen, desiring is the expression of being human. That is, ‘who we are’ manifests in ‘what we desire.’ What is more important than the function of desire is that desire needs an object that can guide one’s desires. He says, “Desire is often talked about as something we ought to overcome. Still, being is desiring: our bodies, our minds, our hearts, and our souls are full of desires.”²² Nouwen considers God as the guide of all desire, arguing, “Otherwise, our bodies, minds, hearts, and souls become one another’s enemies and our inner lives become chaotic leading us to despair and self-destruction.”²³

What does “desiring God” mean? In Nouwen’s view, it implies discovering God who has been looking for us in His love and learning to dwell in God who is for us, with us, and within us. According to Nouwen, the search for God is the only way to solve human anxiety and emptiness.²⁴ He says, “A truly spiritual life is life in which we won’t rest until we have found rest in the embrace of the One who is the Father and Mother of all desires.”²⁵ According to Nouwen, relationship with God who is the source of our life is generally disturbed in three ways: busyness, doubt of divine love, and fear. Most people cannot have the intimacy with God because they cling to many demands and decisions on the basis of fear and compulsions instead of God’s love and voice. Indeed,

²¹ LaNoue, *Spiritual Legacy*, 61.

²² Nouwen, *Bread for the journey*.

²³ Nouwen, *Bread for the Journey*.

²⁴ Nouwen, *Here and Now*, 45.

²⁵ Nouwen, *Here and Now*, 44.

the loss of intimacy with God is the source of all human issues especially the loss of joy, hope, and gratitude.²⁶

Regarding the desire of the object, Nouwen emphasizes several spiritual practices that facilitate the search for God such as solitude, silence, prayer, and social action. These are paths to move toward intimacy with God. How are they related to the good life? In intimacy with God, do magical things happen to us? Nouwen speaks of the fulfillment of the authentic life beyond the illusions of existence and memory, which is made by communion with the loving God who desires us. When we respond to the loving God with love, trust, and hope, we can live as a good being in the world because in His love, "He (Christ) challenges us to break through the circle of our imprisonment. He challenges us to face our fellow man [sic] without fear and to enter with Him in the fellowship of the weak, knowing that it will not bring destruction but creation, new energy, new life, and – in the end – a new world."²⁷ Accordingly, Nouwen says, "(theological) education to ministry is an education not to master God but to be mastered by God."²⁸ That is, ultimately human life cannot be authentic until it is fully led by Him, not just by learning about and knowing about Him. Nouwen prompts us to doubt the culture of human wellness, confirming a need to attach to (the loving) God,

Since the hole (in your being) is so enormous and your anguish so deep, you will always be tempted to flee from it. There are two extremes to avoid: being completely absorbed in your pain and being distracted by

²⁶ LaNoe, *Spiritual Legacy*, 92: LaNoe describes three benefits of making the relationship with God by discussing Nouwen's volumes like *Lifesigns*, *Here and Now*, *Bread for the Journey*, and *With Open Hands*. In his analysis, Nouwen defines being a person in the relationship with God as a joyful person in trust in and hope of God, who assures that his life is under God's good hands and is given as a gift in "a freedom in live creatively in present circumstances" Nouwen, *With Open Hands*, 84 and *Out of Solitude*, 59.

²⁷ Nouwen, *Intimacy*, 37.

²⁸ Nouwen, *Reaching Out*, 104.

so many things that you stay far away from the wound you want to heal.²⁹

As shown in positive psychology, the life worth living is not made by avoiding painful things, but filling one's life with good things. Yet, from the perspective of pastoral theology, the fundamental solution for the good life is to have another or a suitable object of desire. Without dealing with the issues of anxiety, fear, and compulsions and the illusions of the self and the world, the way of life abundant is prone to be a makeshift or an incessant struggle. The best way to solve all those issues and illusions is to find the ultimate object of desire, God, instead of alternative sources. 'To find God' does not mean that all of our issues will disappear, but rather that all of our issues will be transformed into something new and abundant in communion with God.

Therefore, from the perspective of pastoral theology, the good life begins with our relationship with God. For pastoral theologians, God is the primary source of the good life. The narratives of spiritual figures demonstrate this fact. For instance, Augustine of Hippo who pursued the attainment of true happiness and expressed his view, in his autobiography *Confessions*, refers to a relation between happiness and the issue of the soul. According to him, the human desire for happiness is the soul's thirst for God. Human beings have sought happiness (of the soul) with different objects such as pleasure, knowledge, wealth, and fame, not God. All these ways are disordered routes to happiness; residue of the memory of the love of God, because of the impact of sin.³⁰ Though what the soul is consciously and unconsciously looking for is a happy life,

²⁹ Nouwen, *Inner Voice of Love*, 3.

³⁰ Thus, Augustine's happiness has much to do with his life-inquiries on pleasure, wisdom, and the problem of good and evil. His intellectual and existential studies on the basis of Manichaeism (a dualistic idea of good and evil) and Neoplatonism (the world as a sign of spiritual reality against materialism) produces his thought of happiness when they are engaged with Christian cosmology.

Augustine argues that there is no true happiness without turning back to and loving God because the happiness of the soul can only be fulfilled when one's life is called to be "part of loving God's own living story of creation and grace."³¹ In short, what our soul ultimately desires is something that has been experienced in the hidden memory of God, and accordingly true happiness can be made by restoring spiritual anthropology. It demands a human being to restore the right relationship with the triune God. Augustine states,

How then am I to seek for you, Lord? When I seek for you, my God, my quest is for the happy life. I will seek you that 'my soul may live' (Isa. 55:3), for my body derives life from my soul, and my soul derives life from you. . . . Therefore it (that happy life is in the memory) is known to everyone. . . . That would not be the case unless the thing itself, to which this term refers, was being held in the memory.³²

Likewise, C. S. Lewis demonstrates the nature of joy in the relationship between desire and object. In his autobiography *Surprised by Joy*, Lewis says, "A desire is turned not to itself but to its object."³³ Recollecting his early experiences³⁴ when he had a sense of joy, he assures that joy is caused by the apprehension of the transcendent. Lewis explains, "Joy itself, considered simply as an event in my own mind, turned out to be of no value at all. All the value lay in that of which Joy was the desiring."³⁵ Also, joy is "distinct not only from pleasure in general but even from aesthetic pleasure. It must

³¹ Ellsberg, *Saints' Guidance*, xvi.

³² Augustine, *Confessions*, 196.

³³ Lewis, *Surprised by Joy*, 176.

³⁴ According to his autobiography, C. S. Lewis has the insights of joy as the ultimate goal of human life through three experiences. First, the invention of Animal Land built in one's secret place and imagination when he was six, seven, and eight years gave him an idea of joy as imaginative reality. Also, reading *Squirrel Nutkin* and *Saga of King Olaf* causes him to think about the human need of "desiring" to bring joy to him repeatedly. Furthermore, his mother's death, the books about myths, and George MacDonald's *Phantastes* help him to have an insight that joy goes beyond the outer world and is discovered in the realm of a divine being. Later, through his close friends, R.R. Tolkien and Hugo Dyson, he comes to see the idea of Christian faith as the source of Joy.

³⁵ Lewis, *Surprised by Joy*, 176.

have the stab, the pang, the inconsolable longing.”³⁶ In other words, while joy entails a sense of pleasure, it is also possible in unhappiness because joy is a kind of longing toward a transcendent object in unconscious, enjoyable, and contemplated ways. As a result, he confesses,

. . . we have, so to speak, a root in the Absolute, which is the utter reality. And that is why we experience Joy. . . . Joy was not a deception. Its visitations were rather the moments of clearest consciousness we had, when we became aware of our fragmentary and phantasmal nature and ached for that impossible reunion which would annihilate us or that self-contradictory waking would reveal, not that we had had, but that we were, a dream.³⁷

Lewis confesses what he was looking for was not joy itself, but the object of joy, realizing that he had all the time stood on a freedom of choice before God’s mercy and call. In particular, discovering the idea of the absolute otherness of God in the light of Hegelian philosophy, he learned of awe—the Old Testament would call this “fear” (ha:ryi)—and that the answers were not within himself, but that “in deepest solitude there is a road right out of the self.”³⁸ Finally, in a chapter entitled “Checkmate,” Lewis writes:

You must picture me alone in that room in Magdalen, night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England.³⁹

³⁶ Lewis, *Surprised by Joy*, 72.

³⁷ Lewis, *Surprised by Joy*, 177.

³⁸ Lewis, *Surprised by Joy*, 179.

³⁹ Lewis, *Surprised by Joy*, 182.

Lewis confesses that in his conversion, “the hardness of God is kinder than softness of men [sic], and His compulsion is our liberation.”⁴⁰ Indeed, saints who underwent difficulty and hardship at least outwardly testify that their lives were inseparable from the good life not just in moral perspective, but in the idea of happiness and flourishing. According to Robert Ellsberg’s analysis of the saints’ wisdom and lives, all parts of the saints’ happiness and flourishing are ultimately connected with one necessary thing. He says, “Its form is different for each person, though its content is always the same. It is ‘to fulfill our own destiny, according to God’s will, to be what God wants us to be.’”⁴¹ By dwelling in God’s bosom, saints came to experience freedom, delight, meaning, wisdom, new visions, and renewal in their life. In this way they lived beyond the voices and compulsions of the world and the imprisonment and darkness of the self. However, this experience cannot be defined merely as the fulfillment of life-satisfaction, but rather has much to do with the new being that God has designed for us to be in His love and blessing.

Julian (1342 –1416), anchoress of the Church of Saints Julian and Edward in Norwich, confesses God’s maternal love as the source of her happiness and flourishing. For her, this divine love is displayed in all little and big creatures in the world. Her prayer with a vision of hazelnut is a typical case. She meditated on three things in the properties of a hazelnut: God made it, God loved it, and God keeps it. The meditation of the hazelnut is a metaphor of the soul in God’s creation, love, and care as shown in the work of the Triune God. She says in her autobiography *Revelations of Divine Love*, often titled *Showings*,

⁴⁰ Lewis, *Surprised by Joy*, 183.

⁴¹ Ellsberg, *Saints’ Guide*, xvi.

Greatly ought we to rejoice that God dwells in our soul; and more greatly ought we to rejoice that our soul dwells in God. Our soul is created to be God's dwelling place, and the dwelling of our souls is God, who is uncreated. It is a great understanding to see and know inwardly that God, who is our Creator, dwells in our soul, and it is a far greater understanding to see and know inwardly that our soul, which is created, dwells in God in substance, of which substance, though God, we are what we are.⁴²

This revelation does not simply indicate God's goodness in the soul. It is a call toward the fullness of life from the relationship of love with God. For instance, Julian refers to the experience of happiness and flourishing given by unifying with Christ's suffering. During her life, she asked God to give her three graces: to have recollection of Christ's passion, to have a bodily sickness, and to have the three wounds of Christ. That is, she had a life-goal "to go on living to God better and longer, and living so, obtain grace to know and love God more as he is in the bliss of heaven"⁴³ and searched for that way in the passion of Christ. God responded to her desire of contriteness. The more she paid attention to Church's teachings, the more she came to have a desire for being His true lover through Christ's passion and pain. As a turning point, she undergoes a near serious illness. She confesses,

And when I was thirty and a half years old, God sent me a bodily sickness in which I lay for three days and three nights; . . . and after this I suffered on for two days and two nights, and on the third night I often thought that I was on the point of death; and those who were around me also thought this.⁴⁴

After the experience of this sickness, she received the third grace of her continuous begging: three wounds. Julian describes those wounds as "the wound of true contrition, the wound of loving compassion, and the wound of longing with my will for

⁴² Julian, *Showings*, 285.

⁴³ Julian, *Showings*, 127.

⁴⁴ Julian, *Showings*, 127.

God.”⁴⁵ At this point, sixteen showings were given to her. At the end of the showings, she heard a voice “you will not be overcome.” She comments one’s experience as follows,

He did not say: 'You will not be troubled, you will not be belaboured, you will not be disquieted', but he said: 'You will not be overcome'. God wants us to pay attention to these words, and always to be strong in faithful trust, in well-being and in woe, for he loves us and delights in us, and so he wishes us to love him and delight in him, and all will be well.⁴⁶

Hence, unlike positive psychology’s golden rules for the good life, “Boost positive emotion, engagement, relationship, meaning, and achievement,” dwelling in the light of the transcendent source, God, causes human life to be something authentic and boundless.

Physician and pastoral theologian, Paul Tournier disagrees with the Freudian doctrine of religion⁴⁷ that God as an illusion, based on the infantile need for a powerful father figure, the benefit of religion to help us restrain violent impulses and develop civilization. Rather, for Tournier, the role of religion (or spiritual life) has much to do with the reclamation of a transcendent, integrative capacity through our relationship with God. According to Tournier,

The great human problem is not that of weakness, but that of strength. It is, in fact, that man [sic] feels in himself the mysterious power which God gave him when he gave him his dominion over nature. It is that he feels himself free to use it and to abuse it. It is of the strength and that liberty that man is afraid. That is why his fear grows with his strength. This is clearly seen in the case of the atomic bomb.⁴⁸

⁴⁵ Julian, *Showings*, 179.

⁴⁶ Julian, *Showings*, 315.

⁴⁷ Karen, *Hiliving Story of God*, 357

⁴⁸ Tournier, *Strong and Weak*, 237.

For Tournier, the human effort to live better is apt to be the cause of human tragedy especially when it is based on fear and power, not on God. Seeking happiness and flourishing on the basis of social compulsions and angst cannot bring authentic life to us. An authentic life cannot be attained until we become a self-responsible subject who enables spiritual and subjective diagnosis in one's own circumstances.⁴⁹ For example, in his book *Healing of the Person*, Tournier says, "The moment Jesus Christ really comes into a person's life, he [sic] finds a new discipline, one which is no longer rigid, formalist, or heavy, but joyous, supple, and spontaneous."⁵⁰ For Tournier, who defines medicine as "a medicine whose aim is the reformation of men's [sic] lives,"⁵¹ argues that the abundant life or the fullness of life cannot be fulfilled until we accept our spiritual dimension as part of human life and understand it not as a moral demand, but as the relationship of love with God.⁵² Monroe Peaston summarizes the characteristics of Tournier's 'the medicine of the person: First, Tournier teaches that the relationship with God helps people to become free from neurotic and destructive tendencies; second, the life of faith causes people to be more open, accepting, understanding, and compassionate to both others and circumstances; third, the relationship with God leads to "the means he [sic] uses to maintain and enhance his own self-awareness."⁵³ Peaston concludes by recollecting a personal conversation with Paul Tournier,

He (Paul Tournier) observes the daily practice of placing himself resolutely before God, of becoming open to God and thus allowing his doubt, guilt, and fear to come to the surface. It is a review of feeling in

⁴⁹ Plattner, "The Person of the Doctor," 190.

⁵⁰ Tournier, *Healing*, 189.

⁵¹ Tournier, *Healing*, 203.

⁵² Tournier, *Reborn*, 82.

⁵³ Peaston, *Personal Living*, 95.

the presence of the transcendent. 'I try,' he says, 'to maintain the mind of a child.'⁵⁴

Pastoral theologian, Charles Gerkin, describes God as "an active God who is ever in process of bringing about new and transforming reality."⁵⁵ God aims at the transformation of life as part of new creation, feeding us with new visions, norms, values, and way. This means that pastoral practice is to follow God's imaginative prophetic ministry as a process of life's transformation and renewal by seeking wisdom and discernment in situations, God's guidance, and the Christian tradition. That is, "It is dependent upon the imaginative opening of a way of response to the contemporary situation of God's people in reaction to the leading of the Spirit."⁵⁶

Regarding pastoral intervention for happiness and flourishing, the source of the good life is the triune God and His work in human life. As seen in the theology of creation,⁵⁷ the triune God is the source of all things including human happiness and flourishing. Therefore, the first task of pastoral intervention for abundant life is to draw people to the triune God. That is why John Wesley, co-founder of Methodist Movement, emphasizes the use of the means of grace⁵⁸ to focus on the triune God. In his sermon "Means of Grace," Wesley says, "By 'means of grace' I understand outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men [sic], preventing, justifying, or sanctifying

⁵⁴ Peaston, *Personal Living*, 95

⁵⁵ Gerkin, *Prophetic Pastoral Practice*, 71.

⁵⁶ Gerkin, *Prophetic Pastoral Practice*, 71.

⁵⁷ Many verses in the Bible, as the foundation of creation theology, contain this idea: Genesis 1:1, Psalm 33:6, Psalm 33:9, John 1:3, Romans 4:17, 1 Corinthians 2:7, 1 Timothy 4:5, Hebrews 1:2, Hebrews 6:5, 2 Peter 3:5, Hebrew 3:11.

⁵⁸ John Wesley divides the means of grace into two groups: the works of piety and the works of mercy. While the works of piety includes sacraments, biblical reading and meditation, and faith-practices, the works of mercy means charitable actions in society. (See, the united Methodist church's information, <http://www.umc.org/how-we-serve/the-wesleyan-means-of-grace>).

grace.”⁵⁹ He reminds people that to practice the means of grace is not the end of Christian faith and life, but is a tool for three things: to gain the knowledge and love of God, to dwell in the Spirit of God, and to attain the reconciliation of life in Christ’s grace.⁶⁰ Wesley warns that the means of grace sometimes can be a trap to ruin the soul because people are prone to use it in melancholy and pragmatic ways, not in communion with God who is the source of the good life.⁶¹

Therefore, from the perspective of pastoral, spiritual theology, the fullness of life or abundant life begins from having a new source, the triune God. As we can see in Christian figures’ statements, without the relationship with God, true happiness and flourishing is impossible. Human beings naturally seek an object to fulfill their desires, but the superficial level of the good life is only available without approaching the ultimate object of desire. That is, it is inevitable for the fullness of life to restore spiritual anthropology, a human being who lives in the transcendent source of life. It develops human life into a deeper, more transcendent, and integrative status. In particular, regarding the good life, the relationship with God is closely connected with the formation of the true self.

The New Identity of the True Self

From the perspective of pastoral theology, the good life begins with the triune God. The first task of pastoral intervention is to bring people to the bosom of the triune God through the means of grace. Yet, while the foundation of the good life is God, the life worth living requires taking the first step: to discover the true self.

⁵⁹ Wesley, “Means of Grace,” Sermon 16:2–1.

⁶⁰ Wesley, “Means of Grace,” Sermon 16:2–2, 2–3, and 2–4.

⁶¹ Wesley, “Means of Grace,” Sermon 16:2–5.

In positive psychology, the good life is closely related to recovering and increasing the value of the self-esteem. N. Branden defines self-esteem as “confidence in our ability to think and to cope with the challenges of life. Confidence in our right to be happy, the feeling of being worthy, deserving, entitled to assert our needs and wants and to enjoy the fruits of our efforts.”⁶² Indeed, according to many positive psychologists like R. F. Baumeister and Martin Seligman, persons with high self-esteem tend to be more successful, hopeful, happier, and productive.⁶³ However, from the perspective of pastoral theology, the creation of the life worth living is connected with a broader range of the self: the recovery of the true self. Indeed, this does not imply an ontological enlightenment, but the restoration of a being that has come into its fullness.

What does “discovering the true self” mean specifically? Paul Tournier says that a person is incomprehensible to itself. Being a true self is accordingly to realize and experience this irony in oneself as a clue to the true self.⁶⁴ However, this does not mean that introspection or self-examination can bring about the discovery of the true self. Following a biblical view, a human being is already in an urgent need to discover the true self. The mind thus “becomes so engrossed in it that it loses its normal capacity for relationship with the world and with God.”⁶⁵ The mind does not have enough capacity to be aware of or restore the true self. It used to cause us to try to fix false problems in the distorted concepts and ways because naturally human beings do not have an ability to take an objective view of oneself and to take off one’s mask. Tournier confesses, “None

⁶² Branden, *Power of Self-Esteem*, 8.

⁶³ Guindon, “What is Self-Esteem?” 19–21.

⁶⁴ Tournier, *Secrets*, 44.

⁶⁵ Tournier, *Meaning of Persons*, 68.

of this (any human activity) delivered me from my secret complex, but it helped me to hide it.”⁶⁶

Tournier discusses the reality of a human being between two statuses: person and personage. In our world, what we experience and witness is thus close to personage rather than the person itself.⁶⁷ Personage that means “part of our personality which we show to the world and a protective mask which we all wear in order to hide our real selves and to present the best possible image to people around us”⁶⁸ is not a true self though “our physical, psychological, and even our spiritual life bear the imprint of our personage.”⁶⁹ Rather, the person who “is deep, hidden, more authentic, and camouflaged behind the personage”⁷⁰ is thus one’s true self. Collins explains the relationship between person and personage as follows,

According to Tournier, the person and the personage have a strange relationship; they are distinct and different from each other, but at the same time they are linked together in an indissoluble connection. They also resemble each other. This is because the personage molds the inner person, but at the same time the person influences and partially reveals itself through the personage.⁷¹

Therefore, personage is just “an indication of what the underlying person is really like.”⁷² Regarding the life worth living, the main issue between ‘person’ and ‘personage’ is that we cannot be free from fear, anxiety, and depletion until we find out and recover the true self which means our ‘person.’ In the real world, to shelter the self

⁶⁶ Tournier, *Strong and Weak*, 131.

⁶⁷ Tournier, *Meaning of Persons*, 73.

⁶⁸ Collins, *Paul Tournier*, 59.

⁶⁹ Tournier, *Meaning of Persons*, 80.

⁷⁰ Collins, *Paul Tournier*, 59.

⁷¹ Collins, *Paul Tournier*, 59–60.

⁷² Collins, *Paul Tournier*, 60.

needs, to keep one's secrecy, or to let it be respected.⁷³ Likewise, social policy and systems generally pay attention not to our persons, but to our personages. Yet, we cannot truly communicate with the others and the world until we restore the true self not in 'personage,' but in 'person' by facing one's innerness and transforming it.⁷⁴ The triune God and His work are the best source for the discovery of the true self.

Tournier argues, the true self is only given by God and in the life of faith. He says, "It is only very few who manage to combine both tendencies, and in my view a lively Christian faith is the best precondition for the accomplishment of this miracle, because it gives both profound understanding and simplicity of heart."⁷⁵ Indeed, unlike social and cultural systems that tend to be worth personage enough, the gospel urges us to face our 'person,' or true self, because it requires us to look into the heart.⁷⁶ For Tournier, scientific knowledge, especially psychology, is helpful for human understanding, but offers only a cursory, superficial treatment. It just deals with the description of (bad) experiences and the suggestion of useful, helpful principles, but ultimately "takes no account of the cause. Faith recognizes the intervention of God as the cause of the suggestion."⁷⁷ Indeed, the relationship with God in faith leads to reaching 'person' by facing the very depth of the self-innerness.

What result does the discovery of the true self bring about to human life? For Tournier, the true self is to discover wholeness as a spiritual being including – moral conscience, sense of responsibility, and freedom of choice.⁷⁸ Only as we become the

⁷³ Tournier, *Secrets*, 25.

⁷⁴ Tournier, *Person Reborn*, 203.

⁷⁵ Tournier, *Person Reborn*, 20.

⁷⁶ Tournier, *Strong and Weak*, 175.

⁷⁷ Tournier, *Person Reborn*, 144.

⁷⁸ Tournier, *Doctor's Case*, 49.

true self can we love others because “while a sacrifice can bear much fruit when it is a free response to the inner call of the spirit, it can also be sterile and destructive when it is merely a psychological reaction.”⁷⁹ Furthermore, to be the true self is ultimately to recover our true value, the image of God, which enables “the extent to which they are inspired by God, the extent to which they express the thought, the will and the acts of God.”⁸⁰ To be the true self means to be a person, not personages. Our true self comes into view as, “the divine plan of our life, the guiding force, itself directed by God, who leads us towards our vocation in spite of every deviation.”⁸¹

Besides, unlike positive psychology’s view of negative mood and events, Tournier points out the significance of suffering and pain for the discovery of the true self.⁸² For him, it is a key for living well to have the renewal of heart and obey it in darkness as well as the light of God rather than to attain the absence of agony and affliction because “what distinguishes men [sic] from each other is not their inner nature, but the way in which they react to this common distress.”⁸³ As the reasons why we do not accept suffering and pain as a creative source of life, Tournier refers to the awareness of two myths: the myth of progress and the myth of power. The idea that the world is getting better and better and the dogma of power very often cause us to believe

⁷⁹ Tournier, *Strong and Weak*, 148.

⁸⁰ Tournier, *Strong and Weak*, 163.

⁸¹ Tournier, *Meaning of Person*, 175.

⁸² Regarding Tournier’s personal life, his experiences such as being an orphan at six years old, being raised in Uncle’s house, and living in the unstable and inhumane situations of the World War II and the industrial revolution of the twentieth century would be related to his idea of reconciled life and Christian humanism. For instance, “Even with his many activities, however, Paul Tournier remained a lonely man. Although he graduated from medical school, married, and became a father he remained aloof from people and could only relate to others on an abstract intellectual level. It was then that he met his second psychotherapist in 1932, at that meeting of Christians in Geneva. The therapist was Jan van Walré de Bordes, the Dutch diplomat. He contacted Tournier shortly after the gathering on Rue Calvin, described his habit of daily meditation before God, talked about his own personal needs and insecurities, and encouraged Tournier to do the same.” Collins, “Christian Man of Science,” para. 6.

⁸³ Tournier, *Strong and Weak*, 20.

that the true self emerges when we mingle with cultural streams and accept that “happiness comes not to the one who obeys God, but to the one who is lucky and who can be most shrewd and powerful in his struggle against others.”⁸⁴ That is, in the myth of progress, suffering and pain is regarded as the result of the false self and in the end becomes a call to be assimilated with the cultural stream, the zenith of personage. In the myth of power, the best way for being the true self becomes a reckless search for any effective tool and solution instead of being aware of God and violent forces in our situations.⁸⁵ Indeed, those misconceptions justify the vicious spiral of the false self. In light of positive psychology, the failure of the true self in the impact of two myths causes the difficulty of positive emotion, mind, behavior, and relationship because it prevents us from having the freedom of consciousness and choice, the renewal of innerness, and furthermore the meaning of violent nature in oneself and others.

Another pastoral theologian, Donald Capps deals with the issues of true self in his discussion of pastoral care. For him, pastoral care should take an important role in the transition from a false self to a true self. He relies on Ricoeur’s hermeneutical theory that “the relationship between reader and text is one of reciprocal interpretation. We interpret texts but texts also interpret us.”⁸⁶ One of the many goals that pastoral care has is to recover the true self by becoming the object and disclosure of shared human experiences as well as of personal appropriation. According to Capps, pastoral care has much to do with pastoral leadership and integrity for both individuals and pastors to promote the growth in self-awareness that “are not merely descriptive of ourselves as we

⁸⁴ Collins, *Paul Tournier*, 63.

⁸⁵ Tournier, *Violence*, 32.

⁸⁶ Capps, *Pastoral Care and Hermeneutics*, 20.

really are, but metaphors that disclose the self we envision ourselves to be.”⁸⁷ Capps surveys three selves to explain this reality: the responsible self, the believable self, and the accessible self. Capps demonstrates the three selves as follows,

Evaluating Personal Appropriation

Self-Metaphors	Evidence of Growth in Self-Awareness
The Responsible Self	1) Greater fidelity to life’s vocation 2) More responsive to God 3) Seeks reconciliation with others
The Believable Self	1) Greater role consistency 2) More attentive to meaning of life events 3) Acts more truthfully in relations with others
The Accessible Self	1) New self-discoveries 2) More aware of interdependence of self and other selves 3) More accessible to others ⁸⁸

These three selves do not indicate how pastoral action is understood and interpreted by those who give it. Rather these indicate the three models that human autobiography entails when someone grows in the awareness of the self in the world. Accordingly, for Capps, to be the true self is to undergo the benefits of self-awareness that is to be oriented to the world. He says, “A major function of self-awareness is to reveal to us something about the nature of our self, and whether it is in the process of realization (a generative self) or stagnation (a shrinking self). The awareness of the nature and development of our self can be greatly aided by self-metaphors, such as those made available to us through the autobiographical tradition.”⁸⁹ If we continuously

⁸⁷ Capps, *Pastoral Care and Hermeneutics*, 110.

⁸⁸ Capps, *Pastoral Care and Hermeneutics*, 111.

⁸⁹ Capps, *Pastoral Care and Hermeneutics*, 101.

experience illumination, conversation, and reframing as the cycle of self-awareness, the true self can be available by using the metaphor of three selves.

Capps, in *The Depleted Self*, addresses the issue of the false self which prevails in modern society. He argues, "Contemporary theology has, in general, failed to recognize the threat that this new type of individual or self, usually labeled 'narcissist,' poses for traditional theological language."⁹⁰ Why is the narcissistic self a matter for pastoral theology? In Capps' view, the narcissistic self thus is not only a manifestation of the false self, but also a form of sin. Capps explains narcissism in the perspective of psychological pathology as follows,

Narcissism is considered the least severe borderline disorder because narcissists are able to function, often quite successfully, in the everyday world. They have greater control over their impulses to act in self-destructive behaviors (such as attempted suicides) that are common among other borderlines.⁹¹

According to Capps' reference to Freud, Kohut and Morrison's theories,⁹² the narcissistic self who is closely related to the failure of parental mirroring of infants' ideals and ambitions involves three characteristics: tragic, hungry, and shameful. Narcissists tend to be attuned to the image of self-wrongness while one feels little guilt for oneself. They also feel a sense of emptiness and self-contemplation in the absence of ideal life. In regard to the sinfulness of the narcissistic self, Capps draws on the deadly

⁹⁰ Capps, *The Depleted Self*, 4.

⁹¹ Capps, *The Depleted Self*, 12.

⁹² Freud, Kohut, and Morrison understand narcissistic personality in different perspectives. For instance, Freud describes it as the guilty self due to unacceptable desires and feelings in the relation to parental objects or in the Oedipus complex. Kohut later modifies Freud's view of narcissistic personality into the hungry self or the tragic self with the idea of pre-Oedipal experience because in his view it has much to do with the status of deep shame due to poor parental mirroring of ideals and ambitions rather than the feelings of guilt. Also, Morrison defines narcissistic personality as the shameful self. For him, the narcissistic self is not caused by the feelings of guilt from failing to meet one's expectation of parental objects, but rather by the feeling of the self in the failure to attain the goal of the ideal self. However, all three selves reflect "the self's experience of depletion and devaluation, its sense of being irreparably damaged through no fault of its own." Capps, *the Depleted Self*, 34.

sins and the stages of life-cycle: “gluttony for infancy (basic trust vs. basic mistrust); anger for early childhood (autonomy vs. shame); greed for the play age (initiative vs. guilt); envy for the school age (industry vs. inferiority); pride for adolescence (identity vs. confusion); lust for young adulthood (generativity vs. stagnation); apathy for adulthood; and melancholy for mature adulthood (integrity vs. despair and disgust).”⁹³

In particular, gluttony for infant age and anger for early childhood has much to do with the nativity of narcissism. Following Kohut, Capps refers to the significance of mirroring and empathy in a relation among pastor, parishioners, and God in regard to narcissism as a result of sin. Interestingly, he argues that divine intervention is more powerful than the others. He states,

This is no grandiose fantasy, but the assurance that we are the gleam in God’s eye, that we are God’s beloved, in whom God is well pleased, and that we therefore have no reason to fear that our life-world will lose its color, for it will always be bathed in the light of God’s luster. The reliable mirroring that occurs between pastor and parishioners -- meeting the needs of both -- is, indeed, must, be rooted in the mirroring activity of God....⁹⁴

Like Tournier, Donald Capps teaches that to live as a divided, depleted, and defensive self is unhelpful for the life worth living. The evasion of the false self and the absence of self-awareness work against and prevent progress toward the life worth living. Regarding the dilemma of the self, the main issue that people have is related to an inability to face, discover, and transform the depleted or distorted self appropriately. Capps accordingly argues that being a true self not only comes from one’s own awareness of the need to be the true self, but also from helping hands such as positive mirroring that Holy Spirit, pastoral action, and a loving community can provide.

⁹³ Capps, *The Depleted Self*, 47.

⁹⁴ Capps, *The Depleted Self*, 69.

Interestingly, Andrew Lester refers to the significance of emotions as a vehicle of the understanding and recovery of a true self. As displayed in the nature of love, one of the elements of the good life in the perspective of pastoral theology, according to his study, emotion is not just a cause of evil and irrationality. It is not only a divine gift of creation and thriving, but also a guide of the deep awareness of the self and furthermore the wholeness of humanity. In his study on anger, Lester says, “Anger can also be a source of revelation, revealing those aspects of our life narrative that need to be worked on, corrected, and transformed by the gospel. Anger, for example, can serve as a spiritual ally when we allow it to become a ‘diagnostic window.’”⁹⁵ That is, when we are threatened by anger, that can be a chance to realize the reality of the true self hidden behind emotional fever and fear. In particular, personal narratives that cause anger or make us defensive and shrinkable in the threat of anger can be a source to inform our true self. Lester states,

Certain life situations feel threatening because we feel attached at our deepest, most vulnerable points, many of which are no longer part of our conscious story. Being willing to use anger as a ‘diagnostic window’ allows us to uncover some of the significant narratives that have made us vulnerable to specific threats, and thereby increase our level of self-awareness and open another path toward well-being.⁹⁶

Therefore, the life worth living is not limited to the boosting of good feelings or good affective condition, but depends on searching for a true self over the threats of emotions. The status of emotion is not only related to the understanding of the self, but

⁹⁵ Lester, *Angry Christian*, 202.

⁹⁶ Lester, *Angry Christian*, 203–4: in the section of the reconciled future, one aspect of the life worth living in the concept of pastoral practice, the relationship between reframing and emotions, especially as a vehicle of self-transformation, will be discussed in detail.

also to be a gift of becoming and “our relationships that can move us toward transformation.”⁹⁷

In the book *Intimacy*, Henri Nouwen identifies the origin of the false self as the absence of unlimited love. The dominance of the false self is the opposite phase to the revelation of Christ towards human life. In the absence of unlimited love, “it is really not so amazing that we often feel caught, taken, and used for purpose not our own. The main concern then becomes not who I am but who I am considered to be, not what I think, but what others think of me.”⁹⁸ Discussing the impossibility of a true self due to a self-assertive attitude and functional values, Nouwen argues,

We are wise enough to prefer in most situations the taking form. Wise as the oyster who keeps his hard shell tightly closed to protect his tender and vulnerable self. Our problem therefore is not how we can completely annihilate the taking structure of life but whether there is any possibility at all to transcend that structure, to open our shell even when it is only somewhat, somewhere, somehow, sometime.⁹⁹

Nouwen urges us to move from worldly compulsions to God’s loving bosom for the recovery of true self. In the earthly tent that we live in, all human beings are affected by cultural stream and enforced by the power of social compulsions. Yet, in the light of monastic teachings, Nouwen argues that the first way to recover the true self is to leave, not abandon, the world because the true self cannot be found by self-achievement or accordance with the world, but just by being transformed in the new self of Christ. Nouwen notices two enemies of the spiritual life: anger and greed.¹⁰⁰ Indeed, those compulsions originate from voices that the world has insistently infused into us, “If you are not relevant, be spectacular, and be powerful, you are useless and not worthy to be

⁹⁷ Lester, *Angry Christian*, 59.

⁹⁸ Nouwen, *Intimacy*, 26.

⁹⁹ Nouwen, *Intimacy*, 34.

¹⁰⁰ Nouwen, *Way of Heart*, 13.

meaningful and happy,”¹⁰¹ prompting the illusions of the false self and augmenting the self-rejection.

In Nouwen’s view, in the end, human beings are predisposed to social compulsions rather than God’s loving bosom that is shown in the new self of Christ. Human life accordingly requires becoming familiar with living in the false self “operating in terms of power, motivated by fear”¹⁰² and the feelings of confusion and compulsion. This condition causes us to forge an object that can set ourselves free from those moods or who can justify self-rejection. Yet, ironically, that does not simply mean a despairing situation, but an invitation toward spiritual life. For Nouwen, it is impossible for us to recover the true self without living the spiritual life which is “to be set apart a time and a place to be with God and him alone.”¹⁰³ Spiritual practices like solitude and silence can be a way to make a transition from the false self to the true self. That does not mean that solitude and silence can solve all issues of the false self, such as loneliness and fear, nor can it help us to avoid from them. Rather solitude and silence allow our heart to pay attention only to Him in His light and voice, and we can see our reality without fear and discover the origins of true issues in our innermost being.¹⁰⁴ Only when we are in God’s love and spirit, can we truly accept and confront the reality of the self, such as one’s vulnerability, sinfulness, weakness, illusions of the world, and even divine image, but also enable to realize God’s mercy and love toward His child and to make true communication with others. Nouwen states,

¹⁰¹ Nouwen, *Way of Heart*, 16: Nouwen describes those three compulsions, as the causes of the false self, that we commonly have experienced with Jesus’ temptations in the desert before his ministry.

¹⁰² Nouwen, *Intimacy*, 27.

¹⁰³ Nouwen, *Way of Heart*, 21.

¹⁰⁴ Nouwen, *Inner Voice of Love*, 36.

We have indeed, to fashion our own desert where we can withdraw every day, shake off our compulsions, and dwell in the gentle healing presence of our Lord. Without such a desert we will lose our own soul while preaching the gospel to others.¹⁰⁵

For Nouwen, what does it mean to become one's true self? It means to be related to the loving God as the beloved, not so we become powerful, but so we "become less and less fearful and defensive and more and more open to the other and his world, even when it leads to suffering and death."¹⁰⁶ In regard to the life worth living, Nouwen says,

It is important to realize the fragility of life that depends on success, popularity, and power. Its fragility stems from the fact that all three of these are external factors over which we have only limited control. Losing our job, our fame, or our wealth often is caused by events completely beyond our control. But when we depend on them, we have sold ourselves to the world, because then we are what the world gives us.¹⁰⁷

In *Life of the Beloved*, Nouwen answers the question, "What is the true reality of a human being?" Nouwen's answer is simply that we are God's beloved. Nouwen says, "being the Beloved is the origin and the fulfillment of the life of the Spirit."¹⁰⁸ Thus, all humans are required to live in a society where uncountable voices surrounding us always urge us to prove that we are something valuable. But, when our innermost self is willing to listen to the sacred voice in love and trust, we become known that "Being the Beloved expresses the core truth of our existence."¹⁰⁹ Nouwen's perspective thus represents a gap with the theory of well-being. Commonly, in human society, as shown in the principle of "(positive) achievement," living well is understood as doing and being something that cultural and society demand. It teaches that being special or

¹⁰⁵ Nouwen, *Way of Heart*, 21.

¹⁰⁶ Nouwen, *Reaching Out*, 109.

¹⁰⁷ Nouwen, *Here and Now*, 134.

¹⁰⁸ Nouwen, *Life of the Beloved*, 39.

¹⁰⁹ Nouwen, *Life of the Beloved*, 28.

becoming superior contributes significantly to living the good life. However, Nouwen states that those voices prevent us from having a true self, leading to self-rejection, negative images of the self, unhappiness, and unfruitfulness. In the end, the false self becomes the obstacle of the good life by preventing all things around us from being a gift of life rather than being the source of a happy life. Nouwen concludes,

But you can enjoy them (all the good things our world has to offer) truly only when you can acknowledge them as affirmations of the truth that you are the Beloved of God. That truth will set you free to receive the beauty of nature and culture in gratitude, as a sign of your Belovedness. That truth will allow you to receive the gifts you receive from you society and celebrate life.¹¹⁰

Accordingly, to restore spiritual center of a person entails the formation of having a new identity of the true self in God. Many spiritual figures consider the discovery of the true self as the end of spiritual life and the essential part of the good life, discussing the dilemma of the false self. Thomas Merton, a spiritual writer, a trappist monk at the Abbey of Gethsemani, and a social activist describes the content of the good life as a spiritual journey of the self-discovery. He states,

For me to be a saint means to be myself. Therefore the problem of sanctity and salvation is in fact the problem of finding out who I am and of discovering my true self.¹¹¹ Causes have effects, and if we lie to ourselves and to others, then we cannot expect to find truth and reality whenever we happen to want them.¹¹²

In Merton's view, a human being is forced to decide what he or she wants to be. Discovering the true self is the ultimate concern of the good life. However, we must also sense the false self in order to face the true self in the world. In *No Man is an Island*, Merton confesses, "we cannot be ourselves unless we know ourselves. But self-

¹¹⁰ Nouwen, *Life of the Beloved*, 104-5.

¹¹¹ Merton, *New Seeds*, 31.

¹¹² Merton, *New Seeds*, 32.

knowledge is impossible when thoughtless and automatic activity keeps our souls in confusion.”¹¹³ For Merton, God’s call to a new way of life is to make a transition from the false self who is confined in, but justified by the world to the true self.

Thomas Merton grew up in a wealthy but lonely environment. He had intellectual and artistic talents, but realized that he needed to come back to the true home to respond to a call towards the true self. He found a path to a deeper spiritual anthropology. For Merton, the true life is the contemplative life. He says, “Contemplation is not and cannot be a function of this external self. There is an irreducible opposition between the deep transcendent self that awakens only in contemplation, and the superficial, external self which we commonly identify with the first person singular.”¹¹⁴ Merton shares, “God Himself begins to live in me not only as my Creator but as my other and true self.”¹¹⁵

Merton’s journey was not an abrupt event, but a gradual process. According to his autobiography, *The Seven Storey Mountain*, Merton’s conversion undergoes three stages. First, Merton confronts the question of God’s existence especially under Professor Van Doren, one of his university teachers, and his volume *The Spirit of Medieval Philosophy*. Second, Merton’s appreciation of religious art causes him to awaken his spiritual senses and to hear a call toward a journey for the true self. Merton writes, “I became a pilgrim. I was unconsciously and unintentionally visiting all the great shrines of Rome, and seeking out their sanctuaries with some of the eagerness and avidity and desire of a true pilgrim, though not quite for the right reason.”¹¹⁶ Third,

¹¹³ Merton, *No Man*, 132.

¹¹⁴ Merton, *New Seeds*, 7.

¹¹⁵ Merton, *New Seeds*, 41.

¹¹⁶ Merton, *Seven Storey*, 120.

Merton knew that what his soul was truly looking for and who was calling his soul was God, the true home of the soul, through several personal events: experiencing religious affections during his visitation of his dying grandfather, reading about the lives of saints, and sacred moments in the Abbey of Gethsemani. Thomas Merton realized the need of the transcendent source, God, for the discovery of the true self. He states,

Every one of us is shadowed by an illusory person: a false self. This is the man [sic] that I want myself to be but who cannot exist, because God does not know anything about him. And to be unknown of God is altogether too much privacy. My false and private self is the one who wants to exist outside the reach of God's will and God's love – outside of reality and outside of life. . . . A life devoted to the cult of this shadow is what is called a life of sin.¹¹⁷

Saint Ignatius of Loyola, the founder of *The Society of Jesus*, the Jesuits, in his autobiography (written by him in the third person) confesses that “he was a man [sic] given over to the vanities of the world; with a great and vain desire to win fame he delighted especially in the exercise of arms.”¹¹⁸ After a severe injury, he experiences the transformation of the soul in 1521 in his sickbed and devoted himself to reading saints' lives such as St. Francis and St. Dominic. He became impressed not only by the greatness of God in their stories, but also by the saints' enthusiasm for their vocations. Suddenly he was left with two feelings: consolation and dryness. While peace came to him by God's touch, he became realized the false self hidden in sins and vain pleasures. He states the conflict between evil and divine spirit,

There was, however, this difference. When he was thinking of the things of the world he was filled with delight, but when afterwards he dismissed them from weariness, he was dry and dissatisfied. . . . But he paid no attention to this, nor did he stop to weigh the difference until one day his eyes were opened a little and he began to wonder at the difference and to

¹¹⁷ Merton, *New Seeds*, 34.

¹¹⁸ Ignatius, *Autobiography*, 21.

reflection on it, learning from experience that one kind of thoughts left him sad and the other cheerful.¹¹⁹

James Martin introduces Ignatius' spirituality briefly in two ways: one is "intelligent, prayerful, and disponible and the other is *the best, the highest, and the most for God.*"¹²⁰ As *The Spiritual Exercises* show, Ignatius' life and teaching witness to the need for a pilgrimage to search for and discover the true self by beginning each day asking for the grace to be free from any self-centred desires that prevent oneself from loving, serving and praising God. As the beginning step of the spiritual exercises, Ignatius demands us to be aware of "disordered tendencies" and "to consider and contemplate sins" in the self.¹²¹ Why is this kind of self-critical task required? According to Ignatius, self-denial is necessary to focus on God and to open the way of the true self. The recovery and reformation of life is impossible without the awareness of the true self. For Ignatius, the second intervention of spiritual exercise is to drive the soul to search for the true self and to find a new identity in the gospel. In positive psychology's interventions, the authenticity of the self is not a primary concern. Rather the main issue of positive psychology is how to enrich and stabilize the self with the support of positive elements and environments. Yet, from the perspective of pastoral theology, to recover the true self is the fundamental ground of the good life. This calls for awareness of the illusions of the false self and in order to discover one's new identity in God. Robert J. Wicks says,

Though we still believe motivation is an essential key to making progress, we see that persons seeking change must also gain certain knowledge

¹¹⁹ Ignatius, *Autobiography*, 24.

¹²⁰ Martin, *My life with Saints*, 79.

¹²¹ Ignatius, *Spiritual Exercise*, 136–39.

about themselves and act on it if they wish to advance. Or, in a nutshell:
*Motivation or positive thinking is good, but it is obviously not enough.*¹²²

Wicks refers to several strategies to solve our resistance to self-awareness.

Namely, to have an objective perspective of one's situation; to be absorbed into one's role; not to blame others or oneself; to make suitable observation and spend one's energy without fear; to be humble. From the perspective of pastoral theology, discovering the true self requires facing the negative reality of the self. In Christian faith, the self is considered as sinful, depleted, overwhelmed, and disguised. As shown with Ignatius' life story, the communication with God leads to two feelings, 'consolation' and 'dryness.' Interestingly from the darkness of the soul the recovery of the true self begins because it causes human being to realize and experience a paradox within oneself.¹²³ John of the Cross states, "The benefits of the dark night will become evident, since it cleanses and purifies the soul of all these imperfections."¹²⁴

In the context of pastoral theology, what does it mean to encounter the negative reality of the false self? It implies embracing four dimensions of the false self: sinful, depleted, overwhelmed, and disguised. First, the false self is the self in sinfulness. In *Dark Night of the Soul*, Saint John of the Cross talks about "the effects of the two kinds of spiritual purgation that take place in a person: one, a purification of the sensory part; the other, a purification of the spiritual part."¹²⁵ Intimacy with God, according to John of the cross, gives the soul joy, delightfulness, and gratitude, but also causes the soul to experience the feebleness and imperfections of the self. While the soul initially experiences courage, comfort, and strong desire in communication with God, it also

¹²² Wicks, *Bounce*, 119.

¹²³ Tournier, *Secrets*, 44.

¹²⁴ John, *Dark Night*, 1-3 (2).

¹²⁵ John, *Dark Night*, 1-1.

encounters the imperfections (or vices) of pride, spiritual avarice, lust, bad anger, spiritual gluttony, envy, and sloth. Thus, to recover the true self requires dealing with the dark sides of the self.

It is enough to have referred to the many imperfections of those who live in this beginner's state to see their need for God to put them into the state of proficient. There, through pure dryness and interior darkness, he weans them from the breasts of these gratifications and delights, takes away all these trivialities and childish ways, and makes them acquire the virtues by very different means.¹²⁶

Next, the false self is rooted in the depleted self. In *The Depleted Self*, Donald Capps explains that the false self is the fundamental issue of the modern persons. The depleted self can be expressed in the three terms: hungry, shameful, and tragic. The false self suffers from feeling that something is wrong without knowing the reason(s). However, those overwhelming feelings are different from guilt, passivity, and denial, but are closely related to emptiness, contempt, and anxiety.¹²⁷ Reflecting on Kohut's study, Capps states that the depleted self comes from the original experience of shame.

For Kohut, the connecting link between shame and self-depletion is 'the dejection of defeat,' the failure to achieve one's nuclear ambitions and ideas, and the realization that one cannot remedy the failure in the time and with the energies still at one's disposal. Kohut calls this a 'nameless shame,' a 'guiltless despair.'¹²⁸

The false self is also the self overwhelmed by social compulsions. The self is prone to be the self of the world, not the self of true innerness. Henri Nouwen shows the significance of being alone, "Our society is. . . a dangerous network of domination and

¹²⁶ John, *Dark Night*, 7-5.

¹²⁷ Capps, *Depleted Self*, 34-35.

¹²⁸ Capps, *Depleted Self*, 99.

manipulation in which we can easily get entangled and lose our soul.”¹²⁹ Robert J.

Wicks expresses the compulsive self as follows,

When we have to watch every word, when we have to walk on eggshells, when we have no relationships in which to be ourselves, then burnout is sure to follow. And so we need personal renewal zones where we have space to be free, to be ordinary, to be ourselves. If we don't have such spaces, we not only experience distress but also the possibility of compassion, fatigue, anomie, alcohol/drug abuse, or physical illness.¹³⁰

The disguised is another dimension of the false self. It can be named as a divided self as well. Paul Tournier describes that status of the self as the division between person and personage. What is the disguised self? According to Capps, it is “a division between the ideal and the real self.”¹³¹ This false self means the self in a mask(s) that one hides behind in order to get what they want in life and avoid what we don't want. It is a mask which covers one's fear, pride, wounds, needs, and sinfulness.

The unfortunate reality is that human beings are too familiar with living as a false self to notice the true self. Martin Luther understood his sinfulness (false self) before he experienced freedom and salvation through Christ's grace during reading Galatians 1:17 as follow; “Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction.”¹³² To accept the reality of the false self is a prerequisite for the good life because the fullness of life cannot be fulfilled through the false self.

The negative reality of the self is not the final statement of the true self. To discover the true self is not to abandon one's self or the pursuit of self-esteem, but to

¹²⁹ Nouwen, *Way of Heart*, 11.

¹³⁰ Wicks, *Dragon*, 35.

¹³¹ Capps, *Depleted Self*, 86.

¹³² Luther, *His Writings*, 336.

know who one truly is and should be. The true self is actualized by accepting one's true identity which is different from the negative reality of the false self. Thomas Merton, recollecting the early experience of his monastic life, refers to our true identity,

The beginning of love is truth, and before He will give us His love, God must cleanse our souls of the lies that are in them. And the most effective way of detaching us from ourselves is to make us detest ourselves as we have made ourselves by sin, in order that we may love Him reflected in our souls as He has remade them by His love.¹³³

Søren Kierkegaard describes the dilemma of the self in the perspective of Christian existentialism. According to Kierkegaard, human existence is an irony because it is established on the interconnection of three elements: necessity, possibility, and freedom. Human beings are naturally in a struggle between the actual self and the ideal self. As a result, without the aid of the absolute other, the fullness of life is impossible. For example, in "Either / Or," Kierkegaard talks about the nature of human growth as a conscious maturity from a hedonistic mode to an ethical mode. A hedonistic mode means "the universal rule of the relation between recollecting and forgetting."¹³⁴ An authentic selfhood is established by choosing the absolute in two modes: ethical and esthetical. It requires making a decision that entails the ethical reaction because a human being is naturally in the absoluteness of "Either/Or" and in the end "the point is still not that of choosing something; the point is not the reality of that which is chosen but the reality of choosing."¹³⁵ According to Howard V. Hong's comment on "Either/Or," "The esthetic is that by which one immediately and inclinationally is what one is; the ethical is that whereby one becomes what one becomes."¹³⁶

¹³³ Merton, *Seven Storey*, 416.

¹³⁴ Kierkegaard, "Either/Or," I 265.

¹³⁵ Kierkegaard, "Either/Or," II 154.

¹³⁶ Hong, "The Essential," 66.

What does Kierkegaard mean with the phrase “to choose himself [sic] ethically?” It does not mean just to do good things, but to choose something in repentance or recollection as a source to re-create oneself in continuity. Indeed, “the ethical individual knows himself [sic], but this knowing is not simply contemplation, for then the individual comes to be defined according to his necessity. It is a collecting of oneself, which itself is an action, and this is why I have with aforethought used the expression ‘to choose oneself’ instead of ‘to know oneself.’”¹³⁷

The true self is created by facing two paradoxical elements, ‘despair’ and ‘faith’, in order to make a decision momentarily ahead of one’s memory. A true self accepts the reality of the self called “despair” beyond merely seeking life satisfaction. Kierkegaard argues, “choose despair, then, because despair itself is a choice, because one can doubt (*tvivle*) without choosing it, but one cannot despair (*forvivle*) without choosing it. And in despairing a person chooses again, and what then does he [sic] choose? He [sic] chooses himself [sic], not in his immediacy, not as this accidental individual, but he [sic] chooses himself in his eternal validity.”¹³⁸ Despair is thus an inevitable element to secure an authentic selfhood because “I” can choose the absolute only in despair and in the end become the absolute as an eternal validity. What is “despair?” For Kierkegaard, it is “an expression of the total personality, doubt only of thought.”¹³⁹ In “Works of Love,” Kierkegaard defines it as “a misrelation in a person’s innermost being” or “the lack of the eternal.”¹⁴⁰ In contrast to positive psychology, Kierkegaard reconfirms that despair is an inevitable factor of human life. Unlike the idea of positive psychology that attempts

¹³⁷ Kierkegaard, “Either/Or,” II 232.

¹³⁸ Kierkegaard, “Either/Or,” II 190.

¹³⁹ Kierkegaard, “Either/Or,” II 191.

¹⁴⁰ Kierkegaard, “Works of Love,” IX 44.

to overcome and avoid human despair are possible, Kierkegaard teaches us to accept more positively the reality of human being in 'despair' and to consider it as a possibility for a transcendent, integrative life.

In *The Sickness unto Death*, Kierkegaard discussed "despair," expressing it as "a sickness of the spirit, of the self."¹⁴¹ For him, a human being is nothing less than spirit, or the self, as the amalgamation of binary realms: time and eternity, necessity and possibility, and the finite and the infinite. In this synthesis, 'spirit' or 'the self' can be created. In other words, the negative unity between these binaries forms a relation and in the end enables the self which means "a relation that relates itself to itself or is the relation's relating itself to itself in the relation."¹⁴² Nonetheless, a human being is incapable of being spirit, or the self, due to his dreadful status that cannot relate itself to itself in a relation. In Kierkegaard, human selfhood takes three forms of despair: "In despair not to be conscious of having a self; in despair not to will to be oneself; in despair to will to be oneself."¹⁴³ Thus, despair is a link with the characteristic of sin that disturbs the human self to be spirit, but only in faith is it discovered as the way to be. The status of the self in despair awakens and informs the world of faith. In short, despair is the dis-relationship with the self. Kierkegaard says, "There in despair he [sic] does not will to be himself."¹⁴⁴ Ironically, by embracing that human unhappiness and stuntedness, a human being opens the possibility of authentic selfhood through relationship with God.

From Kierkegaard's scheme of despair, two elements – sin and death - prevent us from being a true self. Those two elements are closely interconnected. Kierkegaard

¹⁴¹ Kierkegaard, "Sickness unto Death," XI 127.

¹⁴² Kierkegaard, "Sickness unto Death," XI 127.

¹⁴³ Kierkegaard, "Sickness unto Death," XI 127.

¹⁴⁴ Kierkegaard, "Sickness unto Death," XI 190.

defines 'sin' as 'the intensification of despair.' This implies "before God, or with the conception of God, in despair not to will to be oneself, or in despair to will to be oneself."¹⁴⁵ According to Mark Taylor, this suggests the status of two despairs "not willing to be one's own self, of willing to get rid of oneself" and furthermore "despairingly willing to be oneself."¹⁴⁶ That is, "sin is intensified weakness or intensified defiance"¹⁴⁷ existing before or in encounter with a conception of God. Also, unlike God's eternity and absoluteness, a human being in temporal and finite nature can experience a limited despair only in a form of anxiety if spirit, or the self, is aware of what despair is. Nevertheless, despair presupposes true happiness and flourishing.

Kierkegaard finds the good life in the perspective of faith. The good life only comes from the infinite God. It is possible only when one depends on God and is sustained by Him by relating the self to the self and ideally the self to God because God is not only the source of all possibilities, but also the source of self-awareness. Kierkegaard argues, "to need God is a human being's highest perfection."¹⁴⁸ In *Four Upbuilding Discourses*, Kierkegaard describes "the self" in three stages: the first self, the deeper self, and the despairing self. While the first self presents one as limited by or captured within one's surroundings, the deeper self is the soul who takes conscious actions against "the deceitful flexibility of the surrounding world."¹⁴⁹ The first self is possessed by the surrounding world, but the deeper self pursues acting with self-knowledge rather than being content to match up with the external. Kierkegaard teaches, "In the internal world, the opposition can come only from himself [sic]. Then he

¹⁴⁵ Kierkegaard, "Sickness unto Death," XI 189.

¹⁴⁶ Taylor, "A Theologian of Hope," 228.

¹⁴⁷ Kierkegaard, "Sickness unto Death," XI 189.

¹⁴⁸ Kierkegaard, "Four Upbuilding Discourse," V 90.

¹⁴⁹ Kierkegaard, "Four Upbuilding Discourse," V 92.

struggles with himself in the internal world, not as previously where the deeper self struggled with the first to prevent it from being occupied with the external.”¹⁵⁰ The third self called “the despairful one” emerges as he [or she] stands before the deeper self because the deeper self realizes that his or her self-knowledge and the world, and life in it, is still deceitful and imperfect, and in the end he or she is capable of nothing at all. The despairful self is convinced that he or she is “the person who perceived that he was not capable of the least thing without God, unable even to be happy about the most happy events – he is closer to perfection.”¹⁵¹ God, or the esthetical and ethical reaction to Him, in faith, is the life worth living itself. As a way to relate oneself to oneself and ultimately to be a true self, or spirit, Kierkegaard teaches two principles: to look at oneself in the mirror (God or His Word) instead of observing it and to let oneself in the mirror speak to oneself insistently.¹⁵²

For that reason, faith is an expression and a seed of human happiness and flourishing. It is thus essential for the nature of human happiness and flourishing to understand the definition of faith, In *Fear and Trembling*, Kierkegaard discusses faith in depth by interpreting the living story of Abraham’s sacrifice of Isaac. According to Kierkegaard, Abraham’s resignation is not caused by an action of personal desire or a duty, but rather by the eternal consciousness of God and the self in despair.¹⁵³

Likewise, in *The Inner Voice of Love*, Nouwen refers to submitting oneself to the extraordinary, real love of God as a way to recover the true self. He says, “God has given you a beautiful self. There God dwells and loves you with the first love, which

¹⁵⁰ Kierkegaard, “Four Upbuilding Discourse,” V 99.

¹⁵¹ Kierkegaard, “Four Upbuilding Discourse,” V 99.

¹⁵² Kierkegaard, “For Self-Examination,” XII 315-24.

¹⁵³ Kierkegaard, “Fear and Trembling,” III 98.

precedes all human love.”¹⁵⁴ Regarding the restoration of spiritual anthropology for abundant, how can pastoral interventions help people to recover the true self by: (1) to listen to the voice of God’s grace and love in the gospel, (2) to let the grace of God work into one’s life so deeply that we are the beloved, (3) to be aware of God’s grace and love through prayer, and (4) to imagine one’s best self in God while confessing one’s feebleness and blemishes. First, from the perspective of pastoral theology, the recovery of the true self has little to do with the project of self-development. Rather it is to accept the new identity that the gospel proclaims. Paul Tournier says that the issue of human guilt is not related to the lack of moralistic and legalistic senses, but rather to the unawareness of one’s unconscious motives. The only way to solve that issue is to encounter God as the deeper knowledge of oneself.¹⁵⁵ Likewise, the discovery of the true self does not come from self-satisfied principles or moral enlightenment, but from sensing one’s innerness and divine inspiration. Tournier states, “It is the discovery that our real failing is to have sought to direct our own affairs – albeit, by good principles, by principles even drawn from the Bible – instead of letting ourselves be directed by God, and opening our eyes and ears to the personal inspiration He grants.”¹⁵⁶ In the end, it is essential for the discovery of the true self to listen to the reality of the self that is informed by the Gospel, not by the world.

But, the discovery of the true self is not just made by a cognitive change, but rather should be experienced and supported by others. In this case, pastoral practice becomes a form of caring not merely to solve the issues, but to let a person be known as one who is loved. Andrew Lester says, “persons victimized by unjust relationships and

¹⁵⁴ Nouwen, *Inner Voice*, 29.

¹⁵⁵ Tournier, *Guilt and Grace*, 168.

¹⁵⁶ Tournier, *Guilt and Grace*, 169.

social structures often lose significant aspects of their identity – their sense of being a particular self in relationship to other persons and to the world around them.”¹⁵⁷ Many events in one’s life result in the loss of self-worth, self-wholeness, and self-integrity and in doing so justify the false self. Donald Capps points out, the recovery of the true self requires “the reliable other”¹⁵⁸ who enable us to consider oneself as a loved being. As a foundation of hope, Capps refers to the condition of reliability. He says, “such reliability is communicated by the mothering person as she employs a consistent and predictable pattern of caring for the infant.”¹⁵⁹ As the recovery of the true identity has a link with the hope of the true self, it needs a reliable object who has ‘being loved’ as the experience of God’s love.

Third, the true identity of the self as a beloved should be sought out in one’s ordinary life. That is different from looking for someone or something to enable oneself to be loved. Rather it means making an effort to mirror oneself in God’s love and grace through prayerful practices in daily life. In *The Depleted Self* Capps refers to the incapacity of the false self to face the true self beyond the current self. Capps also talks about a need of mirroring oneself with the aid of a pastor who helps the soul to dwell in the light of God. He describes this as a reliable mirroring because it is “in the assurance that we are the gleam in God’s eye, that we are God’s beloved, in whom God is well pleased, and that we therefore have no reason to fear that our life-world will lose its

¹⁵⁷ Lester, *Angry*, 195.

¹⁵⁸ Capps, *Agents of Hope*, 142.

¹⁵⁹ Capps, *Agents of Hope*, 139.

color.”¹⁶⁰ Discussing the desert spirituality of solitude, Henri Nouwen describes the experience of mirroring as an authentic struggle “to die to the false self.”¹⁶¹ He writes,

Only with a single-minded attention to Christ can we give up our clinging fears and face our own true nature. As we come to realize that it is not we who live, but Christ who lives in us, that he is our true self, we can slowly let our compulsions melt away and begin to experience the freedom of the children of God. And then we can look back with a smile and realize that we aren't even angry or greedy anymore.¹⁶²

It is essential for the recovery of the true self to imagine one's best self in God. This practice does not overlook one's imperfections and faults. It also does not mean being perfect and flawless nor imply the absence of suffering and hardship. Rather it means “walking a different path, a path to God that was at the same time the path to their true selves”¹⁶³ daily in all affective, intellectual, and active aspects. In the study of *Christian Saints*, Robert Ellsberg expresses the recovery of the true identity in God as follow,

They (saints) stood out not just for their faith or good works but for exhibiting a certain quality of being. In traditional Christian art this aura was represented by a halo. Real saints have no such distinguishing marks. But the aura is real. It is the presence of life, life in abundance.¹⁶⁴

Indeed, the discovery of the true self is not limited to being open to the innerness of the self, but to God. As Robert Wicks emphasizes, inner freedom and the examination of self-innerness are helpful for the restoration of the authentic self, but the discovery of the true self is close to being freely and imaginatively open to become a new being in God's grace rather than any effort to make self improvement. That is, to discover one's true self does not mean to become a fixed being. Rather, it means discovering who we

¹⁶⁰ Capps, *Agents of Hope*, 69.

¹⁶¹ Nouwen, *Way of Heart*, 18.

¹⁶² Nouwen, *Way of Heart*, 20.

¹⁶³ Ellsberg, *Saints' Guide*, 5.

¹⁶⁴ Ellsberg, *Saints' Guide*, 7.

are and who we can be as a child of God. Saint Thérèse of Lisieux introduces herself as a soul in the garden of God as follows,

He showed me the book of nature, and I understood that every flower created by Him is beautiful, that the brilliance of the rose and the whiteness of the lily do not lessen the perfume of the violet or the sweet simplicity of the daisy. I understood that if all the lowly flowers wished to be roses, nature would lose its springtime beauty, and the fields would no longer be enameled with lovely hues. And so it is in the world of souls, Our Lord's living garden.¹⁶⁵

Jane De Chantal, who is the Co-Founder of the *Visitation Order* and a spiritual leader from the sixteenth century, advises a sister who wrestled with her inability to be a good role model for other sisters, “your failings are not worth bothering about. I still think that the best thing is to stop examining yourself and to remain wide open in a holy confidence and joy, avoiding tension as much as possible.”¹⁶⁶

The Axis of Prayer and Love

For a transcendent vision in pastoral theology, the primary practice of the good life is the virtue of love. If God is the source of the good life, living well is impossible without living out the essence of God, ‘love.’¹⁶⁷ Thomas Merton describes love as the destiny of human life. For him, love is not only a spring to find meaning in life, but also a space to live life truly. He says,

The meaning of our life is a secret that has to be revealed to us in love, by the one we love. And if this love is unreal, the secret will not be found, the meaning will never reveal itself, the message will never be decoded. At best, we will receive a scrambled and partial message, one that will deceive and confuse us. We will never be fully real until we let ourselves fall in love – either with another human person or with God.¹⁶⁸

¹⁶⁵ Thérèse, *Story of a Soul*, 9.

¹⁶⁶ Chantal, “Letters of Spiritual Direction,” 263.

¹⁶⁷ Romans 8:37-39; John 3:16; Romans 5:8; Galatians 2:20; Ephesians 2:4-5; 1 John 4:9-11; Zephaniah 3:17; 1 John 4:7-8; 1 Peter 5:6-7; Job 34:19; Psalm 86:15; 1 John 3:1; Deuteronomy 7:9; Proverbs 8:17; Jeremiah 29:11; John 13:34-35; Psalm 136:26; Romans 5:2-5; Colossians 2:6-7; Hebrews 12:28-29.

¹⁶⁸ Merton, *Love and Living*, 27.

Love is a golden rule in all religious traditions including Christianity. This is also true in positive psychology. In both Christian faith and positive psychology, love is a virtue and a principle of the good life. However, ‘love’ as an essential practice of Christian life is different from ‘love’ of positive psychology. Simply, while, for positive psychology, a virtue of love belongs to a part of *eudaimona* well-being, it has its distinctive mark in different purposes that Christian faith represents. For both positive psychology and Christian faith, love is a virtue. But unlike the idea of ‘moral virtue’ for mutual benefit in positive psychology, for pastoral theology, love is a relational, spiritual path of divine essence, which implies the ultimate ground and destination of human growth.

Tournier puts love in the center of both divine and human life. According to Gary Collins’ analysis, Tournier’s understanding of human development requires four elements: love, suffering, identification, and adaptation. In particular, as the most primary element, “the person’s maturation is hindered when love is absent.”¹⁶⁹ Tournier says, “Love is also, in my view, the meaning of all human adventure. The instinct of adventure which God gave man [sic] in creating him in his own image is fact, I believe, an instinct of love, a need to give himself, to dedicate himself, to pursue a worthwhile goal, accepting every sacrifice in order to attain it.”¹⁷⁰

Human life is a journey to love and to be loved. All human happiness and suffering is thus inseparable from the pursuit and failure of loving. Tournier explains the nature of loving in five characteristics in his book *Escape from Loneliness*: to give one’s time, to show up, to will the good, to go to others, and to gladly sacrifice what one has.

¹⁶⁹ Collins, *Paul Tournier*, 55.

¹⁷⁰ Tournier, *Adventure of Living*, 92.

For him, to love has the same mechanism as a work of listening because listening contains those five characteristics of loving.¹⁷¹ Meanwhile, true love is not simply a matter of technique. Tournier argues that true love is possible only through divine love or spiritual love. He says, “To oppose spiritual love to natural love is to render love unincarnate; it is to make the false antithesis between the spirit and the flesh which has done so much harm among religious people, to fail to recognize what there is of the divine in the ‘libido’.”¹⁷² The best of human love that is not rooted in divine love or spiritual love is just a form of natural lust.¹⁷³

Regarding the gift of love, human beings can find the unchangeable and unconditional love only in the work of the Triune God. Loving, then, is searching for God and His grace. Desiring God, the foundation of the life worth living in the perspective of pastoral theology, entails moral actions, but goes beyond these. It thus has much to do with recovering an ability to make “any real, lively conviction in one’s heart”¹⁷⁴ in the gospel of love that enables internal and external reactions to the world as well as individual life in the recognition of evils within us. Tournier states,

One only begins really to understand men [sic] when one sees that even in their worst errors they are moved by a desire to give themselves to something greater than themselves. When we realize this divine quality in our instinct of adventure, we feel our responsibility towards God to direct it in accordance with his loving will.¹⁷⁵

The life worth living is actualized and developed in love because God is love (1 John 4:8). Certainly love works with emotion as emotion is affective status of consciousness. True love without the intervention of emotion is impossible. However,

¹⁷¹ Tournier, *Grow Old*, 62.

¹⁷² Tournier, *Strong and Weak*, 214.

¹⁷³ Tournier, *Strong and Weak*, 214.

¹⁷⁴ Tournier, *Person Reborn*, 60.

¹⁷⁵ Tournier, *Adventure of Living*, 93.

unlike positive psychology's "boosting positive emotion," for pastoral theology, love has much with the right use of emotion rather than the maximization of good feeling and satisfaction. Andrew Lester argues, "If we didn't love, we wouldn't be threatened. Here anger is not opposed to love, but is in the service of love."¹⁷⁶ For him, emotions are not only a gift from God, but also the natural characteristics of *imago Dei*. Therefore, affection is not a cause of trouble, but a vehicle of being true human. Being emotional does not represent the whole reality of love, but at least enables loving rightly. Love, according to Lester's views of the relationship between anger and love, begins with anger because emotional response to injustice, radical suffering, and oppression makes love feasible in our world. He says, "Compassion and anger are connected because both are based in love and attest to our identity as people created by the God who loves. Love nurtures our empathy for others, which allows us to identify with their pain and suffering."¹⁷⁷ As love is a home of all emotions, emotions are always associated with loving. Accordingly, the good life is beyond augmenting positive emotion, self-dignity, and good relationship. It is to be part of the way in which God has formed humans by opening ourselves to the reality of the broken world and transforming one's emotion, ontological meaning, and the relationship of divine love.¹⁷⁸

There is another pastoral theologian who concerned about the work of love as a way of the good life. While Andrew Lester discusses the nature of love in the study of emotion, especially anger, and the concept of God acting in the world through Christ Jesus, Donald Capps interestingly attempts to understand 'love' as a disposition of hope or hoping. Capps identifies the hoping person as a person who is loved and loves. He

¹⁷⁶ Lester, *Angry Christian*, 206.

¹⁷⁷ Lester, *Angry Christian*, 212.

¹⁷⁸ Lester, *Angry Christian*, 213.

says, “We would not hope had we not first been the object of another’s love, and we would not hope had we not returned her love. If hoping, then, emerges from a sense of felt deprivation, the deprivation we feel can be traced, ultimately, to the physical absence – and the internalized presence – of the one with whom we were first truly yet anxiously in love.”¹⁷⁹ While hope is, in the psychological perspective, closely related to the early experiences with mothering persons, it is also a subsistent element of human being, love, which is originated in the relationship with God, the source of all creatures. Capps emphasizes the importance of balancing love and hope for the good life. While hope is a desire toward the future, hoping without love prevents acknowledging and enjoying a part of the future in our present reality. In other words, “where hope is always oriented to the realizable, love is appreciation of what we already have.”¹⁸⁰ Love is indeed the best way “not to allow our lives to be dominated by one or the other.”¹⁸¹

Love is not just a psychological event or moral reaction. It is also a phenomena occurring in intimacy with God. Referring to love as the ultimate concern and purpose of human life, Wicks states that,

God really has only one expectation of us: to love. But since we find this (in our lack of hope, trust, and patience) too difficult to accept, we try to break down this call and replace it with our own human-fashioned ones. So, the expectation to love is erased from our hearts, and the expectations to do, achieve, gain acceptance, control, be secure, or look good are put in our heads instead.¹⁸²

Wicks argues that love is a primary virtue of all human living regardless of whether he or she is involved in religious life or not. It cannot be denied that love is a fundamental element of the good life in both individual and community life.

¹⁷⁹ Capps, *Agents of Hope*, 78.

¹⁸⁰ Capps, *Agents of Hope*, 76.

¹⁸¹ Capps, *Agents of Hope*, 76.

¹⁸² Wicks, *Living Simply*, 2.

Nevertheless, Wicks warns about the falsehood of human love. According to him, though love or loving is God's only expectation, the difficulty of loving attends to bring forth two results: (1) to put love in our heads, not in our action and heart, and (2) to remain loving is a burden of our life. As a result, "There they (people) remain as lies to preoccupy, confuse, and trouble us. There the purpose they serve is to help us avoid facing the challenge of the real, the deep, the ultimate, the first, the first and final question of life."¹⁸³ For him, true love is not available until we move from 'human love' within us to 'divine love' within us.

Nouwen distinguishes loving in two directions: our love toward God and God's love toward people. For him, love as "the possibility of transcending the taking form of our human existence"¹⁸⁴ beyond one's accomplishment, social values and demands, or what others think, begins from the revelation of Christ, which means "uncovering of the truth that it is safe to love."¹⁸⁵ In relationship with others, Nouwen argues, "love is not based on the willingness to listen, to understand problems of others, or to tolerate their otherness. Love is based on the mutuality of the confession of our total self to each other"¹⁸⁶ in truth, tenderness, and disarmament. How is that love possible? Nouwen answers that it is impossible for us to love until "we find ourselves in (God's) loving hands"¹⁸⁷ and realize that we are beloved in spite of our weakness, vulnerability, and mortality, and furthermore God requires our love.

The unfathomable mystery of God is that God is a Lover who wants to be loved. The one who created us is waiting for our response to the love that gave us our being. God not only says: 'You are my Beloved.' God

¹⁸³ Wicks, *Living Simply*, 2.

¹⁸⁴ Nouwen, *Intimacy*, 37.

¹⁸⁵ Nouwen, *Intimacy*, 36.

¹⁸⁶ Nouwen, *Intimacy*, 29.

¹⁸⁷ Nouwen, *Intimacy*, 36.

also asks: 'Do you love me?' and offers us countless chances to say 'Yes' to our inner truth.¹⁸⁸

Therefore, the work of love, for Nouwen, occurs between people loving God and God loving people. God has already undertaken that relationship in love through Jesus. But, when we love God, that does not mean making moral responses to that divine love, but rather "understanding what it means to be the children of God, fully loved."¹⁸⁹ Doing charity is naturally not a demand, but a way to deepen and grow a life as God's beloved.¹⁹⁰

In *Here and Now*, Nouwen explains about the relationship of love in detail. According to him, on the contrary to our wish of true love and intimacy, an everlasting theme emerged in all cultures of human society, we witness that human relationship is easily fragile and difficult. He describes the mechanism of human love with the example of loneliness,

The other, who for a while may have offered us an experience of wholeness and inner peace, soon proves incapable of giving us lasting happiness and instead of taking away our loneliness only reveals to us its depth. The stronger our expectation that another human being will fulfill our deepest desires, the greater the pain is when we are confronted with the limitations of human relationships.¹⁹¹

The work of love is a part of spiritual life. That is, true love is not just made by intentions to fulfill mutual needs, righteous mind, and hunger for intimacy, but by being a witness to God's love together, accepting one another as a gift and a beloved being,

¹⁸⁸ Nouwen, *Life of the Beloved*, 106.

¹⁸⁹ LaNoue, *Spiritual Legacy*, 63; Greene, "Interview with Nouwen," 11.

¹⁹⁰ For instance, as mentioned in Deirdre LaNoue's analysis of Nouwen's spirituality, for Nouwen, the relationship with the others in intimacy, love, caring, social involvement, service, and compassion is not based on human morality, but on "the outward manifestations of an inner reality – the transforming power of God's Spirit," LaNoue, *The Spiritual Legacy of Henri Nouwen*, 110. Nouwen's idea of "community" manifests in well that relationship with others.

¹⁹¹ Nouwen, *Here and Now*, 125.

and responding to a calling of love with God's eyes and heart. That is, "to love is to embody God's infinite love in a faithful communion with another human being."¹⁹²

Positive psychology refers to the need of good relationship for living well with the virtue of love. Making a good relationship certainly enriches human life in both individual and community aspects. However, from the perspective of pastoral theology, while the good life is cultivated and actualized in the art of love, it is not fulfilled until we can accept the essence of God, love, as the ground of all happiness and flourishing and a divine virtue.

Why is 'love' a virtue? It would be helpful for us to understand the teleological nature of virtue. Regarding the role of virtue, Hyemin Han explains the necessity of the second order virtue 'purpose' for human wellness by critical engaging the ideas of virtue in positive psychology from the perspective of moral philosophy and education. In his view, virtue leads to subjective well-being and social prosperity. Han in dialogue with positive psychologists demonstrates the ultimate characteristic of all virtues as a 'purpose' that enables us to locate three factors: long-term intention, actual action plan and commitment, and going beyond self-motivation.¹⁹³ 'Purpose' as a moral virtue specifically engenders motivational force, valuable direction, internalized action and habit, the cultivation of practical wisdom, and the pursuit of transcendental attitude. Without 'purpose,' any *eudaimona* of well-being is impossible, and in the end, the actualization of human flourishing and happiness faces an inadequate and deficient condition by remaining in another hedonism. Han concludes,

Because purpose plays a corrective and directive role, like the conductor of an orchestra of first-order moral virtues, organizing each first-order

¹⁹² Nouwen, *Here and Now*, 126.

¹⁹³ Han, "Purpose as a Moral Virtue," 301–3.

virtue to make it work in an appropriate manner for an appropriate aim at a given moment, it would be a second-order virtue, which shares similar aspects with other second-order virtues, such as phronesis, megalopsychia and justice.¹⁹⁴

Certainly as many positive psychologists suggest, the virtue of love is beneficial for the development of personal strengths, and a meaningful and relational life. However, as love or loving is treated as a tool for the good life and furthermore community wellbeing, it is apt to be a cause of human dilemma, leading to selfish, superficial, broken, and insensible forms of life. In the view of pastoral theology, the virtue of love, which has a different origin, works with a different purpose. What does this mean? It means that love is not a tool or an element for the life worth living, but Christian love implies an existential foundation of a new life in God. For instance, Paul Tournier argues that our love has to do with an earnest need to deliver, accept, and indicate the God who loves the world in Christ. He says, "There comes a day when a man [sic] understands that all is of grace, that the whole world is a gift of God, a completely generous gift... We see each flower, each drop of rain, each minute of our life as a gift of God."¹⁹⁵ The virtue of love is to practically reflect on oneself, and the world under God's love. Henri Nouwen describes human relationship as "a call to be living witnesses of God's love."¹⁹⁶ That is, if we love someone, we do not love him or her because they are an object of love, but love because God regards each person as the object of this love. Thérèse of Lisieux in her autobiography, *The Story of a Soul*, speaks of her lifelong love of the sisters who persecuted her and mocked at her weaknesses the most. She wanted to ignore and look away from them with hatred and revenge, but she employed her love for

¹⁹⁴ Han, "Purpose as a Moral Virtue," 303.

¹⁹⁵ Tournier, *Meaning of Gifts*, 59.

¹⁹⁶ Nouwen, *Here and Now*, 127.

them to her death. She confesses, “However, in the bottom of my heart I felt it was much better to suffer this out of love for God and not to cause the sister any pain. I remained calm, therefore, and tried to unite myself to God and to forget the little noise. Everything was useless.”¹⁹⁷

In *To Love as God Loves*, Roberta C. Bondi explains about the nature of (Christian) love that is ultimately separated from a call of perfectionism and legalism.

She says,

Our growing love is a continuous movement into God’s love, as the ancient Christian writers say. But because God’s love is without limit, and because being human means sharing in the image of God, we can never in our human loving reach the limit of our ability to love. This means that though we may love fully at any one moment, it is not perfect love unless that love continues to grow....¹⁹⁸

Henri Nouwen points out that love has two paths: our love toward God and God’s love toward people.¹⁹⁹ But these two paths make a rendezvous at the same place because they initiate from the essence of God, love. That is, we love God because of His love and we love ourselves and others in God’s love because all creatures are under His love. For example, in *The Gospel of Happiness*, Christopher Kaczor introduces loving others as the acts of goodwill, appreciation, and unity. Loving others means not only having goodwill – kindness and generosity – for others, but recognizing the value, worth, and good of the other person. Also, love “seeks to depend on the relationship and realities of the people involved”²⁰⁰ as the unity with the beloved. Meanwhile, love should be based on God’s love toward us. Kaczor stresses, “we can have a natural love

¹⁹⁷ Thérèse, *Story of a Soul*, 249.

¹⁹⁸ Bondi, *To Love as God*, 23.

¹⁹⁹ Nouwen, *Intimacy*, 37.

²⁰⁰ Kaczor, *Gospel of Happiness*, 70.

for some people, but to love everyone, even our enemies, requires help from above. . . . This gift of love is a participation in God's own nature."²⁰¹

Nevertheless, without the lived practice of prayer, truly loving is not possible. What is prayer? Roberta C. Bondi says, "Prayer is the fundamental activity of the Christian; to be in the image of God means to communicate with God."²⁰² Likewise, for Henri Nouwen, prayer "means nothing more than speaking with God."²⁰³ It is not just about speaking to God or thinking about God. If we regard prayer as begging or a mindful action, it is prone to become a solution or a self-obsessed activity and in the end "mostly we feel taken, cheated, and quickly stop 'this whole silly thing'"²⁰⁴ in rage and disappointment. Also, if we treat prayer as only thinking about God, it is apt to be an intellectual or mental wondering. This is why Nouwen states, "The crisis of our prayer life is that our mind may be filled with ideas of God while our heart remains far from him. Real prayer comes from the heart."²⁰⁵

The prayerful life is more than asking for what we need. Bondi teaches that the ultimate reason for the prayerful life is to stand before God (and His presence and love). While she does not deny that prayer leads to introspection and overcoming of passions in order to love, she argues as follows,

This is misleading, however, for while prayer makes us who we are, we do not pray in order to become new anymore than we marry the person we marry primarily in order to become somebody else. We pray, first of all, to be with God. Secondarily we pray knowing that God has promised us good things which we can expect through prayer."²⁰⁶

²⁰¹ Kaczor, *Gospel of Happiness*, 70.

²⁰² Bondi, *To Love as God*, 86.

²⁰³ Nouwen, *Way of Heart*, 68.

²⁰⁴ Nouwen, *Way of Heart*, 68.

²⁰⁵ Nouwen, *Way of Heart*, 71.

²⁰⁶ Bondi, *To Love as God*, 86.

Regarding the fullness of life, in Tournier's view, the prayerful life is a way to taste consistently a fountain arising out of the renewal and conversion of innerness. He observes, "Prayer will not deliver us from our natural reactions, whether weak or strong; but it will bring us to recognize them for what they are, and thus continually to fresh experiences of grace."²⁰⁷ Robert J. Wicks defines prayer as a way of reframing and reconciling. He teaches, "Prayer radically pulls us down from an existence in our illusions and lifts us back up into the reality for which we were created. Instead of being concerned with controlling life or avoiding the specter of our own image and mortality, it faces us with our limits and helps us to live fully within them."²⁰⁸ To pray is a path to transcend oneself by facing one's reality and innerness.

While prayer is a way of the good life, it always entails struggling and striving because our innerness feels uncomfortable for and unaccepting of God's approach and reproaches Him, at least for a while.²⁰⁹ It is accordingly important for us to pray regularly and consistently, returning our mind and heart to God like the practice of a virtuous habit. Tournier talks about the value of habit and repetition, "If we bring our minds back again and again to God, we shall by the same inevitable law be gradually giving the central place to God, not only in our inner selves, but also in our practical everyday lives."²¹⁰

The prayerful life surely needs to maintain one's focus. Robert Bondi in his study of the Psalms expresses it as "a simple-minded conviction."²¹¹

²⁰⁷ Tournier, *Strong and Weak*, 150.

²⁰⁸ Wicks, *In Anxiety*, 83.

²⁰⁹ Tournier, *Meaning of Persons*, 164.

²¹⁰ Tournier, *Person Reborn*, 178.

²¹¹ Bondi, *To Love as God*, 86.

If we are to be strong we must also simplify life, shutting our eyes to its disturbing complexity. Thus the strong quickly become the prisoners of a systematizing habit of mind and a simplistic philosophy which ends by drying them up and cutting them off from true life.²¹²

To listen to Nouwen's description of true prayer helps us to clarify the relationship between prayer and love. According to him, there are mainly two prayers: the prayer of the mind and the prayer of the heart. While 'the prayer of the mind' means an activity to think about God, true prayer, namely 'the prayer of heart,' "is standing in the presence of God with the mind in the heart; that is, at that point of our being where there are no divisions or distinctions and where we are totally one."²¹³ For Nouwen, "the prayer of the heart is a prayer that directs itself to God from the centre of the person and thus affects the whole of our humanness."²¹⁴ The prayer of the mind drives us to search for 'the dominating idea,' 'a solution,' and 'mental wondering' in no integration among thinking, affection, and behavior,²¹⁵ but the prayer of the heart enables us to see and embrace what God desires within ourselves because "it opens the eyes of our soul to the truth of ourselves as well as to the truth of God."²¹⁶

Specifically, why is 'true love' impossible without a prayerful life? The relationship between 'love' and 'prayer' is manifested in the definitions of prayer. Simone Weil, a French philosopher, mystic, and political activist, in the 1930s, describes 'prayer' as 'attention.' For her, "It (prayer) is the orientation of all the

²¹² Tournier, *Strong and Weak*, 169.

²¹³ Nouwen, *The Way of Heart*, 74.

²¹⁴ Nouwen, *The Way of Heart*, 75.

²¹⁵ Nouwen, *The Way of Heart*, 68.

²¹⁶ Nouwen, *The Way of Heart*, 76.

attention of which the soul is capable toward God. The quality of the attention counts for much in the quality of the prayer.”²¹⁷ As a result of ‘attention,’ Weil states,

The love of our neighbor in all its fullness simply means being able to say to him: ‘What are you going through?’ It is a recognition that the sufferer exists, not only as a unit in a collection, or a specimen from the social category labeled ‘unfortunate,’ but as a man, exactly like us, who was one day stamped with a special mark by affliction. For this reason it is enough, but it is indispensable, to know how to look at him in a certain way.²¹⁸

On the other hand, according to Abraham Joshua Heschel, a former professor of ethics and mysticism at the *Jewish Theological Seminary of America*, prayer goes beyond just speaking to God. It “depends upon the total spiritual situation of man and upon a mind within which God is at home”²¹⁹ because God’s desire and idea that we pray is always greater than or transcend ours to pray. That’s why to pray is to get into divine wonder and awe intentionally, recklessly discovering one’s illusions of total intelligibility, ultimate self-reliance, and inability to love as well as pray.²²⁰ True prayer yields true love because “prayer is an invitation to God to intervene in our lives, to let His will prevail in our affairs; it is the opening of a window to Him in our will, an effort to make Him the Lord of soul. We submit our interests to His concern and seek to be allied with what is ultimately right.”²²¹

In a word, in prayer, we stand between God’s presence and God’s absence at the same time.²²² Nouwen expresses ‘prayer’ as “the axis of our existence,”²²³ stating “In

²¹⁷ Weil, *Waiting For God*, 57.

²¹⁸ Weil, *Waiting For God*, 64–65.

²¹⁹ Heschel, *Moral Grandeur*, 107.

²²⁰ Heschel, *Moral Grandeur*, 110–11; 348–49; and 351.

²²¹ Heschel, *Moral Grandeur*, 349.

²²² Nouwen, *Reaching Out*, 127.

²²³ Nouwen, *Reaching Out*, 125.

prayer, God's presence is never separated from his absence and God's absence is never separated from his presence. His presence is so much beyond the human experience of being together that is quite easily is perceived as absence. His absence, on the other hand, is often so deeply felt that it leads to a new sense of his presence."²²⁴ Regarding the possibility of truly loving, we need to experience the loving intimacy with God in both His presence and absence because "the intimacy with God in our earthly existence will always remain an intimacy that transcends human intimacy and is experienced in a faithful waiting on him who came but is still to come."²²⁵

Hence, without a prayerful life 'love' or 'loving' cannot be made as 'prayer' drives us to see ourselves in God's love and to see God's love in ourselves, directing divine essence to being human in our world.²²⁶ That is, the good life is cultivated by living out two practices as a moment: love and prayer. The life worth living is to love in prayer and to pray in love. If love is the practice of living well, then in a prayerful life loving is its fruit because "Prayer shapes us and transforms us. It centers us in God and at the same time in ourselves. It is always changing, as we are always becoming new in God and (His presence and love)."²²⁷ Christopher Kaczor argues that, "One way to love God and neighbor is through prayer. In raising our mind and heart to heart to God in prayer, we join ourselves to God's good will for all; we appreciate the Divine goodness, truth, and majesty; and we become unified with God's mind and will."²²⁸ Without our love towards God and God's love towards us, prayer cannot be made because only in that love can our prayer resist "the passion of depression and despair, or to encourage us

²²⁴ Nouwen, *Reaching Out*, 127.

²²⁵ Nouwen, *Reaching Out*, 128.

²²⁶ Nouwen, *The Way of Heart*, 75.

²²⁷ Bondi, *To Love as God*, 86.

²²⁸ Kaczor, *Gospel of Happiness*, 73.

to be self-deceptive and pretend to a self-confidence we do not feel.”²²⁹ Prayer and love also honestly help us to face and speak to one’s sinful and spiritual pride by reminding us that all things are given as a gift from God and “we are all fundamentally equal. We all make mistakes, we all do wrong, and we all need mercy from each other and from God.”²³⁰ Love and prayer as the main practices for the fullness of life has a link with the formation of spiritual anthropology. Both love and prayer are relational, spiritual virtues. By the lived practice of those virtues, we become connected with God, but also with the others in an authentic and transcendent way. Also, prayer and love, by helping us to meet one’s innerness, form a new relation to oneself. Thérèse of Lisieux, who was a nun of the Carmelite monastery and declared as a saint in 1925, twenty-eight years after her death when she was at age twenty-four in 1897 for the intense suffering of tuberculosis during a year,²³¹ refers to the formation of heart as the place of authentic life. For example, St. Thérèse talks about the way of the heart as the garden of true life in her autobiography, *The Story of a Soul*. She says,

I do like children who do not know how to read, I say very simply to God what I wish to say, without composing beautiful sentences, and He always understands me. For me, prayer is an aspiration of the heart, it is a simple glance directed to heaven, it is a cry of gratitude and love in the midst of trial as well as joy; finally, it is something great, supernatural, which expands my soul and unites me to Jesus.²³²

James Martine describes Thérèse’s life as a witness to a “life lacking in outward drama was revealed to be full of inward drama.”²³³ That is, for him, the good life of Thérèse of Lisieux is revealed not in her greatness in overcoming distress from her

²²⁹ Bondi, *To Love as God*, 95; Bondi discusses this issue in the myth of perfectionism. For her, true prayer should be a prayer of heart because true prayer is based not on our great actions or achievements, but an effort to let oneself stand before God’s love and grace.

²³⁰ Kaczor, *Gospel of Happiness*, 85.

²³¹ Martin, *Life with Saints*, 31–32.

²³² Martin, *Life with Saints*, 242.

²³³ Martin, *Life with Saints*, 34.

sisters and performing joyfully her duty despite physical suffering of her, but in the abundance of her innerness.²³⁴

Freedom and Renewal of Heart

The fullness of life or a way of life abundant is fulfilled by the restoration of spiritual anthropology that develops the transcendent, integrative capacity of human life. Both positive psychology and pastoral theology deal with the significance of human innerness for the good life. However, while positive psychology emphasizes reframing mind, will, and feeling through positive interventions and intentional activities, pastoral theology tends to give priority to the freedom and renewal of heart, that is, the awakening, deliverance, and transformation of inner sense, through divine intervention, grace, and wisdom. Like positive psychology, for pastoral theology, reframing the mind and boosting will power are important elements of the good life. For instance, Christopher Kaczor states, “Educated Christians usually know the right thing to do (which is great), but even the best-educated Christians sometimes fail to actually do the right thing.”²³⁵ While positive psychology regards the formation of attention, purpose, and attitude as the space where the good life is formed, for pastoral theology, heart is the space of true formation of the life worth living. Living well does not just mean cognitive, affective, and behavioral changes, but rather the transformation of one’s very innerness. To be aware of the activities of one’s inner depths is the best way for the fullness of life. That is, from the perspective of pastoral theology, the good life depends on the awakening, deliverance, and transformation of innerness and to have inner freedom and renewal in the light of God.

²³⁴ Martin, *Life with Saints*, 37.

²³⁵ Kaczor, *Gospel of Happiness*, 147.

Meanwhile, inner renewal is actualized in inner freedom. Inner freedom supports the reformation of the very innerness of the self. In a word, without inner freedom, inner renewal is rarely made. As discussed in positive psychology, two general ways for inner freedom and renewal are ‘reframing’ and ‘letting go.’

In *Perspective*, Wicks talks about ‘letting go’ to have a healthier perspective as a fundamental ground of human well-being to create a healthier perspective especially by listening to various psychological studies. For him, having a healthier perspective simply means “encouragement to live life as a continual pilgrimage in search of a perspective that opens us up to life in new and renewing ways.”²³⁶ According to the insights of cognitive-behavioral therapy (CBT), transactional analysis (TA), and spiritual discernment,²³⁷ a healthier perspective provides various benefits to us: to be more mindful, to debrief oneself more effectively, to secure room for new possibilities, to be happier and grateful, and to create meanings in life. Wicks discusses five ways to have a healthier perspective. First, a healthier perspective is made by creating a space for a more mindful life. Wicks says,

What enriches mindfulness is including all of the specifics of life. When something joyful, puzzling, sad, or upsetting happens – no matter how inconsequential it seems at first – we must remember to bring ‘this too, this too’ to our meditation and mindfulness. Viewing even our distractions as sources of new knowledge is a response that will reap great rewards.²³⁸

Second, the lessons of positive psychology – the power of positive mood and cultivating signature strengths – and narrative therapy that “the problem is a function of

²³⁶ Wicks, *Perspective*, xii.

²³⁷ CBT theory proves that one’s perception and belief are decidable to the quality, mood, and behaviors of personal living. Also, according to TA, the ways of awareness makes a huge impact on fruitful interactions. Spiritual discernment likewise aims at how to see one’s situation in different angles and illuminations and create a new vision as a calling of new life.

²³⁸ Wicks, *Perspective*, 36.

a labeling that overshadows alternative stories of possibility that people have within themselves but may not be in touch with at the time”²³⁹ enable us to have a healthier perspective because both boost a sense of openness and hope, creativity, and a chance to reframe one’s difficulties in a life-giving manner. Third, to see all things around oneself through the lens of happiness and gratitude helps us to have a healthier perspective by becoming more aware of all gifts including the little things in life. Besides, ‘happiness’ that means the effort to maintain positive emotion, thinking, and relationship provides good things to human life. Like Wicks points out, according to Martin Seliman’s *Authentic Happiness*, people who seek happiness in their circumstances are healthier and live longer, are more productive, more tolerant and creative, more challengeable and achievable, and are more empathetic and relational. Indeed, happiness effects on the entire gamut of human life. Wicks, drawing on Robert Emmons’s book, *Thanks*, identifies the power of gratitude such as physical (stronger immune systems, lessen pains, better health and sleep), psychological (higher positive emotions, joy, optimism and happiness), and social (more helpful, generous, forgiving, outgoing, and compassionate and less loneliness). Wick’s states,

If we wish to be grateful people, then we need to make the effort to enhance our perspective in a way that allows us to open ourselves to what is already in our lives. To do this, we must face the fear that gratitude for what we have already is tantamount to setting for life as it is now and not being open to receiving or seeking more.²⁴⁰

Meanwhile, to see in the midst of one’s personal darkness is essential for the creation of a healthier perspective. Like the case of posttraumatic growth, facing one’s darkness with openness and humility becomes the seeds of one’s awareness of their

²³⁹ Wicks, *Perspective*, 85.

²⁴⁰ Wicks, *Perspective*, 109.

limits, change, and compassion. As the fifth principle for a healthier perspective, ‘letting go,’ is the most vital point of the role of transcendent perspective and attitude. Why is ‘letting go’ so important to the renewal and growth of life? The answer is simple: “one of the most precious graces of life is freedom, inner freedom. To change, move, really grow, we need ‘space’ within ourselves.... Instead, we need to drop something so we can see clearly and live more freely.”²⁴¹ That is why Wicks describes having a healthier perspective as “an unobstructed vision,” “enlightenment,” or “purity of heart.”²⁴² While all the other principles – mindfulness, positivity, narrative, happiness, gratitude, and accepting darkness as a source of new growth – underline intentional activities concerning a transcendent attitude and purpose to produce a new perspective. They are based on “seeking” rather than “dropping” or “desiring” rather than “emptying.” However, without attitude of letting go, a healthy perspective as well as true happiness and flourishing is unattainable. Wicks refers to ‘letting go’ as a common point of psychological intervention and spiritual wisdom. He says, “they (psychologists) simply suggest getting rid of ‘expensive defenses’ that take up all your energy; by uncovering and eliminating old, useless habits and unfounded, erroneous, negative beliefs, the result will be new freedom.”²⁴³

The good life needs wisdom and disposition of inner freedom because all human beings naturally tend to defend inner issues such as grasping, fear of loss, hedonic adaptation, social pressures, and antagonism towards facing one’s real self. That is, “*where there is energy (positive or negative), there is usually grasping and/or fear.*”²⁴⁴

²⁴¹ Wicks, *Perspective*, 153.

²⁴² Wicks, *Perspective*, xii.

²⁴³ Wicks, *Perspective*, 153–54.

²⁴⁴ Wicks, *Perspective*, 169.

People are prone to resist openness (to innerness) and change when they have found something to make them feel happy due to two main inclinations: clinging to it and being vulnerable to loss. Generally human efforts to seek better and more things or to find out any perfect object that would make oneself happy tend ironically to disturb us to create a healthier perspective and letting go. That is, while we hold onto something that would make us happy, we cannot be truly loving, free, changing beings. Consequently, unhappiness, control, security, and fear become our concern.

Wicks identifies how to reduce the resistance to inner freedom: 1) to expect slow change, 2) to observe neutrally what and who make you happy, 3) not to blame or attack, 4) to observe one's energy and mind not as an obstacle, but as a place of new information, and 5) to record and review.²⁴⁵ However, without a transcendent source (or object), is 'inner freedom' possible? Indeed, it is essential for inner renewal to secure a space of inner freedom where openness to change, clarity, and above all 'letting go' occurs. God is a source of that inner renewal and freedom of the self. In our very center, God dwells and reforms the souls by letting us, especially our very innerness, be under the light of divine grace and love. Christopher Kaczor concludes in a different mark between positive psychology's self-renewal and Christian's self-transformation,

Willpower is something that we all need in order to live a flourishing life. Fortunately, contemporary research into willpower provides numerous ways to strengthen our willpower and to find success even in times of temptation. But human willpower is always insufficient for the happiness we crave. For this, we need grace.²⁴⁶

However, from the perspective of pastoral theology, inner freedom and renewal is not just a cognitive, emotional, and behavioral change, but has much to do with the

²⁴⁵ Wicks, *Perspective*, 168–69.

²⁴⁶ Kaczor, *Gospel of Happiness*, 178.

center of being human, 'heart.' That is, the radical freedom and change comes from a encounter between the very innerness of the self and God. In *The Return of the Prodigal Son*, Henri Nouwen describes a way of 'letting go' that is represented by the elder son's return. All people, as the elder son's case shows, have difficulty of letting go due to comparison, rivalry, competition, self-pride, and narcissism. However, in a communication with the transcendent being, God, we recover the capacity of true freedom and renewal. Nouwen says, "God is urging me to come home, to enter into his light, and to discover there that in God, all people are uniquely and completely loved."²⁴⁷

Robert Ellsberg, in '*The Saints' Guide to Happiness*,' reviews the characteristics and principles of the good life that saints experience in intimacy with God. In Ellsberg's observation, human happiness and flourishing requires 'letting go' which means "to remove the hook of attachment from their own hearts."²⁴⁸ Yet, while Wicks refers to the need of that principle to secure inner openness, according to Ellsberg, for saints, 'letting go' represents the practice of poverty, which can be depicted as emptiness, freedom, and simplicity, to live freely with God. Letting go entails two stances: 1) "not to have all that you desire but instead to desire (or better, to be satisfied with) what you have"²⁴⁹ and 2) "to live out of a different center of value" beyond mere empty-handed or detachment.²⁵⁰ In a word, the good life is naturally related to the freedom and renewal of heart. Ellsberg refers to the life of Francis of Assisi,

Rather the point is that the alternative clinging to whatever we can get our hands on – incapacitates us for any greater prize. Until we have

²⁴⁷ Nouwen, *Prodigal Son*, 81.

²⁴⁸ Ellsberg, *Saints' Guide*, 23.

²⁴⁹ Ellsberg, *Saints' Guide*, 24.

²⁵⁰ Ellsberg, *Saints' Guide*, 25.

learned the art of letting go, the world presents us with innumerable snares and obstacles to our happiness. The challenge is not to renounce the world as such, but to let go of that grasping part of us that renders the world opaque.²⁵¹

Saint Augustine explains the experience of his conversion as being from the dilemma between mind and desire. He says, “The mind orders the mind to will. The recipient of the order is itself, yet it does not perform it.”²⁵² In a moment of spiritual resolution, he heard children singing in his neighboring house, “Take up and read; Take up and read.” Immediately, he picked the Bible up and read the Letter of Paul to the Romans in silence. It was Romans 13:13–14, “*Not in riots and drunken parties, not in eroticism and indecencies, not in strife and rivalry, but put on the Lord Jesus Christ and make no provision for the flesh in its lusts.*”²⁵³ Reading the scripture, a new experience occurs in his innerness. He says, “No further would I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away.”²⁵⁴ After this experience of the revolution of his innerness, Augustine was able not only to sense joy and freedom, but also turned from his own sinful life and the worldly pleasures of his past.

John Wesley also displays a typical living story of a man who struggled for the search for God and the salvation of his own soul. Wesley searched for the salvation of his soul in religious, devoted actions which unfortunately ended in a total failure. In his journal, Wesley says that he experiences a conversion in May 24th, 1738 under the reflection on Moravian Brotherhood’s teaching about salvation by faith, not works. He

²⁵¹ Ellsberg, *Saints’ Guide*, 30.

²⁵² Augustine, *Confessions*, 147.

²⁵³ Augustine, *Confessions*, 153.

²⁵⁴ Augustine, *Confessions*, 153.

confesses the experience happened when hearing Luther's preface to the *Epistle to the Romans* at a society on Aldersgate Street. Wesley writes,

About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.²⁵⁵

Indeed, Wesley's experience of his "heart strangely warmed" does not merely indicate a supernatural event, but rather implies a starting point of a new, authentic, and good life that acts with human innerness. To this experience, he wrote on May 25th, "the moment I awakened, 'Jesus, Master,' was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed upon Him, and my soul waiting on Him continually."²⁵⁶ Wesley was thus in the condition of inner freedom and renewal, experiencing the reclamation of his inner being. As a long-term effect, that formation of heart delivers from fears and sinful anxiety and brings not only peace and conviction, but also the strong desire of love and divine creation to his whole life.

Jonathan Edwards is another prominent case which shows that the good life comes through inner freedom and renewal that interact with affective, cognitive, and willpower realms. Amy Mandelker introduces Edwards as "the most published American man of letters before 1800 and the pastor of the 'Great Awakening' revivalist movement, which spread from Northampton, Massachusetts."²⁵⁷ According to Edwards biography, *Personal Narrative*, spiritual conversion in his age and locals are closely related to the transformation of human life out of the formation of human innerness given by an encounter with God. That is, the seasons of awakening that he experienced

²⁵⁵ Outler, ed., *John Wesley*, 66.

²⁵⁶ Outler, ed., *John Wesley*, 67.

²⁵⁷ Mandelker and Powers, *Pilgrim Souls*, 210.

teaches us three things: (1) the power of God's presence, (2) the evidences of true conversion, and (3) the significance of the heart as the space of forming excellency and beauty.

During his life, Edwards confesses that he witnessed three awakenings. First, he had it when he was a teenager (at age 17) with his father's congregation. He says, "My affection seemed to be lively and easily moved, and I seemed to be in my element, when engaged in religious duties."²⁵⁸ Specifically,

From about that time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him, I had an inward, sweet sense of these things, that at times came into my heart; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged, to spend my time in reading and meditating on Christ.²⁵⁹

Edwards understood such experiences as "the sweet joys of delights in God" but had not lasted long and he fell again into his old pattern. Nevertheless, such experiences caused him to undergo the inward struggles and conflicts more than before. It also caused him to long for the beauty and excellency of Jesus Christ more passionately and to live in the conviction of God's sovereignty. Phil Zylla describes his conversion experience as "the idea of the heart sensing God's active presence"²⁶⁰ Indeed, this conversion experience forms not only a theological system as "an experiential understanding of the divine/human encounter,"²⁶¹ but also the idea of virtue from 'consent' to 'being.' While 'consent' implies agreement with divine and natural beauty,

²⁵⁸ Edwards, "Personal Narrative," 282.

²⁵⁹ Edwards, "Personal Narrative," 284.

²⁶⁰ Zylla, *Virtue as Consent to Being*, 15.

²⁶¹ Zylla, *Virtue as Consent to Being*, 15.

'being' means to unify with it through this consent.²⁶² Especially, with respect to Edwards virtue theory, Zylla states,

Edward uses this view of true virtue to distinguish between 'natural' conceptions of virtue (justice, wisdom, gratitude, etc.) and the 'cordial agreement' that unites one's 'heart to being in general, or to God, the being of beings.' For him, true virtue as primary beauty always means a union of heart to God and a perception of God's infinite self-repetition in time and space....²⁶³

Edwards' second revival-experience took place from prayer meetings in 1734–1735 among the young people in Northampton where he served as a pastor. He experienced his own recovery of religious affections and senses after he came back to Northampton to take over his grandfather's ministry. As a result, many people in Northampton and its vicinity then experienced the conviction of sin, the infusion of grace, and the divine delights of joy, freedom, and beauty especially during his preaching. He expresses his experience as awakening the deep sense of Christ in God's delight, glory and joy and the weakness of the self in humility and freedom. He states, "My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have been sweet to me."²⁶⁴ In addition, in 1740, with the arrival in America of George Whitefield, the revival called "the Great Awakening," was initiated. Indeed, this event encouraged Edwards to accelerate his personal project to analyze and discern the experiences of religious affections and true conversion.²⁶⁵

²⁶² Zylla, *Virtue as Consent to Being*, 67–69.

²⁶³ Zylla, *Virtue as Consent to Being*, 68.

²⁶⁴ Edwards, "Personal Narrative," 292.

²⁶⁵ For instance, Jonathan Edwards published several writings in various genres after 1740 such as *Personal Narrative* (1740), *Sinners in the Hands of an Angry God* (1741), *Distinguishing Marks* (1741), *Some Thoughts concerning the Revival* (1743), *Religious Affections* (1747), *An Humble Inquiry* (1749), *Freedom of the Will* (1754), and *The Nature of True Virtue* (1755).

Indeed, all three awakenings that Edwards experienced demonstrate a space in which the formation of a new life occurs. In particular, for Edwards' theology, human innerness or inner sense is the center of Christian formation. E. Brooks Holifield attempts to find the essence of Edwards' theology in a sense of human-centeredness as a space of mind, emotion, and will. According to Holifield, "As a theoretical enterprise, he (Edwards) added, theology derived from the exercise of the understanding. As a practical discipline, it required a 'sense of the heart,' an inclination of both the understanding and the will."²⁶⁶ In one of Edwards' sermons "The Reality of Spiritual Light," Edwards reminds us that all divine things in us have much to do with a sense of human innerness. Religious affections and God's grace work with inner freedom and renewal so that can glorify God and joyfully dwell in His Spirit. In particular, the true space of positive the good life has a link with the awakening, deliverance, and transformation of inner sense. Edwards teaches,

This spiritual light is the dawning of the light of glory in the heart. There is nothing so powerful as this to support persons in affliction, and to give the mind peace and brightness in this stormy and dark world. This knowledge will wean from the world, and raise the inclination to heavenly things. It will turn the heart to God as the fountain of good, and to choose him for the only portion. This light, and this only, will bring the soul to a saving close with Christ.²⁶⁷

Like the idea of positive psychology, for pastoral theology, 'reframing' is an outcome of inner freedom and renewal. Reframing the mind and will is an essential part of the good life for both positive psychology and pastoral theology. Donald Capps explores the need and function of reframing as a necessary pastoral intervention for developing the good life. For him, reframing is "a hopeful art. It builds on the idea that a

²⁶⁶ Holifield, "Edwards as Theologian," 144.

²⁶⁷ Edwards, "Reality of Light," 104.

person can break out of limiting preconceptions to a broader understanding of human possibilities.”²⁶⁸ Surely Capps discusses the general techniques of reframing specifically, which are mostly used in therapeutic interventions, such as paradoxical intention (discovering the illusion of fearing by facing the opposite situation), deflection (directing one’s concern and interest to another), confusion (giving the confusing mood that enables to be unnerved), advertising (making one’s symptom and problem known), the Belloc Ploy (conducting imaginably flattering statements and behaviors to conflicting persons), benevolent sabotage (switching positions between conflicting persons one another), the illusions of good and bad alternatives, relabeling (giving a different name to behavior and attitudes in situations), preempting (preagreement and acting first to lead to someone’s deep idea), prescription (apply ideas and verses to counselees’ problems), and surrender tactic (allowing counselee to have interpretive orders on one’s problems instead of making power struggle between counselee and counselor).²⁶⁹ As a result, Capps describes,

They (reframing techniques) are methods that break impasses, making positive change possible. . . ; they (good reframers) are ‘pro-artists’ whose creative imagination is for the sole purpose of enabling others to have fuller, more abundant lives. . . . In contrast, good reframers are concerned to help untie the knots, so that victims of such manipulation may experience, at last, the freedom that God had forever intended them to have.²⁷⁰

Capps assures that reframing belongs to inner renewal because Jesus conducted it in his ministry. However, unlike those therapeutic methods, in the perspective of pastoral theology, reframing is basically created by “the self-conscious use of paradox”

²⁶⁸ Capps, *Reframing*, 24–25.

²⁶⁹ Capps, *Reframing*, 27–49.

²⁷⁰ Capps, *Reframing*, 51.

out of both awareness of self-knowledge and awareness of God's vision on the problem. Capps expresses that reframing approach as the method of the 'wise fool.' For positive psychology, reframing indeed presents a practical wisdom to actualize a good life in both world and God because it leads to a transition from the dysfunctional attitudes, behaviors, and beliefs to positive change possible.²⁷¹ He suggests three principles for the practice of the wise-fool: simplicity, loyalty, and prophecy. First, it is necessary for the wise fool "to recognize that the problem is actually simpler than it has been perceived to be."²⁷² Regarding Alastair V. Campbell's three images of pastoral care, Capps explains about the distinctive nature of the images. "Shepherds focus on the various contextual and systematic factors that may be responsible for the problem, and wounded healers seek to plumb the depths of deep and painful difficulties. Wise fools tend to see problems as much less intricate and complicated."²⁷³

Also, for the wise-fool principle, reframing means being a loyal fool in patience and pain. Capps says, "For them (the folly), the issue is not whether we know a hopeless situation when we see it, but whether we know the difference between loyalty and knavery."²⁷⁴ How is this attitude of loyalty related to the good life? Capps gives a simple answer: "because fools are not overinvested in the quest for meaning but content to let meaning arise where and when it will, they are free to invest in situations which may or may not have an identifiable purpose, logic, or reason."²⁷⁵ This means the wise fool secures a capacity not only to discover meaning in life in a world of trouble, but also to

²⁷¹ Capps, *Reframing*, 50.

²⁷² Capps, *Reframing*, 171.

²⁷³ Capps, *Reframing*, 172.

²⁷⁴ Capps, *Reframing*, 177.

²⁷⁵ Capps, *Reframing*, 175.

attain happiness beyond complaining about the unrealized utopia and being a slave of simple pleasure.

Third, the wise fool is to be a prophet who lives a paradoxical life in the world. Capps says, "Prophetic folly involves inverting and thereby subverting the common-sense assumptions of the day."²⁷⁶ In other words, prophetic folly plays God's fool as well as wisdom in the world by revealing the power of a paradoxical life. This reframing attitude grants joy, freedom, and the power of weakness that only laughter and a lighter attitude to the world can have.

In short, in the view of Capps, reframing is a way of inner renewal. Reframing one's attitude, perspective, and thinking in God extends human life into something new. It is related to the reformation of self-innerness beyond cognitive change. For instance, 'being loyal' and 'being prophetic' go beyond the discovery of a new perspective. Rather, those two aspects of the wise-fool imply an expression of inner renewal so that we can be oriented to the world in a totally different way.

Robert J. Wicks describes this kind of reframing as creating an interaction between inner life and a new, healthier perspective. Wicks argues that it "can help us to lessen the unnecessary worry and rumination that may be presently dissipating the limited energy at our disposal."²⁷⁷ The most important element of a new, healthier perspective is to be accessible to the very innerness of the self which can be called the "heart." That is why Wicks alludes to the practices of silence, solitude, and mindful moments as a way to recover the capacity of a mindful life. He says, "The inner life is important because it imparts every aspect of our living since we interpret all aspects of

²⁷⁶ Capps, *Reframing*, 177.

²⁷⁷ Wicks, *Perspective*, 3.

life through this inner sense of self.”²⁷⁸ Specifically, human innerness is not only the place where the two practices of the good life, prayer and love, occur, but also is the place of true formation. Wicks contends that,

The interior life, where our prayer experiences thrive, is a place of truth and love. It is a setting in which we hope to meet God. It is also a place to set aside created whims so they don't crowd out our genuine deeply felt spiritual needs.²⁷⁹

Like both positive psychologists and pastoral theologians would concede that our innerness is easily affected by the negative moods of the world which causes us “to build a persona inside that is filled with fear, hesitancy, prickliness, and anger.”²⁸⁰ To be aware of the activities of heart is essential for the fullness of life. Yet, the place of reframing is not just a cognitive change, but a means to the reformation of heart. Henri Nouwen regards the heart as the place where true reframing and reconciliation occur and where prayer begins. Nouwen expresses cognitive and affective reframing as a superficial point of human renewal and recovery. For him, heart is the center of true humanity, in which God communes with people. Discussing the needs of prayer for human life, Nouwen describes ‘heart’ as the space of unconscious and conscious impulses, understanding and perception, and will and decision. The transformation of one’s heart in God’s light influences one’s understanding, affection, behavior, and all aspects of life including the relationship with oneself and the others. Nouwen argues,

Thus heart is the central and unifying organ of our personal life. Our heart determines our personality, and is therefore not only the place where God dwells but also the place to which Satan directs his fiercest attacks.²⁸¹

²⁷⁸ Wicks, *Bounce*, 149.

²⁷⁹ Wicks, *After 50*, 9.

²⁸⁰ Wicks, *Bounce*, 148.

²⁸¹ Nouwen, *Way of Heart*, 75.

The heart, a space of human wholeness, is thus the very place of our total being and there we can encounter the truth of ourselves as well as the truth of God at the same time.²⁸² Nouwen suggests that the mental work of thinking about one's life and God occasionally prevent the formation of an authentic life because it is prone to bring another burden or intellectual entertainment to human life. That is a reason why a prayerful life is not just a mindful activity. Nouwen argues that as God is the resource of the authentic life and the heart is a center of human being, "the crisis of our prayer life is that our mind may be filled with ideas of God while our heart remains far from him."²⁸³ We know that the intellect is useful for solving issues and handling chaotic situations, but we cannot bring about the radical, profound change of life without the freedom and renewal of heart. Indeed, the experience of inner transformation makes human life more authentic, integrative, and transcendent.

From the perspective of pastoral theology, the formation of the good life occurs in the heart. While the reframing of the mind and the will means renegotiating one's values and behavior, the renewal and freedom of heart implies the unity of the mind, the feelings, and the will by being led, illuminated, and nourished by God. As St. Paul says, "What I believe in my head I cannot believe in my heart, and what I do not wish to believe in my head I cannot help believing in my heart (cf. Rom. 7:9)."²⁸⁴ The only way to solve this issue is to be aware of the activities of one's center in God's light and guidance. Roberta C. Bondi states in the examination of psalm prayer,

Human beings are made in the image of God, and so a change in the way we are able to know and name God in our hearts will change the deep

²⁸² Nouwen, *Way of Heart*, 76.

²⁸³ Nouwen, *Way of Heart*, 71.

²⁸⁴ Bondi, *To Love as God*, 95.

ways we understand ourselves and what we wish to be. Every new name for God carries with it a new name for us, and so we move away from our passions toward freedom and love by God's grace, and our own willingness to be receptive to it and grow in it.²⁸⁵

In *The Way of Heart*, regarding the fundamental change of human life, Nouwen recapitulates the tradition of desert spirituality for today's people: solitude, silence, and prayer of the heart. All these disciplines help people to be aware of the activity of God in the very innerness of the self. According to Nouwen, "solitude is the furnace of transformation. Without solitude we remain victims of our society and continue to be entangled in the illusions of the false self."²⁸⁶ Solitude does not mean being alone for meditation or peaceful reflection, but rather to confront the reality of the self and to "keep the eyes of our mind and heart on him who is our divine savior"²⁸⁷ in struggle and faith. Nouwen defines solitude as "the place where Christ remodels us in his own image and frees us from the victimizing compulsions of the world" and "the place of salvation."²⁸⁸

Silence is also a path of the formation of the heart. For Nouwen, silence is not only "solitude practiced in action,"²⁸⁹ but also "makes solitude a reality."²⁹⁰ Why is silence needed for inner renewal and freedom? The world insistently drives us to think about, speak of, and be taught by innumerable things including the discussion of God rather than dwelling in the presence of God. According to Nouwen, as word is the tool of the present, "silence is the mystery of the future world."²⁹¹ This is so for three reasons:

²⁸⁵ Bondi, *To Love as God*, 98.

²⁸⁶ Nouwen, *Heart*, 15.

²⁸⁷ Nouwen, *Heart*, 20.

²⁸⁸ Nouwen, *Heart*, 22.

²⁸⁹ Nouwen, *Heart*, 36.

²⁹⁰ Nouwen, *Heart*, 35.

²⁹¹ Nouwen, *Heart*, 42.

to fully put oneself into other's place; to keep the inner fire (of God) alive within oneself; and to stay in the living water of the divine word. Nouwen writes,

Thus silence is the mystery of the future world. It keeps us pilgrims and prevents us from becoming entangled in the cares of this age. It guards the fire of the Holy Spirit who dwells within us. It allows us to speak a word that participates in the creative and re-creative power of God's own Word.²⁹²

For Nouwen, the third way of inner renewal is the prayer of heart. The goal of all these three practices – solitude, silence, and prayer – is to have true transformation of human life. To be alone with God (solitude) and to fully listen to Him (silence) works with the context of prayer. In particular, regarding the desert fathers who lived in hesychasm, Nouwen points out that prayer is not just the activity of the mind, but the activity of heart or the very innerness of the self.²⁹³ Nouwen says, “Prayer is standing in the presence of God with the mind in the heart. . . . There heart speaks to heart, because there we stand before the face of the Lord, all-seeing, within us.”²⁹⁴ Indeed, as human innerness is not only the place where God dwells in, but also in the end the center of all changes in life, inner renewal in God's light is an inevitable task for the good life.

Solidarity in the Life of Community

The life worth living does not just indicate the development of personal spirituality. It is still related to how to live together in the world. To live the good life does not mean to be a sacred being away from the world. It rather means to become a distinctive being that is in the world, but does not belong to it through the transcendent relationship with God. This means ‘abundant life’ has two stages: individual and community. These two stages cannot be separated. From the perspective of pastoral

²⁹² Nouwen, *Heart*, 50.

²⁹³ Nouwen, *Heart*, 65.

²⁹⁴ Nouwen, *Heart*, 74.

theology, they are interconnected. Another key aspect of a transcendent vision for the good life in pastoral theology is to support solidarity in the life of community.

A human life does not just indicate an individual journey. We are interpreted by and engaged with our surroundings. Accordingly, Charles Gerkin understands human life as a story within and made by the community. Human life as a story is not just restrained to a personal journey, but about a life in the community. All human beings are supposed to belong to a particular community such as the Christian congregation, institute, or family. Regarding the influence of the community on human life, Gerkin argues, “Our actions are also influenced by the demands and commitments pressed upon us by the stories of other communities to which we belong, such as our families and business associates. The particularity of the individual’s life situation is brought into tension with the priorities, ethical values, and behavioral norms embodied in the Christian community.”²⁹⁵ A life in the community thus impacts on the formation of the life worth living.

From the perspective of pastoral theology, the life worth living implies an authentic life in the community. The life worth living is beyond an individual journey. It is influenced by the community and requires being a part of that community. It is not only about the relationship with oneself, but also about the relationship with the others. Living well is accordingly cultivated and created in the space of community.

Instead, authentic community can be a place to recover the true self. Humanity is “bound up with matters, with things, with the ground he lives on. Our place is our link with the world.”²⁹⁶ For Tournier, there are two worlds: the world of things and the world

²⁹⁵ Gerkin, *Pastoral Care*, 151.

²⁹⁶ Tournier, *Place for You*, 14.

of persons.²⁹⁷ Most actions and meetings in human society tend to be superficial, helping oneself to hide behind them. However, Tournier argues that we need a space to face and talk about one's 'person.' Human relationship should be a safe space to freely share one's life and thinking without judging one another and also give one's gifts to one another. Tournier says, "The highest sign of friendship is that of giving another the privilege of sharing your inner thought. It is a personal gift in which there is self-commitment."²⁹⁸ In particular, human relationship, for him, is to reject the evil impact of labelling. Tournier states, "To put a label on someone is inevitably to contribute to making him [sic] conform to the label, especially if the person is at the impressionable age of childhood. To treat him [sic] as a liar is to make him one, and it is the same with selfishness or pride. I no longer believe that there are bad characters – I do believe that there is sin, which is quite another matter."²⁹⁹ Therefore, authentic community contributes to the good life by being an open, safe space without judgement or labelling, sharing gladly what he or she has. That community can thus be a soil for the discovery and recovery of the true self.

On the contrary, regarding 'good relationships' as a characteristic of authentic community, being the true self is crucial because, according to Tournier, without being a person beyond personage, there is no authentic relationship with the others. Tournier states, "On the other hand, one can lay oneself open to the world of persons, awoken to the sense of the person. By becoming oneself a person one discovers other persons round about, and one seeks to establish a personal bond with them."³⁰⁰ For instance, in

²⁹⁷ Tournier, *Meaning of Person*, 179.

²⁹⁸ Tournier, *Meaning of Gifts*, 39.

²⁹⁹ Tournier, *Strong and Weak*, 57.

³⁰⁰ Tournier, *Meaning of Persons*, 179.

Within Violence, Tournier talks about the issues of violence and power. Both definitely exist in personal and social life at the same time and make a huge influence on them. It is an inevitable element for living well to deal with power and violence properly. First of all, it is required for us to admit that human beings are naturally violent. Human beings need to reshape this violent nature from a cause of conflict to a need for union. In this way this violent nature becomes a ground of self-knowledge. Violence as well as power can be meaningful as we consider them as a source to reflect on one's life and to deepen goodwill, stability and security for all. According to Tournier's answer, only violence in sacrifice is needed of us.³⁰¹

Power should also be treated as a trap that prevents us from having the true power – “riches of the heart, of sensibility, of creative imagination, of intuition and originality”³⁰² – that evolves and flourishes ourselves and our world because false power causes destruction, conflict, hate, death, and unpleasant violence. Therefore, ‘living well’ needs to find a way to go beyond merely having a positive or good relationship because violence and power can be latent and in the end harm and defile all individual, community, and social life.

Tournier insists that power and violence can be valuable only when we stand before God. For him, to use power and violence wisely does not just belong to moral responsibility, but should be answerable to God by being dependent on and listening to Him. Tournier says, “He [sic] may use the gifts which God grants him – liberty, power, reason – but only within the limitations of the will of his Creator, limitations which he

³⁰¹ Tournier, *Violence*, 66–67.

³⁰² Tournier, *Violence*, 122.

can know only to the extent that God reveals himself. At the price he will find harmony in his person, in society, and in his relationship with nature.”³⁰³

According to Andrew Lester, in regard to hope or hoping, one of the essential elements of living well, authentic community “becomes the context in which we learn to hope, so Christian community at its best produces hope. We look for a community in which to share hope and share visions of the future.”³⁰⁴ In the light of Pauline theology, he describes hope as follows,

Hope is rooted in the past because we remember the mighty acts of God and our personal encounters with the transcendent. Hope is empowered from the future where it receives its vision. Finally, hope is active in the present as it energizes and motivates us to live so that God’s “will be done on earth as it is heaven.”³⁰⁵

Therefore, as hope is the root not only of human existence, but also of the construction of human living,³⁰⁶ an authentic community is important because it can be a source of hoping by providing a space to have the shared experiences of one’s past, future vision, and present motives in God.

Donald Capps, following Erik Erikson’s life cycle theory, refers to the role of the ritualization process given by the community as a source of human development. According to Capps, “Because constructive ritualization is vital to the social health of a community – whereas ritual excesses lead to social pathology – the foregoing analysis of the church’s ritual process enables us to identify characteristics of healthy and unhealthy church communities.”³⁰⁷ In particular, Capps argues that the church itself as well as pastoral care in the church should be understood in the ritualization terms that

³⁰³ Tournier, *Violence*, 178.

³⁰⁴ Lester, *Hope*, 95.

³⁰⁵ Lester, *Hope*, 22.

³⁰⁶ Lester, *Hope*, 11.

³⁰⁷ Capps, *Life Cycle*, 76.

“help persons acquire and maintain a sense of being oriented in the world.”³⁰⁸ When the community enables people to make daily ritual excesses by securing individual distinctiveness (infant’s numinous stage); expressing disapproval without shame (early childhood’s judicious stage); having an open, but disciplined culture (play age’s dramatic stage); inspiring a sense of “I” in the world by visioning one’s roles on connecting one’s past and future (school age’s formal stage); sharing one’s experiences and meanings freely and valuably in a community (adolescence’s ideological stage); cultivating open, mutual relationship (young adult’s affiliative stage); caring one another over the myth of generativity and authority (adulthood’s generational stage); and reflecting together one’s process in changing situations (mature adulthood’s integral stage),³⁰⁹ it can be a space of ritual process which helps people to live a meaningful, comprehensible life beyond moral confusion, pain, and a sense of shame.

A life in authentic community is closely related to the discovery of the self, the creation of good relationships, the space of hoping, and the liturgical supporter of human development. However, it should be also understood as the pursuit of ‘solidarity’ as a part of spiritual life. In other words, living well is not just about taking moral attitudes or virtuous life for mutual benefit, but rather depends on how to embrace and respond to others in God. Tournier says, “Christ’s method of changing the world is to use the spirit that radiates from a person who has experienced a change of heart.”³¹⁰ Without the heart of true solitude with God, there is no authentic life in the community.

³⁰⁸ Capps, *Life Cycle*, 79.

³⁰⁹ Capps, *Life Cycle*, 76–79; we will discuss in detail the roles of authentic community at the next chapter, examining the principles and practices for The Life worth Living, in which positive psychology and pastoral practices present.

³¹⁰ Tournier, *Person Reborn*, 212.

Henri Nouwen's perspective on the world represents the meaning of 'solidarity in the community.' Nouwen argues that we are not born in the world, but in God, and that we are not sent by the world, but we are sent by God to the world. This means that the community where we live in is not only a gift, but also a trap. Nouwen says, "Our society is not a community radiant with the love of Christ, but a dangerous network of domination and manipulation in which we can easily get entangled and lose our soul."³¹¹ This does not mean that all things in the society are totally evil, but rather that these things can be a gift "only when you can acknowledge them in the affirmation of the truth that you are the Beloved of God."³¹² Nouwen says,

The world is only evil when you become its slave. The world has a lot to offer – just as Egypt did for the children of Jacob – as long as you don't feel bound to obey it. The great struggle facing you is not to leave the world, to reject your ambitions and aspirations or to despise money, prestige or success, but to claim your spiritual truth and to live in the world as someone who doesn't belong to it.³¹³

For Nouwen, 'solidarity in the community' does not mean just becoming a group member. Rather it means developing together a relationship "to find one's source in God and witness to God's love."³¹⁴ It is thus not different from living the call to love one another by becoming a beloved being in the loving God. Nouwen says, "Loving one another is not clinging to one another so as to be safe in a hostile world, but living together in such a way that everyone will recognize us as people who make God's love visible to the world."³¹⁵ For Nouwen, true community is an inner community where we

³¹¹ Nouwen, *Way of Heart*, 11.

³¹² Nouwen, *Life of the Beloved*, 104.

³¹³ Nouwen, *Life of the Beloved*, 104.

³¹⁴ Nouwen, *Here and Now*, 128.

³¹⁵ Nouwen, *Here and Now*, 127–28.

can fully receive and fully give to one another as loved beings who are living together in God's love.³¹⁶

Accordingly, from the perspective of pastoral theology, 'solidarity in the community' requires taking a paradoxical step. Nouwen refers to the importance of solitude and hospitality to be a true part of community. In *Reaching out*, Nouwen says, "loneliness is one of the most universal sources of human suffering today"³¹⁷ especially to us living in the context of competition and rivalry. Many people tend to eagerly pursue therapeutic methods to solve loneliness under the title of well-being, but Nouwen points out that this approach brings limited solutions to us such as the campaign of togetherness, the avoidance of pain and suffering, and the adoration of individualism. In society, we attempt to solve loneliness through various ways such as encouraging grouping and providing group activities in the intimacy mood, burying suffering feeling and promoting positive emotions, and being alone as the sign of maturity. Nouwen, however, suggests that a true solution for loneliness in the spiritual life: to make the movement from loneliness to solitude. This movement would require courage and faith because we need to develop inner sensitivity, not interpersonal sensitivity, so that we do not stick to complaints on loneliness. Furthermore, the movement from loneliness to solitude helps us not only to encounter our innermost self and its issues, but also to create a space to commune with the others and God's holy ground.³¹⁸ Nouwen states,

In this solitude (of heart) we encourage each other to enter into the silence of our innermost being and discover there the voice that calls us beyond the limits of human togetherness to a new communion. In this solitude we can slowly become aware of a presence of him who embraces

³¹⁶ Nouwen, *Inner Voice of Love*, 59.

³¹⁷ Nouwen, *Reaching Out*, 24.

³¹⁸ Nouwen, *Reaching Out*, 39–44.

friends and lovers and offers us the freedom to love each other, because he loved us first (1 John 4:19).³¹⁹

On the other hand, being part of authentic community needs to take the second movement, from hostility to hospitality. Nouwen refers to hospitality as a means of reaching out to our fellow human beings and becoming an open space for strangers.³²⁰ In the concept of hospitality, strangers do not mean unknown persons, but all persons including oneself in the world. He describes our reality as a stranger in a fearful hostility.

In our world full of strangers, estranged from their own past, culture and country, from their neighbors, friends and family, from their deepest self and their God, we witness a painful search for a hospitable place where life can be lived without fear and where community can be found.”³²¹

Nouwen recognizes that our world naturally makes us be a stranger, leading us to anxiety, fear, hostility, and tensions. The issue is that with worldly power “we indeed have become very preoccupied people, afraid of unnameable emptiness and silent solitude. In fact, our preoccupations prevent our having new experiences and keep us hanging on to the familiar ways,”³²² causing us to become well acquainted with this worldly mood instead of confronting it. Nouwen defines hospitality not as a good conduct for neighbors and furthermore as “a subtle invitation to adopt the lifestyle of the host, but the gift of a chance for the guest to find his own.”³²³ That is, hospitality is not to teach or fix someone, but to become an empty, free, friendly, and safe host with no anxiety, fear, hostility, and competition. Regarding the good life, why is hospitality important? Nouwen concludes,

³¹⁹ Nouwen, *Reaching Out*, 44.

³²⁰ Nouwen, *Reaching Out*, 68–69.

³²¹ Nouwen, *Reaching Out*, 65.

³²² Nouwen, *Reaching Out*, 74.

³²³ Nouwen, *Reaching Out*, 72.

We cannot change the world by a new plan, project or idea. We cannot even change other people by our convictions, stories, advice and proposals, but we can offer a space where people are encouraged to disarm themselves, to lay aside their occupations and preoccupations and to listen with attention and care to the voices speaking in their own center.³²⁴

Hence, from the perspective of pastoral theology, the good life does not just mean to make a good relationship for mutual benefit, but to let oneself be a space to create ‘solidarity in the life of the community’ as a transcendent activity. Dorothy Day is a testimony to this aspect. She sought, as a way of abundant life, embracing the poor and the underprivileged of her age especially with spiritual values. Her friend, Robert Ellsberg, reviews her life,

She understood this challenge not just in the personal form of charity (the works of mercy) but in a political form as well, confronting and resisting the social forces which gave rise to such a need for charity. She represented a new type of political holiness – a way of serving Christ not only through prayer and sacrifice but through solidarity with the poor and in struggle along the path of justice and peace.³²⁵

Interestingly, for Day, her social action over a span of some 50 years was not just for social reformation, but rather was a confession of her piety on Christ’s Lordship. She believed that “the servant is not greater than his master,”³²⁶ and her conviction that love is valuable only in daily hardship according to the light of her spiritual model, Thérèse of Lisieux. Her piety and charity was to follow her Lord, Jesus, and he led her to stay with the depressed and the poor by removing their everyday suffering and working against the evils of social order. In particular, she taught “all are called to be saints,” and that a saints’ call is not just “to try to change the social order, not just to minister to the

³²⁴ Nouwen, *Reaching Out*, 76.

³²⁵ Ellsberg, *All Saints*, 519.

³²⁶ Bauch, “Anthology of Saints,” 86.

slaves, but to do away with slavery.”³²⁷ Day desired to be a Christian believer rather than a powerful social activist. She did her work as an answer for a simple question of whether she chose God or man.³²⁸ Regarding her solidarity witness, she states, “the only answer to this life, to the loneliness we are all bound to feel, is community. The living together, working together, sharing together, loving God and loving our brother, and living close to him in community so we can show our love for Him.”³²⁹ As a result, Dorothy Day’s life represents solidarity between individual (faith) and community life through “her love for the poor, her desire to be in communion with God, her search for moral clarity, and her hope for a life of humility and obedience.”³³⁰ As seen in the eudaimonic elements, especially virtue, of the good life in positive psychology, social service and moral life affects a way of living well. However, while those actions are related to mutual prosperity, solidarity between individual life and community life, for pastoral theology, belongs to an expression of spiritual anthropology. The community life is not just a space to produce mutual values and benefits of the people, but rather a part of living in the relationship with God.

Dietrich Bonhoeffer who was concerned about the oppressed and injured is a representative case of solidarity in the life of community as a way of spiritual life as well as abundant life. Bonhoeffer attempts to establish “the identity between the cross of Jesus and solidarity with the oppressed,”³³¹ re-stressing that there is no Christ follower without engagement with the world through sufferings. He wrote from the Flossenburg prison camp in 1944, “I’m still discovering, right up to this moment, that it is only by

³²⁷ Day, *Loneliness*, 52.

³²⁸ Day, *Loneliness*, 140.

³²⁹ Day, *Loneliness*, 243.

³³⁰ Martin, *Life with Saints*, 215.

³³¹ Ellsberg, *All Saints*, 161.

living completely in this world that one learns to have faith. I mean living unreservedly in life's duties, problems, successes and failures, experiences and perplexities. In so doing, we throw ourselves completely into the arms of God."³³²

Bonhoeffer's solidarity between individual and community life is displayed in his understanding of Christian community. For Bonhoeffer, Christian community "is not an idea we have to realize, but rather a reality created by God in Christ in which we may participate. The more clearly we learn to recognize that the ground and strength and promise of all our community is in Jesus Christ alone, the more calmly we will learn to think about our community and pray and hope for it."³³³ Christian community exists for itself, but becomes a real thing when it stands with the world for the sake of, through, and in Jesus Christ. Christian community is "*a divine and spiritual, not an ideal and psychic, reality.*"³³⁴ Believers live an extended life by embracing two worlds, Christian community and the world, and by pursuing solidarity in those worlds as the reality of spiritual life. One participates not only in a Christian community, but also in the world through one's actions and sufferings because Jesus is there not for himself, but for the world. To be a Christian community as well as to be a disciple, for Bonhoeffer, require being involved with the distress, promise, and struggle of the world as a witness to the fellowship with Christ Jesus and furthermore as "the seed of the Kingdom of God in all the world."³³⁵ For Bonhoeffer, Christians and Christian communities are concurrently in the curse and the privilege. Christian Kaiser Verlag refers to Bonhoeffer's idea of Christian life in the church community in the comment of Bonhoeffer's *Ethics*,

³³² Bonhoeffer, *Letters from Prison*, 137.

³³³ Bonhoeffer, *Life Together*, 38.

³³⁴ Bonhoeffer, *Life Together*, 35.

³³⁵ Bonhoeffer, *Life Together*, 28.

Bonhoeffer distinguishes his idea of community from a *collegiums pietatis* interested merely in its own piety. The dual purpose of the community's work on behalf of the world [*Stellvertretung*] consists of its being, on the one hand, the goal of all God's ways, and, on the other hand, its standing in the place where the world should be standing.³³⁶

Mother Teresa of Calcutta is an extraordinary example of a person living in solidarity in the life of community. On September 10, 1946, she received a call from God, 'to be poor with the poor and to love the most distressed.' This occurred in a train to Darjeeling when she was thirty-six years old. Though she served and cared for the abandoned and the destitute in Calcutta such as these with leprosy, the poor, and the terminal ill, she describes her life in the notion of spiritual anthropology. That is, she does not define herself as a social leader, but rather as a soul dwelling with the world under Christ's light and love. She speaks in her Nobel Award lecture,

I believe that we are not real social workers. We may be doing social work in the eyes of the people, but we are really contemplatives in the heart of the world. . . . We have 24 hours in this presence (of God), and so you and I. You, too, try to bring that presence of God in your family, for the family that prays together stays together. . . Christ in our hearts, Christ in the poor that we met, Christ in the smile that we give and the smile that we receive.³³⁷

Certainly her life demonstrates the struggle between individual and community concerns. Her life was not always a happy and meaningful journey. Like many saints, Teresa also confesses the experiences of darkness and loneliness that she insistently suffered her soul during her whole life and ministry. She wrote in 1959, "Lord, my God, who am I that You should forsake me? [. . .] I call, I cling, I want – and there is no One to answer – no One on Whom I cling – no, No One. – Alone. The darkness is so dark –

³³⁶ Bonhoeffer, *Life Together*, 139.

³³⁷ Teresa, "This Gift of Peace," 510–12.

and I am alone. – Unwanted, forsaken.”³³⁸ Her biographer, Brian Kolodiejchuk describes her darkness as a privileged way to “live in and through her without her being able to savor the sweetness of His presence” as well as His Cross.³³⁹ Through her *darkness, coldness, and emptiness* she become a door to unify with the world in the heart of what Christ did and has done in the world. She teaches, “To show great love for God and our neighbor we need not do great things. It is how much love we put in the doing that makes our offering something beautiful for God.”³⁴⁰

Therefore, a transcendent vision for the abundant life in the perspective of pastoral theology is to act in solidarity with the life of community and the world. That does not mean that individual happiness and flourishing should be abandoned for the prosperity of the community or should be determined by the world. Rather it means a process becoming fully alive with the world “by being charged with the presence and reality of God.”³⁴¹ From the perspective of pastoral theology, that solidarity represents not only a sign of true relationship, but also the characteristic of authentic community.

How can integration between individual and community life be sustained? This is at the heart of the nature of the spiritual life. In other words, it emerges in the ways how spiritual anthropology responds to the world. Henri Nouwen suggests that the basic attitude of solidarity is compassion. Compassion goes beyond a virtuous practice and the pursuit of mutual benefit. Nouwen defines compassion as one’s “full immersion in the condition of being human.”³⁴² That is, as he mentioned in *The Return of the Prodigal*

³³⁸ Teresa, *Come Be My Light*, 186–87.

³³⁹ Teresa, *Come Be My Light*, 156; 212.

³⁴⁰ Teresa, *Come Be My Light*, 69.

³⁴¹ Ellsberg, *Saints' Guide*, 18.

³⁴² Nouwen, *Compassion*, 32.

Son, compassion means a heart “to suffer with.”³⁴³ In Nouwen’s view, compassion is the most basic factor of the community because without fully giving one’s presence to the other, regardless of their weakness, brokenness, and vulnerability, true relationship is impossible. Accordingly, compassion is different from ‘positive relationship’ and ‘virtuous love’ of positive psychology. That is why Nouwen offer that “Love is not based on the willingness to listen, to understand problems of others, or to tolerate their otherness. Love is based on the mutuality of the confession out of our total self to each other”³⁴⁴ rather than any human concern or moral responsibility to attain mutual happiness.

A life of compassion requires at least two practices: being present and caring. Being present is the basic step, caring is the second step. The important thing when we take these two steps is to be mindful that we are acting as God’s beloved children. We are gladly taken as a loved child and are called to care for others in order to allow them to confirm and confess that they are also His loved children. According to Nouwen, care is the manifestation of true presence because it is not only “the loving attention given to another person because that person is a child of God,” but also “that of becoming ever-more fully what they already are: daughters and sons of God.”³⁴⁵ This is why Nouwen argues, “The greatest gift my friendship can give to you is the gift of your Belovedness.”³⁴⁶

Secondly, solidarity is made by considering the world as a place for hoping. Solidarity is to share hope or the vision of future together. For pastoral theologians such

³⁴³ Nouwen, *Prodigal Son*, 123.

³⁴⁴ Nouwen, *Intimacy*, 29.

³⁴⁵ Nouwen, *Greatest Gift*, 58.

³⁴⁶ Nouwen, *Life of the Beloved*, 26.

as Paul Tournier, Henri Nouwen, and Robert J. Wicks, the world is not the subject of hope, but rather a place of God's hope. Therefore, solidarity is not an action to search for hope in the world, but to create the infusing voice of hope in the world. For them, the world is a place filled with the myth of power and progress and the voices of various compulsions while God treats our world with great significance. The world is always in a need of hope, and solidarity is built by re-enacting the ways of hope that God offers to the world. Andrew Lester states, "Authentic community becomes the context in which we learn to hope, so Christian community at its best produces hope."³⁴⁷ Charles Gerkin in *Prophetic Pastoral Practice* describes solidarity as to suggest and to question "the norms, boundaries, and visions of the good" in a conversation with Christian tradition and faith as a way of life.³⁴⁸ As we saw in the cases of Mother Teresa, Dietrich Bonhoeffer, and Dorothy Day, the good life is displayed in their actions of solidarity as we act as agents for the world and our communities. This requires discerning God's hope and His visions for the future.

Thirdly, solidarity requires being authentic before God. It does not mean before God being a 'personage,' "part of our personality which we show to the world and a protective mask which we all wear in order to hide our real selves and to present the best possible image to people around us,"³⁴⁹ in the world. According to Tournier, solidarity is not fulfilled by living as a good personage to the world, but by being a 'person' before God. Mother Teresa, Dietrich Bonhoeffer, and Dorothy Day gladly accepted the world, but did not allow the world to define them. That is, like many great Christian figures, they were happy to be connected with the world, but did not try to do what the world

³⁴⁷ Lester, *Hope*, 95.

³⁴⁸ Gerkin, *Prophetic Practice*, 29.

³⁴⁹ Collins, *Paul Tournier*, 59.

wanted them to be. Rather, for them, the main effort of solidarity is related to being who they were as a person before God. In a life of personage, it is impossible for us to make true relationships as well as solidarity in the life of community. Solidarity is possible only with the true self, that is, the 'person' that "is deep, hidden, more authentic, and camouflaged behind the personage."³⁵⁰

Without the light of God, being a 'person' is not easy and solidarity is unattainable because we can become real before the others only when we are real before God who offers true safety and love. This offer belongs to God's eternal action to help us escape the trap of personage. Nouwen says, "God wants not only to be a God for us, but also a God with us."³⁵¹ Nouwen expresses integration between individual and community life as a result of being faithful to the divine vision. He says, "But when Jesus calls us to love one another as he has loved us, he calls us to faithful relationships, not based on the pragmatic concerns of the world, but on the knowledge of God's everlasting love."³⁵² Hence, solidarity is a living sign to be a 'person' before God. Robert J. Wicks describes it as a sign in the passion of truth or spiritual freedom. In other words, solidarity is actualized when "we then place ourselves before a loving God and seek to find and reinforce in ourselves the beautiful essence of who we are independent of the views of others or even our own opinion of ourselves based on what we can do rather than who we are."³⁵³

Lastly, solidarity is embodied when the community becomes a source of authentic relationship with the world. Solidarity goes beyond individual efforts to play

³⁵⁰ Collins, *Paul Tournier*, 59.

³⁵¹ Nouwen, *Here and Now*, 128.

³⁵² Nouwen, *Here and Now*, 129.

³⁵³ Wicks, *Gentle, Passionate Life*, 92.

well in the world or support the world to be a better place. Solidarity requires “acquiring and maintaining a sense of being oriented in the world”³⁵⁴ through the support of the community. Donald Capps describes that role of (Christian) community as ‘constructive ritualization’. He says, “Because constructive ritualization is vital to the social health of a community – whereas ritual excesses lead to social pathology – the foregoing analysis of the church’s ritual process enables us to identify characteristics of healthy and unhealthy church communities.”³⁵⁵ As solidarity implies a healthy engagement between individual and community life, it is essential for it to create the culture of the community as a reality of constructive ritualization.

Capps argues that constructive ritualization has much to do with the establishment of eight moods: to allow individual difference; to say ‘No’ without causing shame to someone; to build an open, but disciplined environment; to encourage each person to discover one’s own role; to share freely one’s values and experiences; to cultivate being relational; to care for one another across social status; and to induce change together in reflecting on one’s life.³⁵⁶ Solidarity is formed with the acknowledgement of each person’s distinctiveness and in the balance of confrontation and acceptance. Autonomy supported under a common philosophy and the mood of inclusiveness helps individuals as well as the community to contribute positively to the union of individual and community life. To offer boundless and safe mood for solidarity are essential. It is significant for the fulfillment of solidarity to create a culture that cares for one another regardless of the social status and that pursues the change of the community on the basis of self-introspection.

³⁵⁴ Capps, *Life Cycle*, 79.

³⁵⁵ Capps, *Life Cycle*, 76.

³⁵⁶ Capps, *Life Cycle*, 76–79.

The formation of good relationships does not just mean to develop the community into a source of intimacy, mutual growth, and social support of well-being. It is related to a call for authentic relationship with the world rather than pursuing the perfect world. Reflecting on the monastic life, Thomas Merton says, "By this time God had given me enough sense to realize at least obscurely that this is one of the most important aspects of any religious vocation; the first and most elementary test of one's call to the religious life is the willingness to accept life in a community in which everybody is more or less imperfect."³⁵⁷ For instance, human relationship cannot be an answer to solve one's loneliness. Henri Nouwen observes,

The word that is central in it all is 'relationship.' We desire to break out of our isolation and loneliness and enter into a relationship that offers us a sense of home, an experience of belonging, a feeling of safety, and a sense of being well connected. But every time we explore such a relationship, we discover quickly the difficulty of being close to anybody and the complexity of intimacy between people.³⁵⁸

An authentic relationship is to let an individual be an incarnation of love in the world "by embodying God's infinite love in a faithful communion with another human being."³⁵⁹ Accordingly, authentic relationship is possible only when we restore the centrality of the spiritual life because it is a life that remains in the world, but is not limited by the world. This must be done at the same time. Gary R. Collins summarizes Paul Tournier's reference to four benefits of the Christian life: self-awareness and self-confidence; clear moral views, wisdom from communion with the presence of God; and inner freedom and good will. Regarding the first benefit, Collins says,

The new creature in Christ discovers that life takes on new meaning and new strength. He experiences a greater love for other people and he is

³⁵⁷ Merton, *Seven Storey*, 426.

³⁵⁸ Nouwen, *Here and Now*, 124.

³⁵⁹ Nouwen, *Here and Now*, 126.

more willing to forgive. These are attitudes which begin to spread to the people around until, Tournier believes, they eventually can transform the whole society.³⁶⁰

In other words, authentic relationship goes beyond adopting organizational psychology or business strategy. It indicates that individuals never abandon to take an open attitude to our troubled, broken world as a transcendent activity in God.

Living out Our Story of Authenticity

From pastoral theology, the good life is more than maintaining or sustaining the condition of happiness and flourishing. It is rather about the wholeness of life. That is, it is to be a story of authenticity as a transcendent, integrative form of human life. The elemental views of human well-being that positive psychology represents tend to cover a small part of human life. The good tools and principles that positive psychology suggests are certainly influential, but cannot help the people to live the fullness of life. Pastoral theology pays attention to the ways we can fulfill the wholeness of our life, considering human life as a process of being a narrative of authenticity. Living well is not only a matter of moments, but also a matter of the whole life. That view does not mean that our life should become always progressive or productive over our sinfulness and errors,³⁶¹ but rather that we should have a long-term perspective of human life. Living well depends on how we deal with each stage of life and what kind of picture we can draw until we die. According to Tournier, life is a process as well as a journey that requires taking many risks.

Life is not a state, it is a movement. Nowhere in nature does it present the character of a fixed and stable maximum, but rather of an undulation,

³⁶⁰ Collins, *Paul Tournier*, 93.

³⁶¹ As a case, Donald Capps describes Saint Augustine's confession with that expression in the book *Striking Out*, which is in the purpose to explain the religious journey of teenage boys. Capps, *Striking Out*, 15–21.

successive waves of life. Sincerity, as we have seen, is not a perfected state, but a movement experienced just at the point at which one perceives that one lacks it. . . . – a boundless adventure.³⁶²

Gary Collins says, “So it is, Tournier proposed, that we are faced with a paradoxical rhythm in life: we must find a place and then leave it for a new one.”³⁶³ For example, Tournier describes a life journey with the metaphor of the seasons, following Jung’s psychology. Mainly a life journey has three stages: from spring to summer (from child to early adulthood), from summer to fall (from adulthood to middle adulthood), and from fall to winter (from middle adulthood to old age). A human being in the first stage experiences the fulfillment of basic needs and impulses, guidance, morality, self-identity, and various errors and fruits. In the second stage, a human being experiences success, setbacks, changes of value, and the desire for maturity. In the last stage a person learns about meaning and harmony in life over the experience of physical and mental decline. Tournier says, “There is no question here of scoring the past. Rather, it means profiting from its lesson, a lesson still valid and one whose worth will grow in proportion as the past is left behind.”³⁶⁴

What is the goal of the life journey? Tournier argues that goal is simple: to reconcile the two aspects – body and soul or human and divine – of humanity and to discover meanings in life. He states, “I must insist that our usual distinction between natural and supernatural is artificial, abstract; it is a purely mental division. Man [sic] does not have two lives, natural and supernatural; He has only one, his [sic] real life.”³⁶⁵ The life worth living goes beyond having successful moments in life. It is not only a

³⁶² Tournier, *Meaning of Person*, 230.

³⁶³ Collins, *Paul Tournier*, 45.

³⁶⁴ Tournier, *Seasons*, 57.

³⁶⁵ Tournier, *Seasons*, 13.

process to be a true human in both natural and supernatural realms, but also to discover the meanings of human life by undergoing the seasons of life.

In order to discover the wholeness of life, Tournier takes an integrative, impartial attitude of human life beyond accepting the stages of life journey. For him, human life is a continuous, mixed event of bad and good weather, or pain and joy regardless of our plans or wishes. Therefore, unlike a belief of positive psychology, ‘the good things contributes to the growth and renewal of human life more than the bad things do,’ ‘living well’ does not rely on how many bad events we can curtail, but rather by how we can respond to them. Tournier says, “Events give us pain or joy, but our growth is determined by our personal response to both, by our inner attitude. The attitude, of course, is already itself the fruit of our whole previous growth.”³⁶⁶ Indeed, the life worth living does not come from the absence of suffering, but from one’s effort to let suffering bring some changes and chances for one’s life.

In particular, Tournier emphasizes the most important, unavoidable thing for the good life is that it is a spiritual journey to know and be led by God who leads to the fullness of life. It is a movement from, in, and toward God that is a transcendent and inherent junction in the inner movements of the human life. Thus, the good life “is not made of a few exceptional events, but of the whole of life, to which it gives meaning”³⁶⁷ in the stages of our life by dwelling in God.

Regarding the wholeness of life, unlike Tournier’s biblical reflection on the holistic aspect of human life, many pastoral theologians deal with the particular needs in each stage of life by engaging developmental and clinical psychology from a biblical

³⁶⁶ Tournier, *Suffering*, 19.

³⁶⁷ Tournier, *Seasons*, 13.

perspective. Commonly, for them, each stage of life is not only a task to fulfill or to be fulfilled, but also a part of a life story. For instance, Andrew Lester discusses the significance of pastoral interventions for children especially in crisis as the very ground of 'life story.' Lester argues that children have "a right to be recipients of our pastoral care."³⁶⁸ It is thus a moment not only to be faithful and generative, but also to secure confidence in one's own worth and ability. Children are an equal object of pastoral ministry because they are at a stage to learn productive attitudes and self-esteem and the image and trust of divinity. Lester says,

Pastoral care of children would include being present to help children sort out life events that raise questions about the reliability of creation. Our involvement might help them decide to keep on trusting. To neglect them in their time of need is to be guilty by omission of allowing them to stumble into unbelief.³⁶⁹

Likewise, Donald Capps attempts to find out a way to design the good life in more biblical and therapeutic perspective, stressing the role of pastoral care to develop the wholeness of life on the foundation of Erick Erickson's developmental theory.³⁷⁰ In his view, the goal of pastoral care is to help human beings "become better oriented in their world"³⁷¹ by leading people to respond suitably and wisely to the perils of three factors that disorient human life in the world: moral confusion, meaninglessness in life, ruminating on suffering and shame. With Capps, the life worth living depends on how to overcome moral confusion, to find out meaning and integration in (social) life, and to deal wisely with suffering and shame without avoiding them in the world. Interestingly,

³⁶⁸ Lester, *Children*, 37.

³⁶⁹ Lester, *Children*, 39.

³⁷⁰ Though Andrew Lester certainly uses Erikson's theory, he just wills to take general idea of children and senior stages' characteristics rather than engaging deeply with it.

³⁷¹ Capps, *Life Cycle*, 13.

Capps, as shown in his use of Erickson's life cycle theory,³⁷² considers those three factors as the elements to constitute the wholeness of life.

Like Tournier and Lester's views, following Erickson's life cycle theory, Capps understands human life as a developmental process. Responding well to each stage leads to integrity of personal life and as a result makes living well attainable. Thus, in Capps' pastoral and psychotherapeutic discussion, he agrees that the good life is closely related to psychological, spiritual developments to attain the wholeness of life. Meanwhile, he attempts to take a further step. According to him, the good life requires caring for three threatening factors – moral confusion, meaninglessness and isolation in (social) life, and revolving on pain and shame – in order to support the developmental process of personal life. According to him, those factors influence each stage of human life as well as the wholeness of life. For instance, failure of transition from vice to virtue in each developmental stage is more likely to cause the depletion and collapse of life beyond

³⁷² Erickson's life cycle theory displays the eight stages of human life and the developmental characteristic of human life in chronological order: infancy (basic trust vs. basic mistrust), early childhood (autonomy vs. shame and doubt), play age (initiative vs. guilt), school age (industry vs. inferiority), adolescence (identity vs. identity confusion), young adulthood (intimacy vs. isolation), adulthood (generativity vs. stagnation), and mature adulthood (integrity vs. despair and disgust). Indeed, poor achievement of each stage brings about poor progress among stages.

Moral immaturity.³⁷³ Also, failure to orient as an individual to the world around oneself³⁷⁴ results in pathological, relational, and social issues.

Nevertheless, the wholeness of life has much to do with the formation of a story merely rather than a developmental process. Human life has naturally been seen as an account of connected events. Pastoral theologians like Charles Gerkin, Donald Capps, and Andrew Lester notice that the wholeness of life is developed into a narrative form. The life worth living is related to how to write and understand one's own story in life much as positive psychology refers to in the principle of reframing. These narratives, as the manifestation of the wholeness of life, is not a pure story, but rather a filtered one. Various experiences in one's life develop into stories through intentional and unintentional efforts to reconstructed and reinterpreted them into a core narrative. Lester says,

The core narratives communicate a person's values, purposes, and unique characteristics, which allow us to imagine an identity. Indeed, we begin to form our own story about that person. Narrative is the structure by which we construct our experiences of others as well as of ourselves. Revealing our stories, likewise, is the only effective way to communicate our sense of self to another person.³⁷⁵

³⁷³ Capps, *Life Cycle*, 38–40: Capps compares the eight stages of life cycle with Christian's traditional deadly vices. For example, the first stage (basic trust vs. basic mistrust) in infant covers a boundary between gluttony (vice) and hope (virtue). That is, if infant experiences the failure of basic trust during that period, the high possibility of addictive behavior or gluttonial inclination to get more than enough now due to fear of future deprivation can be real in someone's life. Besides, Capps talks about vices and virtues in the other seven stages: Autonomy (will) vs. Shame and Doubt (Anger), Initiative (Purpose) vs. Guilt (Greed), Industry (Competence) vs. Inferiority (Envy), Identity (Fidelity) vs. Confusion (Pride), Intimacy (Love) vs. Isolation (Lust), Generativity (Care) vs. Stagnation (Indifference), and Integrity (Wisdom) vs. Despair (Melancholy).

³⁷⁴ Capps, *Life Cycle*, 57–59: Capps expresses that error as the failure of ritualization process in each stage. For example, the first stage (basic trust vs. basic mistrust), the infant period, causes individual to get in one of two attitudes, separation and abandonment or idolism, by providing the mood of mutual recognition. According to him, this stage is the numinous moment to form the ontological confirmation of individual by face and name and furthermore a sense of God.

³⁷⁵ Lester, *Hope*, 30.

The wholeness of life, however, is more likely to be an individual life in a story of a community rather than a story of an individual life. To pursue 'living well,' one needs to remember, expect, interpret, and respond to one's story of pain as well as joy in each stage of one's life especially in "the language, memory, question, care, and action of the community."³⁷⁶ That is, an individual story is more editorial than chronological because it entails creating a new story as a part of the particular community. For instance, in reference to Erik Erikson's life cycle theory, Gerkin talks about care of each stage in the human story; life's beginning, adolescent's transition, adult' issues, and the stage of aging. The successful life requires creating one's story as a continuity of each stage and as an authentic life in the community.

Regarding the formation of life-story, Gerkin refers to the role of the tradition of the faith community for the people who have been engaged with social and cultural diversity in the contemporary society. As discussed in his early volume, *Widening the Horizons*, many people including Christians have today underwent fragments and chaos in the culture of pluralism and relativism. As a result, they want to find 'sources,' 'norms,' and 'values' to interpret one's life and to make adequately life decision beyond solving life's problems. The crucial fact is that the community help the individual order their life with these sources because we "have one's ways of feeling, thinking, acting shaped by a community of faith and practice that orders one's life. That ordering, in ways both explicit and subtle implicit, embodies a tradition and its way of speaking about the world and life in the world."³⁷⁷ Accordingly, a narrative of the individual life in the community is an important element to interpret and develop the wholeness of life.

³⁷⁶ Gerkin, *Pastoral Care*, 122.

³⁷⁷ Gerkin, *Pastoral Care*, 110.

In short, the abundant life is not fulfilled just by applying effective elements and principles to one's life, but requires being a story of authenticity. The lives of spiritual masters represent a common point. Their stories commonly represent the cases of abundant life that contain suffering and hardship, happiness and flourishing, and individual and community life. James Martin says, "the saints are models of what our lives could be. In following the example of their lives, we can be formed by them. In the words of Lawrence S. Cunningham, 'We hope to be what they are.'"³⁷⁸ Yet, Lawrence's idea does not mean that he wants to imitate a particular saint, but rather that he hopes his life itself to be a living story in communion with God. Robert Ellsberg confesses, "From St. Augustine I learned to see my life as part of God's own living story of creation and grace. From Pascal, I learned that the gospel message corresponds to the questions of my own heart. From Flannery O'Connor I learned what a difference it makes to see the world in the light of faith."³⁷⁹ Indeed, to be a story is likely to listen to Mother Teresa's advice for the people who hoped to join her charity ministry, "Stay where you are. Find your own Calcutta."³⁸⁰ In a word, to live the good life implies to write and speak one's story of authenticity especially in relationship with the (triune) God. That is, "while there are recognizable patterns in the lives of the saints, each one was in his or her own way an 'original.'"³⁸¹

In particular, in a transcendent vision for the good life in the perceptive of pastoral theology, to live the good life is to live out one's story as part of God's goodness and blessing in one's time and place and even with one's own flaws. It is to be

³⁷⁸ Martin, *Life with Saints*, 376.

³⁷⁹ Ellsberg, *Saints' Guide*, xvii.

³⁸⁰ Ellsberg, *All Saints*, 393.

³⁸¹ Ellsberg, *All Saints*, 2.

a kind of spiritual autobiographer of oneself. Amy Mandelker and Elizabeth Power explain such spiritual autobiography as follows,

Unlike sister genres – travelogues, family memories – spiritual autobiographies focus on events and experiences that shape the inner person in relationship to God. The authors of spiritual autobiographies concentrate on examining their interior experiences in order to discover coherence, structure, and meaning in the shape of an individual life.³⁸²

In fact, the formation of story is the human being's unique and creative way to savor the gift of 'time' in God by making connection among past, present, and future. 'The good life' in a transcendent vision is to form a new story in and with God who enables us to reframe past and present into a future story for the life worth living. What does a story of authenticity entail? First, human life manifests in a narrative structure. According to Andrew Lester's understanding of narrative theory, "human beings do not simply tell stories, or illustrate their lives with storytelling. We construct our sense of identity out of stories, both conscious stories and those we suppose."³⁸³ Second, the story of human life is formed not only by individual experiences and situations, but by particular cultural and community situations. Third, today the pluralistic context forces us to live through multiple stories that entail a fragmented scheme of meanings, languages, and actions. Thus, "By means of stories of the self and of the world around us we hold together events, persons, and experiences that would otherwise be fragmented. To be a person is therefore to live in a story."³⁸⁴

In light of this Gerkin argues, "Here we encounter the common need for a grounding of primary narrative out of which come models for interpreting life situations, making choices among conflicting values, and maintaining a core of identity while

³⁸² Mandelker and Power, *Pilgrim Soul*, 15.

³⁸³ Lester, *Hope*, 29.

³⁸⁴ Gerkin, *the Horizons*, 52.

fulfilling multiple roles shaped by differing rules and models of what is good and useful.”³⁸⁵ In other words, as Gerkin points out in his volume *The Living Human Document*, living well depends on an ability to form a story of the self with a right, rich, and sound manner done within the context where one lives. Living well is argued on how we interpret the meaning of situation and respond to it with suitable praxis. Gerkin proposes the story of God as the common ground of interpretation and reframing the story of the self and the community. He says, “By faith that means nesting the individual and corporate human story finally within the biblically grounded narrative of the God who is both transcendent of the human story (God’s ‘otherness’) and active within that ongoing story (God’s suffering, gracious, redemptive ‘presence’).”³⁸⁶ Indeed, the story of God provides us “not only with a new vision of human transformation, but also with a space to be responsible to ongoing activity of God.”³⁸⁷ This becomes an open-ended process of one’s ordinary life beyond the language, experience, culture, and even vision of ourselves.

In the pastoral view, living well has much to do with deconstructing and reconstructing one’s life into a narrative by making creative connections among past, present, and future all rooted in the tradition of faith in God. Capps describes it as “placing their life experiences within an interpretive framework”³⁸⁸ and re-creating meanings in life through particular narrative forms. In Capp’s view, the life worth living means becoming the authors of our own new, living stories by having the opportunities to tell our stories. Living well is to display inspirational narratives in various forms, to

³⁸⁵ Gerkin, *the Horizons*, 19.

³⁸⁶ Gerkin, *the Horizons*, 54.

³⁸⁷ Gerkin, *the Horizons*, 55.

³⁸⁸ Capps, *Living Stories*, 19.

reconstruct the border of ‘wrong’ and ‘right’ in one’s experiences and stories by standing in paradoxical situations, and to free ourselves from bias of life situations in regard to ourselves and others by recalling the power of exception and miracle that is a part of one’s story and God’s story. Indeed, the good life is not to restrict the satisfaction of present life, but rather has much to do with connecting past, present, and future into a new, wonderful story in both individual and community aspects. The story of God becomes the source of the formation of a new narrative.

To be a living story is beyond just retelling one’s life. It means to let oneself be a narrative of the good life in God rather than be the model or the stereotype of a perfect or ideal life. What does “to be a narrative” mean? The four characteristics of spiritual autobiography display this meaning as shown in the examples of St. Paul and Augustine of Hippo; “(1) a description of the individual’s life before spiritual awakening, (2) an account of the events leading up to the individual’s encounter with God, (3) a description of the actual encounter with God and the impact of this event on the narrator, and (4) a celebration of the new life following this event.”³⁸⁹ As a result, to be a living story means to allow oneself to be part of “the ongoing transformative activity of God”³⁹⁰ on the earth.

The human life itself is a form of a living story. In *Angry Christian*, Andrew Lester describes human life in a narrative form by examining the concepts of the constructive narrative theory.³⁹¹ Human life forms a narrative by choosing something,

³⁸⁹ Mandelker and Power, *Pilgrim Soul*, 16.

³⁹⁰ Gerkin, *the Horizons*, 55.

³⁹¹ According to the constructionist narrative perspective, the change of human life is effectively formed when a person has enough capacity, effort, and environment to reconstruct, redesign, and reinterpret one’s story in particular contexts. In particular, it is essential for developing and reproducing a person’s stories to create meanings in life. Regarding the change of life, Andrew Lester explores several scholars such as Stephen Crites (narrative as a traumatic change), John Navone (a person’s living story

interpreting the meanings and values of it, and forming a structure in the experiences of one's own life with others. Lester offers, "As we humans encounter the world, we organize and make sense out of our experience by means of 'narrative structuring,' which refers to the mental process by which the raw data from the senses is organized into living story form."³⁹² Interestingly, according to Lester's understanding, an individual story is not only formed in relationship with our world and with others, but also in a way of living story-telling.³⁹³ That is, "Stories form life. . . . We live through stories."³⁹⁴ Andrew Lester describes the significance of intentionally being a living story by referring to Hans-Georg Gadamer's narrative theory. Lester says,

Hans-Georg Gadamer points out that effective therapy relies on our ability to change, our capacity to develop new themes, metaphors, and narratives. The only way to change is to change our narrative.³⁹⁵

For Lester, "Our stories set the parameters for understanding and interpreting life, and invest our lives with particular meaning."³⁹⁶ One's living story or stories is a way of viewing life as story-telling. These are ongoing core narratives, which contain our sense of self, identity, values, beliefs, worldview, the structure of meaning and interpretation, and even our expectations of life. Therefore, for the good life, it is significant to be a living story of authentic, abundant life because it is not only "one way of increasing self-awareness,"³⁹⁷ but also of learning to connect one's past, present, and future as a process of ongoing creation. It is far from securing the stable conditions of the good life or life-satisfaction. To be a living story as a journey of the whole life implies that one allows

within other's stories), M. Mair (human life as a living storytelling), and Mary Gergen (narrative as personal identity).

³⁹² Lester, *Angry Christian*, 95.

³⁹³ Lester, *Angry Christian*, 95.

³⁹⁴ Mair, *Between Psychology and Psychotherapy*, 127.

³⁹⁵ Lester, *Angry Christian*, 100.

³⁹⁶ Lester, *Angry Christian*, 96.

³⁹⁷ Lester, *Angry Christian*, 97.

oneself to be in a process of becoming an ongoing narrative in God's grace and blessing. The life worth living is to let one's life be a living story that is not based on a record of any particular moment, but an interpretive journey of the whole life in God's light or the tradition of the Christian faith.

In Summary

Overall, pastoral theology offers a transcendent vision for the good life. That is, in a pastoral view, the good life implies something to be given and made by the relationship with the triune God. The good life and spiritual anthropology are inseparable because the fullness of life begins from the source of the good life, the triune God. Unlike the aspects of positive psychology such as to increase life-satisfaction and to maintain the conditions of flourishing by boosting the positive elements of human life and employing effective activities to one's life, 'the good life,' according to a transcendent vision in pastoral theology, is fulfilled by restoring the spiritual part of being human, that is, spiritual anthropology. The relationship with God leads to a transcendent, integrative, and authentic capacity of human life and makes a transition from the superficial level of happiness and flourishing to the deeper level of it. It extends 'the good life' from an elemental, experiential status that positive psychology represents to something beyond or above the range of normal condition and experience.

Like the ideas of positive psychology, from the perspective of pastoral theology, while human happiness and flourishing includes all the environment, genetic traits, and intentional activities, it goes beyond those elements as well because of another source of the good life, God. To live an abundant life requires discovering the true self. To encounter God as the source of the life worth living implies encountering the two

realities of the self; false and loved. Accordingly, the second aspect of a transcendent vision is to encourage people to face and have the new identity of the true self in God. The third aspect of the good life is to love in prayer and to pray in love. These dynamics not only support each other, but also help us to dwell in the essence of God who is the source of the good life. However, to perform these two practices is not enough. The life worth living entails inner freedom and renewal. That is, living well is a process to become a new being not just by changing or creating new ideas, perspectives, or behaviors, but by the awareness and transformation of the very innerness of the self, 'heart' in the light of God. The formation of the good life is the formation of heart, the center of all affective, cognitive, and behavioral conditions. Furthermore, in a transcendent vision for the good life that pastoral theology offers, the two main stages of human life, individual and community are fully engaged across the pursuit of self-actualization or mutual benefit. 'Community' is not just a space where I belong to, but a space that says 'who I am' in God. In a transcendent vision for the good life, community can influence on, but not label us. Rather it is a space to be a part of the relationship with God. Meanwhile, from the perspective of pastoral theology, the good life is not just a good moment or achievement, but about the wholeness of life. It is thus to be a story of authenticity especially as a path to eternal life as well as a memory of 'living well' in God.

In the next chapter, as a practical approach, we will answer two questions: "What happen to human life when this transcendent vision is practically considered?" and "how can pastoral practice help the soul to live out this transcendent vision for the good life?"

In a word, a transcendent vision for the good life evolves three well-beings – living well, dying well, and seeing well – in a new form.

CHAPTER 3

A CONTRAST MODEL FOR THE LIFE OF FLOURISHING

As a practical approach, this chapter answers two questions: “What will happen to our life when we live in a transcendent vision of pastoral theology?” and “How can pastoral practice support a life in that transcendent vision?” Specifically, this closing chapter consists of two parts. First, I demonstrate ‘abundant life’ in spiritual anthropology by dealing with the three well-beings – growing well, seeing well, and dying well – as the transcendent, integrative form of human life that encompasses the six aspects of a pastoral, theological vision. Also, the chapter suggests a contrast model for the fullness of life as a practical approach to the good life, which does not ignore the insights and interventions of positive psychology, but makes a transition from the human sources of happiness and flourishing to its spiritual sources.

First, this chapter examines ‘well-being’ with respect to the results of the good life in a transcendent vision that reinstates the centrality of the spiritual life. What happens to our life when we welcome relationship with God as the key to living well? That is, what does ‘a transcendent, integrative form of life’ that can be cultivated by the restoration of spiritual anthropology look like? This chapter examines at the deeper level of the good life in spiritual life that encompasses the three orientations of living well: growing well, dying well, and seeing well. These interact with the proposed six aspects of a transcendent vision for abundant life. Furthermore, as a practical approach to the study, the chapter offers a model of pastoral practice that facilitates these three orientations. Yet, this model does not merely aim at choosing the divine sources of the

good life instead of its human sources.¹ The model of pastoral practice the study proposes rather have much to do with an attempt to reinterpret and reconstruct the spiritual sources into a way of life abundant by reapplying spiritual life, a lost part of human happiness and flourishing, to positive psychological interventions.

A model of pastoral practice for the good life in this chapter is designed with a common notion between positive psychology and the promise of the gospel, 'light overcoming darkness.'² It considers valuably two factors that positive psychology argues: positive interventions are more effective for human life than negative interventions and human happiness and flourishing can be updated by various interventions. Yet, it does not rely on the efficacy of positivity or employ positive

¹ In recent times, many Christian scholars and leaders have tried to make a theological conversation with positive psychology. Most of them focus on employing the principles of positive psychology to Christian life. For instance, David N. Entwistle and Stephen K. Moroney talks about the role of positive psychology on developing the image of God. They describe the benefit of positive psychology as a source that "celebrates human's positive features as creatures who bear the image of God", Entwistle and Moroney, "Integrative Perspectives on Human Flourishing," 295; Charles H. Hackney states the need of positive theology in the discussion of Murphy's neo-Aristotelian model, "Christians can provide an answer that better accounts for empirical observations of the negative and positive aspects of human behavior. A Christian positive psychologist can balance an appreciation of the inherent goodness of our created status with a realistic awareness of the darkness of the distortion of that status", Hackney, "Possibilities for a Christian Positive Psychology," 217; Mary Clark Moschella refers to the assessment of positive psychology in the perspective of pastoral care. According to her article "Positive Psychology as a Resource for Pastoral Theology and Care," while positive psychology provides a source of the goodness and wonder of life, and its strengths-based approach that can cultivate empowerment," in the perspective of Christian faith, positive psychology is nonetheless doubtful if it takes a proper posture to human flourishing in the broken world because it still concerns about the best thing to be the good life in no consideration of God and His creational plan as well as of human weakness and suffering. Furthermore, in Christian faith, human life needs to work with another source of mindful and attentive living rather than the actualization of human potential. Therefore, Christians cannot regard positive psychology as an alternative faith. Rather, like Robert C. Roberts proposes in the possibility and distinctiveness of Christian psychology, we need to see 'flourishing' and 'happiness' in a broader perspective because "a Christian self-understanding is the matrix of the work of the Holy Spirit and of sanctification. It is by understanding ourselves as created in the image of God, as divided selves called to faith, hope, and love, as hungering and thirsting for the righteousness of God, as anxious and desperate apart from God's grace, as forgiven ones who are called to forgive, and understanding accurately the concepts involved in all this understanding, that one comes to have the wisdom and character of a Christian," Roberts, "The Idea of Christian Psychology," 40. Yet, the study, on the contrary, argues that spiritual life itself not only provides the unique, independent source of human happiness and flourishing, but also should be reconstructed into a way of life abundant by reinterpreting the principles of positive psychology in the nature of spiritual life so that people enable spiritual life to accept and understand the human source of the good life.

² John 1:5.

psychological interventions to pastoral practice, but reinstates the potential of spiritual life or the relationship with the (triune) God as the inevitable source of the good life.³ The contrast model of pastoral practice that this chapter proposes attempt to reflect the limits of positive psychological interventions and restore the benefits of spiritual life as an conditional source of human happiness and flourishing by connecting the principles of positive psychology with a transcendent vision of pastoral theology, that is, by making a correlational approach to the good life. Nonetheless, the pastoral approach in this chapter is not to suggest a fixed answer, but to present the proposed pathway of pastoral practice for a way of life abundant.

As a model of pastoral practice entails the ways how pastoral practice can support human happiness and flourishing, this chapter, as an answer for a question, “What will happen to a life in a transcendent vision of pastoral theology?” discusses practical orientations for well-beings – growing well, seeing well, and dying well. The study attempts to make practical approaches to well-beings that result in a life cultivated by divine (spiritual) sources. In the restoration of spiritual anthropology, human life has a high possibility to fulfill ‘well-being’ as another form of the good life. The movements from the human source of the good life to its divine (spiritual) sources focus on human life as a transcendent, authentic, and integrative. Yet, a key question that is to discern how we (Christian leaders) can design pastoral models to effectively enact this approach according to a transcendent vision of pastoral theology for the good life, developing ‘pastoral practice’ into a public language.

³ John 8:12; 1John 1:5–9; Psalm 27:1; John 12:35–37; James 1:17.

The Reality of Abundant Life in Spiritual Anthropology

Before this dissertation suggests a model of pastoral practice for the good life, it is necessary for us to look at the relationship between spiritual life and ‘living well.’ How does the restoration of spiritual anthropology influence our vision of human life? That is, if ‘spiritual life’ is beneficial to human well-being,⁴ what does it look like? A relationship with the triune God extends human beings to something new by cultivating the transcendent, integrative capacity of life. The restoration of spiritual anthropology suggests the root source of the good life, reconstructing ideas of happiness and flourishing. To restore the spiritual part of human being in a transcendent vision of pastoral theology leads to an updated version of human life by offering an alternative source of the good life, God, beyond life-satisfaction and environment. It also helps us to consider the human situation beyond the rationalization of the false self. This approach urges us to make a transition from the superficial level of human life to its deeper level through the practices of love and prayer, the transformation of one’s very innerness, and the authentic relationship between individual life and the community. Besides, spiritual life facilitates the wholeness of life as living out a story of authenticity. Hence, it creates the new orientation of ‘living well.’ Specifically, to restore spiritual part of being human develops human well-being into a new form.

Growing Well

First, unlike positive psychology that focuses on life-satisfaction and sustainable conditions of the good life, spiritual life leads to ‘growing well’ by balancing the finite and the infinite and by examining all life stages up to our death. For pastoral theology, ‘growing well’ implies holistic growth because it includes both the psychological and

⁴ Lyubomirsky, *How of Happiness*, 231–50

spiritual aspects of life.⁵ Spiritual life supports the wholeness of life by enabling the development of human life as an engagement between psychological development and the gifts of faith. Donald Capps' *Deadly Sins and Saving Virtues* is a case in point. In this volume, Capps talks about dealing with the deadly sins by nurturing saving virtues, making a deep conversation with Erick H. Erikson's 'life cycle theory.' His book shows what 'growing well' as a process of the whole life is and should be. As discussed in the virtue of love and prayer, Christopher Kaczor defines virtue or virtuous action as a habitual form in keeping a pattern, spending mental energy, and making a continuous attention to valuable things.⁶ However, Capps defines virtues as "dispositions toward life against deadly sins," "a God-given capacity," or "a capacity for spiritual growth and discernment."⁷ That is, for Capps, virtue is a part of spiritual anthropology for the abundant life or the fullness of life. Capps points out that sin is what destroys human life. In his view, 'growing well' involves a pilgrimage of life and requires an effective connection among the psychological, moral, and Christian aspects of growth in life. Capps argues,

The saving virtues are those that are likely to effect enduring dispositions toward life. And following Erikson himself, I contend that the saving virtues are related to the developmental process. At each crisis point in our development, there is a saving virtue (or two) which becomes available to provide us with an orientation to life quite the opposite of the orientation provided by the corresponding deadly sin.⁸

⁵ Though physical health is a critical part of the good life, in this study it will be not discussed because this study focuses on the relationships between psychological and spiritual aspects of human life concerning happiness and flourishing and furthermore between the science of well-being and Christian well-being.

⁶ Kaczor, *Gospel of Happiness*, 133.

⁷ Capps, *Deadly Sins*, 4.

⁸ Capps, *Deadly Sins*, 4.

In sum, Capps offers a formulation associated with Erickson's theory.

Erick Erickson's Life Cycle		Deadly Sins	Christian Virtues
Stage	Crisis		
Infancy (0-1)	Trust vs. Distrust	Gluttony	Hope
Early Childhood (1-3)	Autonomy vs. Shame	Anger	Will (and courage)
Play age (3-5)	Initiative vs. Guilt	Greed	Purpose (and dedication)
School age (5-12)	Industry vs. Inferiority	Envy	Competence (and discipline)
Adolescence (12-18)	Identity vs. Confusion	Pride	Fidelity
Young adulthood (18-40)	Intimacy vs. Isolation	Lust	Love
Adulthood (40-65)	Generativity vs. Stagnation	Apathy	Care
Old adulthood (65+)	Integrity vs. Despair	Melancholy	Wisdom

How are these three elements – the psychological development stages, sin, and virtue – interconnected? It is clear that sin and virtue are inseparable from a process to attain the fullness of life. That is, when we face the crisis of each stage of life, that crisis easily becomes developed into a sinful form with psychological poverty. Meanwhile, virtue not only reflects the successful negotiation of each stage, but also offers a way to respond to its crisis. While the failure of development in each stage leads to sinfulness that means “the (wrong) attitudes or dispositions that lie behind any behavior,”⁹ the fulfillment of it forms a virtue. Virtuous life, actually, unravels developmental error as well as sinfulness. For instance, in the infancy stage, “Gluttony and hope are both rooted in the dynamics of basic trust versus basic mistrust. Hope is grounded in basic trust, in

⁹ Capps, *Deadly Sins*, 26.

trust that the world is essentially reliable.”¹⁰ In another case, regarding ‘anger’ as the disposition of shame in the second stage, “the virtue of will (and courage) confronts anger by introducing an element of judicious self-restraint and a spirit of cooperation, thus averting a battle of wills from which both parties have much to lose and little ultimately to gain.”¹¹

Capps reminds us that the good life is to restore our transcendent, integrative capacity and to achieve the fullness of life by negotiating the life-cycle stages in human life. According to Capps, the virtues of the first two life-cycle stages – Hope and Will (and courage) – form basic attitudes of engagement with the world. The virtues of the next three stages – purpose (and dedication), competence (and discipline), and fidelity – reveal a capacity “of continuity and constancy, both of which are central to the formation of a moral self”¹² against the harmfulness of greed, envy, and pride in personal life. Also, the virtues of the three final stages – Love, Care, and Wisdom – are related to vitality or vital strengths in life. Indeed, as shown well in Capps’s case, growing well is not restricted to moral growth, but implies developing a deeper sense of one’s life and the dispositions for the good life over sinfulness and psychological impairment.

As a result, as we accept the spiritual life as the key to human growth, we can achieve wholeness of life in a continuous process of confrontation and receptivity not only in order to restore our core being, but also develop virtues for growth such as hope, will, purpose, competence, fidelity, love, care, and wisdom. This emerges in a transcendent vision of pastoral theology that deals with the six aspects of the good life

¹⁰ Capps, *Deadly Sins*, 79.

¹¹ Capps, *Deadly Sins*, 83.

¹² Capps, *Deadly Sins*, 115.

cultivated by the relationship with God. To accept the triune God as the ground of happiness and flourishing provides new hope and will to human life. Through the life of love and prayer, human possesses an potential to have true love and wisdom. Also while the new identity of the true self in God leads to fidelity, inner freedom and renewal brings competence and discipline to human life. Furthermore, solidarity in the life of community also completes the virtue of care. Overall, to live out one's story displays a process of growing in all those virtues.

Capps' idea of human growth is not only related to a version of Erick Erickson's theory, but also to that of Paul Tournier's. Paul Tournier compares human life to life's seasons. Like Capps, Tournier refers to various tasks of human growth in each stage. A life journey has three stages: from spring to summer (from child to early adulthood), from summer to fall (from adulthood to middle adulthood), and from fall to winter (from middle adulthood to old age). In the first season, a human being is focused on basic needs, guidance, rewarding experience, self-identity, and moral perceptions. In the second season, the two main tasks are success and maturity. The final season implies a process of cultivating 'meaning' and 'harmony' in spite of physical and social diminishment. Tournier says, "There is no question here of scoring the past. Rather, it means profiting from its lesson, a lesson still valid and one whose worth will grow in proportion as the past is left behind."¹³ For Tournier, those three seasons in life are transformed and completed by spiritual life. He states,

Man [sic] can change. Here, too, science agrees with the Bible. . . . By confronting events, by encountering other men [sic], and by meeting God, their behavior changed. It is from the transformation of their lives

¹³ Tournier, *Seasons*, 57.

that the fulfilling of a destiny becomes evident. They gained a higher degree of freedom, and they found meaning to their lives.¹⁴

Indeed, the fullness of life is achieved by understanding God's plan for each season through both natural and supernatural means. God is an incarnated God.¹⁵ That's why spiritual life has its meaning and value in our real lives. In the relationship with God, each person lives "a total life beyond the natural and the animal."¹⁶ Tournier argues, "But what concerns us as practitioners is that God's plan is not just general and universal, it is also individual and detailed. There is a divine plan for every man, in which each event of his life has its place."¹⁷ The seasons of life are fulfilled by becoming familiar with the both aspects of human life: natural and supernatural. Accordingly, spiritual life is an inevitable part of 'growing well.'

Seeing Well

'The good life' as the reality of spiritual anthropology involves seeing well in one's life. The life worth living is inseparable from a narrative of seeing well. In the spiritual life, seeing is not only a ground of being, but also a reality of living well. Maria Harris says, "Initially spirituality is seeing. This means not just looking, but seeing what is actually there, seeing into and entering the deep places and centers of things . . . our spirituality begins with our cultivating the inner eye that sees everything as capable of being . . . saturated with God."¹⁸

In the nature of spiritual life, 'to see well' means to see one's times with fresh eyes, especially from God's perspective. Why is seeing well from God's perspective

¹⁴ Tournier, *Seasons*, 19.

¹⁵ Tournier, *Seasons*, 15.

¹⁶ Tournier, *Seasons*, 15.

¹⁷ Tournier, *Seasons*, 14–15.

¹⁸ Harris, *Dance the Spirit*, 65.

important for abundant life? We are prone to be overwhelmed by the false self and social compulsions. In regards to this misconception of guilt, Paul Tournier teaches, “It is the discovery that our real failing is to have sought to direct our own affairs – albeit, by good principles, by principles even drawn from the Bible – instead of letting ourselves be directed by God, and opening our eyes and ears to the personal inspiration He grants.”¹⁹ Furthermore, as Robert Ellsberg points out, “We are created for a happiness greater than this life can contain. And so the aim of the spiritual life is to orient us toward that goal and in that light to weigh our desires, our actions, and our sufferings, according to their true value.”²⁰

Seeing with the eyes of faith or in orientation to God serves this alternative version of human life. Charles Gerkin argues that pastoral practice is not only to make “a dialogical relationship between the issues and problems involved in the particular human situation at hand and the core metaphorical values and meanings of the Christian story,”²¹ but also to enable “the transformation of the human living story, both individual and corporate, in ways that open the future of that living story to creative possibilities.”²² This is done in the light of God, His story, and the Christian tradition. As Gerkin says, Christians are those who “must live out their lives in numerous story-shaped activities and relationships.”²³ Why do we need an interpretive guide to be an ongoing, living story? To be a story of the life worth living, why do we need to pay attention to “the norms that emanate from the biblical and theological tradition”²⁴, God’s

¹⁹ Tournier, *Guilt and Grace*, 169.

²⁰ Ellsberg, *Saints' Guide*, 169.

²¹ Gerkin, *the Horizons*, 19.

²² Gerkin, *the Horizons*, 54.

²³ Gerkin, *Pastoral Care*, 116.

²⁴ Gerkin, *Pastoral Care*, 116.

story, and the relationship with the Spirit? Being a story of 'the good life' is a process of seeing well with different eyes, especially in the presence of the triune God who is the ultimate source of happiness and flourishing. That is why Christian spirituality describes 'seeing' as 'awareness.' Ellsberg states in the witness of a Dutch Carmelite, Titus Brandsma,

This awareness, above all, is so necessary in our world. It promotes the conviction that life, despite all the forces of irrationality and cruelty, is ultimately meaningful and good. It fosters the confidence that happiness is truly possible. It supports the hope, as Julian of Norwich put it, that 'all shall be well, and all shall be well, and all manner of things shall be well.'²⁵

Seeing well is not just reframing our perspective and mind in God's eyes, but also to savor our life as God's accompany. To understand life as a story is to appreciate a journey with God in one's history; the good life is an ongoing event in one's lifetime. That is, the fullness of life should be understood "in relation to its (the self's) place and process in its history."²⁶ In *The Living Human Document*, Charles Gerkin refers to three approaches to understand the life of the soul: "(1) the dialectics of the self's hermeneutics in the life of the soul, (2) the formation and transformation of the self's hermeneutics in the life of the soul in relation to three levels of time, and (3) the narrative quality of the self's hermeneutics in the life of the soul."²⁷ The transformation of the soul comes from the interpretation and reinterpretation of the self out of seeing well in one's times and an effort to develop one's life into a story. Especially, in regard to Gerkin's second approach to understand the life of the soul, there are the three levels of time: "time within the human life cycle, time within the process of human history,

²⁵ Ellsberg, *Saints' Guide*, 187.

²⁶ Gerkin, *Human Document*, 74.

²⁷ Gerkin, *Human Document*, 101.

and time within the structure of the life of God in relation to creation – eschatological time.”²⁸ It is noteworthy for the fullness of life to notice that human life is within the three levels of time; one’s past (memory, tradition, and the already), present (relation, situation, and current experience), and future (anticipation, innovation, and eschatological hope). Above all, it is important for the transformation of the self to recognize that abundant life depends on how to understand and respond to ‘time’ in those three levels. Regarding spiritual anthropology, the life of the soul becomes an authentic story as we reframe our past and present, savor the now, and have eschatological hope not in ourselves or social coercions, but in a journey with God.

Seeing well is to reframe one’s past and present in God “who is active in the world, incarnate in created life, and purposeful in history.”²⁹ What does it mean to reframe? It literally means to have a capacity to see differently against the trap of ‘labelling’³⁰ and to make the second-order change for one’s particular situation. That is, it implies to “change the conceptual and/or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the ‘facts’ of the same concrete situation equally well or even better, and thereby changes its entire meaning.”³¹ Donald Capps, discussing Paul Watzlawick and his colleagues’ study, refers to several wrong approaches to reframing: *simplification* (to deny one’s issue or to make a quick, simple solution on it); *utopianism* (to have unattainable goals); and false or superficial *paradox* (to cling to first-order change by rejecting another paradox

²⁸ Gerkin, *Human Document*, 105.

²⁹ Gerkin, *Human Document*, 105.

³⁰ Paul Tournier warns us of the trap of labelling. For instance, in his volume, *Strong and Weak*, he stresses that labeling, which means giving a fixed (negative) image to someone, especially, in childhood, has a high possibility to cause sinful, distorted, and disabled self. In particular, that labelling prevents individuals from living a creative self and developing into God’s image, *Strong and Weak*, 57.

³¹ Watzlawick, Weakland, and Fish, *Change*, 95; Capps, *Reframing*, 17.

possible).³² Capps suggests four ways that are displayed in Jesus' ministry: (1) identifying first-order change called the 'original frame'; (2) considering more than one frame at it relates to one's issue; (3) establishing simpler plans or small alterations, and (4) maximizing one's imaginations in the use of the parables and the healing stories of Jesus.³³

Capps points out that Christian 'reframing' has an ultimate distinctiveness from its therapeutic counterparts. As Job's case shows, pastoral care needs an appropriate model of reframing. For Christians, reframing has much to do with an intentional activity in another source of paradox, God. According to Capps, "Of course, the reframing method is not overtly theological, but a particular view of God is especially congenial to it."³⁴ That is, "Reframing is based on the self-conscious use of paradox."³⁵ Indeed, abundant life requires seeing one's past and present well with different eyes, especially with the paradoxical God who leads to a distinctive, but vital narrative.

Also, as seen clearly in many Christian narratives, seeing well is not only related to one's past and present, but also future. That is, seeing well is to hope in God. The fullness of life is not merely a record of recreating one's experiences and reframing one's past and present in God, but means to live a journey of hope in the promise of the triune God. Charles Gerkin says, "It (a human relationship between or among persons seeking new understanding and direction for life) is a relationship undertaken in hope and with the expectation that in the search for new directions the seekers will be

³² Capps, *Reframing*, 14 and 55.

³³ Capps, *Reframing*, 71–73.

³⁴ Capps, *Reframing*, 166.

³⁵ Capps, *Reframing*, 167.

accompanied by the Spirit exercising God's mediating power."³⁶ Indeed, the good life is a narrative of hope in the living God. Without hoping in God we cannot see properly because God is not only paradoxical, but also eschatological.

Jürgen Moltmann in his volume, *Theology of Hope*, teaches that hope is not just a virtue of Christian life, but rather is the essence of it. (Eschatological) hope is not only a core of Christianity, but also a particular reality of the Christian faith. Moltmann argues,

From first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. The eschatological is not one element of Christianity, but it is the medium of Christian faith as such, the key in which everything in it is set, the glow that suffuses everything here in the dawn of an expected new day.³⁷

In *The Experiment Hope*, Moltmann describes Christian theology as a biblical theology of hope because the Bible is the promise of God for all people, especially for the Christian community. He argues, "The book of the promise of God is open toward the future of the kingdom of God. Biblical theology, therefore, must be neither historicist nor fundamentalist, but lead from the Bible to missionary and practical efforts for liberation."³⁸ Naturally, Christian theology as well as Christian life should be eschatological because "if it is correct to say that the Bible is essentially a witness to the promissory history of God, then the role of Christian theology is to bring these remembrances of the future to bear on the hopes and anxieties of the present."³⁹ Indeed, for Christians, the good life requires 'hoping' so that we see all things as to create a dialogue for future between the experience of present and the promise of God.

³⁶ Gerkin, *Human Document*, 71.

³⁷ Moltmann, *Theology of Hope*, 16.

³⁸ Moltmann, *Experiment Hope*, 6.

³⁹ Moltmann, *Experiment Hope*, 8.

To hope well does not mean the recollection of Christian narratives and teachings, but is rather a process to learn how to live in the ‘not yet.’ Christians remember their past, but are not just called to live their present in that memory. The present is an outcome of living in the ‘not yet.’ Our present is to live out in hope. Moltmann argues that a human being is not only a creature of hope, but becomes enriched only in hope because hope “opens up for him [sic] new horizons of his future”⁴⁰ and leads to “living in the liveliness peculiar to him [sic] as long as he hopes.”⁴¹ Christian faith and life thus implies a trait of hope because God is the God of hope. God exists in future as well as in the present. This reality is the same for Christians. As discussed in the biblical discussions of God, God is a present as the reality of “coming.” Christians discover ‘future’ in the suffering and joy of one’s present through faith. Therefore, believers live not only in the present but also in the future because “He (God) is already present in the way in which his future in promise and hope empowers the present.”⁴² In particular, for Moltmann, the fullness of life comes from living in the joy of resurrection, that is, the promise of eternal life, in solidarity with humans as a language of present through the suffering, compassion, and victory of Christ.⁴³ Therefore, according to Moltmann in the use of Ludwig Feuerbach’s thought, a life in the living, active, and relational God is “a festival without end”⁴⁴ because Christ encourages us not to avoid our reality, but to experience it as something in eternity.

⁴⁰ Moltmann, *Experiment Hope*, 20.

⁴¹ Moltmann, *Experiment Hope*, 21.

⁴² Moltmann, *Experiment Hope*, 51.

⁴³ Moltmann, *The Living God*, 90–93.

⁴⁴ Moltmann, *The Living God*, 13; 87–90; 191.

Regarding the relation between abundant life and hope, for many pastoral theologians,⁴⁵ hoping is a sign of being alive and of becoming a story. Hope or hoping is not only a disposition that all human beings have, but also a source of our growth, openness, and way of life. Moltmann describes social, cultural, political, and even religious systems as a form of hoping. These systems are different attempts to discover new possibilities in the world. Nevertheless, Moltmann does not reduce ‘hope’ to a cause of all human actions, but rather links it with an eschatological imagination of the abundant life that our spiritual life represents.⁴⁶ Charles Gerkin describes the self in hope at the level of eschatological identity. According to him, “eschatological identity enables life lived toward the future and open to the lure of that future God is bringing about.”⁴⁷ Thus, hope is not only a source of forming a living story, but also provides the root of reframing and paradoxical intention. Gerkin says,

But for the one who at a deep level (of eschatological identity) has begun to make part of the self’s narrative a sense of participation in the story of God’s activity in behalf of all created life, even the difficult times will be permeated with a quality best symbolized as hope. In the tension between hope and despair, a quality of hopeful integrity will mark the presence of a new balance in the paradox of identity. . . .⁴⁸

In regard to a transcendent vision of pastoral theology, how is ‘hoping’ related to ‘seeing well?’ First, to hope means to see oneself as a beloved child of God despite one’s difficult circumstances. True hope comes from having a true identity. If we have any wrong or negative images of the self, the chances are high that we will undergo

⁴⁵ Pastoral theologians regard hope as the significant factor of human life: Andrew Lester (hope as the core of human temporality and narrative), Charles Gerkin (hope as eschatological identity for the healthy pilgrimage of life), Robert Wicks (hope as an imaginative process in God), and Donald Capps (hope as the ground of human growth and transformation). All of them understand hope or hoping as part of spiritual being as well as a way of abundant life.

⁴⁶ Moltmann, *Experiment Hope*, 45.

⁴⁷ Gerkin, *Human Document*, 224.

⁴⁸ Gerkin, *Human Document*, 189.

despair instead of hope because that will cause us to be affected by false illusions and compulsions. Henri Nouwen says, “The spiritual life requires a constant claiming of our true identity. Our true identity is that we are God’s children, the beloved sons and daughters of our heavenly Father.”⁴⁹ Hope thus always rests in this identity. That is, we see ourselves as a hopeful being because we are His beloved and this fact cannot be changed by the voices of the world. Andrew Lester, in regard to the narrative structure of Christian life, refers to the role of divine love. He says, “Every sacred story includes not only a past but a future story that empowers life in the present. From a narrative perspective, the sacred story is about the God-who-is-love.”⁵⁰ Hoping is to see oneself as a beloved being who is able to continue to write a future story.

Second, to hope well is to see all things through the eyes of trust and autonomy. It is, that is, to see new possibilities in all things given to oneself as an action to fulfil the promise of God in the world. Accordingly, to hope is not just to wish, but to be related to the real world. It is to see everything as “novelty,”⁵¹ “the transitional experiences of life,”⁵² and something valuable to take a risk⁵³ in trust and self-determination. Naturally, according to Donald Capps, three enemies – shame (feeling of guilty from one’s failure), apathy (the state of desirelessness), and despair (the felt meaningless of a life) – prevent us not only from being oriented to the world, but also from truly hoping.⁵⁴ To help persons to fight against those major enemies of hope, Capps emphasizes the significance

⁴⁹ Nouwen, *Here and Now*, 135.

⁵⁰ Lester, *Hope*, 40.

⁵¹ Capps, *Hope*, 41.

⁵² Capps, *Hope*, 41.

⁵³ Capps, *Hope*, 75.

⁵⁴ Capps, *Hope*, 99–136.

of pastor's role and congregation to let persons remain in three companions of hope: reliability, letting go, and "engaging in difficult tasks without giving up."⁵⁵

Third, to hope is to see one's life as part of God's story in both the individual and communal realms. Charles Gerkin, in describing the relationship between pastoral care and narrative theology, mentions, "a primary goal of pastoral care. . . becomes that of finding ways to help persons to live in the modern world with a sustaining consciousness of the Judeo-Christian narrative that tells them who they are and who they are to be."⁵⁶ This does not mean that believers should adhere to old customs in the Bible. Rather it means that believers are naturally the kind of persons who hope for contemporary understandings of God's story. To hope is not just to imagine a better life in God's blessing, but to accept one's life as 'already' in God's story. According to Moltmann, hoping is a life of creation in the promise (of the Kingdom). It is actualized by being inspired and interpreted not merely by our present circumstances, but by God's promise. He writes, "Thus, by arousing active hope the promise creates anticipations of the future kingdom within history. The transcendence of the kingdom itself beyond all these anticipations keeps believers always unreconciled to present conditions, the source of continual new impulses for change."⁵⁷ As shown in Moltmann's description of God's creation in a dual world, "The creating God makes the world an ecstatic reality. It has its foundation, not in itself, but outside itself – in him. It has its unity, not in itself, but outside itself – in him. In this sense it is an 'open system'. We call the determined side of this system 'earth,' the undermined side 'heaven'."⁵⁸

⁵⁵ Capps, *Hope*, 148.

⁵⁶ Gerkin, *the Horizons*, 30.

⁵⁷ Bauckman, *Theology of Moltmann*, 10.

⁵⁸ Moltmann, *God in Creation*, 163.

The last meaning of seeing well is to savor one's 'now' fully. As a way of life abundant, seeing well is a matter of reframing and hoping. It relies on having a capacity to reconstruct one's past and present into a source of a new life in the perspective of God and furthermore to create a new vision for future in His promise. However, seeing well entails one more thing. It is to enjoy the now in one's life by accepting it as God's gift and a space of God's presence. Robert J. Wicks points out, we have three misleadings of our times: to cling to the past, to focus on the issue of the present only, or to regard the future as the only place of true rewards and true success.⁵⁹ As a result, we fall into a lack of perspective and gratitude and lose a chance to live life joyfully, lively, meaningfully, and even spiritually. According to Wicks, "Being in the *now* is not merely paying attention during a peak experience. It is being aware in all settings, seeing the real food of what is to be learned and experienced – not the imaginary, menu food of a future fantasy."⁶⁰ As Henri Nouwen teaches, real life is not in 'oughts' and 'ifs,' but in the here and the now because "God is a God of the present. God is always in the moment, be that moment hard or easy, joyful or painful. . . . God is not someone who was or will be, but the One who is, and who is for me in the present moment."⁶¹ Regarding joy and laughter as the gifts of living in God, Nouwen says, "Money and success are not the problem; the problem is the absence of free, open time when God can be encountered in the present and life can be lifted up in its simple beauty and goodness."⁶²

⁵⁹ Wicks, *Gentle, Passionate life*, 125.

⁶⁰ Wicks, *Gentle, Passionate life*, 126.

⁶¹ Nouwen, *Here and Now*, 18.

⁶² Nouwen, *Here and Now*, 31.

Brother Lawrence in *The Practice of the Presence of God* teaches that the key of the spiritual life is the simple awareness of the presence of God in one's "now" and place. That is, what we can do and should do is to try to do all things in one's "now" in a consciousness of God's loving presence. He says,

The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the Blessed Sacrament.⁶³

As a result, seeing well is to savor the 'now.' God is God of past, present, and future, but always considers 'now' as a prelude of our new life with Him. Therefore, without savoring the 'now,' there is no way to see well and to fulfill the fullness of life. 'Now' is a place of divine gift and presence. God reframes our past and designs our future through the life in the 'now.' When we are aware of God's presence and His gifts in the 'now,' seeing well becomes a change of the past and a maker of future. *Canticle of Brother Sun and Sister Moon* of St. Francis of Assisi is a case of seeing well.⁶⁴

On the other hand, a human life is not just a journey of growth, but also of dying. All people must face winter. To be a living story of the good life inevitably entails dying well. Robert Ellsberg states, "Authentic life is not 'make-believe immortality'; it is always life-in-the-face-of-death. By evading this reality, we may not alter the number of our allotted days, but we pay a price: illusion, dread, an inability to plumb the depths of life or realize its inner meaning."⁶⁵

From the perspective of pastoral theology, spiritual anthropology leads to the fullness of life. In particular, it extends human life into a story in authenticity, helping us

⁶³ Lawrence, *Practice of the Presence*, 13; Ellsbert, *All Saints*, 24.

⁶⁴ https://en.wikipedia.org/wiki/Canticle_of_the_Sun

⁶⁵ Elleberg, *Saints*, 138.

to embrace two opposite aspects of our life, living and dying, as an integrative part of life. Aging and dying are generally considered as a moment of darkness, but in pastoral theology, these are to be considered a moment of light as well. We cannot deny that old age involves detachment, isolation, weakness, loss of the self, and desolation. Yet, ironically, many pastoral theologians speak of a paradoxical idea of aging and dying. In their view, aging and dying can be not only a welcoming visitor, but at the same time a gift of human life. Henri Nouwen states in the book *Aging*,

Aging is the turning of the wheel, the gradual fulfilment of the life cycle in which receiving matures in giving and living makes dying worthwhile. Aging does not need to be hidden or denied, but can be understood, affirmed, and experienced as a process of growth by which the mystery of life is slowly revealed to us.⁶⁶

Likewise, Tournier teaches, “death is a mystery which we all fear but it is also the door through which we pass into a new, better, and everlasting life.”⁶⁷

Dying Well

‘Aging’ tends to be considered as the stage of losing or dwindling, but is still an opportunity for growth. As in each of the other life stages, older adulthood can be a time of transformation in a transcendent vision of pastoral theology offered in this dissertation. In other words, dying well means experiencing the moments of one’s life, especially old age, to be truly prepared, responded, and transformed by the triune God. This involves discovery of the true self, being a part of authentic community, inner freedom and renewal, the practice of love and prayer, and furthermore living out one’s story. In *After 50*, Robert J. Wicks refers to a life after fifty years of age⁶⁸ as a chance

⁶⁶ Nouwen, *Aging*, 14.

⁶⁷ Collins, *Paul Tournier*, 88; Tournier, *Adventure*, 103.

⁶⁸ In this book, the age of fifty is more like a metaphorical expression of aging and old age rather than an exact manifestation of age. In his view, old adulthood has a privilege to expand one’s life into a

movement to do this in our lives is captured by the one central activity of the spiritual life: prayer.”⁷⁰ In the action of prayer or prayerful life,⁷¹ we face the innerness of the self under the light and care of the Spirit, which ultimately causes transformation in one’s life.

Old age is also a time of caring. Like Nouwen’s view of aging, for Wicks, it is a stage in which one can learn of true caring. First, we need to distinguish what is not compassion. He states in, *Availability: The Problem and the Gift*,

place of inner lives through more creative, new, and simple ways. That view is based on Erickson and Capps’ life cycle theory who defines adulthood (40–65) as generativity vs. stagnation and old adulthood (65+) as integrity vs. despair. Adulthood and Old adulthood leads to a capacity to produce or originate and a sense of totality in human life. In particular, Wicks regards those two periods as the best time to make a transformation through nurturing interior life and the spiritual dimension of life.

⁶⁹ Wicks, *After 50*, 5

⁷⁰ Wicks, *After 50*, 21.

⁷¹ For Robert Wicks, prayer is not to think about, but to do. As the cornerstones of prayer, he suggests five ways: conversations with God and formal prayers; reflections during the day; silence and solitude; spiritual letter-writing; and developing your own parables. Overall, to pray means to talk with God in heart and love and to engage with God in one’s ordinary life. *After 50*, 22–30.

for maturity and growth through the rediscovery of interior life. For Wicks, adulthood and older adulthood are an opportunity for greater maturity through the practice of three exercises: praying, caring, and nurturing. That is, in this life stage, human beings still have the capacity of transformation by “praying to God; caring for others; and nurturing self.”⁶⁹

Old age is a time to be fully devoted to a prayerful life. To become authentic in one’s life is impossible without a prayerful life. This stage offers a context for this transformation to take place. Regarding the traits of human transformation, Wicks says, “having said all of this, what seems evident is that all four elements (love, detachment, true humility, and self-knowledge) could respond well to the call of the inner life to be ordinary and (in simple ways) be open and responsive to the Spirit. And the underlying

Caring is not in saying a lot of words to people, not in completing a compulsive list of works, and not in trying to respond to everyone's expectations (including our own!), but in trying, with all of our being, to develop an attitude of openness and alertness in our interactions with others which is based on only one thing; the desire to look for and bring God everywhere.⁷²

Caring is being present to others with God in the acceptance of pain, intentional listening to others, openness to new perspectives, and faithfulness. How is caring related to the transformation of the self in old age? Wicks says, "If we pray over the themes of listening, openness to new perspective, and faithfulness, maybe we can enable our caring presence to be more gentle, honest, and strong."⁷³ When we offer our presence to people especially who are in pains and suffering, we stand with them on a new hope and possibility over the darkness and danger in human life. In the willingness to listen, to be open, and to be faithful to others, we gain a deeper sense of who we are and where we stand by being in the relationship with others in simplicity and honesty. Wicks describes listening as an intentional action with five dimensions: "I really care; I truly want to know you better; I am willing to spend the time and energy to try to understand your situation; I will provide reflection, feedback, and questions to see if we both see the issues clearly; and I am willing to work with you on gaining new perspectives on the problems and questions at hand."⁷⁴ As a result, caring challenges us to be a ground for the transformation of the self because caring urges oneself to be authentic before God and others. In older adulthood, we become a stranger in the world by becoming a marginal being. We naturally become reached by and to other strangers in marginality,

⁷² Wicks, *After 50*, 38; Wicks, *Availability*, 42.

⁷³ Wicks, *After 50*, 38.

⁷⁴ Wicks, *After 50*, 45.

accepting one another as limited beings in opposition to the infinity of God. This fact thus causes us to welcome and care for one another as a limited or imperfect creature.

Furthermore, aging or old adulthood is a time to deepen and widen one's spirituality. This period still needs to be nourished because it does not guarantee that we are fully free from boredom, fear and worries, hedonic treadmill, sinfulness, and old habits. In particular, older adulthood is a key time for spiritual growth. Generally a life after being retired offers a better environment and more time to nourish one's soul due to the slower pace of life. For example, Wicks suggests several activities to nourish the soul in this period: "*reading; friendship; good projects and activities; and leisurely walks.*"⁷⁵

Regarding a transcendent vision of pastoral theology for abundant life, aging is not only a moment of going back to (the triune) God, the source of happiness and flourishing, but also of facing our true self. It is also a time fully to be involved in the practice of love and prayer and to facilitate inner freedom and renewal beyond social compulsions and a life in the false self. It is a chance not only to be a part of community through true care and relationship, but also to become an authentic story.

In *Still Growing*, Donald Capps examines older adulthood. For him, older adulthood is still a chance to become a new being over a new growth in the boundary between death and life. Of course, there are still detours and steps backward. As discussed above, aging has potential benefits such as "the gradual discovery of some good and wholesome adult dependencies," "redefining one's identity over social compulsions," "opportunity for discovering one's own inner world," "accepting life's ambiguities more positively," "learning the joy of the present," "embracing human's,

⁷⁵ Wicks, *After 50*, 61.

especially youth's, incapacity," and "freely sharing one's innermost thought."⁷⁶ Aging, especially older adulthood, is a paradoxical experience. Capps says, "If we think of the backward step as an inhibition in the forward movement of the life process, we may reframe this *loss* as, potentially, a *gain*."⁷⁷ Capps summarizes,

By invoking Freud's theory of the dual instincts, we have also been able to see that not only the gains but also the losses that occur in older adulthood may support this growth process. . . . But perhaps it is not too much to say that the growth of older adults manifests a *vital balance* between losses and gains; and if so, then we should take particular note of the fact that the word *vital* connotes life itself.

How does growth and transformation happen in the last stage of life? In older adulthood, there are three characteristics of creative persons – *playfulness*, *curiosity*, and *pleasure seeking* – these characteristics re-emerge from early childhood.⁷⁸ In addition, during this period, human being tends to develop *adaptation* and *interiority*. Yet, in spite of a rediscovery of these early childhood characteristics, "the creativity of older adults is more attitudinal than productive."⁷⁹ People in the older adulthood stage tend to pursue a transformation of being rather than just a growing process. Ellsberg says, "Death is not simply a future possibility – whether distant or imminent. It is woven into our being from our first breath. As St. Augustine put it, 'From the moment a person begins to exist in this body which is destined to die, he is involved all the time in a process whose end is death.'"⁸⁰

⁷⁶ Capps, *Still Growing*, 74–79.

⁷⁷ Capps, *Still Growing*, 85: Capps refers to various losses that older adulthood has. In the period, we have to face the losses of personal dignity, work, independence, time, and preciousness. However, for Capps, while those losses can be mingled with feelings of guilt, shame, punishment, and abandonment, they can be a ground of "the life process as a forward movement." see 73–74.

⁷⁸ Capps, *Still Growing*, 88.

⁷⁹ Capps, *Still Growing*, 110.

⁸⁰ Ellsberg, *Saints' Guide*, 138.

What does “dying well” mean in the perspective of spiritual life? It can be described in three ways: preparing, responding, and transforming. First, dying well requires being prepared. Death is inevitable, but also unpredictable. How can we be prepared for our death? Henri Nouwen answers, “by living each day in the full awareness of being children of God, whose love is stronger than death.”⁸¹ As seen in Nouwen’s idea of death, to die well leads to the growth of life because it means to regard each day as a new chance to live the fullness of one’s life in God. Furthermore, another way to prepare to die well is to acknowledge the meaning of death as a confession of new birth. According to Nouwen, death is to go back to the true home as a newborn. Nouwen says, “the pains of dying are labor pains. Through them, we leave the womb of this world and are born to the fullness of children of God.”⁸²

Second, dying well includes responding to the gift of old age. Aging and dying are not generally treated as the good news for human beings. However, it is essential for a living story of the good life to accept the gift of aging and dying for oneself and for others because a living story is a journey in an inter-dialogue with all aspects of one’s life. Nouwen expresses them as the final gifts that help one grow in the capacity to learn “giving, not only of mind and heart, but of life itself.”⁸³ For Nouwen, aging and old age can be a moment to gain hope, humor, vision, and caring. That is, in old age, we discover the hope of being a new being over our superficial wishes and the personal experiences of the past because we are being “faced with the need to make new departures.”⁸⁴ The old age provides the virtue of humor, “knowledge with a soft

⁸¹ Nouwen, *Here and Now*, 140.

⁸² Nouwen, *Here and Now*, 140.

⁸³ Nouwen, *Aging*, 14.

⁸⁴ Nouwen, *Aging*, 71.

smile.”⁸⁵ Through the gift of humor, people who are of older age welcome the world as a playground, not a destination. Nouwen says, “Humor is a great virtue, because it makes you take yourself and your world seriously, but never too much. It brings death into every moment of life, not as a morbid intruder, but as a gentle reminder of the contingency of things.”⁸⁶ On the other hand, in the light of humor and hope, the aged find a new vision “that invites us to a total, fearless surrender in which the distinction between life and death slowly loses its pain.”⁸⁷ That is, in aging, people can learn to savor one’s present over the past and have a holistic view of human life in the unity of life and death.⁸⁸

Old age is also a stage to learn true caring. Caring is not a matter of skills, but a matter of being. In the light of aging, Nouwen identifies four factors of caring: (1) poverty (or ‘letting yesterday go’), (2) compassion “in sharing the common burden of aging,”⁸⁹ (3) acceptance in the exclusion of power games or competition, and (4) confrontation with immortality and functional values. True caring for one another comes from gladly leaving yesterday and opening oneself to today as a new day. If one clings to one’s past or recent experiences, one cannot fully welcome oneself or others today. Compassion is an attitude to put oneself into another’s situation and be present there. It is also facilitated when we acknowledge that we are under the same issues and distresses. True caring cannot occur until we deal with two negative social instincts, power and competition, and when we pursue two divine compulsions, love and generosity. The common destiny of mortality of all human beings provides enough reason for caring for

⁸⁵ Nouwen, *Aging*, 74.

⁸⁶ Nouwen, *Aging*, 74.

⁸⁷ Nouwen, *Aging*, 79.

⁸⁸ Nouwen, *Aging*, 83.

⁸⁹ Nouwen, *Aging*, 113.

one another. Indeed, caring for older adults demonstrates the example of all human caring because “the care of the old for the young is no different from the care of the young for the old.”⁹⁰

As a result, dying well is part of the vision of the good life. Dying well in a transcendent vision of pastoral theology ultimately develops human life into a transcendent and integrative form. Dying well does not mean yearning for death. It implies living more creatively and abundantly as a process of becoming an authentic person in the relationship with God. Dying well requires us to be prepared by savoring everyday as our final chance with God. Dying well is also to respond to a call to communicate with the self, the world, and others in a free and authentic way. Aging in the relationship with God is an invitation to live a new life beyond the experience of diminishing. Death helps us to understand our own life by ‘who I was’ as a memory of walking with God, not just by ‘what I did’ as a member of society. Dying well is to be a living story of authenticity.⁹¹

Therefore, the restoration of spiritual anthropology reconstructs the three orientations of ‘living well’: growing well, dying well, and seeing well. It urges human beings to deal with the wholeness of life beyond life-satisfaction and the sustainable condition of happiness and flourishing. It also forms authentic relationship with the self, others, and God in a boundary between life and death beyond living in the benefits of positive feeling, thinking, behavior, and relationship. Furthermore, it leads human life to living out a story in authenticity as the ongoing practice of ‘seeing well’ beyond maintaining the sustainable condition of the good life. As a result, a transcendent vision

⁹⁰ Nouwen, *Aging*, 144.

⁹¹ Tournier, *Greatest Gift*, 41. .

of pastoral theology enables the fullness of life by restoring a transcendent, integrative capacity of human being that spiritual life represents beyond the elemental, experiential views of the good life that positive psychology offers.

A New Model of Pastoral Practice for the Good Life

As discussed above, spiritual life positively influences the orientation of human life. As the spiritual life is a source of the good life, how can pastoral practice as a way of life abundant support those orientations regarding human well-beings? This chapter offers a model of pastoral practice for the good life by taking a transcendent vision of pastoral theology to the center of human happiness and flourishing. As a practical approach to the good life, this model of pastoral practice is basically established on three tasks: to reduce resistance to a transition, to make effectively an engagement between human needs and a gift of faith, and to enable reflection on the whole of life. That is, as pastoral practice for the good life requires making a transition from the human sources of happiness and flourishing to its divine source, it needs to find out the ways to decrease struggle that occurs naturally in this transition. The best way is to encourage people to accept the spiritual sources of the good life in the contexts of its human sources, trying to avoid the two extremes: moralism and the abandonment of earthly happiness and flourishing. This is like helping souls to live out 'the good life' that works with the divine (spiritual) sources in "the norm of valuing the voices of people."⁹² Thus, pastoral practice for the good life naturally entails pastoral care for itself. In detail, it is helpful for us to look at Carrie Doehring's strategy of pastoral care in the postmodern context so that we find the ways to reduce resistance to a transition. She says, regarding

⁹² Doehring, *Pastoral Care*, 8.

the aim of pastoral care to enable people to “use religious and spiritual ways of coping that connect them with God and their communities of faith.”⁹³

When the first goal of achieving safety and stability is reached and a trusting relationship is established, the second goal is possible: mourning the losses incurred by the crisis and holding those who caused harm accountable for their actions. The third goal is to reconnect with the ordinary goodness of life.⁹⁴

Pastoral practice as a way of life abundant does not just mean to implement caring ministry. Nevertheless, Doehring’s caring wisdom – to achieve safety and stability, to be in a trusting relationship, to mourn together, and to support the goodness of ordinary life – deserves being noticed for designing a pastoral model for the good life. Pastoral practice as a way of life abundant does not deny the human resources of the good life such as health, money, good friendship, and environment. Rather it focuses on an additional, but inevitable source for the life worth living. In the light of Christian faith, human goodness and happiness can be made in and updated by the relationship with the triune God. Pastoral practice starts from an idea that human life in the absence of spiritual life or of the relationship with God can be insufficient for true happiness and flourishing because human naturally tends to cling to the elemental views of happiness and flourishing or wrong beliefs such as “If I have more” or “What if I do” rather than pursuing a existential and boundless life in the relationship with God. Accordingly, pastoral practice is supposed to make a transition from the human sources of the good life to its divine source. According to Doehring’s caring wisdom, the basic step to achieve it is to reduce resistance by leading people to understand and accept ‘spiritual life’ as a way of human well-being. In detail, it is necessary for pastoral practice to

⁹³ Doehring, *Pastoral Care*, 12

⁹⁴ Doehring, *Pastoral Care*, 12.

reinterpret and reconstruct another way of the good life by teaching the benefits of spiritual life, lamenting together the causes of the bad cycle of pain and suffering within us and our world, establishing the credentials of Christian faith and community, and suggesting practical principles for daily life.

In particular, in a transcendent vision of pastoral theology for the good life, to establish the model of pastoral practice is closely related to supporting the goodness of ordinary life by helping people to reinterpret the human sources of the good life in the nature of spiritual anthropology, to reflect on one's life in the light of God, and to take effective actions and suitable efforts for the fulfillment of the life worth living. Pastoral practice as a way of abundant life does not mean that we should abandon the human sources of the good life. Rather it means that we are apt to miss something called the 'spiritual life' when we just cling to human sources because we are not only human beings having spiritual experiences, but also spiritual beings having human experiences. A primary goal of pastoral practice is rebuilding one's life in relationship with the (triune) God who provides the source of the good life and develops one's life into a new form. Furthermore, pastoral practice as a way of life abundant requires a practical model that makes a transition from the human sources of the good life to its spiritual sources.

A pastoral model for the good life should consider the wholeness of life. As discussed in a transcendent vision of pastoral theology, living well is beyond the moments of happy feeling or the experiences of life-satisfaction, and rather is related to a transformative process of the entire life because it aims at becoming an authentic being (or a story) in the life worth living. Technically, the end of the good life is to reframe the three orientations of human life: growing well, seeing well, and dying well.

This chapter offers a model of pastoral practice for the good life, which ultimately enables the three aspects of well-being, by contrasting these with various positive psychological interventions. This model makes a correctional approach to two realms – positive psychology and pastoral theology – but is still contrast because it makes a dialectical conversation between them. However, it also offers a new model of pastoral practice that is created by acknowledging the limits of positive psychology and noticing the importance of spiritual life for the fullness of life. This contrast model is not a fixed answer, but rather a sample design of pastoral practice for the good life. Accordingly, it could be possible for us to develop different models by the existing state of things and situations. Nevertheless, the nub of this pastoral model relies on how to make a transition from the human sources of happiness and flourishing (that positive psychology represents) to its spiritual source in order to restore the missing part of human happiness and flourishing. The goal is to animate this spiritual life, and to develop human life into an integrative, transcendent, and authentic form. In the light of Doehring's caring wisdom, this contrast model achieves safety and stability by accepting the importance of positive psychological interventions. It makes a trusting relationship by mourning the limits of the human sources for the good life, and by reminding the benefits of spiritual life, and supports the goodness of ordinary life by suggesting spiritual practices for the good life. That is, this contrast model does not reject the roles of the human resources of happiness and flourishing that positive psychology represents. If pastoral practice denies the importance of the human resources for the good life and just emphasizes its divine sources that a transcendent vision of pastoral theology presents, this approach worsens the 'dualism' between faith and

human life. As pastoral practice is a way of abundant, a model of pastoral practice for the good life should be built on three tasks of caring ministry: to reduce resistance to a transition, to make effectively an engagement between human needs and a gift of faith, and to enable the reflection of the whole life. The chapter designs a contrast model of pastoral practice for the good life, which can go along with Dohering's caring wisdom and offers a correlational approach between positive psychology and pastoral theology. This involves reinterpreting and reconstructing positive psychology and its interventions into the (public) language of spiritual life and offers a transition from positive psychological interventions to spiritual practices especially in their purpose to actualize a transcendent vision of pastoral theology in our lives.

The Fullness of Life	Transcendent Vision of Pastoral Theology	Growing well	Seeing well	Dying well
Source	The Triune God	The experience of omniscient and omnipotent God: Mirroring as the most safe and stable being	Optimistic action => Contemplative & centering action	The world => True father of the soul
Beginning Step	New Self-Identity	The experience of God's confrontation in love	Imagine best-self => seeing oneself as the image of God	Old child => God's child
Basic Principles	Practice of love and prayer	The experience of God's rule and friendship	Kind acts and three good things => seeing all things as the objects of love and gratitude	Coping with Regret and Depression => Seeking forgiveness and the new purpose and meaning in God
Formation	Inner Freedom & Renewal	The experience of God's promised child in Authentic Community Life	Mindfulness => seeing inner movement	Reframing the misconceptions of aging as a daily project => Daily life in the mastery of seeing well
Fulfilled	Solidarity in the	True Self,	Empathy and	The community of

Place	Life of Community	Formation of Heart, and the community	celebrating => seeing one another as a gift and a loss of God	mutual care => The community of spiritual care
Consequence (or Outcome)	Living out our story in Authenticity	Love and Prayer, Compassion, and Hoping well	Three positive interventions (of meaning, healthy behaviors, and imagine the outcome of one's life-goal and plan => <i>lectio divina</i> meditation and journaling	Life as a good memory => A story of new birth and going back home

Positive Psychological Interventions

In regard to the human resources of happiness and flourishing, it is crucial for this pastoral model to understand positive psychological interventions because those interventions suggest supportive principles and practices to fulfill ‘human happiness and flourishing.’ There are many articles and books on positive psychological interventions designed or experimented by many positive psychologists. First, positive psychological interventions aim at supporting human well-being, not just issue-solution. Drawing on empirical evidence, many scholars like Acacia C. Parks and other psychologists agree that positive psychological interventions bring positive outcomes to various people in both clinical and ordinary environments.⁹⁵

Self-motivation is crucial for the effectiveness of positive psychological interventions. Evidence shows that, “self-selected individuals – those who possibly were more motivated or who expected the interventions to make them happier – benefited more from positive psychological interventions than did their non-self-selected peers.”⁹⁶

The ability of self-control is also a decisive factor for the effectiveness of positive

⁹⁵ Park, “Positive Interventions,” 23.

⁹⁶ Sin and Lyubomirsky, “Enhancing Well-Being,” 483.

psychological interventions. For instance, the positive psychological interventions are militated more effectively in old age than in young age due to the capacity of self-control such as the degree of wisdom, experience, and emotional control.⁹⁷ Positive psychological interventions are more effective over a long-term period, when practiced regularly and over multiple activities.⁹⁸ Hence, according to the data of positive psychological interventions, well-being can be achieved more in a routine activity than as an event, over regular sessions than as an intensive, when self-motivated more than enforcement, using various practices more than just one,⁹⁹ with both personal and social support than as a individual effort, when it is a customized program than a neutral one,¹⁰⁰ and when done over weeks than a week. IN a word, positive psychological interventions in a packaged form can be more effective. Acacia Parks states this as follows,

Furthermore, they (positive psychologists) found that when happiness seekers are offered a variety of activities to choose from, those who practiced a wider variety of activities experienced the largest mood benefits. In short, there is no evidence that anyone in the real world picks a single activity and practices it in isolation, and there is also no evidence that doing so is 'optimal' in terms of effectiveness.¹⁰¹

⁹⁷ Sin and Lyubomirsky, "Enhancing Well-Being," 483.

⁹⁸ Sin and Lyubomirsky, "Enhancing Well-Being," 483.

⁹⁹ As a recent case, Fabian Gander and his colleagues argue that positive interventions such as gratitude visit, three good things, and kindness can be more powerful with strength interventions, discussing the studies of the relationship between a strength of character and well-being that Seligman, Peterson, and Harzer discussed, "Strength-Based Positive Interventions."

¹⁰⁰ For example, for depressed or dysphonic individuals, expressing gratitude is not effective because it rather causes ruminating bad memories while listening to and writing classic music leads to the comfort of mind and feeling (Sin and Lyubomirsky, "Enhance Well-Being," 92). Likewise, regarding the practice of gratitude, Acacia Park refers to two issues, doubting on the effectiveness of that practice for the people with depressive symptoms and discussing cultural factor. In her study, gratitude practice is suitable for people in the mild-moderate symptom range and should be used in the understanding of cultural difference as shown in the case of Asian-American students who feel expressing gratitude uncomfortable (Park, "Positive Interventions," 12); Sonja Lyubomirsky also offers three strategies to choose proper activities, suggesting to have person-activity fit diagnostic regularly: 1) to begin with identifying one's strengths, talents, and goals, 3) to fit with the source of one's unhappiness or the specific are of weakness, and 3) to suit one's life style, *The How of Happiness*, 70–71.

¹⁰¹ Acacia Parks, "Positive Interventions," 20–21.

Fabian Gander's analysis of the mechanism of the positive psychological interventions is worthy of careful attention. Though he examines the relationship between strength-based interventions and the alleviating of depression, the conclusion of his study represents a typical reference of positive psychological interventions usage. According to his research, first, well-being "can be changed in the desired directions through a variety of positive interventions."¹⁰² Also, the PPI should be not only considered in the cross-cultural gaps, but also can be more effective in long-term, various, and voluntarily forms beyond a routine and single activity. Furthermore, individual-fit program is more effective.

Drawing on the work of Martine Seligman, positive psychologists have recently published books on positive psychological interventions. Sonja Lyubomirsky in her volume *The How of Happiness* introduces ten positive psychological interventions in five categories: positive mind, social connections, managing emotional difficulties, living in the present, and the power of a purpose driven life. Regarding positive mind, she suggests three practices: expressing gratitude, cultivating optimism, and avoiding overthinking and social comparison. The practice of gratitude means "a focus on the present moment, on appreciating your life as it is today and what has made it so"¹⁰³ brings about multiple benefits in emotional, physical, moral, and social aspects. The principle of gratitude can be actualized in four ways: to write a gratitude journal, to contemplate and share personal blessings, to appreciate everything as much as possible, and to express gratitude directly to another.¹⁰⁴ Also, cultivating optimism means "not

¹⁰² Gander and et. "Strength-Based Interventions" 5.

¹⁰³ Lyubomirsky, *How of Happiness*, 90.

¹⁰⁴ Lyubomirsky, *How of Happiness*, 96–99.

only celebrating the present and the past but anticipating a bright future.”¹⁰⁵ This is developed by four practices such as writing a best possible self diary, recording a goals and subgoals diary, identifying barrier thoughts, and developing optimistic attitude and perspective into a habit. Lyubomirsky reminds us that developing optimism is not the same thing as raising fantasy or personal utopianism. She states,

It (being optimistic) doesn't mean denying the negative or avoiding all unfavorable information. It also doesn't mean constantly trying to control situations that cannot be controlled. Indeed, research shows that optimists are more, not less, vigilant of risks and threats (they don't have their blinders on), and optimists are very much aware that positive outcomes are dependent on their efforts (they don't wait around for good things to happen).¹⁰⁶

The third practice of a positive mind that is essential for the good life is to avoid overthinking and social comparison. According to Lyubomirsky's research, if we do not attempt to deal with overthinking and social comparison intentionally, by solving particular problems, which neutralizes overthinking, and taking a long term perspective, we can be seized with unproductive and negative feelings such as “besieged, powerless, self-critical, pessimistic, and generally negatively biased.”¹⁰⁷ Doing so leads to a resilient life called posttraumatic growth.¹⁰⁸

Regarding social Connections, Lyubomirsky refers to two practices: kindness and social relationships. As mentioned in Martine Seligman's PERMA – positive emotion, engagement, relationship, meaning, and achievement – theory, activities to improve social connections are an inevitable source for happiness and flourishing. For instance, doing kind acts on a regular basis makes us happier by enabling us “to perceive

¹⁰⁵ Lyubomirsky, *How of Happiness*, 102.

¹⁰⁶ Lyubomirsky, *How of Happiness*, 111.

¹⁰⁷ Lyubomirsky, *How of Happiness*, 113.

¹⁰⁸ Lyubomirsky, *How of Happiness*, 123.

others more positively and more charitably and fostering a heightened sense of interdependence and cooperation in (your) social community as well as to relieve guilt, distress, or discomfort over others' difficulties and suffering"¹⁰⁹ through a awareness of one's blessing. Also, nurturing social relationship brings to our life the motivation and security of a sense of bond and belonging, social supports, the experience of loving, and a transition from hedonic adaptation to eudemonic pleasure.¹¹⁰ In particular, Lyubomirsky demonstrates six practices: 1) making time, 2) expressing admiration, appreciation, and affection, 3) capitalizing on good fortune, 4) managing conflict, and 5) sharing an inner life. To invest in relationships involves four actions – 1) make time, 2) communicate, 3) be supportive and loyal, and 4) hug.

The third category of the positive psychological interventions in the volume, "Managing stress, Hardship, and Trauma," entails two activities: developing the skills of coping and forgiveness. Coping means "what people do to alleviate the hurt, stress, or suffering caused by a negative event or situation"¹¹¹ and is facilitated by making a proper focus between problems and emotions. Coping aids us to find benefits in trauma, have social support, and look for a meaning in suffering. The wisdom of coping depends on the willpower of expressing one's suffering and dealing with negative emotions. Forgiveness is a way to stop "the cycle of avoidance and vengeance in which we often find ourselves."¹¹² Forgiveness requires eight practices that follow a specific order: appreciating being forgiven, imagining forgiveness, writing a letter of forgiveness,

¹⁰⁹ Lyubomirsky, *How of Happiness*, 129.

¹¹⁰ In regard to a transition from hedonic adaptation to eudemonic pleasure, nourishing social connections encourages people to cultivate meaningful and valuable quality of life such as friendships or children's wellness instead of adapting to any circumstantial life change or materialism like income or consumer goods.

¹¹¹ Lyubomirsky, *How of Happiness*, 151.

¹¹² Lyubomirsky, *How of Happiness*, 170.

practicing empathy, considering charitable attributions, ruminating less, contacting the person whom you are forgiving, and reminding yourself daily that you have chosen meaningful and rewarding paths for a new, happy life.¹¹³

Increasing flow experiences and savoring life's joys belong to the fourth category, 'living in the present.' Lyubomirsky says, "Both (flow and savoring) are states of mind associated with positive emotions and well-being. Putting them into practice is one way that you can overcome your genes and life circumstances and take a step toward transforming yourself into a happier person by making the most of the 40 percent solution."¹¹⁴ Flow, "complete absorption in what one does,"¹¹⁵ thus drives us not only to a positive, productive, and controllable experience, but also "to enjoy activities, to have a sense of control, and to feel a strong sense of self"¹¹⁶ and happiness. Flow can be increased by eight practices: concentrate fully, adopting new values to one's work, learning what flows, transforming routine tasks, trying to flow in conversation without disregarding a significance of learning about the speaker, enjoying leisure and work, updating your flow with other resources like music, nature, and vacation, and not letting your flow activity hurt the relationship. Likewise, savoring life's joys or positive experiences can be a good way to live out the good life. A variety of activities promote savouring. Activities like: appreciating and taking pleasure in ordinary experiences, recollecting good memories with others, letting positive experiences from the past influence your situation, replaying happy days, celebrating good news, being open to beauty and excellence, doing mindful activities like meditation and yoga, taking

¹¹³ Lyubomirsky, *How of Happiness*, 173–79.

¹¹⁴ Lyubomirsky, *How of Happiness*, 180.

¹¹⁵ Nakamura and Csikszentmihalyi, "The Concept of Flow," 89–105.

¹¹⁶ Lyubomirsky, *How of Happiness*, 183.

pleasure in the senses, creating a savoring album, savoring with your camera, seeking bittersweet experience,¹¹⁷ enjoying nostalgic moments, and creating a coherent narrative by reviewing regularly your daily journal. Each of these disciplines of savouring contributes to living in the present as a ground for happiness and flourishing.

Committing to one's goal offers benefits as well. These are: a sense of purpose and a feeling of control, self-esteem and confidence, structure and meaning in life, the effective management of time, and social connections. According to Lyubomirsky, the pursuit of one's goal is achieved by nine endeavors: abandoning wrong goals (i.e. extrinsic, inauthentic, avoidance-oriented, conflicting, circumstance-based, and rigid/inappropriate goals), contemplating and writing down what you would like to leave when you die, owning one's goals, being committed to your goals, invoking consistently the confirmation of one's fulfillment, opening your eyes and ears all the time, finding out intrinsic motivations for your goal, doing step by step, and enjoying your goal in flow and various activities.

As another case of the positive psychological interventions, Shawn Achor's book, *The Happiness Advantage*, demonstrates seven principles to achieve happiness and flourishing at the workplace. His research relies significantly on the insights of positive psychology and the study of brain science. He provides an axiom which states, "When we are happy – when our mindset and mood are positive – we are smarter, more motivated, and thus more successful. Happiness is the center, and success revolves around it."¹¹⁸ The most important principle of the good life is to assure that happiness,

¹¹⁷ The bittersweet experience means the situation of happiness and sadness mixed together. In that experience, people learn to find out one's best and appreciation in the bad situation and furthermore try to savor and cherish the present.

¹¹⁸ Achor, *Happiness Advantage*, 37.

which is understood as “a positive mood in the present and a positive outlook for the future,”¹¹⁹ is the engine of a better life. Achor states, “Because positive brains have a biological advantage over brains that are neutral or negative, this principle teaches us how to retrain our brains to capitalize on positivity and improve our productivity and performance.”¹²⁰ Achor suggests seven practices that promote happiness: meditation, anticipating future rewards, committing to acts of kindness, infusing positivity into one’s circumstances, exercise, spending money on meaningful experiences and activities rather than material purchases, and using one’s signature strengths in daily life.¹²¹ All these practices enhance personal positivity as well as work-performance and lead to increasing potentials by making us more efficient, motivated, and productive.

The second principle is to adjust one’s mindset. The ability to do this determines how one experiences the world and to boosts one’s ability. According to Achor, two factors – “the length of our lever (how much potential power and possibility we believe we have) and the position of our fulcrum (the mindset with which we generate the power to change)”¹²² – are crucial for the maximization of human potential. Having a positive mindset gives a huge impact on human potential and behavior because “Every second of our own experience has to be measured through a relative and subjective brain. In other words, ‘reality’ is merely our brain’s relative understanding of the world based on where and how we are observing it.”¹²³ To change the fulcrum of one’s mindset and lengthen one’s lever of possibility, Achor offers three practices: “believing that you can

¹¹⁹ Achor, *Happiness Advantage*, 39.

¹²⁰ Achor, *Happiness Advantage*, 17.

¹²¹ Achor, *Happiness Advantage*, 51–56.

¹²² Achor, *Happiness Advantage*, 64.

¹²³ Achor, *Happiness Advantage*, 66.

improve your abilities,” “asking yourself what potential meaning and pleasure already exist in what you do,” and “building (the effect of) the self-image in the best.”¹²⁴

Achor reminds us that focusing on negativity, crisis, or stress leads to the patterns of failure. According to his study, the brain consistently filters data. Therefore, it is necessary for the good life to try to contemplate and concentrate on the positive with attitudes such as happiness, gratitude, and optimism because “Instead of creating a cognitive pattern that looks for negatives and blocks success, it (by imagining a way of seeing that constantly picks up on the positives in every situation) trains our brains to scan the world for the opportunities and ideas that allow our success rate to grow.”¹²⁵ He says,

And worse, the better we get at scanning for the negative, the more we miss out on the positive – those things in life that bring us greater happiness, and in turn fuel our success. The good news is that we can also train our brains to scan for the positive – for the possibilities dormant in every situation – and become experts at capitalizing on the Happiness Advantage.¹²⁶

On the other hand, Achor argues that the experience or situation of defeat can be a chance to learn the ways to get off of negativity in one’s life because the path of coping emerges. Every defeat can become a source that makes greater achievement possible. Achor writes, “The problem is that when we are stressed or in crisis, many people miss the most important path of all: the path up”¹²⁷ as shown in the cases of post-traumatic growth. The experience of ‘defeat’ certainly tends to be an obstacle to human life, but also can be a source of a better life. Achor suggests three strategies for mapping the mental path: 1) choose one’s counteract by looking at the benefits of negative or

¹²⁴ Achor, *Happiness Advantage*, 74–85.

¹²⁵ Achor, *Happiness Advantage*, 97.

¹²⁶ Achor, *Happiness Advantage*, 91.

¹²⁷ Achor, *Happiness Advantage*, 108.

uncomfortable things in regard to one's motivation and performance, 2) create an optimistic explanation style, and 3) practice the ABCD – Adversity, Belief, Consequence, and Disputation – model of interpretation.¹²⁸

An even more significant achievement comes from focusing first on small, manageable goals before emotional engulfment comes to the situation. Achor emphasizes that good performance in work and well-being is actualized when we are in self-control. Human issue often occurs when “our emotional system hijacks rational system called the Thinker, overwhelming the brain's reasoning and coping capabilities, and making the distress much worse.”¹²⁹ Achor teaches three practices to create small, manageable goals to enable us to have the mood of self-control. They are: to identify the feeling of distress and true situation in words; to look for simple goals to make a small difference; and to set higher goals on the achievement of the small goals.

Achor concludes by talking about the importance of the 20-second rule and social investment. He believes that making small energy adjustments by following the 20-second rule of investment enables us to transform the use of willpower into good habits. He teaches, “Habits are like financial capital—forming one today is an investment that will automatically give out returns for years to come.”¹³⁰ The problem is that one cannot keep their willpower due to the need of high energy and a tendency of consistent distraction until it becomes a habit. Generally a good habit that aims to create the path of least resistance and redirection can be formed by investing the 20-second

¹²⁸ Achor, *Happiness Advantage*, 120–26; regarding ABCD model, A (Adversity) means what we cannot change. Also, B (Belief) is an attempt to find out the meanings and values of the past and the present for the future. C (Consequence) is to acknowledge that current difficulty will not exist forever and be a chance of positive outcome. Lastly, D (distribution) is to challenge one's image or feeling of the bad event by proclaiming that the event cannot determine your whole life, 125–26.

¹²⁹ Achor, *Happiness Advantage*, 134.

¹³⁰ Achor, *Happiness Advantage*, 148.

rule every time or every three hours into what you are supposed to do with various ways such as to remove distractive things and activities, to limit the choices one has to do make, to take a preparatory action to reduce the activation energy, and to set simple rules. It is also essential for a successful life to invest in the establishment of a social support network and to work within it. That is, “the better we feel about these workplace relationships, the more effective we will be.”¹³¹ In Achor’s study, “Organizational psychologists have found that even brief encounters can form ‘high-quality connections,’ which fuel openness, energy, and authenticity among coworkers, and in turn lead to a whole host of measurable, tangible gains in performance.”¹³² Additionally, regarding social supports, Achor reminds us of the significance of the active-constructive response and the physical and affective environment. Indeed, “the best way to form more connections at work is to get out from behind the desk.”¹³³

However, like recent many psychologists commonly mention, there is “no magic formula” for happiness and flourishing.¹³⁴ If the good life depends on how to react to life’s challenges and transitions, as discussed in a transcendent vision of pastoral theology, another source, that is, the relationship with God, enables us to react differently and effectively to our life and enrich it into something new. The model of pastoral practice for the good life is thus based on this belief. In particular, this contrast model aims at enabling human life to make a transition from positive psychological approach to the relationship with God by making a correlational approach to the human

¹³¹ Achor, *Happiness Advantage*, 184–85.

¹³² Achor, *Happiness Advantage*, 185.

¹³³ Achor, *Happiness Advantage*, 194.

¹³⁴ Lyubomirsky, *Myth of Happiness*, 251.

sources of happiness and flourishing and its divine sources. This chart demonstrates a model of pastoral practice for the good life in a transcendent vision.

The Fullness of Life	Transcendent Vision of Pastoral Theology	Growing well	Seeing well	Dying well
Source	The Triune God	The experience of omniscient and omnipotent God: Mirroring as the most safe and stable being	Optimistic action => Contemplative & centering action	The world => True father of the soul
Beginning Step	New Self-Identity	The experience of God's confrontation in love	Imagine best-self => seeing oneself as the image of God	Old child => God's child
Basic Principles	Practice of love and prayer	The experience of God's rule and friendship	Kind acts and three good things => seeing all things as the objects of love and gratitude	Coping with Regret and Depression => Seeking forgiveness and the new purpose and meaning in God
Formation	Inner Freedom & Renewal	The experience of God's promised child in Authentic Community Life	Mindfulness => seeing inner movement	Reframing the misconceptions of aging as a daily project => Daily life in the mastery of seeing well
Fulfilled Place	Solidarity in the Life of Community	True Self, Formation of Heart, and the community	Empathy and celebrating => seeing one another as a gift and a lost of God	The community of mutual care => The community of spiritual care
Consequence (or Outcome)	Living out our story in Authenticity	Love and Prayer, Compassion, and Hoping well	Three positive interventions (of meaning, healthy behaviors, and imagine the outcome of one's life-goal and plan => <i>lectio divina</i> meditation and journaling	Life as a good memory => A story of new birth and going back home

Pastoral Model 1: Growing Well

As the final section of this dissertation, in regard to the three orientations of human life, the study offers a model of pastoral practice in a transcendent vision for the fullness of life. First, for 'growing well,' the study designs a model for the first well-being by engaging human growth with eight beatitudes of Matthew 5:3–12 as a practical approach to a movement from the human source (positive interventions) to the divine source (spiritual practices). In particular, in Donald Capps' *Deadly Sins and Saving Virtues*, "the beatitudes and the life-cycle stages"¹³⁵ gives a motif to this intervention. In the volume, Capps designs a formula as follows, making theological contour of Erik Erickson's life cycle theory and eight blessings in Matthew.

Beatitudes	Stages ¹³⁶	Human Growth	
		Human Needs	Virtues
Pure in Heart => See God	Infant (0-2)	Expectancy	Trust (Hope) vs. Mistrust (Gluttony) "Can I trust the world?"
Meek => Earth	Early childhood (2-4)	Self-mastery	Will, Courage (Autonomy) vs. Shame (Anger) "Is it okay to be me?"
Righteousness => Filled	Play age (4-5)	Equity	Purpose, Dedication (Initiative) vs. Guilt (Greed) "Is it okay for me to do, move, and act?"
Poor in Spirit => Kingdom	School Age (5-12)	Self-worth	competence, discipline (Industry) vs. Inferiority (Envy)

¹³⁵ Capps, *Sins and Virtues*, 122–23.

¹³⁶ However, mastery of a stage is not required to advance to the next stage. The outcome of one stage is not permanent and can be modified by later experiences. Erikson's stage theory characterizes an individual advancing through the eight life stages as a function of negotiating his or her biological forces and sociocultural forces. Each stage is characterized by a psychosocial crisis of these two conflicting forces (as shown in the table below). If an individual does indeed successfully reconcile these forces (favoring the first mentioned attribute in the crisis), he or she emerges from the stage with the corresponding virtue. For example, if an infant enters into the toddler stage (autonomy vs. shame and doubt) with more trust than mistrust, he or she carries the virtue of hope into the remaining life stages. (Wikipedia, "Erik Erickson's stages of psychosocial development." https://en.wikipedia.org/wiki/Erikson's_stages_of_psychosocial_development#Ninth_stage). Likewise, in regard to pastoral practice, each intervention is not always applicable to the chronological order. Indeed, every intervention is up to personal situation and development.

			<i>"Can I make it in the world of people and things?"</i>
Persecution => Heavenly Reward	Adolescence (13-19)	Nonconformity	Fidelity (Identity) vs. Confusion (Pride) <i>"Who am I? Who can I be?"</i>
Peace => God's child	Young Adulthood (20-39)	Peacemaking	Love (Intimacy) vs. Lust (Isolation) <i>"Can I love?"</i>
Merciful => Mercy	Adulthood (40-64)	Empathy	Care (Generativity) vs. Apathy (Stagnation) <i>"Can I make my life count?"</i>
Mourn => Comfort	Mature Adulthood (65-death)	Longing	Integrity (Wisdom) vs. Despair (Melancholy) <i>"Is it okay to have been me?"</i>

However, in this chapter, reconsidering Capps' idea as the foundation of transcendent movement, the study expands human life into a process of human growth in a transcendent vision and makes a new pastoral approach to the good life.

Beatitudes	Stages	Human Growth		Positive Interventions	Spiritual Practices
		Human Needs	Virtues		
Pure in Heart => See God	Infant (0-2)	Expectancy	Trust (Hope) vs. Mistrust (Gluttony) <i>"Can I trust the world?"</i>	Pleasure and Life-Satisfaction	The experience of omniscient and omnipotent God: Mirroring as the most safe and stable being
Meek => Earth	Early childhood (2-4)	Self-mastery	Will, Courage (Autonomy) vs. Shame (Anger) <i>"Is it okay to be me?"</i>	Positive Emotion, to Create Simple Promises, and Three funny things	The experience of God's confrontation in love
Righteousness => Filled	Play age (4-5)	Equity	Purpose, Dedication (Initiative) vs. Guilt (Greed) <i>"Is it okay for me to do, move, and act?"</i>	Positive Engagement, Reward, and Fair Friendship	The experience of God's rule and friendship
Poor in Spirit => Kingdom	School Age (5-12)	Self-worth	competence, discipline	Optimism, Positive	The experience of God's

			(Industry) vs. Inferiority (Envy) “ <i>Can I make it in the world of people and things?</i> ”	Achievement, Positive Meaning, Three Good Things, Celebrating	promised child in Authentic Community Life
Persecution => Heavenly Reward	Adolescence (13-19)	Nonconformity	Fidelity (Identity) vs. Confusion (Pride) “ <i>Who am I? Who can I be?</i> ”	Avoiding overthinking and social comparison, the best possible self, and signature strengths, being part of positive relationship	True Self, Formation of Heart, and the community
Peace => God’s child	Young Adulthood (20-39)	Peacemaking	Love (Intimacy) vs. Lust (Isolation) “ <i>Can I love?</i> ”	Virtuous life and, Hopeful Thinking, and to escape the myth of happiness	Love and Prayer, Compassion, and Hoping well
Merciful => Mercy	Adulthood (40-64)	Empathy	Care (Generativity) vs. Apathy (Stagnation) “ <i>Can I make my life count?</i> ”	Build Up the conditions of healthy life (PWT and SDT), kind acts, Meaningful Life and Beyond Money,	Solidarity and to be a living Story
Mourn => Comfort	Mature Adulthood (65-death)	Longing	Integrity (Wisdom) vs. Despair (Melancholy) “ <i>Is it okay to have been me?</i> ”	Gratitude, Humor, Sharing Blessings	God’s beloved, Seeing well, and dying well

The Stage 1 of the Good Life

Matthew 5:8 *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*¹³⁷

Donald Capps explains this beatitude as a moment to learn hope and trust through the presence of a caring person. In the perspective of faith life or spiritual journey, purity of heart means “a fundamental trust in God that has no other motive than the heartfelt desire to experience God’s presence.”¹³⁸ In this stage, we need to experience the life-satisfaction or enough pleasure as an event happening in God’s bosom because,

The face-to-face encounter between the caring one and the infant is the prototype for all subsequent experiences in which we see and are seen by God. To have hope means to have had sufficient experiences of the presence of God that we long to see God ever more clearly. The beatitude, then, promises the pure in heart that they will receive what they have longed for, that is, direct evidence of God’s presence with them.¹³⁹

Therefore, regarding the fullness of human growth in this stage, to give a positive response to a question, “Can I trust the world?” pastoral practice should be a space to give enough pleasure and life-satisfaction. This does not just intend to fulfill hedonism, but rather means to lead people to have trust and hope in God by enabling people to experience the mirroring of omniscient and omnipotent God as the safest and the most stable being.

The Stage 2 of the Good Life

Matthew 5:5 *Blessed are the meek: for they shall inherit the earth.*

¹³⁷ King James Version; Donald Capps attempts to interpret eight beatitudes by engaging Barclay and Augsburg’s comments of Matthew 5:2–12 with one’s development theory, considering them as the ground of various virtues. However, this study extends his idea to a process of the good life that enables a transition from the human sources of happiness and flourishing to the spiritual source of it.

¹³⁸ Capps, *Sins and Virtues*, 125.

¹³⁹ Capps, *Sins and Virtues*, 124.

Donald Capps introduces this beatitude as a stage to learn and develop autonomy. In other words, as discussed in Hebrew and Greek, meekness “reflects a spirit of self-mastery or self-control.”¹⁴⁰ In this stage, children experience a boundary between oneself and caring persons, learn to control their anger from the experience of that boundary, and discover a capacity to challenge the will of others. Specifically,

The beatitude assures those who are able to exercise self-mastery that this will not render them weak and powerless. On the contrary, they are the inheritors of the earth. The meek do not allow themselves to be intimidated. At the same time, they do not find it necessary to fight to prevail on every issue, or to be constantly promoting themselves and vigilantly guarding their own self-interests.¹⁴¹

Therefore, to respond to a primary concern, “Is it okay to be me?” pastoral practice requires avoiding two extremes: imprudent willfulness and fearful hindrance. In particular, it is desirable for this stage to lead to the experience of God’s rule in love with three practices (of positive psychological interventions) such as to create simple goals together, to boost positive emotion, and to do any three funny things. That is, in this stage, pastoral practice aims at playing freely and joyfully in simple promises and in the end encouraging the value and power of self-control by creating battling gently and providing funny, happy environments. Ultimately, it has people to engage one’s willfulness with God’s confrontation and acceptance over shame or anger in mind.

The Stage 3 of the Good Life

*Matthew 5:6 Blessed are they which do hunger and thirst after righteousness:
for they shall be filled*

In Donald Capps’s study, this beatitude is related to the spirituality of equity. That is, “in their activities and commitments, they (who have made God’s purposes their

¹⁴⁰ Capps, *Sins and Virtues*, 126.

¹⁴¹ Capps, *Sins and Virtues*, 126.

own) are especially motivated by a deep concern for equity, that all persons will be treated fairly, with consistency, and according to a common standard of evaluation.”¹⁴²

In this first stage of the life cycle, children not only develop a capacity to distinguish right and wrong, but also learn how to react faithfully and rightly to the external world in order especially by playing with other peer under some rules and relationships. Capps argues,

Thus I suggest that the spirit of equity is the element of active faith activating and maintain the human strengths of purpose and dedication. Without that spirit and its hunger, it is very difficult to sustain any sense of the purposefulness of our activities in the world. Without it, our activities, however well intentioned, have a strong resemblance to random play.¹⁴³

Accordingly, to suitably respond to a concern, “Is it okay for me to do, move, and act?” and improve the capacity of purpose and dedication over guilt and greed, pastoral practice needs to provide a space to experience the rules of God’s friendship in three ways: positive engagement, agreeable reward, and fair treatment. In other words, for the children of this stage, the church or pastoral guidance can be a place of playing together, but needs to enable them to make ‘flow’ under fair rules, suitable accolade for right actions, and organized activities in the rules of God’s friendship. For instance, children can create the Ten Commandments together as the rule of God’s friendship, encouraging them to react joyfully and positively to those rules in various activities.

The Stage 4 of the Good Life

Matthew 5:3 *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

According to Capps’ developmental virtue theory, in this beatitude, person stands on a crossroad of positive trait – competence (discipline and industry) – and

¹⁴² Capps, *Sins and Virtues*, 126–27.

¹⁴³ Capps, *Sins and Virtues*, 127–28.

negative trait – inferiority (envy) –, wondering if “I can make it in the world of people and things?” That is, in this stage, children evaluate the value where one places on oneself. “This beatitude offers encouragement to those who are unacceptable in the eyes of the world but are unwilling to accept society’s condemnation as the final world.”¹⁴⁴ Therefore, for pastoral practice, the main concern is related to how to let person have “the simple and truthful affirmation of the fact that ‘I am worthy in God’s sight’”¹⁴⁵ over inferiority, humiliation, and social ostracism.

Regarding positive interventions, pastoral practice needs to provide the experience of God’s promised child through the five practices – optimism, positive achievement, positive meaning, to any three good things, and celebrating – given by the authentic community life. To boost optimism that means to cultivate a capacity to think positively in one’s ordinary life is thus an effective way to discover the self-worth, improving the capacities of competence, discipline, and industry because it leads to constructive reactions to the issues of one’s life against pessimistic and depressive ones. Also, it is helpful for the attainment of the self-worth to have a bigger purpose and a sense of victory. The practice of three good things means to list, practice, and review three good things in daily life. Celebrating small challenges and achievements are wise activities to support the self-worth and furthermore encourage more productive and competent life. In particular, those five practices should be interpreted and reconstructed in the context of God’s child in His promises. In this stage, pastoral practice teaches that we can be optimistic because of God’s promise toward His children. Also, by finding out meaningful things in God’s instructions and having the experiences of victory in

¹⁴⁴ Capps, *Sins and Virtues*, 128.

¹⁴⁵ Capps, *Sins and Virtues*, 128.

faith activities, we are accepted and recognized as a valuable being. Furthermore, it can be a ground for self-worth to do good things as a call for God's child and celebrate that life together. Capps describes this beatitude as follow,

This beatitude points to the importance of seeing ourselves as valued by God, so that we are not captive to society's evaluation of us. The deep sense of our own worth confirmed by the beatitude's declaration that the poor in spirit have been chosen to carry out God's purposes in the world empowers our quest for meaningful competence and a personally freeing self-discipline.¹⁴⁶

The Stage 5 of the Good Life

Matthew 5:10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

The fifth beatitude is about the capacity of nonconformity. Regarding a process of the human growth, Capps defines "be persecuted for righteousness" as "daring to be different."¹⁴⁷ While the stage 3 of the good life indicates longing for equity, this stage teaches people not to go along with social compulsions and to stand against injustice and unfairness. That is, "the beatitude encourages such people not to be intimidated by society's response. When equity is at stake, dare to be different. Do not conform to the world's ways of handling matters of equity and fairness but dare to be different – that is, dare to be a nonconformist in matters of this kind."¹⁴⁸ In this stage, the main concern is to build one's own identity. Capps expresses it as the virtue of fidelity that means "seeing that 'right relationships' are maintained and are not allowed to degenerate into patterns of dominance and submission, exploitation, and emotional or physical cruelty."¹⁴⁹

¹⁴⁶ Capps, *Sins and Virtues*, 129.

¹⁴⁷ Capps, *Sins and Virtues*, 129.

¹⁴⁸ Capps, *Sins and Virtues*, 129–30.

¹⁴⁹ Capps, *Sins and Virtues*, 130.

In this stage, accordingly, the good life is related to three tasks: to discover the true self, to focus on the formation of heart, and to learn the self-improvement. In the light of positive interventions, several ways to support those tasks can be discussed. For example, for the discovery of the true self, it is necessary to accept the reality of the false self in the biblical ideas and to imagine the best possible self in the light of the Spirit and Word. Also, it will be helpful for a life in nonconformity to avoid overthinking and social comparison and alternately to be aware of the activity of heart in the trust of God's unlimited love as a ground of the true self and a practice of spiritual life. Furthermore, it is inevitable for this stage to experience the self bigger than oneself by developing one's signature strengths and using them for being part of positive relationship in the Christian community.

The Stage 6 of the Good Life

Matthew 5:9 *Blessed are the peacemakers: for they shall be called the children of God.*

In the stage of young adulthood (20–39 years old), the main concern is about peace and love in one's life. People in this stage naturally have a question, "Can I love?" because the virtue of love is considered as the key of peace and intimacy at that age. Nevertheless, the issue is that love is a source of peace, but occasionally prevents peace at the same. According to Capps, "We can envision how necessary the spirit of peacemaking is to love in all of its forms, when we consider what lovemaking becomes apart from the spirit of peacemaking. If peacemaking is absent, lovemaking is drawn into the orbit of lust."¹⁵⁰

¹⁵⁰ Capps, *Sins and Virtues*, 132.

Therefore, for this stage, pastoral practice needs to apply several interventions. First, we need to encourage people to live out the virtues of love and peace at the same time. Also, to develop hopeful thinking is very beneficial to people in this stage. Those two interventions can be developed into the form of spiritual practices such as to connect love and prayer, the practice of Christian compassion, and hoping well. That is, when in our life, to pray become to love and to love become to pray, peacemaking and lovemaking can be fulfilled concurrently . When we attempt to dwell in God’s light in the unity of love and prayer, we can prevent ‘love’ from being lusted and selfish and let ‘loving’ be a tool of peace because “the beatitude is able to claim that peacemakers become heirs of God, since God’s own love reflects the spirit of peacemaking.”¹⁵¹ Also, to have the heart of divine compassion extends a question ‘Can I love?’ into the social issues and distresses. Another intervention, hoping well develops a current life in love and peace into the event of future. Like love without peace, ‘love’ that does not work with future is prone to be a form of pleasure and secular humanism. That is, when we will to be a space of future-hope for one another, especially in the eschatological hope that is displayed in the Kingdom of God, love can be a soil of peace.

The Stage 7 of the Good Life

Matthew 5:7 *Blessed are the merciful: for they shall obtain mercy.*

In this stage, mercy is related to the empathic mind and behavior. According to Capps, it “involves fidelity and steadfastness, an outgoing kindness in which we actively seek opportunities to express care and concern for another.”¹⁵² Specifically, it goes beyond showing kind acts.

¹⁵¹ Capps, *Sins and Virtues*, 132.

¹⁵² Capps, *Sins and Virtues*, 132.

Rather, because it promises that the merciful will themselves receive mercy, it implies that the merciful are well aware that they too are vulnerable and endangered. Thus I suggest that the mercy of which this beatitude speaks is energized by the spirit of empathy.¹⁵³

In this stage, people generally tend to be interested in social issues such as social discrimination, economic inequity, political crimes, the abuse of power, and the poverty of children. This stage naturally deals with care and generativity with a question “Can I make my life count?”. Accordingly, two key words for the good life applicable to this concern are ‘solidarity’ and ‘to be a narrative.’ Practically, by creating positive meanings in life, facilitating healthy conditions such as psychological well-being theory and self-determination theory, and developing the use of money into more social and relational realms, it is necessary for the good life to pursue ‘solidarity’ between individual and community life in God. That is, it means to link individual growth or wellbeing with the prosperity of society and Christian community as a soul who stands before God, not before the world. Furthermore, ‘care’ and ‘generativity’ need to be developed into living one’s story as part of following God’s goodness and blessing, not just as kind acts for society. In this stage, pastoral practice should encourage people to answer to “Can my life or we be a good story as God’s people in the world?” rather than “Can I make my life count?”

The Stage 8 of the Good Life

Matthew 5:4 *Blessed are they that mourn: for they shall be comforted.*

Donald Capps demonstrates this beatitude is for those who long for “what has been lost and the desire to fill the void created by the loss.”¹⁵⁴ The old adulthood stage is thus a season of loss and integrity. While the experiences of painful personal loss

¹⁵³ Capps, *Sins and Virtues*, 132.

¹⁵⁴ Capps, *Sins and Virtues*, 133.

inevitably occur, also this stage provides a chance to fully welcome the world itself and to learn wisdom that enables the creative restoration and comfort of one's life as a play and the full circle of all beatitudes. According to Capps,

Wisdom is formed and sustained by a deep longing within us for what we have lost and hope in some way to recover. And wisdom is sustained by a deep longing within us for the restoration of the world itself. In this sense, the Beatitudes as a whole are set in wisdom, because they are born of deep longing for the world and what it is trying to be. The spirit of longing reflected in the eighth beatitude brings the Beatitudes full circle,...¹⁵⁵

How can pastoral practice contribute to this beatitude? That is, how can pastoral practice lead this state to the good life? Three pastoral interventions can be made for this life stage: becoming God's beloved, seeing well, and dying well. First, it is necessary for the good life of the eighth stage to reconfirm one's true identity. That is, regarding a main concern of the stage, "Is it okay to have been me?" the experiences of loss and suffering in this period tends to cause despair about one's existence itself as well as one's whole life. Accordingly, the urgent intervention of pastoral practice is to help people to see oneself as a beloved child of God despite difficult circumstances. Second, it is helpful for the good life to practice positive interventions for seeing well as a way of spiritual life. For instance, positive interventions such as gratitude, humor, to do any three funny things, and to share one's blessings support seeing well. Seeing well entails observing one's life with fresh eyes, especially from God's perspective. To review one's challenges, to reframe our past and our present in view of God's promise, and to fully savor one's 'now.'

This beatitude has much to do with the fear of death. Accordingly, as the last stage, it is necessary for the good life to practice 'dying well.' As discussed in the

¹⁵⁵ Capps, *Sins and Virtues*, 134.

previous chapter, aging and dying are not welcoming visitors, but at the same time can be a gift to human life. It can be an opportunity of new life through preparing, responding, and transforming. Specifically, dying well can be prepared as fully living each day as the last day that is allowed to God's child. Also it actualizes a true humanity by making human life be a gift to give and care for one another.

Above all, dying well means 'not to miss a chance to transform the self' freely and effectively more than their adult-age that is apt to be overwhelmed by various social and relational demands such as promotion, child's education, and social reputation. For instance, this stage is not only a chance to be fully devoted to prayerful life, but also to nourish oneself with good activities such as "reading; friendship; good projects and activities; and leisurely walks."¹⁵⁶ In addition, aging presents various benefits. For instance, Capps refers to the benefits of aging in detail: "the gradual discovery of some good and wholesome adult dependencies," "redefining one's identity over social compulsions," "opportunity for discovering one's own inner world," "accepting life's ambiguities more positively," "learning the joy of the present," "embracing human's, especially youth's, incapacity," and "freely sharing one's innermost thought."¹⁵⁷ Hence, as shown in the benefits of aging, transformation in 'dying well' implies not only to be a growing being, but also an authentic being in the closer relationship with God. Regarding the attainment of the good life, pastoral practice for this stage should accordingly be a pastoral intervention to help people to confirm and confess fully "Yes" to "Is it okay to have been me?"

¹⁵⁶ Wicks, *After 50*, 61.

¹⁵⁷ Capps, *Still Growing*, 74–79.

Pastoral Model 2: Seeing Well

From Optimism to Contemplative Action

In a transcendent vision of pastoral theology, human life results in ‘seeing well.’ As a model of pastoral practice is based on making a transition from the human source of life abundant to its divine source, the six interventions of seeing well should be significantly considered. First, ‘seeing well’ requires a transition from optimism to contemplative perspective. That is, ‘seeing well’ merely does not mean to cultivate a hopeful and confident mood toward one’s future. It begins from developing an ability to see in the true source of human life, the triune God. Practically, seeing well is initiated by drawing a contemplative perspective on one’s life.

It is helpful for understanding the needs of a contemplative perspective to look at the description of contemplative life and vision. As an answer, Sarah Butler states,

For me to be a contemplative is to look at life in a way that savors God’s divine influence in all things. It is acting in accordance with ‘God’s good pleasure to give us the kingdom’ and to cease to react out of our cultural assumptions or our fear, pain, or anger. Contemplatives give themselves to an encounter for the sheer joy or appreciation or delight or love of it and without analysis,...¹⁵⁸

As shown well in the lessons of contemplative prayer, the good life or the fullness of life is made by accepting the world as a space to rest in, consent, and love God. While optimistic mind, which generally means a belief that everything is possible, helps us not only to see and accept one’s past, present, and future more positively, but also to increase positive affection, the possibility of positive events, and self-confidence and motivation,¹⁵⁹ a contemplative perspective not only causes us to reconsider one’s

¹⁵⁸ Butler, *Caring Ministry*, 10.

¹⁵⁹ Lyubomirsky, *How of Happiness*, 101–2; Sin and Porta, “Tailoring Positive Interventions,” 82–83.

present as meaningful things in God's perspective beyond imagining positively one's future, but also to see one's times as God's gifts in a broader perspective beyond one's experience, expectation, and knowledge. In particular, to define one's life as a contemplative activity enables human life to make a movement from the experience of life-satisfaction or the hedonic treadmill to the lived experience of self-transcendence in divine interventions. Henri Nouwen briefly explains about this movement,

Joy is not the same as happiness. We can be unhappy about many things, but joy can still be there because it comes from the knowledge of God's love for us. We are inclined to think that when we are sad we cannot be glad, but in the life of a God-centered person, sorrow and joy can exist together. . . . Often we discover the joy in the midst of the sorrow. I remember the most painful times of my life as times in which I became aware of a spiritual reality much larger than myself, a reality that allowed me to live the pain with hop. . . .¹⁶⁰

For 'seeing well,' optimistic mind is not enough because of three reasons: It can prevent us from seeing reality with clarity; It can help some people evade responsibility for their own failures; it does not allow that we can go wrong though we are naturally overwhelmed by social compulsions, role-play, and cultural assumptions. As positive psychologists mention, to see with optimistic mind and attitude is beneficial and valuable. Yet, it still has a high possibility to remain in an attempt to gratify those three factors (social compulsions, role-play, and cultural assumptions) and to induce human life to stay in the superficial level of human life. In a transcendent vision, 'to see well' needs another source to widen and deepen our perspectives and thinking even in the midst of trials and confusion, unexpected situations, and the crisis of the soul. That is, seeing well begins from having a contemplative perspective on a way of life abundant because it typically equates to listening to God and being awakened. If we can take

¹⁶⁰ Nouwen, *Here and Now*, 28.

gladly “a process of our ultimate evolution, our unfolding to higher states of consciousness through the benefits of silence, solitude, and mysticism – the seeking of illumination and wisdom,”¹⁶¹ it is possible for us to see well and furthermore to live an authentic, transcendent, and integrative life in the world.¹⁶²

How can we take a contemplative action in the world? Wayne Teasdale offers two attitudes: “to take deep attention to what is before us”¹⁶³ and “to notice compelling instances of Spirit in nature, being, and life.”¹⁶⁴ According to Christiane Paintner and Lucy Wynkoop, contemplation is not only “a profound realization that life proceeds from an invisible, transcendent, and infinitely abundant Source,” but also “to cultivate a way of being fully present to God in a loving and unhurried way.”¹⁶⁵ Above all, it is a way to be aware of ‘real’ within ‘real’ in our ordinary circumstances under God’s presence and love. That is,

Contemplation is fundamentally an awareness of the presence of God in our lives. Everything in life is sacred. Contemplative awareness opens our hearts to see something of God that we would not otherwise. . .¹⁶⁶

In a contemplative practice, all things belong to the subtle reality of the divine presence. As we try to have an attention seeking and being receptive to the divine in anywhere and anytime as a prayerful action, we can see, experience, and realize new things that awaken a capacity in us.¹⁶⁷ Accordingly, the good life or the fullness of life initiates from reconsidering one’s life in a contemplative action. That is, the good life is not just made by clinging to what I have, what I see, and what I feel. It, rather, is

¹⁶¹ Teasdale, *Monk in the World*, 20.

¹⁶² Teasdale, *Monk in the World*, 21.

¹⁶³ Teasdale, *Monk in the World*, 22.

¹⁶⁴ Teasdale, *Monk in the World*, 23.

¹⁶⁵ Paintner and Wynkoop, *Lectio Divina*, 56.

¹⁶⁶ Paintner and Wynkoop, *Lectio Divina*, 57.

¹⁶⁷ Teasdale, *Monk in the World*, 22.

developed by appreciating one's life in a contemplative life that eventually enables the people to have affective, cognitive, and behavioral reframing in the light of God. In a contemplative action that entails solitude and silence (of heart) and mysticism, exactly by loving, consenting, and resting in the triune God in all things, human being secures a space to see one's life in joy as well as in a broader and more abundant way.

From Imaging the Best-Self to Seeing Oneself as the Image of God

As the basic step, it is necessary for seeing well to make a transition from imagining the best self to seeing oneself as the image of God. A positive psychological intervention, 'imagining the best self,' means to identify, use, and develop one's strengths by serving something larger than one's expectation and ability, reducing stress, and increasing self-esteem.¹⁶⁸ It also covers boosting one's job satisfaction by supporting one's talents and promoting the motivation of one's life and a sense of fulfillment.¹⁶⁹ However, in a transcendent vision of pastoral theology, 'seeing well' requires taking a new image to oneself. That is, it inevitably entails a movement from the best self to the image of God. Being the best self in one's ability, skills, motivation, and satisfaction is thus a very worthy attempt. Nevertheless, it does not guarantee the best life. Without the proper understanding of one's existence, human life cannot go beyond a comparative level of human happiness. Without the definitive understanding of 'who I am,' the possibility of the best self is likely to cling to two conditions: the degree of self-satisfaction or superiority to others.

The fact that human beings are created in God's image shapes the Christian worldview and affects how we see God, the world, one another, and furthermore

¹⁶⁸ Lyubomirsky, *How of Happiness*, 104.

¹⁶⁹ Lyubomirsky, *How of Happiness*, 105.

ourselves in all affective, behavioral, and relational aspects. That is, it influences the goal, idea, and practice of human life in both the individual and communal realms.

When we are properly identified with the image of the triune God, some factors such as a sense of sin, moral capacity, and the transformative future of the self, which interconnect with self-awareness and social awareness, become resources to actualize human dignity and destiny that 'the image of God' entail by making a continuous interaction between two attitudes: 'receptivity' (to accept human dignity and destiny in the image of God) and 'confrontation' (to resist the opposite things to the image of God). For instance, John F. Kilner describes the impacts of having God's image on human society in his recent study,

The understanding that humanity is in God's image has played a liberating role in 'Christian tradition' by encouraging Christians to respect and protect the dignity and life of all human beings.... However, such influence has extended far beyond the church. The biblically based notion that all people have a special status by virtue of their creation in God's image has inspired much secular work on behalf of human dignity and human rights.¹⁷⁰

As a result, the fullness of life in a transcendent vision is closely linked with seeing oneself in the image of God. Imagining the best self certainly contributes to the development of human life, but is limited to the superficial level of life abundant because it naturally cannot help relying on life-satisfaction and relative superiority. While imagining the best self includes various benefits, it cannot cause a human being to see oneself in the depth and integrity of life. It does not deal with the best image of humanity not by providing the resources of 'who I was originally in the best and who I can be in the best,' but by enforcing insistently positive achievements. That is, in regard to the second aspect of a transcendent vision, 'the true self,' we cannot see ourselves

¹⁷⁰ Kilner, *Dignity and Destiny*, 6–7.

properly without the consideration of human dignity and destiny. Accordingly, a pastoral model for ‘seeing well’ involves a transition from ‘imagining the best self’ to seeing oneself in the image of God. To conceive the image of God as one’s foundational identity significantly affects human dignity and destiny.

From Kind Acts and Three Good Things to Seeing All Things as the Objects of Love and Gratitude

As another intervention of seeing well in a transcendent vision, it is important for us to make a transition from two positive psychological interventions – kind acts and three good things – to seeing all things as the objects of love and gratitude. In positive psychology, to do kind acts is essential for happiness and flourishing. It brings human life to valuable and happy feeling and continuous charitable acts.¹⁷¹ To do three good things daily to oneself or others also causes less depressed and higher positive emotion, the positive image of the self, and positive social consequence.¹⁷² That is, those two positive interventions help human life to more positively reframe one’s emotion and behaviors in ordinary life. However, those two cause us to languish in the level of life-satisfaction, stating “doing good things for others (or myself) makes me happy.” As love is a human virtue, this kind of love is still a superficial one though it belongs to a way of happy life as well as of social prosperity.

Regarding the divine source of the good life, a pastoral intervention for ‘seeing well’ should involve making a transition from kind acts and three good things to seeing all things as the object of love and gratitude. As a case, Adele Ahlberg Calhoun says,

¹⁷¹ Lyubomirsky, *How of Happiness*, 126–27; Sin and Porta, “Tailoring Positive Interventions,” 83.

¹⁷² Lyubomirsky, *How of Happiness*, 129–30; Sin and Porta, “Tailoring Positive Interventions,” 84.

Thanksgiving is possible not because everything goes perfectly but because God is present. The Spirit of God is within us – nearer to us than our own breath. It is a discipline to choose to stitch our days together with the thread of gratitude. But the decision to do so is guaranteed to stitch us closer to God. Attend to the truth that ‘bidden or unbidden, God is present.’¹⁷³

While those positive interventions, kind acts and three good things, has much to do with methods to cultivate good feeling and behavior, ‘gratitude’ in a pastoral, theological vision is closely related to a spiritual practice of seeing. Certainly, gratitude belongs to one of positive psychological intervention as well. In the perspective of positive psychology, it means to intentionally attend and savor personal life, express thankfulness daily, and make gratitude visits. That gratitude intervention boosts coping capacity in both emotional and physical realms, cultivates happy and responsible attitude, and creates positive meaning in a life.¹⁷⁴ Yet, being grateful in God causes us to savor all things more abundantly and meaningfully. It maximizes the meaning and values of life in all things regardless of big and small event or painful and joyful moments and helps us to actualize the dynamics of ‘giving’ and ‘receiving’ within the presence of God as a sacred reality of ordinary life beyond one’s experiences and anticipation. In a word, being grateful in God develops our knowledge and relationship into a transcendent, integrative form by accelerating the metaphysical, epistemological, mystical, and moral dimensions of awareness. That is, “horizontal (relationships to others) and vertical (the transcendent Mystery) awareness become integrated in the

¹⁷³ Calhoun, *Spiritual Disciplines*, 34.

¹⁷⁴ Lyubomirsky, *How of Happiness*, 88; Sin and Porta, “Tailoring Positive Interventions,” 84; Seligman, “Flourish,” 237.

contemplative process as it matures, when we encounter the Divine in everyone and everything.”¹⁷⁵ Being grateful in God produces more abundantly this integration.

As we see all things as the object of divine love rather than the object of the self-satisfaction, we become able to have an authentic relationship with the self, others, and the world in the presence of God by belonging to the different ways of love such as welcoming fully, being subject to, forbearing, forgiving, confessing sin and praying for, serving, encouraging, comforting, bearing, stirring up, and admonishing one another beyond the myths of power and the principle of ‘win/win.’¹⁷⁶ For instance, Gerald L. Sittser talks about being subjected to one another in his volume, *Love One Another*, as a way of Christian love,

Mutual subjection is God’s way of nurturing harmony in a discordant world, unity in broken relationships, healing in a sick society and love in a divided church. . . . Mutual subjection takes the world as it is, not as we want or expect it to be. It requires us to surrender ourselves to God, discerning how we can do his will in circumstances that are less than ideal.¹⁷⁷

That all things become the objects of God’s love causes human life to savor, be connected with, deeply communicate with, and furthermore to have transformative rhythm together as the ways of drawing oneself to the presence of God among the self, the others, and the world. To see all things as the object of divine love determines the nature, scope, and quality of life beyond a way of life satisfaction. It steers us to witness transparently, accept fully, and mold positively all things in and around us. As a result, ‘seeing well’ requires making a transition from kind acts and three good things to accepting all things as the object of (divine) love and being grateful.

¹⁷⁵ Teedale, *Monk in the World*, 198–99.

¹⁷⁶ Sittser, *Love One Another*, 19–21.

¹⁷⁷ Sittser, *Love One Another*, 38.

From Mindfulness to Seeing Inner Movement

‘Seeing well’ in a transcendent vision for a way of life abundant entails a transition from mindfulness to seeing one’s center or heart. Recently, mindfulness has been considered as a very effective means for the good life in both clinical and religious realms. According to many positive psychologists, ‘mindfulness,’ which means to meditate one’s present moment in non-judgmental awareness and with an open attitude, is a qualified technique to develop one’s awareness of being in the present.¹⁷⁸ It is suggested that, through the practice of mindfulness, human beings can curtail physical and psychological distress and enhance the effectiveness of their personal resources.¹⁷⁹

Yet, in a transcendent vision, mindfulness is a useful way of seeing well, but still remains a superficial level of human awareness because seeing well is not just to see deeply and differently one’s present or the experience of one’s present at close quarters, but to look at one’s very innerness (and its movement) and to discern divine direction on a matter. Seeing well requires a movement from mindfulness to seeing one’s heart in the Spirit.

Heart is not only a place of true transformation, but also a space of divine work. Accordingly, it is more important for human life to discern one’s inner movement in the light of God than to carefully reflect on one’s present and event. We are prone to be overwhelmed by the false self, social compulsions and myths, and cultural assumptions. In the divine intervention, a human being can possess a capacity not only to discern the work of the Spirit in us, but to face our very innerness. James Finley defines seeing

¹⁷⁸ Lyubomirsky, *How of Happiness*, 240–41.

¹⁷⁹ Lyubomirsky, *How of Happiness*, 241–42.

one's innerness as a movement from the empirical self to the true self in the description of Thomas Merton's spirituality.

Indeed, in the spiritual life a deep respect must be given to our whole person, including the day-by-day realities of life and the self that is formed by them. What Merton does say, however, is that when the relative identity of the ego is taken to be my deepest and only identity, when I am thought to be nothing but the sum total of all my relationship, when I cling to this self and make it the center around which and for which I live, I then make my empirical identity into the false self. . . .¹⁸⁰

That is, mindfulness is a good technique, but still remains at a superficial level.

Of course, mindfulness, one of positive psychological interventions, entails self-awareness or to continually monitor one's emotions and ideas because "one of the most precious graces of life is freedom, inner freedom. To change, more, really grow, we need 'space' within ourselves."¹⁸¹ Nevertheless, the fullness of life is fulfilled not by taking a look at one's experience and surroundings and re-experiencing those things through a practice of mindfulness, but seeing daily one's deepest self or the movement of heart especially with the aid of the Spirit. From the perspective of pastoral practice, mindfulness is still an activity of egocentric awareness to increase one's productivity and social capacity. It even occasionally causes us to ignore the realities of one's inner world and sinfulness by focusing on objectifying one's experiences and solving issues. Accordingly, 'seeing well' needs a transition from mindfulness to seeing one's inner movement or from 'out there' to 'in here.' 'Seeing well' can be actualized by facing daily one's inner self and communicating with it in the presence of God and faith in Him.

¹⁸⁰ Finley, *Merton's Palace*, 17.

¹⁸¹ Wicks, *Perspective*, 153.

From Empathy and Celebrating to Seeing One Another as a Gift and a Lost One of God

‘Seeing well’ in a transcendent vision is interconnected with a transition from empathy and celebrating to seeing one another as a gift and a lost one of God. Seeing well not only transforms personal life and perspective, but also human relationship. For positive psychology, two interventions, empathy and celebration, are cooperative with the creation of good relationship or social bond. First, empathy means to try to take on the perspective of the other and to participate in the other’s suffering.¹⁸² It produces good human relationships with understanding and action. Also, celebrating together, which reacts to the others’ (good) news or action more productively and positively, forms a better mutual relationship.¹⁸³ It increases love and affection, and mutual engagement and on the contrary decreases relational conflict.

Nonetheless, those interventions tend to lose touch with the existential aspect of human relationship. That is, in them, not ‘who he or she is,’ but ‘who she or he is precious and valuable to me’ becomes a measurement to make a relationship. Also, not ‘how she or he should be treated as a human,’ but ‘what he or she did and displayed’ becomes the ultimate cause of relationship and compassionate action. Unlike ‘empathy’ of positive psychology, the formation of good relationship or solidarity in the life of the community in a pastoral, theological vision does not rely on actions made by pity, sympathy, and furthermore the direct understanding of others. It is rather based on an intentional effort to see one another in God’s perspective. It is also created by being glad to see one another in God’s joy and hope. Accordingly, seeing well requires making a

¹⁸² Parks, “Positive Interventions: Past, Present, and Future.”

¹⁸³ Seligman, “Flourish,” 237–38.

transition from empathy and celebrating to seeing one another as a gift and a lost one of God.

As discussed in a pastoral, theological vision, the good life or the fullness of life is actualized by the recovery of our true self as God's loved one. Yet, our reality in the world unfortunately does not match with the call of the true self. That reality actually requires us to deal with two selves at the same time: the false self and the true self. Accordingly, as seeing well involves a transition from empathy and celebrating to treating one another in God's joy and hope, it urges us to treat one another as a gift and a lost one of God. Human being is precious to God because each person is God's beloved child. However, we are also a lost sheep because we do not fully dwell in that status. When we treat each other as God's beloved child, we listen, welcome, and serve one another. This results in an authentic relationship beyond the win/win philosophy of human relationship. When we treat one another as God's lost child, it is possible for us to forbear, forgive, comfort, and admonish one another and have an authentic relationship beyond the idea of social manners.

From Three Positive Interventions (of Meaning, Healthy Behaviors, and Hope) to Lectio Divina Meditation and Journaling

Lectio divina meditation and journaling in life experience are sacred interventions to fulfill the sixth aspect of a transcendent vision for the fullness of life. It develops human life into a story in authenticity. To live out one's story in authenticity, positive psychological interventions such as meaning in life, healthy behaviors, and hope can be very useful. Pursuing meanings in one's life forms a coherent narrative about one's life, helps us to focus on the positive aspects of experiences in ordinary

circumstances, and conducts mental time travel in which individuals remember past positive events or anticipate future positive events.¹⁸⁴ It thus causes human life to become highly functional, absorbing, more optimistic, confidential, vivid, and well-organized. For instance, positive psychologists offers several practices to discover meanings in life: 1) write one's significant moments in both bad and good, 2) describe one's life as one hopes to have lived, 3) find out behaviors or resources to match with the idea of the best possible self twice a week, and 4) try to savor the experience of ordinary life every moment.¹⁸⁵

For positive psychology, hope is an essential element for the formation of a good story. Hope or hoping enriches a life journey, giving human beings several benefits such as reducing depression, promoting personal performance, and enhancing life meaning and self-esteem.¹⁸⁶ That is, the intervention of hope, which includes setting meaningful goals, identifying pathways to pursue goals, strengthening motivation, and monitoring progress, leads to a good case of life. It thus helps human life to formulate plans with alternative avenues, to keep agency, to use other resources to maintain pathways, and to imagine (or visualize) the outcome of hoping with one's senses.¹⁸⁷ In a word, by an intentional effort to see positively in hope, human life can be developed into a good narrative.

Besides, healthy behaviors influence not only on seeing well, but also the formation of a good story. Healthy behaviors, which mean mainly conductive actions to promote physical health, make beneficial effects on seeing well as well as a life story;

¹⁸⁴ Parks, "Positive Interventions: Past, Present, and Future"; Lyubormirsky, *How of Happiness*, 208–9.

¹⁸⁵ Parks, "Positive Interventions: Past, Present, and Future."

¹⁸⁶ Moses, "Positive Psychology Interventions."; Lyubormirsky, *How of Happiness*, 206–8.

¹⁸⁷ Moses, "Positive Psychology Interventions."; Lyubormirsky, *How of Happiness*, 206–8.

healthy behaviors develop physical fitness and psychological strengths, upgrade a sense of efficacy and self-discipline, and increase life-satisfaction and coping ability.¹⁸⁸ For instance, healthy behaviors – to live an active life, to comply with prescriptions, to avoid alcohol and drugs, to eat healthy food, and to maintain personal hygiene, to do regular workouts, and to attend in health training interventions – are inseparable from seeing well as well as the formation of life story because they highly acts on the quality and content of both individual and community life.

Nevertheless, ‘seeing well,’ especially as an inevitable element to live out a story in authenticity, requires a movement from those positive interventions to two divine sources, *lectio divina* meditation and journaling. The reason why the good life is made in this transition is that seeing well can be cultivated by taking continuously pathway towards deeper understanding of God and the self to a story of life. Though it cannot be ignored that the positive interventions of ‘meaning,’ ‘hope,’ and ‘healthy’ behaviors help us to reflect on one’s behaviors, savor the resources of one’s life, and keep track of one’s life goals, those three interventions still remain in the pursuit of life-satisfaction and existential stability. In particular, being a story in authenticity, which is the outcome of life in ‘seeing well,’ depends on taking pathway towards the deeper world of God and the self to a primary task of life rather than the record of successful and distinguished accomplishments.

As ‘seeing well’ as an agent of life story entails a journey that goes beneath the surface of everyday events, *lectio divina* meditation and journaling in life experience develop human life not into being a copied or disguised thing, but into being a real and

¹⁸⁸ Barrantes-Brais, “Positive Psychology and Physical Activity,” 4–5; Boehm, Vie, and Kubzansky, “The Promise of Well-Being Interventions,” 27–29.

genuine one. What is ‘*Lectio Divina*’? Generally, it is defined as a holy or sacred reading. Specifically, it is “a slow, contemplative praying of the scriptures, which leads us to union with God. It is an invitation to listen deeply for God’s voice in scripture and then to allow what we hear to shape our way of being in the world.”¹⁸⁹ Reading, reflecting, and responding to the sacred texts help us to see all of life in a deeper level of awareness and furthermore allow us to shape ourselves in God’s knowledge and His vision and values, urging our lives to be sacred moments in all things instead of being satisfied with the surface level of meaning.¹⁹⁰ That is,

Scripture can nourish us in ways we can not anticipate. When we savor the Word, we begin to really taste life. When we taste life, our hearts respond and we express our growth in the way we live our lives.¹⁹¹

Accordingly, as *lectio divina* is one of the most effective spiritual methods to encounter the sacred texts, to be ready for the gift of divine presence in our everyday lives, and to “increase our awareness of the sacred dimension in our interactions with other people, in our work, and in our leisure time,”¹⁹² the daily practice of *lectio divina* meditation and journaling is essential for seeing well as well as being a story in authenticity. There are many ways to savor sacred texts. Yet, as positive psychologists commonly argues, “The simpler, the better” in a daily setting. As a case, Christine V. Paintner and Wynkoop Lucy suggest shortened *Lectio* for busy days: 1) pray, 2) read the scripture, 3) use all (five) senses for imagination, 4) stop on any particular word, phrase,

¹⁸⁹ Paintner and Lucy, *Lectio Divina*, 1.

¹⁹⁰ Paintner and Lucy, *Lectio Divina*, 144–45.

¹⁹¹ Paintner and Lucy, *Lectio Divina*, 145.

¹⁹² Paintner and Lucy, *Lectio Divina*, 144.

image, or feeling, 5) savor, 6) linger with, 7) pay attention to, 8) assimilate, 9) memorize, 10) note and keep, 11) listen for God's invitation and put it into action during the day.¹⁹³

Meanwhile, this sacred reading should be developed into a sacred journaling with life experience during the day or concluding the day. *Lectio divina* journaling helps us not only to keep the relationship with God and focus on His guidance, but also to “provide a container for our spiritual growth and self-knowledge.”¹⁹⁴ In detail,

Writing down our inner voices helps the thinking mind and the feeling heart become integrated and tangible through ink on paper. Journaling takes time but it also gives us time, time to be with God and with the longings of our heart. A regular practice of *lectio divina* and journaling can be a path toward transformation that leads to a new attitude and new life.¹⁹⁵

The key of *lectio divina* journaling is about how to make an engagement between what emerges for oneself during *lectio* and a specific experience to pray or reflect on within daily life. To be a story in authenticity as a journey of ‘seeing well’ depends on a record of the ways God led and how one listens to and interprets one’s daily experience that draws the most intense energy and concern, cultivating the deepest gratitude and joys with writing a letter, a prayer, or a reflection in God’s presence and love.¹⁹⁶ Indeed, “the journal can become the place where we express the very personal ways God has spoken to us. Writing in a journal is an act of faith; it shows we believe that God is speaking to us and working in our lives all the time.”¹⁹⁷ *Lectio* journaling should not be a religious practice with sacred texts, but be a spiritual reflection on a dialogue of the divine voice and personal experience. As a human being is a document, to be an

¹⁹³ Paintner and Lucy, *Lectio Divina*, 165: if you want to read practical applications of *lectio divina* in detail, see *Lective Divina*, 80–84.

¹⁹⁴ Paintner and Lucy, *Lectio Divina*, 104.

¹⁹⁵ Paintner and Lucy, *Lectio Divina*, 104.

¹⁹⁶ Paintner and Lucy, *Lectio Divina*, 106.

¹⁹⁷ Paintner and Lucy, *Lectio Divina*, 108.

authentic narrative depends not only on ‘seeing well,’ but also on the ways to taste one’s life as a sacred, transformative text.¹⁹⁸ Therefore, ‘seeing well’ in a pastoral, theological vision is fulfilled by making a transition from positive interventions of meaning, hope, and healthy behaviors to *lectio divina* meditation and journaling.

Pastoral Model 3: Dying Well

From the World to the True Home of the Soul

Growing old tends generally to be treated as unavoidable, bad news. Regardless of our successful career or wishes, in old age, we humans are mostly forced to face the undesirable and unwanted conditions of being forgotten and discarded, losing mind, memory, and independence, and experiencing loneliness, pain, and suffering.¹⁹⁹

Ironically, the attempts to overcome those conditions often tends to cause us to avoid or overlook not only a gift of aging, but also our true home today as Johann Christoph Arnold states,

Our society has lost perspective on growing old. Advances in medicine have given us a false sense of immortality. We seem to think we can live forever and pride ourselves on pushing the limits of age, but by doing so we push God out of our lives. In idolizing youth, vigor, and bodily health, we become obsessed with increasing life’s length, but God is concerned with deepening life’s meaning.²⁰⁰

As discussed in the beginning of this chapter, spiritual life or the recovery of spiritual anthropology develops growing old into a transcendent, integrative form of the good life. In a transcendent vision for the fullness of life, ‘dying well’ takes up six

¹⁹⁸ Paintner and Lucy refer to practical applications for *lectio* with life experiences as another activity different from *lectio* as scripture study. According to them, life experience can be a sacred resource to listen to God and to all of life. In particular, a particular moment that hooks personal attention and energy should be dealt significantly as God’s call and a means of transformative life. See, *Lectio Divina*, 152–58: In this study, as a way of ‘seeing well,’ I introduce journaling as a bridge between *Lectio Divina* and praying with life experiences unlike Paintner and Lucy’s approach. To look at their approach in detail, see, *Lectio Divina*, 106–7.

¹⁹⁹ Arnold, *Rich in Years*, 5.

²⁰⁰ Arnold, *Rich in Years*, 6.

movements from the human source of aging well to the spiritual source of it. The first movement for dying well undergoes a transition from a world-centered life to the true home of the soul. That is, it is necessary for dying well to understand one's life as a chance to intentionally shift one's main field from the world to the true home of the soul. In earlier life stages, we are easily trapped in social and economic activities. Naturally, this demand causes us to cling to success, money, political issues, worldly trends, and social roles rather than the healing of the soul. However, in old age, we come to possess an atmosphere where we can be free from those concerns more than before. This enables a shift in our life focus to the true source of happiness and flourishing, the triune God. We humans, especially before old age, are thus easily forced to wrestle with the worldly events rather than the issue of the soul, but in old age, we have a new context to more deeply reflect the true home of the soul.

In particular, 'dying well' entails a transition from the world to the home of the soul. The need of this movement does not just represent that the world is a place without God. The world is still a place that enables the experiences of the sacred. For instance, Roger Scruton in the volume, *The Soul of the World*, demonstrates the encounter with sacred things in the world as follows, examining various spiritual figures.

People who are looking for God are not looking for the proof of God's existence; nor would it help them to be persuaded,... They are not looking for arguments but for a subject-to-subject encounter, which occurs in this life, but which also in some way reaches beyond this life. Those who claim to have found God always write or speak in those terms, as having found the intimacy of a personal encounter and a moment of trust.... And included within that state of mind is the sense of reciprocity: the sense of being targeted by the Other, I to I.²⁰¹

²⁰¹ Scruton, *Soul of World*, 13–14.

Nevertheless, 'growing old' is a chance for deeper encounter with sacred things. In old age, we can secure a better space to deal with the healing and issue of the soul by making a transition from the world to the true home of the soul. In earlier life stages, we are generally required to act as a main player in society, but in old age, we come to face a call to take a look at our soul beyond these social burdens and roles. The period of growing old is a calling "to look inside our own hearts and souls rather than outside ourselves for the answer to our problems, for the fixing of the problems."²⁰² Yet this call goes beyond a task of self-introspection. In a transcendent vision, it means reconstructing the meaning and purpose of life in a more transcendent, integrative way by turning back to the true home of the soul. This movement entails reflecting on oneself to be a part of the universe and a being in the Creator of Life or the true home of the soul.²⁰³ Chittister states,

This [growing old] is the period of spiritual reflection, of spiritual renewal in life. Now is the time to ask ourselves what kind of person we have been becoming all these years. And do we like that person? Did we become more honest, more decent, more caring, more merciful as we went along because of all these things? And if not, what must we be doing about it now?²⁰⁴

From Old Child to God's Child

On the other hand, 'dying well' in a pastoral, theological vision for the fullness of life requires the second transition, 'from old child to God's child.' This movement has much to do with having the positive, deeper identity of the self. In the theory of life cycle, growing old, especially, the period of older age, causes a human being to be an

²⁰² Chittister, *Gift of Years*, 181.

²⁰³ Chittister, *Gift of Years*, 182.

²⁰⁴ Chittister, *Gift of Years*, 181.

(old) child in all biological, psychological, and social aspects.²⁰⁵ In other words, in the old or older stage, we re-experience another childhood. The difference between ‘early childhood’ and ‘old childhood’ is in the ways that these experiences and knowledge in life can be connected with creativity and receptivity.²⁰⁶ In child stage, human life is a playing field to attain new experiences and knowledge, but in old or older age, it is likely to be a playground to use one’s experiences and knowledge to appreciate and something new.

The second intervention for dying well helps people to make a transition from being an old child to being God’s (loved) child. What does it mean to be ‘God’s (beloved) child?’ If we grow up in Christian faith, we are naturally called God’s child. However, this transition from being an old child to becoming God’s child entails discovering two gifts: loving God and learning the virtue of letting go. Jane M. Thibault explains about one of gifts of old and older ages in a letter form as follows,

I want to give you the source of all the gifts you have ever received – the gift of myself. I want you to know me as I am, as Love itself. And I don’t want any other gifts to distract you or entice you away from me, to come between us. I am asking you to interpret the natural diminishments that come with age as a way to shed all the barriers to my love for you. Use this time to prepare yourself to receive the gift of all gifts – joy with me for all eternity. Know that I am with you and will help you in the midst of all your losses and pain, and I will be with you always. Come to me, and be with me.²⁰⁷

The change of the self-identity from ‘old child’ to ‘God’s child’ implies a movement from ‘what I have is what I am’ to ‘what I let go of the past is what I become a new human between eternity and present.’ Joan Chittister states, “They [people who are unable to let go] have not looked inside for so long, they cannot now appreciate that

²⁰⁵ Capps, *Still Growing*, 88.

²⁰⁶ Capps, *Still Growing*, 109–11.

²⁰⁷ Thibault, *Pilgrimage into the Last Third*, 104–5.

they finally have the time – and the freedom – to furnish the soul with poetry and beauty, with friendships and adventure, with children to play with rather than raise, and with peers to talk to about important matters rather than superficial things.”²⁰⁸ In other words, though for a child, the world is a playground, we cannot fully accept this playground as a bridge between earth and heaven until we have self-identity as God’s child and in the end come to cling to the repetition of hedonic treadmills to escape from current pains and losses. When we make a movement from old child to God’s child, we become a true child who enables us to savor all things in one’s time as a playground given by God. On the contrary, as we just remain in an old child, the world is easily prone to become a place to struggle over one’s sufferings and diminishments and to be occupied with the experiences of playground without depth and detail and that is, without any transcendent, integrative involvement and the experience of ‘still growing.’ In addition, in this transition, human beings learn not ‘what is now determines what is to come,’ but ‘what is now determines what has already come’ because I am God’s child between eternity and present. That is, as C. S. Lewis says, “The present is the point at which time touches eternity. Of the present moment, and of it only, humans have an experience which God has of reality as a whole; in it alone freedom and actuality are offered them,”²⁰⁹ We learn to live in the home of the soul, God and to welcome the world as a playground to taste ‘now’, our times become the moments of God’s presence and Kingdom to come regardless of the experiences of a past-life, the limits of present and the fear of future.

²⁰⁸ Chittister, *Gift of Years*, 92.

²⁰⁹ Lewis, *Screwtape Letters*, 75–76.

From Struggling with Regret and Depression to Forgiveness and the New Purpose of Life in God

In the practice of prayer, ‘dying well’ implies a movement from coping with regret and depression to the practice of forgiveness and the new purpose of life in God. In old age, a human being undergoes two tasks: regret and depression. According to Joan Chittister, regret and depression are the general traits of old age. In particular, regret, one of the main reasons of depression, not only “one of the ghosts of aging” to make the mind and body of the old be weary and exasperated, but also a temptation “to create a false life out of gossamer and air” in obsession to ‘should have + past participle.’²¹⁰ As a great issue of old age, positive psychologists have recently focused on creating and researching positive interventions for older adults especially with the purpose of reducing depressive symptoms and enhancing subjective well-being of older adults.²¹¹

But, ‘dying well’ requires an intentional transition from getting over regret and depression to forgiveness and a new purpose and meaning of life in God. One of the general characteristics of getting old is to become ‘powerless’ that is one of the causes of regret and depression. For instance, Thibault says,

I greatly fear being so mentally and physically impaired that not only must I depend on strangers to care for me but I no longer have a ‘voice,’ as a way to contribute to society through writing or speaking. Frail older adults often ask me why they have to go on living when they can no

²¹⁰ Chittister, *Gift of Years*, 3

²¹¹ Ho, Yeung, and Kwon, “The Positive Psychology Intervention for Older Adults,” 187–89: for instance, positive interventions for older adults generally suffer from two main issues, depressive symptoms and death anxiety, apart from physical illness. To increase subjective happiness and lower those issues, some positive interventions are suggested as effective methods such as boosting optimal environments with positive emotion and relationship, reducing relativism, supporting curiosity, gratitude, and brace, and forming religious and virtuous life.

longer contribute to their community in the way they prefer or when they can no longer care for themselves....²¹²

According to Thibault, this situation causes a lament to oneself, “Why doesn’t God take me?” Yet, for believers, this question is not a lament, but a divine call to find out new purpose and meaning of life. That is, in prayerful life, this situation of powerlessness is transformed into a sacred invitation to more deeply hear the purpose and meaning of life within oneself as well as Jesus’ promises. That is, “One of the hardest lessons for a Christ-follower to learn is that secular power is not always the highest level of power.”²¹³ Rather the situation of powerlessness, even including regret and depression, brings us to the purest purpose and meaning of life beyond ego-filled ways, touching off a valuable, prayerful question, “Why doesn’t God take me?”²¹⁴ That is, growing old becomes a chance to find out the new meaning and purpose of life within the true self and Jesus’ promises over two questions in the world, “what am I when I am nothing else? And what’s left over of me when everything else goes?”²¹⁵

Also, regarding the third aspect of a transcendent vision of pastoral theology, ‘love and prayer,’ the work of forgiving is essential for ‘dying well.’ According to scientific studies, “the act of forgiving undergirds our physical, emotional, social, and spiritual health.”²¹⁶ Nevertheless, forgiveness is not a familiar work to a human being because it occasionally tends to presuppose the burden of reconciliation, the burial of anger, the rejection of the self, and the acceptance of one-side sacrifice though those

²¹² Thibault, *Pilgrimage into the Last Third*, 45.

²¹³ Thibault, *Pilgrimage into the Last Third*, 46.

²¹⁴ Thibault, *Pilgrimage into the Last Third*, 46.

²¹⁵ Chittister, *Gift of Years*, 11.

²¹⁶ Thibault, *Pilgrimage into the Last Third*, 48.

things are thus not the inevitable parts of forgiveness or being forgiven.²¹⁷ Ironically, we cannot be free from the shadow of regret and depression until we forgive because we are supposed to remain still in the bitterness of the soul, the slavery of anger, and the pretension of false smile until we forgive (or be forgiven). “Only forgiveness is the therapy of old age that wipes the slate clean, that heals as it embraces.”²¹⁸ To forgive with the forgiveness of Jesus Christ helps old age to accept all of life by welcoming imperfection and failures. Accordingly,

Forgiveness puts life back together again. It is proof of our own learnings. It is sign of our own inner healing. It is mark of our own self-knowledge. It is the measure of the divine in us.²¹⁹

Indeed, as a famous positive psychologist and an expert of aging, G. E. Vaillant defines the primary goal of positive or successful aging as “[. . .] to add more life to years, not just more years to life.”²²⁰ Likewise, Joan Chittister states, “aging well does not mean that we will not change physically. But it does mean that we will not define ourselves only by our continuing physical proficiencies.”²²¹ In a transcendent vision of pastoral theology, ‘being young’ or ‘to add life to years’ means to make a movement from coping with repent and depression with positive interventions to seeking forgiveness and the purpose and meaning of life in God. This movement leads to an integrative, transcendent capacity to add better life to the rest of one’s years beyond powerlessness, losses, and anxiety.

²¹⁷ Thibault, *Pilgrimage into the Last Third*, 48–49.

²¹⁸ Chittister, *Gift of Years*, 192.

²¹⁹ Chittister, *Gift of Years*, 193.

²²⁰ Vaillant, “Positive Aging,” 561.

²²¹ Chittister, *Gift of Years*, 18.

From Reframing the Misconceptions of Aging as a Daily Task to Mastering ‘Seeing Well’ in Daily Life

Aging is not a misery, but a gift in both positive psychology and a pastoral, theological vision. Regarding the fourth aspect, ‘inner freedom and renewal,’ of a transcendent vision for the fullness of life, ‘dying well’ requires making a transition from reframing the misconceptions of aging to mastering ‘seeing well’ in daily life. It is certainly helpful for old age to change the perspective of aging, but dying well goes beyond a daily attempt to reconsider growing old as a gift of life. Rather it should be a journey to master ‘seeing well.’

The ways one understands and accepts one’s life determine the quality and behaviors of life. That is, if we interpret ‘growing old’ as a blessed chance of human life, old age has the possibility to be developed into something new because it can be welcomed with different perspectives and attitudes. In fact, both positive psychologists and theologians refer to reframing the view of aging as an inevitable element of growing old. Robyn J. Brunton and Greg Scott explains about aging anxiety, one of the common symptoms that old age has, as follows,

Aging is inevitable, yet many approach aging with fear and anxiety. These fears and anxieties come from many sources. Of particular concern are negative attitudes and stereotypes that relate to the prejudice of ageism. Ageism may be anxiety provoking for those of any age. In older adults through prejudice, in younger adults, by negative stereotypes, perhaps seen as the actuality of later life. Despite this, little is known about adults’ specific fears and anxieties of aging.²²²

That is, aging is generally treated as a bad news. But it is not true because “life has its peaks and valleys in any age.”²²³ The misconception of aging displays the need

²²² Brunton and Scott, “Do We Fear Aging?” 786.

²²³ Thibault, *Pilgrimage into the Last Third*, 27.

for reframing our perspective of aging. That is, “Ageism is a life. The only way to counter it, however, is to refuse to allow it to taint our own lives.”²²⁴ Even Joan Chittister argues that this fear and anxiety of aging can be a gift. He says, “A blessing of fear in these years is that it invites us to become the fullness of ourselves. It comes to us in the nighttime of the soul to tell us to rise to new selves in fresh and exciting ways – for our sake, of course, but for the sake of the rest of the world, as well.”²²⁵ In detail, Judith Healy demonstrates the benefits of aging in her study such as developing an ability of life-satisfaction,²²⁶ enabling the changes of personal environments through ‘role release,’²²⁷ learning the skills of healthier life,²²⁸ providing care, service, and wisdom within family, community, and older people.²²⁹ Accordingly, the essential part of ‘dying well’ involves accepting and understanding one’s aging with a more positive attitude.

Nevertheless, ‘dying well’ is more than having a good view of aging. Growing old can certainly be a blessing, but it can undeniably be a curse too. Jane M. Thilbault confesses, “If 120 years is the biological life span, we will have to confront the realities of the blessings and curses – at least until a future time when the problems of debilitating diseases of mind and body and financial poverty are solved or lessened. If we don’t, I fear that suicide may become increasingly common and accepted – perhaps encouraged.”²³⁰ Accordingly, it is not enough for us to try to enjoy the benefits of aging in the best. ‘Dying well’ needs to make a transition from breaking the misconceptions of

²²⁴ Chittister, *Gift of Years*, 19.

²²⁵ Chittister, *Gift of Years*, 18.

²²⁶ Healy, “Benefits of Aging,” 9–10.

²²⁷ Healy, “Benefits of Aging,” 11.

²²⁸ Healy, “Benefits of Aging,” 13.

²²⁹ Healy, “Benefits of Aging,” 18–22.

²³⁰ Thilbault, *The Last Third of Life*, 20.

aging to mastering 'seeing well.' If aging requires touching simultaneously "the two-edged sword: blessing and curse for the individual and for society,"²³¹ mastering 'seeing well' develops aging into a transcendent, integrative form that embraces both blessing and curse as the realities of one's life, but is not focused on any one of these. In other words, it is not enough for 'dying well' to positively change one's perspective of aging. 'Dying well' can be fulfilled when aging becomes the last chance to fully practice 'seeing well' daily in God because this mastery leads old age to another world in a boundary of death and life.

For instance, Thilbault talks about four things that old age can overcome by doing inner work: to be free from two deadly sins, envy and pride, to live as a real and new being daily, and to escape from the shadow self.²³² Old age can transform one's life style into contemplative perspectives, see oneself as the image of God, and consider all things as the objects of love and gratitude. Those seeing actions contributes not only to overcoming two deadly, pride and envy, but also to dropping one's mask, doing a afternoon work; "giving up one's needs and demands and living to serve others is a daily discipline,"²³³ and developing life-satisfaction. Also, seeing inner movement as a spiritual discernment, seeing one another as a gift and a lost of God, and seeing one's life as a part of spiritual journaling maximizes the benefits of aging by helping old age

²³¹ Thilbault, *The Last Third of Life*, 20.

²³² According to Thilbault, two deadly sins, envy and pride, devastate human life. In particular, those sins have huge impacts on later life because old age undertakes not only various losses and diminshments, but also the difficulty maintaining one's dignity and self-respect. Naturally, in old age, comparative and competitive tendencies among old people increase more than the other age groups. Ironically, old age as a procedure of being old child generally tends to intensify the self-centeredness and to cling to oneself or on the contrary, satisfying others' desires for one's life, keeping one's mask. Therefore, Thilbault argues that those bad factors that cause old age to be fruitfulness should be solved by doing inner works in the relationship with God (*The Last Third of Life*, 62–63): In fact, reframing the perspective of aging is useful, but cannot be a fundamental solution. Rather, to master 'seeing well,' a way of spiritual anthropology, helps old age to overcome those bad factors and to go further beyond a blessing and a curse of aging.

²³³ Thilbault, *The Last Third of Life*, 58.

to provide more effectively and vividly care, service, and wisdom one another and to find a deeper, authentic life as well as the true self as a part of healthier life.

From the Relationship of Mutual Care to the Relationship of Spiritual Care

As the fifth element for dying well in a transcendent vision, a movement from ‘the community as the companion of life’ to ‘the community as God’s Kingdom within finite humanity’ is needed. Practically, this movement implies a transition from mutual care to spiritual care. We are naturally communal beings. A longing in community and living suitably together is a part of living well. Chittister says,

At its core, life is not about things, it is about relationships. It is the hands we go on holding in our hearts at the end that define the kind of life we have led. Our relationships determine the quality of life as we have known it. They show us the face of God on Earth. They are, too, what batter our hearts into the feelings of life.²³⁴

We are relational. The kind of relationship we have has much to do with the fulfillment of the good life. Old age lets us experience this fact more deeply. Growing older particularly clarifies one’s identity as a communal being due to loneliness and the losses of physical and social conditions. In other words, the loss of independence and combating loneliness naturally intensifies the need of mutual care especially as a reason why he or she has to belong and love together.²³⁵ Apart from loneliness and diminishment, mutual care is persuaded by accepting a common destiny of all human beings, death. That is, growing older serve as a ground of mutual care by “reminding us that our days have a finite number, that the sands in the hourglass slowly slip away.”²³⁶ Thilbault states in the description of his retirement facility as a natural monastery,

²³⁴ Chittister, *Gift of Years*, 79.

²³⁵ Arnold, *Rich in Years*, 29–33.

²³⁶ Thilbault, *The Last Third of Life*, 29.

I have found a touch of called-togetherness in this retirement community. The residents come from different cultures and faiths, but what binds us is our common vulnerability and common faith in God. We guard one another's privacy, yet share a common life. We eat together, worship together, play together, mourn together, and reach out to each other when we hurt.²³⁷

The community is not just people's gathering. In old age, it is a companion of life, eventually cultivating mutual care. Nevertheless, 'dying well' requires a movement from mutual care to spiritual care because the relationship of mutual care and the inner circle of spiritual friendships differ. As positive psychology teaches, to build positive relationship for mutual benefits and support is very important. Yet, in a transcendent vision, solidarity in the life of community is beyond any pragmatic approach to human relationship and community. The community is rather a space of spiritual friendship as fully welcoming, listening, and sharing one another in the light of God across human fragility and burdens. That is, in a movement from mutual care to spiritual care, our relationship undergoes transformation from 'to fulfill mutual needs' to 'being a gift one another' within both individual life and community as well as from 'my community' to 'my beloved community.' Thilbault demonstrates the reality of spiritual friendship as follows,

Can we even imagine what would happen in and to the world if every Christian fully realized that we are enabled at all times and in all circumstances to let Christ love others through us? When we pray for someone, we often ask God to help that person. But if God lives within us, then the task involves our being the visible presence of the God within. We allow God to love and help and do whatever needs to be done through us!²³⁸

Practically, Wayne Teasdale teaches seven practices to build spiritual friendship, the foundation and outcome of spiritual care, on the basis of the monastic tradition: " (1)

²³⁷ Thilbault, *The Last Third of Life*, 67.

²³⁸ Thilbault, *The Last Third of Life*, 81–82.

a common orientation in the pursuit of spirituality, (2) acting as mutual teachers and students, (3) a mutual sense of responsibility for and commitment to inner development, (4) sharing spiritual practice, (5) reflecting the other's condition and depth, (6) expressing Divine love, and (7) perceiving the Divine in each other."²³⁹ By those practices of spiritual friendship, human life becomes not only transformed into the fruits of spiritual care, but also developed into a higher level of human community in orientation to the sacred beyond the general characteristic of friendship that "meets a human need to be nourished and comforted by the companionship, laughter, and the wisdom of other."

From Good Memories to a Pilgrimage Story

"Memory is the one function of the human mind that touches the core of us. . . . It tells us what we miss and what regret and what we have yet to come to peace with, if our lives are ever to be really clear."²⁴⁰ Memory forms human life. According to Chittister, "The wonder of being able to see life as a whole, at any time and all times, is the great gift of memory."²⁴¹ If you die well, it would mean to die in good memories because 'memory' represents a form of life story. Therefore, in a general concept, dying well is nothing less than the practice of dying in good memories. Yet, in a transcendent vision, 'dying well' is not the practice of death in good memories, but a journey as being a story of new birth and going back home. That is, 'dying well' implies the experience of living before eternity.

Why is 'dying well' a story of new birth and going back home? In a spiritual view, human life is likely to be 'play' on a stepping stone to eternal life. Growing old is

²³⁹ Thilbault, *The Last Third of Life*, 84.

²⁴⁰ Chittister, *Gift of Years*, 155.

²⁴¹ Chittister, *Gift of Years*, 155.

a chance to get the experiences of one's life with God into shape and be ready to go true home. Johann Christoph Arnold explains 'growing old' in the biblical concept of pilgrimage.

As Scripture hints, eternity is not about unending life as we know it; what we know here will soon be over. Eternity is a new life, free of death's destructive powers, a fullness of life where love reigns supreme. The promise of everlasting life has less to do with duration of time and more to do with a certain kind of life – one of peace, fellowship, and abundance – and such a life can be now.²⁴²

While growing older is the practice of dying meaningfully in general, in a transcendent concept, it is to face "a homecoming where our loved ones wait for us and welcome us home."²⁴³ We pursue a transcendent, integrative story. Accordingly, as the last intervention of 'dying well' in a transcendent vision, a transition from the practice of death in good memories to a pilgrimage story of new birth and going back home should be considered. Death is not the end, but another story of new beginning in where we all originated from.

Summary

This chapter has examined the deeper level of the good life in spiritual life, suggesting the examples of pastoral interventions as a transition from the human source of happiness and flourishing to the spiritual source of it. Pastoral practice naturally has a task to respond to the universal concerns of human life, 'the good life' or 'abundant life,' and therefore should entail a pastoral intervention to restore the spiritual dimension of flourishing. Its ultimate concern should be to reinstate the need and role of spiritual anthropology for abundant life.

²⁴² Arnold, *Rich in Years*, 148.

²⁴³ Thilbault, *The Last Third of Life*, 138.

What does 'the good life' or 'the fullness of life' as the reality of spiritual anthropology mean? In a word, it has a possibility to develop human life into something new and authentic by leading to three well-beings: growing well, seeing well, and dying well. Human life in a transcendent vision attains its fullness by having a movement from the achievement of life-satisfaction to the wholeness of life. It also creates authentic relationships with the self, others, and God in a boundary of life and death beyond living in the benefits of positive interventions and relationship. Third, it leads human life to living out a story as a process of seeing well beyond maintaining the sustainable condition of a good life.

CONCLUSION

Conversation between positive psychology and Christian theology is not something new. Thus many recent scholars have developed a dialogue between the two realms into a pastoral praxis, employing the insights and wisdom of positive psychology to pastoral, theological studies. The theory of wellbeing in positive psychology entails different perspectives and approaches from Christian faith, but nevertheless cannot be entirely rejected because it “is encouraging to find research that supports the efficacy of faith practices in contributing to emotional health and wellbeing.”¹ Specifically, it is necessary for pastoral practice today to engage in a deeper conversation with positive psychology especially for two main reasons. First, pastoral practice has a link with a belief of positive psychology, ‘human transformation and development does not come from issue-focused, but from positive trait and behavior-focused.’ Also, as shown well in the recent cases of positive theology, we can use it as a source to actualize various theological themes such as the image of God, Christian hope, and the role of Christian community for society.

For a re-visioning of pastoral practice today, a discourse between positive psychology and pastoral theology is valuable because it leads to various ways how to live a more fruitful, meaningful, and impactful life. Entwistle and Moroney state that ‘positive psychology’ does not deface the role of pastoral theology because both fields contain a common target called ‘an upgraded and better life’ and especially positive psychology provides useful ideas and principles that “the Church can serve as a place where people are gradually formed into the individuals and corporate body that the Lord

¹ Moschella, “Positive Psychology as a Resource,” 5-8.

intends them to be – the people of God, the bride of Christ, and the temple of the Holy Spirit.”²

Likewise, Charles Hackney and James P. Gubbins argue that positive psychology enhances a virtuous life. Positive psychology and religion can work together in a goal to generate virtue ethics. In particular, according to them, “in terms of methodology, positive psychology offers a number of advantages. When trying to vet and sort the myriad of strengths, the authors hit upon a set of ten criteria for determining what does and does not count as character strength.”³

However, in spite of various advantages of positive psychology for Christian theology and practice, it is necessary for effective pastoral practice to develop a critical correlational approach to positive psychology beyond merely employing the insights and principles of positive psychology to pastoral, theological studies. Certainly, positive psychology helps Christians to form an integrative vision of being human by giving rise to the positive side of human nature. Nevertheless, pastoral practice cannot be effective until it recognizes a paradoxical status between (pastoral) theology and positive psychology and provides suitable and trustworthy goals and norms presented from the perspective of Christian faith and tradition.

For instance, Simon Kwan attempts to integrate ‘hope theory’ of positive psychology and Jürgen Moltmann’s ‘theology of hope’ for sustaining the power of hope in Christian life. According to him, a dialogue between both provides a benefit to pastoral care and ministry not only by facilitating an optimistic expectation of the future, but also by reframing the meanings of suffering and pain in any negative situation. Yet,

² Entwistel and Moroney, “Integrative Perspectives on Human,” 300.

³ Hackney and Gubbins, “Friend or Foe of Religions Virtue Ethics?” 186.

Kwan also requires us to consider positive psychology as another source of Christian theology and practice and to develop a conversation with positive psychology from 'theology with psychology' into 'theology transforming psychology.'

The pastoral theology of hope needs to draw upon its own theological tradition, giving an eye to studies broader than positive psychology, and resuming the dialectical tradition of hope. It should not only envision a beautiful future with clients, rewrite their past positively, promote their willpower, and enable them to see and believe that there can be solutions, but should also empathetically recognize the pain of the negative.⁴

Entwistel and Moroney from the perspective of evangelical theology examine the differences between Christian virtue and the virtue theory of positive psychology. They refer to positive psychology's overemphasis on human goodness. While they agree that positive psychology helps us to develop 'the image of God' by suggesting various methods to boost human strengths and potentials, they find, as an alternative way to more critically and transformatively accept positive psychology, a solution by engaging positive psychology with two main ideas of *Imago Dei*: 'creatureliness' and 'the Fall.' That is, "positive psychology also runs the risk of catering to our natural bent towards self-deception about our own goodness and our own potential. Perhaps the biblical concept of the *Imago Dei* can create a framework through which Christians can engage positive psychology."⁵

In "Possibilities for a Christian Positive Psychology," Charles Hackney demonstrates the benefits of positive psychology. For him, the theory of positive psychology provides not only a persuasive environment that promotes a virtuous life, but

⁴ Kwan, "Interrogating Hope," 37.

⁵ Entwistel and Moroney, "Integrative Perspectives on Human," 302.

also various empirical resources with religious virtues.⁶ Meanwhile, Hackney, following MacIntyre, Murphy, and Meilaender's ideas of virtue, refers to a weakness that positive psychology has, namely the drawback of human curiosity that is one of the ideas that positive psychology stresses for human flourishing. He states:

Meilaender distinguishes between the virtue of curiosity and the vice of curiosity based on criteria such as the ends toward which the novelty-seeking behavior is dialectical, our attitude toward the pursuit of knowledge, and the means by which that knowledge is acquired, all of which may be understood in terms of their self-serving versus self-giving (kenotic) characteristics. . . . Seeking knowledge for the mere experience of sensory stimulation is an empty pleasure at best, a selfish demand to be amused at worst. It is a vice to regard certain forms of knowledge as legitimate topics for inquiry.⁷

Again, this weakness of positive psychology cannot be meant that it does not contribute to pastoral practice, but rather that its insights and ideas can be useful only in a critical and transformative dialogue with pastoral theology. As pastoral practice is about a way of life abundant, pastoral practice thus discovers its own meaning and function by recognizing a juxtapositional status between positive psychology and pastoral theology. A frontier of North America pastoral care education, Seward Hiltner in his essay "Meaning and Importance of Pastoral Theology" argued that the study of pastoral theology should go beyond being an operation-centered or function-centered branch of psychology. Regarding the modern impact of psychology on pastoral ministry, he states,

There seems to be a growing amount of popular psychological thought that really deals with theological questions but that, by failing to acknowledge accurately the theological context, distorts theology and drives a deeper wedge between a misunderstood theology and an

⁶ Hackney, "Possibilities for a Christian Positive Psychology," 216.

⁷ Hackney, "Possibilities for a Christian Positive Psychology," 218.

apparently more “comfortable” psychology. These trends should be arrested.⁸

The methodology used in this dissertation is based on the juxtapositional model. An underlying reason of this model is that positive psychology does not answer how Christian faith can contribute to ‘human wellbeing’ presented by positive psychology. While it refers to positive emotions or moral behaviors that can be cultivated by religious life, it is not likely to be aware of spiritual life or the relationship with God as an essential part of the good life because it merely focuses on cognitive, emotional, and moral aspects of religion instead of its spiritual, transcendent nature. That is, while it refers to a possibility of human prosperity in a religious life or the function of religion in human life, it does not demonstrate how ‘spiritual life’ especially in the context of Christian faith is engaged with the transformation of ‘living well.’

In regard to the theme of this dissertation, living well or the fulfillment of happiness and flourishing is not only the ultimate concern of human life, but also one of the most common of all human activities. To live is to seek the good life. Accordingly, pastoral practice should provide a pastoral, theological pathway to the life worth living. The problem, however, is that pastoral theology gives pastoral practice little help in addressing this meta-condition of human flourishing. This dissertation is a step in that task. It looks at the definitions and practices of the good life especially comparing two realms, positive psychology and pastoral theology, and looks for a way of pastoral guidance for the life worth living. In particular, the dissertation argues that living well can be cultivated by accepting our spiritual need as human beings with attention to our relationship with God as a way of life abundant. That is, pastoral practice should be a

⁸ Hiltner, “Meaning of Pastoral Theology,” 34.

pastoral intervention to make a transition from the human source of the good life to its divine (spiritual) source. Pastoral practice should enable humans to have an extended version of the good life, encouraging one to move from 'good' to 'better' suggested by the science of well-being and from 'better' to 'transcendent' that Christian faith brings forth.

This conversation does not mean a simple merger of two realms. This also does not imply that a theological approach should be an anti-cultural task. Rather, a dialogue between positive psychology and pastoral theology is established with the goal to find a public way of pastoral practice for the good life in two eschatological natures, 'within, but beyond the cultural stream' or 'already, but not yet' in cultural manifestation. Accordingly, pastoral practice should be naturally a countercultural intervention. This dissertation goes with Like Kevin J. Vanhoozer who argues that pastoral practice can truly be a public language in the world when it does not lose its countercultural trait in the understanding of cultural stream.⁹ Regarding the good life, pastoral practice needs to examine the ideas and principles that positive psychology calls 'the science of well-being', but still to reinterpret and reconstruct them from the perspective of pastoral theology. As pastoral practice performs a countercultural task for living well by faithfully embracing the signs of our age in the culture of well-being, but by finding the lost parts or missing points of human happiness and flourishing, it is necessary for pastoral practice to notice the roles of spiritual life for the good life because, in the general perspective of Christian faith, the relationship with the triune God augurs and bespeaks human happiness and flourishing. In short, pastoral practice is naturally

⁹ Vanhoozer, *The Pastor*, 3.

required to respond to a question, “How does spiritual life or the divine sources of the good life contribute to the earthly life and furthermore living well?”

The underlying reason to develop a pastoral intervention from the human source of the good life to its divine source has much to do with the insufficiency of positive psychology’s approach. As seen in the stories of Christian saints, there is another way to attain happiness and flourishing. Their lives are unique and occasionally rough, but cannot be defined just as a tragic. They refer to joy and growth that a spiritual life leads to. Certainly, there are many Christian scholars who have employed psychological insights to Christian life such as Gary Collins and Gerald G. May or on the contrary who have applied the spiritual wisdom of Christian faith and tradition to human life such as Robert J. Wicks, Ellen T. Charry, and David G. Myers. As a result, they tend to put two different realms into the category of the same experiences and foundations. Yet, positive psychology and pastoral theology should be considered more carefully as different sources because each has different purpose and attitudes, and furthermore engages with different desires and objects, representing the unique sense or epistemology of the good life. Many spiritual figures like Teresa of Avila, Ignatius of Loyola, and Jonathan Edwards refer to various experiences of happiness and flourishing that are created by spiritual life, demonstrating the maps of the spiritual journey as a pathway to the good life. This means that there is another source of the good life from intimacy with God. As seen in the confession of many saints, this also demonstrates that the human sources of happiness and flourishing that positive psychology offers are not all the cases that human can attain, and furthermore, like many positive psychologists recently concede, spiritual anthropology or the spiritual aspect of being human that has been discussed as

an element of human happiness and flourishing needs to be reinterpreted and reconstructed in the view of pastoral practice.

As a result, since pastoral practice offers a way of life abundant, it should consider pastoral interventions to make the transition from the human sources of living well to its divine (spiritual) source. “The life worth living” in pastoral theology represents not only different ideas and principles from those of positive psychology, but also refers to the power of living in the divine (spiritual) source, displaying additional sources of happiness and flourishing. In particular, as the dissertation has suggested, we need to design various pastoral interventions for the good life according to the needs and contexts of each congregation.

This dissertation promises fruitful investigation for various future projects. First, it can be a case of a dialogue among psychology, spiritual theology, and pastoral theology. There have been interdisciplinary studies between psychology and spirituality or between pastoral theology and psychology especially since the twentieth century, but the truth is that we still have just a few cases of integration among these. In particular, there still exists a huge gap between spiritual theology and pastoral theology. As spiritual theology is a study to examine the dynamics of the Christian life and divine revelation in all theological, historical, and practical aspects, it is integral to effective pastoral ministry to clarify the relationship between spiritual life and pastoral care because pastoral practice pre-requires the understanding of human life in the relationship with God. Likewise, spiritual theology is embodied and witnessed by pastoral practice that generally aims at leading people to God who is true healer and creator by providing teaching, care, liturgy, and various interventions according to the

context of the congregation. In other words, today it is needed for effective pastoral ministry to make a directed study between spiritual theology and pastoral theology as much as the previous various attempts to make a dialogue between psychology and pastoral theology. Indeed, while pastoral ministry goes along with the goal of spiritual growth as well as a transformative life beyond solving problems, spiritual life needs pastoral guidance and practice as a way of both individual and community life to achieve that goal in one's personal, congregational, and cultural contexts. This study offers a case of a dialogue among pastoral theology, psychology, and spiritual theology.

Second, this study offers a public pathway for pastoral care. Generally, pastoral care focuses on finding issue-solutions made by applying the ideas, values, and norms of Christian faith to various needs in human life and society and by providing pastoral guidance with clinical skills and principles on the understanding of human nature and experiences in a relation of caregiver and caretaker. However, along the same line as positive psychology's intent, this pastoral approach is likely to be limited to the problem-solution approach. As pastoral care entails helping people to live a better life in God through caring ministry, it should not merely be defined as a pastoral effort to end the dark times that both individual and community have undergone. It thus has a calling to be involved more practically in a life after a caretaker. Indeed, as we can see in the gospel, Jesus cares about a life after healing rather than healing itself. Likewise, pastoral care needs to suggest more specifically pastoral guidance or interventions as a continuous process of life in the relationship with God beyond the walls of the church. Indeed, this study demonstrates a new direction of pastoral care as well as the caring congregation.

Furthermore, this dissertation suggests a pastoral, theological discourse for public theology. That is, it examines a way of effective public pastoral theology in multi- and inter-religious and post-Christendom contexts. In cultural and religious diversity as well as the loss of the primacy of the Christian worldview, pastors and Christian leaders today needs a new paradigm for pastoral theology and ministry to be reflected as and to be led into a public idea. 'Happiness and flourishing' or 'the good life' implies the very cause of all human actions including religious life. If pastoral theology is today in a request to be a public form in the streams of a new era, public pastoral theology should deal with this ultimate concern of human life, answering the question, "Why and how can pastoral ministry distinctively contribute to the life worth living or a way of life abundant beyond the church's role in social justice issues?" This study offers not only an example of public pastoral theology, but also a way of doing pastoral theology for public ministry.

A future study might need to deal more deeply with various recent themes of positive psychology such as 'human creativity,' 'community culture and change,' 'social mourning,' and 'personal integrity and reconciliation.' That is, it will be valuable for pastoral practice to reinterpret and reconstruct those themes with the ideas and teachings of Christian spirituality for both individual and community life and to reflect the ways how spiritual life can contribute to many signs of life. This is the task of public pastoral theology especially in a post-Christendom context. Also, we may need to examine 'the church after wellbeing.' This dissertation offers a critical correlational approach to the elemental, empirical research in the science of optimal human functioning and happiness by arguing that spiritual happiness and flourishing should be reconsidered as the primary

part of the good life from the perspective of pastoral theology. Future study will need to deal with Christian community and ministry not only as the alternative source of human wellbeing, but also as the paradoxical possibility of it, especially drawing up new pastoral metaphors or images as countercultural approaches to wellbeing in society.

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