The Theological Structure for Forming Christian Vocational Spirituality: A Practical Method for the Whole of the Christian Life

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THE THEOLOGICAL STRUCTURE
FOR FORMING CHRISTIAN VOCATIONAL SPIRITUALITY:
A PRACTICAL METHOD FOR THE WHOLE OF THE CHRISTIAN LIFE
IN THE CHURCH COMMUNITY

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A Dissertation Presented to the Faculty of
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by

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ABSTRACT

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The Theological Structure for Forming Christian Vocational Spirituality:
A Practical Method for the Whole of the Christian Life

The Christian church fundamentally works for peace, reconciliation, between God, who creates all beings, and his creatures through Jesus as the Christ. For this mission, the church calls people and then guides and helps them to hear, understand, recognize and receive the Spirit of God through Jesus. This dissertation explains this process as walking with, working with and following Jesus.

This dissertation aims to build a theological structure for forming “Christian vocational spirituality” as the whole of the Christian life reconciled with the Spirit of God through Jesus as the Christ. This theological structure guides the process through which a human being becomes a true Christian being, and a Christian being becomes a true human being reconciled with the Spirit of God, overcoming the human predicament, tragic destiny and human existential contradictions.

This theological structure begins with an integrated analysis and understanding of human problems and spiritual potential using philosophical, theological, psychological and biblical approaches. The second course of this structure analyzes and understands how Jesus becomes the way, the truth and the life for human salvation—bringing reconciliation and unity with the Spirit of God. The third stage of this structure considers how to build a spiritual relationship with Jesus based on the foundation provided by the previous two considerations. The fourth part of this theological structure is the dimension to form “Christian vocational spirituality” as being grasped by the Spirit of Jesus and as “sanctified life” of being full of the Spirit of Jesus.

The four aspects of this theological structure need to be built and iteratively strengthened for the whole of the Christian life. Through this the church community is reconciled and united with the Spirit of Jesus Christ. This theological structure provides an excellent way to overcome the crises of humanity (the world) and Christian spirituality (the church).
ACKNOWLEDGMENTS

This dissertation has come through my marriage of 30 years, my ministry as a pastor and preacher of various local churches for 31 years and my academic journey of theology, philosophy and psychology. I cannot avoid giving my heartfelt thanks to the persons and the churches that have inspired my heart, mind and soul.

First, I give my thanks from my deep heart-mind to my wife Hyun Won who has walked together with me in this rough ministry for 30 years. I also give thanks to my son who serves the church community as a UMC pastor and to my daughter who is in the process of studying for her PhD. I am thankful that they are walking well in their ways even though they have undergone the life of PKs. And I give thanks in my deep heart to my parents who have left into God’s bosom and to my sisters who served my elderly parents in Korea without me.

Second, I cannot forget the grace of the Lord experienced through the three church communities that I served in Korea for fourteen years, the Korean immigrant church of the United Methodist Church in El Paso (for thirteen years) and at St. Mark’s, an English-speaking church of the United Methodist Church, in Midland (for four years). Through this journey of ministry, I have learned and studied various spiritual, social, and historical cultures. I give my heartfelt thanks to my bishops, superintendents, congregations, supporters and colleague pastors who loved me and I truly loved.

Third, I am thankful for my professors, friends and colleagues in the classes of my academic journey. I am especially thankful that Perkins School of Theology at SMU accepted me and offered me the opportunity to develop my ideas of Christian spirituality into “Christian vocational spirituality” as the wholeness of Christian spiritual life. Many professors offered helpful sources in their classes. I deeply give thanks to my gentle advisor Dr. Ruben L. F. Habito who evokes ideas in silence, Dr. Karen Baker-Fletcher who delicately read my writing and ideas, and the humble and kind professor and director of the DMin program Dr. James K. Lee. Also, I truly give thanks to Katerina Scott, St. Mark’s secretary, who scrupulously proofread my writing.

Finally, I would like to close my acknowledgements with one of my daily prayers: “Lord, I know that you have done all in my life and ministries.”

“But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them-- though it was not I, but the grace of God that is with me” (1 Corinthians 15:10). 
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Introduction

“We know that the whole creation has been groaning in labor pains until now” (Romans 8:22).

1. The Purpose and Rationale of the Study

This dissertation aims to build a theological structure for forming Christian vocational spirituality in order to help church communities educate, raise and train congregations in forming Christian spirituality as the whole of the Christian life for overcoming the human predicaments of existential conditions, self-contradictoriness and conflicts with the world.

This study was prompted by some questions arising from an awareness of the serious and urgent crises that the world confronts today. At least two global crises are considered emergencies: climate and health. Churches also confront declining membership and loss of religious influence in American society today. As Christians, church communities and Christian leaders how can we understand and respond to these crises? What should we do to overcome the crises? These questions push Christian spiritual leaders to find the answer not only for today’s Christians but also for non-Christians today. This dissertation would like to answer these questions through building a theological structure for forming Christian vocational spirituality as


2 Stanley Martin Hauerwas, a theological professor at Duke University, uses the apocalyptic language of “end” to describe the serious crisis of the American church: “The end that the church is approaching, or at least some churches may be approaching, is quite literally death.” Stanley Martin Hauerwas, Approaching the End (Grand Rapids, Michigan: William Eerdmans Publishing, 2013) x.
the whole of the Christian life. Christian vocational spirituality can show a way to overcome both
global and church crises.

1) Global Crisis and the Loss of Humanity

We, irrespective of being Christian or non-Christian, live with fearful feelings from the
overflowing news of global crises today—climate change, exhaustion of natural resources,
localized warfare and refugees, food and health system failures. WHO issued its annual report on
the global health crisis in 2019, *A World at Risk*, before the COVID-19 pandemic and in 2020, *A World in Disorder*, in the pandemic. The titles alone are enough to imply the magnitude of
today’s global health crisis. *A World in Disorder* urgently asks today’s human beings to begin
radically changing patterns of life that have developed in modernization. It points out that
modern humanity must radically change to overcome the global health crisis. In 2020, 11,258
scientists from 153 countries around the world published a statement about the global climate
crisis, “World Scientists’ Warning of a Climate Emergency”: “Scientists have a moral obligation
to clearly warn humanity of any catastrophic threat and to ‘tell it like it is.’ … planet Earth is
facing a climate emergency.” They suggest to radically change modern culture and patterns of
life in governments, businesses, and the rest of humanity.

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5 *A World in Disorder*, 4.


The COVID-19 pandemic and climate emergency are interconnected among people, nature and climate. In fact, these global crises, the COVID-19 pandemic and climate emergency, came from the problems of human life, not earth itself. At this point, we need to understand that global crises come from the crisis of humanity. In this sense, we cannot avoid asking the question: What has happened to modern humanity?

In the global crises, the modern belief that scientific and technological progress brings human universal happiness and maturity of humanity is fundamentally questioned. Modernization and industrial revolution have brought the extreme contradiction of civilization and humanity in the twentieth century. Hans Küng, a Catholic theologian in Germany, speaks to the global crises: “‘Humanity through technological evolution?’ … “It will at once develop and destroy true humanity.” He understands that modernization by technology has destroyed


10 “World Scientists’ Warning of a Climate Emergency,” 8. Scientists diagnose, “The climate crisis is closely linked to excessive consumption of the wealthy lifestyle.” This statement focuses on human responsibility with the reports of UNFCCC 2021, UNEP 2020, Global Commons Survey 2021. This viewpoint concentrates on the moral problems of attitude and value of human life. At this point, the climate crisis can be considered the problem of humanity.

11 The contradiction of civilization is revealed with the 2020 Nobel Peace Prize which was awarded to the World Food Programme. The Norwegian Nobel Committee paid attention to the global food crisis. The WFP’s executive director, David Beasley said that “2020 was going to be the worst humanitarian crisis year since WWII. … 135 million people pre-COVID are on the brink of starvation. Because of COVID, we are now looking at an additional 130 million people that will be knocking on the door of starvation for a total of about a quarter of a billion people.” https://www.npr.org/2020/10/09/922054491/nobel-peace-prize-awarded-to-world-food-programme (accessed October 9, 2020).

humanity, and modern humanism has produced inhumanity. This is the extreme contradiction of civilization that we experience today. His point helps us to see today’s global crises as the crisis of humanity. Albert Schweitzer, a German theologian and physician, said when he accepted the Nobel Prize for Peace in 1952, “Man has become a superman. … We become all the more inhuman the more we grow into supermen.” Schweitzer affirmed that modern human beings have lost true humanity while becoming powerful supermen with the technology of the modern world. Erich Fromm, a German-American sociologist and psychoanalyst, described the problems of modern human beings in his book *To Have or To Be* (1976): “With industrial progress, … we were on our way to becoming gods, supreme beings who could create a second world.” Fromm points out that human beings have lost true humanity since the Industrial Revolution. Herbert Marcuse, a German-American philosopher and sociologist, analyzed the American lifestyle as “One-Dimensional Man” (1964). The one-dimensional man, a man without deep thinking, needs “to relax, to have fun, to behave and consume in accordance with the advertisements, [and] to love and hate what others love and hate.” Their lives have lost the deep dimension of humanity. Instead, they have focused on the superficial and on physical senses, depending on laughing, fun entertainments and exciting sports games. Alexandre Kojève, a Russian-born French philosopher, defined the American type of life as “animal” for its loss of humanity and the Japanese type as “snobbery” (1969). In the United States, he found the

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13 Ibid., 42.
14 Erich Fromm, *To Have or To Be* (New York: Continuum, 2008) 2.
15 Ibid., 13.
17 Ibid., 7.
disappearance of human Discourse (Logos) as considered in Hegel’s history of philosophy. In Japan, he found snobocracy lost all human content in the historical sense. Kojève judged that both American and Japanese societies show the disappearance of humanity and humans return to animality. It is not “a possibility that was yet to come, but as a certainty that was already present.”

Christopher Lasch, an American historian, analyzed American culture as “narcissism” (1979): “The new narcissist is haunted not by guilt but by anxiety.” Lasch diagnosed American modern culture as a state of narcissism by anxiety instead of religious guilt. The new narcissists seek superficial relaxation. They do not think or confront their existential problems. Finally, they live according to inhumanity, the false self rather than their true self. From Schweitzer to Lasch, they commonly prophesied today’s global crises and the corruption, pollution or loss of essential humanity. Jesus diagnoses these problems as coming from the human heart (Mark 7:21-23). In these meanings, it is still right for today’s world that Fromm as a social psychologist demanded radical change of our social systems for radical human change.

These problems in American cultural trends have appeared in the church communities and Christian lives as well. Therefore, we cannot avoid having questions arise: What should we do for radical human change? What is true and Christian humanity? How can we recover true humanity? How can we rebuild Christian faith, Christian spirituality and Christian community? This dissertation would like to answer these questions.

2) The Crisis of the Church and Declining Numbers
Confronting the global crises arising from the loss of humanity, we as Christians, churches or Christian leaders, cannot avoid asking these questions: Can the church help people so that they

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19 Ibid., 161.
21 To Have or To Be, 8.
Can recover their lost humanity? Can the church overcome the worldly trend of “animality” or “snobbery”? Can we have hope that today’s church will transform the people and world confronting serious crises? The future of today’s church is not bright because the church also confronts a serious crisis. American churches have confronted a crisis of declining membership for about 60 years (Figure 1). In the American economic boom of the 1950s, Christian church membership boomed as well. With the economic and religious booms, modern Americans seemed to have wealth, be spiritually vital and be satisfied. There was a cultural optimism in the country. But the religious boom of the 1950s shifted to a decline in the early 1960s. Even

![The Great Decline: 60 years of religion in America](image)

Figure 1

22 J. Tobin Grant, “The Decline: 60 Years of Religion in One Graph.” “We start with information from rigorous, scientific surveys on worship service attendance, membership in congregations, prayer, and feelings toward religion. We then use a computer algorithm to track over 400 survey results over the past 60 years.” https://religionnews.com/2014/01/27/great-decline-religion-united-states-one-graph/ (accessed July 23, 2021).

23 In this period, going to church every Sunday was the typical American trend. According to a Gallup report, the highest historical level of church attendance was about 47 percent of the U. S. population on an average Sunday in 1955 and 1958. The church became a town community center where families spent the weekend, community people made friendships and community culture was shared and produced. Robert S. Ellwood, The Fifties Spiritual Marketplace: American Religion in a Decade of Conflict (New Jersey: Rutgers University Press, 1997) 1-2.

24 Peter J. J Gomes, a professor at Harvard Divinity School, described the American cultural trend of the 1950s in the introduction of Tillich’s book The Courage to Be. “The postwar recovery was well under way, and with it the
through the 1990s and 2000s, when the population increase was the largest in U.S. history,\textsuperscript{25} the decline of the church remained fast.\textsuperscript{26} St. Mark’s United Methodist Church, where I have served the last four years, has also declined since 1960 (Figure 2). St. Mark’s United Methodist Church was established with forty members in 1950. In 1950-1960s, population in Midland quickly increased because oil companies’ employees and their families were rushing into Midland.\textsuperscript{27} St.

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{St_Mark's_Membership_Attendance.png}
\caption{St. Mark's Membership & Attendance}
\end{figure}

rise of a cultural optimism in a country which had both won the war and defeated the depression; material prosperity was an ambition and a fact of life. America was now the defender of the free world, and with that fact came a sense of self-satisfaction and security. Religion participated in this boom culture with a marked increase in church attendance and an epidemic of church building programs across the country, which Time magazine called America's religious 'edifice complex.'” Paul Tillich, \textit{The Courage to Be} (New Haven: Yale University Press, 2000) xiii.


\textsuperscript{27} In 1910, Midland’s population stood at 2,192. The 1920s saw an increase of over 200%, 70% in the 1930s-40s, 132% in the 1950s, and 188% in the 1960s. Population decreased 5% in the 1970s under the global oil shock and increased 18%-26% in the 1980s-90s. https://worldpopulationreview.com/us-cities/midland-tx-population (accessed July 23, 2021).
Mark’s reached a thousand members in January 1956. But St. Mark’s trend followed the general pattern of American religion.28 In this we can presume a local church’s decline and the general American religious decline have a common background of history and social culture. The American economy has continued increasing since the 1950s, but the American church has generally declined since the 1960s. We can form a contradictory understanding about the American religious trend: the church that increased with economic boom declines with economic wealth. At this point, we have questions: What has happened in the church and American society? What is the real crisis of the church?

Declining membership is not the original cause of the crisis of the church, but it is an actual phenomenon which reveals the real crisis of the church. Generally, clergy, church leaders and congregations tend to feel the crisis of the church through declining membership and its result, declining financial sources. Because of this general and superficial understanding of the church decline, Wim Dreyer, a professor of theology at the University of Pretoria in South Africa, asks a question in his article studying the global crisis of the church: “What is the real crisis of the church?” He diagnoses the global crisis of the church: “The real crisis of the church is not only to be found in external circumstance and influence, but is primarily a question of the church not being able to ‘be church’”29 Therefore, to understand today’s crisis of the church, we first need to seriously analyze the boom of American churches in the 1950s. What caused the church to grow? This question can give us another question: What made the church decline? At the peak of the boom of American churches in the 1950s, Paul Tillich, a German-American theologian, wrote an

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28 Membership in the Northwest Texas Annual Conference of the United Methodist Church, to which St. Mark’s belongs, has declined from 1994 to 2018. Membership of 97,775 in 1974 became 52,708 in 2018. Attendance of 31,759 in 1974 became 16,683 in 2018. Membership declined 54% while attendance declined 52.5%. The attendance rate of members is 32%. This analysis used statistics from the United Methodist Church’s Ezra database.

article called “The Lost Dimension in Religion” in the June 14, 1958, edition of the Saturday
Evening Post, the most popular magazine in America. “If we define religion as the state of being
grasped by an infinite concern, we must say: man in our time has lost such infinite concern. And
the resurgence of religion is nothing but a desperate and mostly futile attempt to regain what has
been lost.”30 Tillich knew that the Christian religious trend of the 1950s had lost a deep
dimension of Christian spirituality and humanity even though American churches were growing
fast and appeared vital. In his theology, Tillich seemed not to agree with the church boom in the
1950s as a spiritual resurgence. According to Tillich, American churches boomed without the
deep dimension of Christian faith and humanity. It was a superficial trend of American society.
People were still anxious even though they had economic growth, material prosperity and vital
religious activity. How are today’s churches and Christians? Peter J. J Gomes describes today’s

At the end of the twentieth century, … in an era of unprecedented economic growth and
material prosperity, … there remains at the heart of the culture a grave and disquieting
anxiety. We work hard and play hard not because we are more industrious or more
playful than our ancestors but because we dare not stop lest in the stillness we are
overwhelmed by the sound of our own anxieties and fears. Standing on the edge of a new
century and millennium, seemingly “masters of the universe,” in Tom Wolfe’s sardonic
phrase, we live more in a world … as described by George Orwell in his essay “Pleasure Spots.”32

Gomes’ analysis shows the existential state of American people that live in the modern or
post-modern age. At this point, questions arise: What have we lost with the church
decay? How can we recover it? This dissertation would like to answer these questions.

31 CB, xi-xxxii.
32 CB, xvii. “Pleasure Spots”: “The lights must never go out/ the music must always play/ Lest we should see where
we are—/ Lost in a haunted wood;/ Children afraid of the dark/ Who have never been happy or good.”
3) The Crisis of the Church and the Loss of Christian Spirituality

This dissertation understands that the church and Christians have lost a deep dimension of Christian spirituality and true humanity. The crisis of the church fundamentally comes from the loss of the deep dimension of Christian faith and humanity. In other words, the real crisis of the church is the crisis of Christian spirituality. The loss of the deep dimension of Christian faith and humanity has prompted the appearance of various types and trends of secular religions or substitute religions in the United States, and these trends have further caused the church to lose the deep dimension of Christian faith and humanity.

(1) The religiously-unaffiliated American: Along with the decline of the church, the number of religiously unaffiliated Americans has rapidly increased since 2000 (Figure 3). According to a

![Figure 3](image)

Public Religion Research Institute (PRRI) report in 2019, the religiously unaffiliated are the largest religious group in America. In 1991, only six percent of Americans identified their religious affiliation as “none.” During the late 2000s and early 2010s, 20%. By 2016, 25%. Nearly four in ten (39%) of young adults (ages 18-29) are religiously unaffiliated
PRRI’s report of 2020 (issued July 8, 2021) shows that the number of Americans with a Christian identity continues declining, and the religiously unaffiliated has also slightly declined from 25% to 23% (2018-2020). Among young adults (ages 18-29), the number of religiously unaffiliated has also slightly declined from 38% to 36% (2016-2020).

Religiously unaffiliated Americans tend to be less religious than Americans who belong to a religious tradition. They have a religious sense and are not wholly secular. In Pew Research Center surveys, unaffiliated Americans are those who describe their religion as “nothing in particular.” They believe in God or a universal spirit but describe themselves as neither a religious nor a spiritual person. Their types are called “spiritual but not religious.” Robert C. Fuller, professor of Religious Studies at Bradley University, analyzed this American identity in his book Spiritual, but Not Religious (2001). He wrote that American people tend to prefer ‘private’ spirituality rather than ‘public’ spirituality. Their identity is “spiritual, but not religious.” A majority of Americans believe that “churches and synagogues have lost the real spiritual part of religion.”

The religiously unaffiliated are still spiritually thirsty. They feel spiritual sense, but they do not join the church community. Therefore, the church needs to understand and approach them with Christian spirituality. In this point, we need to have a question: How can the church respond to those who seek spirituality? This dissertation would like to answer this question.

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(2) The trend of secularization: Sociologists have responded to the decline of the church with the theory of secularization. Steve Bruce, a British sociologist, defined secularization: “the secularization paradigm aims to explain one of the greatest changes in social structure and culture: the displacement of religion from the center of human life.” In other words, the importance and social function of religion for human life decreased in the process of modernization. Religion became a preference, not a necessity. The growth of technology increases the general sense of human power or human omnipotence. For this reason, the supernatural realm declines among people, and religious authority declines in society. Mark Chaves, a professor of Sociology and Religious Studies at Duke University, defines secularization as the declining scope of religious authority: “Secularization is best understood not as the decline of religion, but as the declining scope of religious authority.” Karel Dobbelaere, a Belgian sociologist of religion, identifies three dimensions of secularization: laicization, internal secularization, and religious disinvolvelement. Laicization is the process by which political, educational, scientific and other institutions gain autonomy from the society’s religious institutions. The result of this process is that religion becomes a private institution rather than publicly influential. Internal secularization is the process by which religious organizations

40 Ibid., 130.
41 Ibid.
44 Ibid., 757.
internally adjust towards the secular trends of the world. Religious disinvolved means the decline of religious beliefs and practices among individuals.

In the points of Chaves and Dobbelaeere, we need to consider that the church has not only failed to resist the trends of secularization outside of the church but also voluntarily followed the secular trends in the world. Consequently, the church has lost the deep spiritual dimension, spiritual authority and social influence in the world. At this point, we have a question: How can the church recover and keep the original source of the Christian spirituality in this secular world? This dissertation would like to answer this question as well.

(3) The trend of religious pluralism: In the process of secularization, the Christian God becomes a god, and Christianity becomes a religion in the religious market of religious pluralism in America. Various substitute religions have also appeared and made the Christian identity vague. “Civil religion,” a political religion based on “secular religion,” has deeply and widely spread in the church. Because American civil religion uses Christian terms, not only non-

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45 “American Christianity is astonishingly diverse: hundreds of different Christian denominations coexist, and no one person or group can rightly claim to represent all Christians. Moreover, religious diversity extends well beyond Christianity: Jews, Muslims Buddhists, Hindus, …, making the United States one of the most religiously diverse nations in the world.” Boisi Center for Religion and American Public Life, “Religious Pluralism in the United States,” vol. 1 of the Boisi Center Papers on Religion in the United States (Boston college, 2007) 2, https://www.bc.edu/content/dam/files/centers/boisi/pdf/bc_papers/BCP-Pluralism.pdf (accessed July 23, 2021).

46 Emilio Gentile, Professor of Contemporary History at La Sapienza University in Rome, defines secular religion: “Civil and political religions belong to a more general phenomenon, secular religion. … Politics is not alone in this: any human activity from science to history or from entertainment to sport can be invested with ‘secular sacredness’ and become the object of a secular cult, thus constituting a secular religion. In politics, however, the term ‘secular religion’ is often adopted as a synonym for civil religion or political religion.” Emilio Gentile, Politics as Religion (New Jersey: Princeton University Press, 2006) 1, Chapter I: “A Never-Never Religion, A Substitute for Religion, or A New Religion?” http://assets.press.princeton.edu/chapters/s8195.pdf (accessed July 23, 2021).

Christians but also Christians understand American civil religion as American Christianity or modern Christianity. Glenn Moots, Professor of Philosophy and Political Science at Northwood University, asserts that American civil religion is rooted in Protestant Christianity, but it is not Christianity: “Americans are fish swimming in a civil religion that is not the same as Christianity. And most fish don’t know they are wet.” Rather, civil religion becomes a false religion, a kind of heresy for the state, “providing an ersatz theological justification for imprudent centralized power or imperial ambitions.”

American popular psychology boosted “psychological spirituality” as a substitute religion in the twentieth century. This trend made Christians turn away from traditional religious concerns. In 1952, Norman Vincent Peale’s book *The Power of Positive Thinking* became one of the most influential books in America’s religious history. Televangelist Robert Schuller, founder of the Crystal Cathedral, made this Christian spirituality with a television show in the name of *The Power of Positive Thinking* (1950s-1980s). “Positive thinking” was a mixing of religious terms, psychological satisfaction and mental development according to the needs of contemporary, middle class people. This trend stimulated “the prosperity gospel” movement in the 1970s-1980s. Now, Joel Osteen,

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50 Ibid., 146-147.

51 Crystal Cathedral, which since 1953 was the symbol of the modernized church, the TV studio church, was closed by bankruptcy in 2010. https://www.washingtonpost.com/religion/2019/07/17/crystal-cathedral-was-monument-televangelism-its-about-become-catholic-church/ (accessed July 23, 2021).

Lakewood Church in Houston, spreads the prosperity and mental-wellbeing gospel. The sports industry also became a powerful substitute religion in America. Enthusiastic spectators in stadiums worship other human beings or their sports teams. Many Christians left church activities for their favorite sports stadiums. Capitalistic market power became “the religion of the Market.” The Market god creates human value, beliefs, culture, lifestyle and meaning of life. The Market religion cultivates Americans as consumers of capitalism and market worshipers. They go to the marketplace to worship the market god and accept market values, beliefs and trends. These capital trends focus not on consuming to live, but on living to consume. It creates slavish beings. In these many ways, we can say that today’s American Christians are undergoing self-disorder in the trend of religious pluralism. As the answer to these problems, this dissertation would like to show the original source of Christian spirituality.


55 Harvey Cox, Professor of Divinity at Harvard Divinity School, use these terms to expose the market as god: “the religion of The Market,” “the chapel of The Market,” “The Market God,” “the liturgy of The Market” “the market theology,” “the benevolence of the Market God” in his book The Market as God. Harvey Cox, The Market as God (Cambridge, Massachusetts: Harvard University, 2016).


Through analyzing contemporary trends of America’s religious culture—religiously-unaffiliated, secularization, and religious pluralism and substitute religions—we find that Christian spirituality confronts a serious crisis. For overcoming the crisis, this dissertation would like to show how to recover and keep the original Christian spirituality through forming Christian vocational spirituality.

2. The Significance of the Study

1) An Appropriate Topic for Today’s Christians: The terms spirituality and vocation are of popular interest and used in most fields of human life, not only religious but also psychological, cultural and even scientific fields. This trend causes Christians to be confused in their understanding of faith, spiritual identity and Christian life. In this context, this dissertation on Christian vocational spirituality is appropriate for today’s Christians and for the church that confronts various questions on spirituality because this dissertation clearly shows what Christian spirituality is and its original, unique and constant source.

2) An Integrated Understanding: Heinz Kohut, a post-Freudian psychoanalyst, defines “narcissistic personality disorder” as coming from the state of fragmentation or disharmony of self.58 We can also understand that defective Christian spirituality comes from fragmentation or disharmony of faith, spiritual humanity or spirituality. In this meaning, we need an integrated understanding of the meanings of the terms Christian, vocation and spirituality. This dissertation offers an integrated understanding of Christian, vocation and spirituality as the wholeness of the

Christian life. This can effectively help the church correct spiritual confusion arising from secularized Christian faith and cure the fragmentation or disharmony in spiritual humanity.\textsuperscript{59}

3) Multiple Approaches: This dissertation consistently uses multiple approaches—philosophy, theology, psychology, the Bible and sociology—to understand questions and give answers. Each chapter integrates the above approaches because Christian spirituality as the wholeness of the Christian life is integrated across multiple aspects of life. Without understanding the existential multiplicity of human beings, it is difficult to understand and explain Christian spirituality as the wholeness of the Christian life in the world. Therefore, multiple approaches in this dissertation show an integrated structure of practical theology for the local church community and individual Christian life. With a multiplicity of approaches, each church community can begin in each situation to reform the spirituality of the church community and individual Christian spirituality.

4) A Practical Method: Practical spirituality means not only a program to actualize a theory but also the using of practical, contemporary language to express spiritual activities. For this reason, this dissertation tries to express Christian terms with contemporary language. This also overcomes the limitation and exclusiveness that dogmatic doctrine has. This is also a reason that this dissertation uses multiple approaches. As a result, this dissertation can discuss human spirituality and spiritual humanity with contemporary people who are confused by the religiously-unaffiliated trend, cultures of secularization and the spiritual environment of religious pluralism.

\textsuperscript{59} Christian, vocation and spirituality—researching these terms shows they are mostly limited to topics in which only one term appears or two terms are combined. For example, “vocation and Christian faith,” “vocation and spirituality,” or “Christian spirituality.” This dissertation integrates the three terms—Christian, vocation and spirituality—because these three concepts cannot be separated from each other in the wholeness of the Christian life. They are the core elements which compose the wholeness of the Christian life.
3. The Proceedings of the Study

This dissertation starts with the awareness that the global crises come from the loss of humanity and the crisis of the church comes from the loss of the deep dimension of Christian spirituality. Both commonly signify the loss of the essence of humanity and spirituality. For this reason, this dissertation focuses on finding and recovering what was lost. Therefore, building a theological structure for forming Christian vocational spirituality is a way to find and recover the lost in Christian life and the church community.

For this project, this dissertation organizes into five chapters. The first chapter discusses the universal essence of humanity as spiritual potential and humanity’s existential predicament. This is the groundwork for finding and understanding the possibility of Christian vocational spirituality. For this purpose, this chapter uses as sources Martin Heidegger’s *Being and Time*; Paul Tillich’s *Systematic Theology* I, II and *The Courage To Be*; Heinz Kohut’s self-psychology and the third chapter of Genesis. The second chapter focuses on understanding Jesus as the answer to the human existential predicament. This chapter also aims to show Jesus as the divine revelation for human spiritual potential and salvation. For this purpose, Tillich’s *Systematic Theology* II and the four books of the Gospel are used as the main sources. The third chapter discusses a practical way to get the spiritual relationship with Jesus for salvation from the human predicament. It offers three dimensions of the relationship: walking with, working with and following Jesus. This chapter also uses Tillich’s theological sources and the four books of the Gospel as the main sources. Kohut’s self-psychology is used to explain the growth of the spiritual relationship. The fourth chapter explains Christian vocational spirituality according to

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60 Kohut’s books are these: *The Restoration of the Self*, *The Analysis of the Self*, *The Restoration of Self*, and *How Does Analysis Cure?*
Jesus’s call and vocation. Jesus is the example of Christian humanity and Christian vocation. Christian spirituality is explained as an integration of a Christian’s whole life—the sanctified life as following Jesus. The four books of the Gospel, Tillich’s *Systematic Theology* III and Moltmann’s *The Spirit of Life* are used as the main sources. The fifth chapter, as the conclusion of this study, suggests a structure of the church community based on Christian vocational spirituality, discusses leadership of the vocational church community and offers a structure for a spiritual academy in order to educate and train a congregation in a local church community for forming Christian vocational spirituality.
This chapter explores the existential predicament which human beings confront today and considers the human potential to form Christian vocational spirituality for overcoming the problems which today’s church confronts. Because human problems are exposed in the church community and preachers must speak the message of the Gospel as answers to the problems, theological work must help the Christian church ask meaningful questions about human problems and find their answers. Considering and answering the questions about human problems is the ministry of the church. To provide meaningful answers is the reason that theology needs to understand human existential predicaments and potential. According to Paul Tillich, a German-American theologian, practical theology starts at the human situation and has two responsibilities: 1) “The statement of the truth of the Christian message and 2) the interpretation of this truth for every new generation.” For this reason, theology must continue understanding the human problems of each new generation. Practical theology that serves the church’s ministry is basically an apologetic for each new generation, and apologetic theology is “answering theology” for ontological and existential questions.

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2 ST I, 3.
4 ST I, 6.
In order to understand human potential and the human predicament, this chapter examines humanity’s potential and its relationship with the existential predicament of human beings through the philosophy of Martin Heidegger, the theology of Paul Tillich, the psychology of Heinz Kohut and the first accounts of Genesis.

1. Martin Heidegger’s “Being” and “Dasein”

1) Being as the Essence of Humanity

Human beings are beings who have questions about existence. For example, we ask the questions: Why is it here? How is it there? What are they here or there? Heidegger answers the substance of such questions: “Being” is in an entity in the world. “Being” is the essence of a being (an entity). It is what makes a being become a being. Because each entity has its own Being, each entity (a being) is an individual, an independent and unique being. But Being is not being-itself (self-contained existence nor is it the creator of entities). According to Heidegger’s concept of Being, we can understand “Being” in human beings as the transcendental self beyond existential being. It is the essence of true humanity as potential and has the power (energy) to create and actualize true self within human beings.

2) Dasein as Existence

The ontological questions of being develop into existential questions: Why am I here? What should I do in this world? What is meaningful in my life? Why are we undergoing suffering?

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6 *BT*, 26: This concept can be understood through an analogy. The essence of a seed is its potential to grow. A particular seed will grow into a particular plant. An apple seed grows into an apple tree. In this meaning, Heidegger’s “Being” has a universal meaning that expresses the essence of a being, but, as with seeds, individual characteristics express their potential in various ways, individualization of Being. Heidegger describes the function of individualization of Being in Dasein as “Being-possible” (*BT*, 232-233).
Why do we undergo self-contradictoriness? Human beings basically have questions about the meaning and responsibility of life. Heidegger calls the human being who has ontological and existential questions “Dasein.” This human being desires creatively finding, understanding, and actualizing the meaning of Being as the essence of humanity and considers moral and ethical attitudes regarding “existence” in this world. Heidegger calls this attitude of “Dasein” “existence.” This type of human being can hear the “voice of conscience” or the “voice of Being.” Heidegger designates this speaking of Being as the “call.” The voice of the “call” is “in the mode of keeping silent” and transcends ordinary sounds, utterance or language. Through listening to the call (of the one who calls), the human being (who is called) finds and understands his or her essential “self.” This call came from Being, the essence of humanity in a human being, yet the call is beyond and over a human being’s conditions. Indeed the call is precisely something which we ourselves have neither planned nor prepared for nor voluntarily performed, nor have we ever done so. ‘It’ calls, against our expectations and even against our will. On the other hand, the call undoubtedly does not come from someone else who is with me in the world. The call comes from me and yet from beyond me and over me.

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7 BT, 26-27. The German word “Dasein” literally means “Being-there.” In German philosophy, this word means “existence.”
8 BT, 32.
9 BT, 316.
11 I name “the structure of the human mind” or “the totality of human consciousness and action” as “human-self.” The human-self is constituted with two parts: “true-self” or “essential self” as self rooted in Being, the essence of humanity, and “ego-self” as the practical or existential self in the world.
13 BT, 318.
14 BT, 320.
In Heidegger’s concept of Being, the transcendental potential of human existence is found through the “voice of Being” as call. This voice’s call reveals true self (identity) and creates responsibility to respond to the call of Being. Understanding and interpretation of this call can be understood as each person’s vocation. This vocation makes each person live an individual and authentic life.

3) Anxiety and Falling
Heidegger understands anxiety as an ontological problem of human beings. Why are human beings anxious? Heidegger’s answer is in the concept of “Dasein.” Dasein fundamentally feels anxiety with Being. This feeling does not come from fearful objects or events but appears in the inner structure of a human being who exists in the world. Through this feeling, the human being is aware of his or her existential situation as an individual alone in the world. This mood recognizes that human beings appear in this world without any plan or intention on the part of the human being. Heidegger calls this human situation “thrownness.” We are thrown into the world without any plan. Anxiety is rooted in this existential situation. Therefore, anxiety is the basic way that Being reveals itself to an existence, and through anxiety a human being is aware of Being as the essence of self. In this sense, human beings in this world cannot avoid unease. A human being confronts Being as the essential and transcendental self with the mood of anxiety.

To understand ontological anxiety, it is useful to understand Heidegger’s concept of

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15 *BT*, 329.
16 *BT*, 316.
17 *BT*, 232.
18 *BT*, 174.
19 *BT*, 233. “For as a state-of-mind, anxiousness is a basic kind of Being-in-the-world.”
“Falling” as Dasein’s pattern of life in this world. “Falling” means the state in which human beings avoid or lose their essential selves as their authentic potentiality for Being. Instead of responding to the call of Being, they follow worldly trends, values, patterns, cultures or social systems. This state is “Falling.” When existential beings, Dasein, are aware that their life is not authentic, they are aware of anxiety. Without knowing unauthentic life, we cannot know authentic life. Being makes Dasein know what authentic life is. At this point, Being is like the light that shines in the darkness of Falling:

This term does not express any negative evaluation, but is used to signify that Dasein is proximally and for the most part alongside the ‘world’ of its concern. This “absorption in ...” [Aufgehen bei …] has mostly the character of Being-lost in the publicness of the ‘they’. Dasein has, in the first instance, fallen away [abgefallen] from itself as an authentic potentiality for Being its Self, and has fallen into the ‘world.’ “Fallenness” into the ‘world’ means an absorption in Being-with-one-another, in so far as the latter is guided by idle talk, curiosity, and ambiguity.21

Heidegger calls Dasein who live in Falling “they.” “They” were born, raised and now live in the relationship with others in a specific community. Therefore, they become beings of the community through following the expectations of education, culture, religion and social systems. Because they are comfortable in their community, they do not have existential questions and cannot hear the call, the voice of conscience or Being. While they are anxious with Being, they are so completely used to Falling that they are anxious not to lose their unauthentic life of Falling.23 This type of Falling life becomes alienated from the essence of humanity, the essential or true self. Finally, “they” experience meaninglessness and emptiness of life.24

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20 BT, 219.
21 BT, 220.
22 BT, 164
23 BT, 171.
24 BT, 222-223.
Heidegger’s concept of anxiety roots deeply in the possibility of death. Human beings cannot outstrip the possibility of death and are, without exception, born into this possibility.\(^{25}\) Death is “a possibility-of-Being.” Therefore, anxiety in the face of death is absolute anxiety in human beings.\(^{26}\) The “they” in Falling avoid this anxiety that is associated with Being, true self and authentic life.\(^{27}\) Instead, they hide from death through eagerly following a unauthentic life according to worldly trends. This is the existential problem of human beings in Heidegger’s understanding of human beings.

2. Paul Tillich’s Reason and Existence

1) Reason as the Structure of Humanity

Tillich uses philosophical concepts to show his theological understanding of humanity. In philosophy, human beings have been understood through the concept of “reason.” Epistemology, the knowledge of knowing, is an important part of ontology, the knowledge of being, because knowing is an event within the totality of events of human life.\(^{28}\) In this meaning, both epistemology and ontology aid those who seek to understand and explain what it means to be human.

According to the classical tradition of western philosophy, reason is the structure of the human mind and the function of the human mind as it seeks meaning in and from reality.\(^{29}\) Reason is effective in the cognitive, aesthetic, practical and technical functions of the human

\(^{25}\) BT, 289. “As soon as man comes to life, he is at once old enough to die.”

\(^{26}\) BT, 294-295.

\(^{27}\) BT, 344.

\(^{28}\) ST I, 71.

\(^{29}\) Alexander McKelway, The Systematic Theology of Paul Tillich, 72.
mind, including even emotional intuition. Therefore, understanding reason means to understand the whole of the human mind, and “the denial of reason is antihuman.” 30 Because reason is integrative, popular ideas of today which regard emotional feelings as irrational or view the mind as distinct from emotion or soul (religious sense) are wrong. 31 A fuller, all-encompassing consideration of reason is synonymous with Logos, the rational structure of the universe. 32 In other words, reason is the rational structure within the microcosmos of humanity, and it is through this rational structure of the mind that human beings participate in the reality of the universe. 33 Tillich calls this fuller reason ontological reason.

Tillich explains “technical reason” as a separate concept apart from ontological reason. Technical reason is one part within the many functions of reason. 34 Technical reason produces scientific methods and technical skills, but to focus on it alone dehumanizes human beings. 35 Unfortunately, in today’s high-tech world, people tend to understand reason as technical reason without considering the fuller concept of ontological reason. This trend has resulted in the loss of an integrated understanding of humanity. It loses the rational structure from which humanity can be viewed as microcosmoses within a rationally structured universe. Finally, depending solely on technical reason has corrupted humanity in the modern world. 36 In this meaning, the loss of a fuller understanding of reason brings the loss of the wholeness of humanity.

30 ST I, 72.
31 Jesus spoke about this integration of the three parts within a person’s whole humanity: “Love the Lord your God with all your heart and with all your soul and with all your mind” (Matthew 22:37). This integration can be understood as Tillich’s “centered self” (ST I, 169-170).
32 McKelway, The Systematic Theology of Paul Tillich, 72.
33 ST I, 176.
34 ST I, 72-73.
35 ST I, 73.
36 ST I, 73. “Technical reason itself is impoverished and corrupted if it is not continually nourished by ontological reason.”
2) The Depth of Reason as the Divine Center of Humanity

At the center of Tillich’s concept of reason is “the depth of reason.” This concept shows the transcendental and divine function within reason which transcends reason but is expressed in the rational structure of reason.\(^{37}\) This concept alludes to the transcendental potential of humanity. Tillich understands depth of reason with various metaphorical concepts: “substance,” “being-itself,” “ground,” “abyss” and “infinite potentiality of being and meaning.” In the cognitive meaning, it is “truth-itself.” In the aesthetic meaning, it is “beauty-itself.” In the legal meaning, it is “justice-itself.” In the communal meaning, it is “love-itself.”\(^{38}\) In his ontology, Tillich calls these functions of depth of reason “true being,” “the fully centered being,” “the divine center,” the “essential center,” “the image of God” and “the centered self.”\(^{40}\) In these senses, depth of reason can be understood as the core or essence of a person’s whole humanity. Because the depth of reason is hidden within reason under the conditions of existence, it is not easy to be consciously aware of the depth of reason as the divine center, but most people can dimly feel it. Therefore, the depth of reason needs myth and cult to reveal itself.\(^{41}\)

3) Self and Existential Situations

All beings that experience existence have a self. This self originally exists in each human being; it is a phenomenon which logically precedes all questions of existence.\(^{42}\) Through reason, the self

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\(^{37}\) ST I, 79. “The depth of reason in the expression of something that is not reason but which precedes reason and is manifest through it. Reason … points to something which appears in these structures but which transcends them in power and meaning. This is not another field of reason which could progressively be discovered and expressed, but it is that which is expressed through every rational expression.”

\(^{38}\) ST I, 79-80.


\(^{40}\) ST II, 49. “This structural centeredness gives man his greatness, dignity, and being, the image of God.”

\(^{41}\) ST I, 80.

\(^{42}\) ST I, 169.
is aware of “self” as a centered structure. Every human being is “a fully developed and completely centered self” and knows his or herself, the ego-self, in the form of self-consciousness.\textsuperscript{43} In this meaning, all human beings have the “I” of self-consciousness. For this reason, human beings can ask ontological questions and be aware of existential situations, the contradictoriness of the world.

The human self, rooted in reason, naturally desires actualizing ontological reason in the world, but this intrinsic reason is limited by existential conditions. Tillich calls reason that is limited by existential life “actual reason,” “fallen reason,” “finite reason” and “existential reason.” In this situation, human existence experiences the finitude, self-contradictoriness, and ambiguity of life in the world.\textsuperscript{44} This is the existential situation of human beings, the predicament. Tillich illustrates this situation of the human existential predicament through his interpretation of chapter three of Genesis: “Man experiences the anxiety of losing himself by not actualizing himself and his potentialities and the anxiety of losing himself by actualizing himself and his potentialities.”\textsuperscript{45} This signifies the anxious destiny of human existence as the finite before the infinite and in the existential predicament of human beings.\textsuperscript{46}

Existential predicaments come from three polar pairs which human beings inherently have. First, human beings exist between “being and nonbeing.”\textsuperscript{47} All beings are mixed with nonbeing.\textsuperscript{48} This situation produces ambiguity concerning life. Second, human beings exist between “the finite and the infinite.” Being that is limited by nonbeing is basically finite. “To be

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{43} ST I, 169-170.
\item \textsuperscript{44} ST I, 81.
\item \textsuperscript{45} ST II, 36.
\item \textsuperscript{46} ST I, 182.
\item \textsuperscript{47} ST I, 186.
\item \textsuperscript{48} ST I, 189.
\end{enumerate}
\end{footnotesize}
something is to be finite,” and the awareness of finitude produces anxiety.49 Third, human beings exist between “essential and existential being.” As Tillich distinguishes ontological reason from actual reason (reason limited in existential conditions), he distinguishes between essential being and existential being. A human being has both sides, the transcendental self as the essence of humanity and the anxious, finite self of existence. These two sides can be understood as true-self and ego-self. This human condition brings the existential predicaments, self-contradictoriness and ambiguity of life in the world. This structure of polarity produces anxiety and tension, but the balance and harmony between polarities also becomes creative energy or power.50

4) Anxiety and Fall

Existential beings experience the feeling of anxiety. This anxiety is ontological in nature and is always present in existential beings as finitude. For this reason, anxiety is distinguished from fear. Anxiety is ontological, and fear is psychological.51

The first assertion about the nature of anxiety is this: anxiety is the state in which a being is aware of its possible nonbeing. The same statement, in a shorter form, would read: anxiety is the existential awareness of nonbeing. ‘Existential’ in this sentence means that it is not the abstract knowledge of nonbeing which produces anxiety but the awareness that nonbeing is a part of one’s own being. It is not the realization of universal transitoriness, not even the experience of the death of others, but the impression of these events on the always latent awareness of our own having to die that produces anxiety. Anxiety is finitude, experienced as one’s own finitude. This is the natural anxiety of man as man.52

Being includes nonbeing and is essentially related to nonbeing just as finitude has correlation

49 ST I, 189-191.
50 ST I, 202.
51 ST I, 191.
52 CB, 35.
with the infinite. Without nonbeing, we do not know about being. Likewise, without death, we do not know about living. Without darkness, we do not know about light. This is the general structure of polarity in God’s creation. Therefore, anxiety comes from the awareness of the finitude and from finite freedom.

The human existential situation of anxiety is an awareness of the human existential predicament and the tragic destiny of human beings as described in chapter three of Genesis. The fall is understood as a universal symbol of the human existential and sinful situation. The human existential predicament is the state which is fallen from the essence of humanity. In this sense, Tillich calls this existential situation estrangement. In estrangement, “the transition from essence to existence” as understood through “the fall in Genesis,” the human being exists outside the divine center to which his own center essentially belongs.

Therefore, estrangement and the fall are the same concept. Both express the human existential predicament as estranging (or falling) from the true being which human beings essentially are and ought to be. This problem drives people toward self-destruction and self-loss. This means the loss of a human’s determining center initiates the disintegration of the person, and it is therefore the first and basic mark of evil. This structure of self-destruction becomes “sin” and “evil.” At this point, human beings need salvation and the revelation of God’s action for salvation.

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53 ST I, 202.
54 ST II, 34-35.
55 ST II, 29.
56 ST II, 44. “The state of existence is basically the state of estrangement.”
57 ST II, 49.
58 ST II, 45, 49.
59 ST II, 60-61. “Sin is evil because of its self-destructive consequences.”
5) Three Kinds of Existential Anxiety

Tillich explains three kinds of anxiety and their meaning in his book *The Courage to Be*. The first kind of anxiety is the anxiety of fate and death. The anxiety of death forms a permanent horizon within the anxiety of fate. These anxieties commonly express themselves around life’s uncertainty, contingency, impermanence, unpredictability and, ultimately, the impossibility of knowing the meaning and purpose of life.\(^{60}\)

Fate is the rule of contingency, and the anxiety about fate is based on the finite being’s awareness of being contingent in every respect, of having no ultimate necessity. Fate is usually identified with necessity in the sense of an inescapable causal determination. Yet it is not causal necessity that makes fate a matter of anxiety but the lack of ultimate necessity, the irrationality, the impenetrable darkness of fate.\(^{61}\)

Faced with this anxiety, most people try to transform their anxiety into fear and then try to meet the fear with the objects or enemies in which the threat has been actualized. They follow existential fear to avoid ontological anxiety. They are busy trying to escape from true being (essential being) by seeking the fearful things in the world. Ultimately, these trends are the struggle to escape God because facing the God who really is God also means facing the absolute threat of nonbeing.\(^{62}\) For this reason, they follow false gods, idols and substitute religions. This pattern of life is like the pattern seen in Heidegger’s concepts of Falling and “they.”

The second anxiety is “the anxiety of emptiness and meaningless.” In this kind of anxiety, spiritual self-affirmation is threatened by nonbeing. Spiritual self-affirmation occurs through creatively partaking in various spheres of meaning. Without spiritual life, emptiness and meaninglessness appear. Therefore, emptiness and meaninglessness point to the loss of spiritual

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\(^{60}\) *CB*, 43.

\(^{61}\) *CB*, 44-45.

\(^{62}\) *CB*, 39.
self-affirmation. The anxiety of meaninglessness is anxiety about the loss of one’s ultimate concern (faith, ultimate value). The anxiety of emptiness is aroused by the threat of nonbeing to the special contents of the spiritual life. Everything is tried and nothing satisfies. Creative love, faith or activity is transformed into indifference or aversion. This problem comes from the loss of one’s spiritual center (divine center, the depth of reason). Without recovering the center, the attempt to find and make meaning is meaningless. Its attempt produces only deeper anxiety.

This is the existential situation under the anxiety of emptiness and meaninglessness.

The third kind of anxiety is that of “guilt and condemnation.” A human being’s moral self-affirmation is shaken under nonbeing, death and meaninglessness because a human being is basically aware of a moral or ethical responsibility in life.

Man, as finite freedom, is free within the contingencies of his finitude. But within these limits he is asked to make of himself what he is supposed to become, to fulfill his destiny. In every act of moral self-affirmation man contributes to the fulfillment of his destiny, to the actualization of what his potentiality is. It is the task of ethics to describe the nature of this fulfillment, in philosophical or theological terms.

For this reason, a moral and ethical being is not satisfied by her or his life even though she or he works hard and well. They experience an ambiguity between what is good and what is evil. In the awareness of this ambiguity, they have feelings of guilt. This predicament usually tends to produce two patterns of human life, antinomianism and legalism.

Tillich also addresses a variation of anxiety, “pathological anxiety.” Pathological anxiety is the state of existential anxiety under special conditions. Therefore, psychology and sociology,

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63 CB, 46-47.
64 Tillich defines faith as the “ultimate concern.” Paul Tillich, Dynamics of Faith (New York: HarperOne, 2009) 1.
65 CB, 47-48.
66 CB, 51.
67 CB, 52.
68 CB, 53.
which both study human life, need to comprehend the ontological meaning of anxiety. Tillich explains that “neurosis is the way of avoiding nonbeing by avoiding being.” The difference between the neurotic and the healthy personality is that the neurotic personality has a greater sensitivity to nonbeing and ontological anxiety. In Tillich’s view, “pathological anxiety” basically roots in ontological anxiety. This means that the psychological approach to heal pathological anxiety needs to understand sociological, existential and also theological approaches because anxiety has an ontological character in the deep dimension of human beings.

3. Heinz Kohut’s “Self” and “Disintegration Anxiety”

Psychology has found that problems of human personality root in anxiety within the unconscious dimension of the human mind. Kohut calls this basic anxiety “disintegration anxiety.” Disintegration anxiety is the deepest anxiety which a human being can experience. Kohut’s disintegration anxiety is a concept that anticipates the breakup of the self. It is not the fear of the drive (Id) of which Sigmund Freud spoke. Freud also understood a type of basic anxiety that is different from fear and tried to explain its meaning, but Kohut denied his theory. Kohut distinguishes anxiety from fear and from Freud’s theory of anxiety.

Although disintegration anxiety is in essence different from what is usually called fear of death, the fear of death as it is strongly experienced by certain individuals is not unrelated to disintegration anxiety. What is feared in the latter case is not physical extinction but loss of humanness: psychological death.

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69 CB, 66.
70 CB, 68.
73 Cure?, 16.
Kohut’s understanding of anxiety is open to Heidegger’s and Tillich’s ontological anxiety even though Kohut’s understanding stays within the boundaries of psychology. This means that Kohut’s understanding of self and anxiety is open to a theological understanding of the human being’s potential and predicament.

1) The Self and Self-Selfobject Relationship

What problem is rooted in disintegration anxiety? Kohut’s answer is this: “narcissistic personality disorder.” Kohut’s self psychology intends to analyze and cure narcissistic personality disorders. To understand the relation between disintegration anxiety and narcissistic personality disorder, one needs to understand what “self” is in Kohut’s psychology. As a psychologist, Kohut recognizes the limitations about understanding the self. He confesses that he basically cannot know the self: “We can do all that, but we will still not know the essence of the self.” But Kohut tries to define self in psychological terms.

The self emerges in the psychoanalytic situation and is conceptualized, in the mode of a comparatively low-level, i.e., comparatively experience-near, psychoanalytic abstraction, as a content of the mental apparatus. While it is thus not an agency of the mind, it is a structure within the mind since (a) it is cathected with instinctual energy and (b) it has continuity in time, i.e., it is enduring. Being a psychic structure, the self has, furthermore, also a psychic location.

Kohut understands self as the structure of the human mind which uses instinctual energy and has

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74 Diagnosis of Narcissistic Personality Disorder in DSM-V (American Psychiatric Association, 2012). “The essential features of a personality disorder are impairments in personality (self and interpersonal) functioning and the presence of pathological personality traits. To diagnose narcissistic personality disorder, the following criteria must be met”: impairments in self functioning (identity and self-direction); impairments in interpersonal functioning (empathy and intimacy); antagonism (grandiosity and attention seeking). https://www.nyu.edu/gsas/dept/philo/courses/materials/Narc.Pers.DSM.pdf (accessed February 19, 2021).


76 Restoration, 311.

continuity in time and is the center of the psychological universe. For Kohut, self is still a mysterious phenomenon of the human mind.

In Kohut’s understanding, self is already present when a baby is born. It is a “rudimentary self” in earliest infancy, but even then, a baby can already subjectively respond to the mother’s touch. In this sense, the baby’s self is the baby’s innate potentialities which must then grow. Therefore, Kohut’s psychology focuses on healthy growth of the self from its potentialities. The baby’s self begins growing when the baby’s mother sees and touches the baby for the first time, and the self continues growing through tactile, olfactory and proprioceptive channels as the mother feeds, carries and bathes the baby. Kohut calls the mother in this empathetic relationship with the baby, the baby’s “self-object.” Self-object is the object in which self is experienced as part of oneself as in the example of the baby’s experience of self through the mother’s empathetic response. Self grows healthy and builds “the nuclear self” through empathetic relationships with healthy self-objects. A healthy personality is built through the process of empathetic communication between self (as potentialities) and self-objects. If the empathetic communications and responses repeatedly fail or are disconnected, the growth of self is impaired and the structure of self becomes disordered. In such situations, disintegration anxiety grows, strengthens and adheres to the self instead of the growth of a healthy, nuclear self. When this happens, the self becomes a defective self—a self prone to states of

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78 Restoration, xv.
79 Restoration, 99-100.
80 Analysis, xiv.
81 The nuclear self means the structure of “the healthy self” and is the opposite term of the fragmented self of narcissistic personality disorder (Restoration, 183). This strong structure of self is also expressed as “a cohesive nuclear self” or “cohesive self” in Kohut’s books.
82 Restoration, 100. “The nuclear self is … formed by the deeply anchored responsiveness of the selfobjects.”
83 Analysis, 82.
fragmentation, weakness, or disharmony—and narcissistic personality disorders appear in the personality and behavior. 84 Therefore, empathetic relationships with the self-objects’ healthy nuclear selves are like psychological oxygen for the growth of one’s own self over a human lifetime.

Self psychology holds that self-selfobject relationships form the essence of psychological life from birth to death, that a move from dependence (symbiosis) to independence (autonomy) in the psychological sphere is no more possible, let alone desirable, than a corresponding move from a life dependent on oxygen to a life independent of it in the biological sphere. 85

2) Building the Nuclear Self with Three Poles

Self-selfobject relationships are the core structures to build the nuclear self. These relationships supply psychological oxygen for the growing self with three supporting poles: “the pole of ambitions,” “the pole of values and ideals,” and “the pole of alter-ego or twinship.” The pole of ambitions, as the realm of the grandiose self, is the earliest stage in the growth of self. In these situations, a baby feels self as a grandiose being. At such moments, mother, as the self-object of the baby, empathetically responds to the baby’s feeling and recognizes the baby’s grandiose feeling with her reactions. 86 The baby’s self-esteem or self-affirmation increases with mother’s empathetic response to baby’s grandiose feeling. Most mothers show their babies their empathetic messages of love with their eye-contact, physical contact, voices, or smiles. For example, “You are the best in the world,” “I love you,” “You are the most beautiful in the world,” “My princess” or “My royal prince.” This kind of self-selfobject relationship in its empathetic response to the baby’s love for self gradually builds the baby’s nuclear self, forming the structure of a healthy self with self-esteem or self-affirmation.

84 Cure?, 70.
85 Cure?, 46.
86 Analysis, 116.
The pole of values and ideals is a second structure in building the nuclear self. As a child is growing, the child begins to care about, respect and love self-objects as the grandiose beings who offer meaning and value.\(^87\) Generally, parents are the first grandiose beings for their young children. For this reason, young children follow their parents with infinite trust, and good parents try to do their best so that their children do not despair in their expectations. This is also parents’ love for their children. Through this process, the structure to maturely care about, respect and love others is built in the self of children, forming the nuclear self. If this process fails, the child will pathologically desire attachments to ideal objects throughout his or her lifetime.\(^88\) Examples of such attachments include pathological fanaticism for sports or entertainment stars, political or social heroes, or religious idols. Due to the risk for failure of self-object relationship, we have a question: Do parents need perfect empathy? Kohut’s answer is that parents do not need to be perfect in all situations. Rather, parents’ failures give children the opportunity to have “optimal frustrations.” Through these frustrations, the child’s self can experience “transmuting internalization.” This process is an important element in building the nuclear self as a healthy self.\(^89\)

Alter-ego or twinship is the third pole in building the nuclear self. Through self-selfobject relationships, the self desires to experience essential alikeness.\(^90\) Children are satisfied in this through imitating their parents and having their parents affirm their imitations. For example, a son imitates shaving when his father shaves, or a daughter imitates her mother when her mother puts on makeup. The parents respond to the children by welcoming their following. Through this

\(^{87}\) *Analysis*, 9.

\(^{88}\) *Analysis*, 49.

\(^{89}\) *Cure?*, 70.

\(^{90}\) *Cure?*, 193.
process, children have confidence in their role and of alliance: “We are together. I am not alone.” Through this confidence, disintegration anxiety is overcome. This pole of empathetic relationship with self-objects is needed throughout one’s lifetime. For example, people desire to have cultural, political, religious, community or social clubs that share an essential alikeness. This form of empathetic relationship Kohut calls “cultural selfobjects.” People feel a strong and cohesive self-identity as members of a group of people who they experience as being essentially like them through doing similar work, sharing similar biases and predilections, or the like.\textsuperscript{91}

Kohut’s self psychology is intended for the healing of narcissistic personality disorders, but his understanding of self structure suggests how to healthily love self and others, how to build a healthy self as the nuclear self, and how to continue growing the self over one’s lifetime. Kohut’s theory can be adapted to form and grow Christian spirituality through building spiritual relationships with Jesus and spiritual neighbors in the church community.

4. The Origin of Human Beings and the Existential Predicament in Genesis

Considerations about the beginning of the universe and human existence easily lose their way in the infinite and dark cosmos. Answering questions about the beginning, even in philosophical or scientific terms, reaches beyond human knowledge. This is our human existential predicament. A human being’s deep heart-mind desires to know the beginning of life as an orphan desires to know his or her biological parents. Even though human beings know that they come from a beginning and go towards an end, they do not know either the beginning or the end. Human beings live in the middle. Having lost the beginning and not yet knowing the end, human beings

\textsuperscript{91} Cure? 203.
lose the meaning of human life in the middle.\textsuperscript{92}

Human beings cannot avoid this predicament by avoiding questions about the beginning and the end because asking questions is a human being’s innermost impulse of thinking.\textsuperscript{93} Therefore, a human being’s questions about the beginning become the existential questions which humans naturally have in this world: Why am I here? Where did I come from? Where am I going toward? Where does human predicament come from? What is the meaning of human life? The Bible, especially Genesis, answers the fundamental questions of human beings regarding the beginning and the end.

1) The Image and Breath of God as the Essence of Humanity

There are two accounts of the origin of human beings in Genesis. The first is 1:27: “God created humankind in his image, in the image of God he created them; male and female he created them.” This statement implies four meanings regarding the origin of human beings: 1) Human Being\textsuperscript{94} is created by God who creates the earth and the universe. Human beings, as works of God, are independent from each other and from other creatures in the world (freedom) and separated from the Creator (estrangement).\textsuperscript{95} 2) Human Being, as a work of God, is limited by the Creator. Therefore, as a creation in the world, human freedom is limited.\textsuperscript{96} Finite freedom is different from God’s infinite freedom.\textsuperscript{97} 3) Human Being exists in the self-selfobject relationship


\textsuperscript{93} \textit{Creation and Fall}, 13.

\textsuperscript{94} The term “Human Being” is used as the original or essential being whom God created. The term “human being” is used as a specific individual and existential person.

\textsuperscript{95} \textit{Creation and Fall}, 36.

\textsuperscript{96} \textit{Creation and Fall}, 36.

\textsuperscript{97} \textit{ST II}, 32; \textit{ST I}, 193.
with God who created Human Being. God sees and loves his creations who have his image. Human beings also see and love God whose image is theirs.\textsuperscript{98} 4) Human Being reveals the creator God in the world by having the image of God. This means that God works to actualize his image in human beings.\textsuperscript{99} In other words, the essence of humanity naturally desires to actualize the image of God in the world.

The second account is 2:7: “The LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.” This statement shows three meanings for human origins: 1) God first created Human Being with the dust of the ground. This implies Human Being has a material condition. Human Being came from the earth that God created and is a part of the earth. A human being has her or his existence as existence on earth.\textsuperscript{100} Human Being fundamentally belongs to the world and is limited to the world. This is like the concepts of Heidegger’s “Being-in-the-world” and Tillich’s “self-world.” In Tillich’s concept, Human Being (as the centered self) is separated or independent from the world, but the self is empty without the world.\textsuperscript{101} Human beings exist in the interdependence between beings and the world God created. This situation is also like Tillich’s “existence” and Heidegger’s “Dasein.”\textsuperscript{102} 2) Human Being has life through God’s breath. Human Being as material being becomes a Human Being as a living being with the breathing of God. In other words, Human Being breathes with the breath of life from God’s mouth. Human life came from God’s life. The divine breath of life unites with the material body, and the body becomes a “living soul.” This is

\textsuperscript{98} \textit{Creation and Fall}, 35-36.
\textsuperscript{99} \textit{ST} I, 79-80. Tillich refers to this divine potential to actualize the image of God with various concepts: the depth of reason, being-itself, abyss, substance, love-itself, truth-itself, beauty-itself and justice-itself.
\textsuperscript{100} Ibid., 46-47.
\textsuperscript{101} \textit{ST} I, 171.
\textsuperscript{102} \textit{BT}, 78. “Being-in-the-world as the basic state of Dasein.”
“a classic of Old Testament anthropology.” In this sense, 3) Human Being cannot be separated between material body and spirit as soul (the breath of life from God). Therefore, Human Being does not mean only body or only soul. Human beings cannot become a Human Being with only a body or with only a soul (or spirit).

Man as man does not live without God’s Spirit. To live as man means to live as body in Spirit. Escape from the body is escape from being man and escape from the spirit as well. Body is the existence-form of spirit, as spirit is the existence-form of body.

The human body lives by God’s Spirit, God’s breath of life. In this meaning, Human Being is understood as the unity of body from material sources and soul from the Spirit of God, and these cannot be separated. This is indeed the essence of humanity. This Human Being is the real image of God. Because of this, human beings are related not only to God’s Spirit of life but also to the earth and other creatures.

In the integration of Genesis’ two stories of humanity, essential humanity is active in the dynamic and creative relationship between the creator God and creatures of God. The creator God’s breath as the Spirit becomes dynamic and creative life in human bodies. Therefore, the essential humanity of Genesis is created with God’s creative and dynamic power (or energy) that creates the lives of all beings in the universe. In other words, essential humanity is the potential of creative and dynamic movement of the Spirit of life in the unity of human physical being as biological life and the Spirit of God.

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104 Ibid.
105 *Creation and Fall*, 47.
106 Ibid., 46.
107 Ibid., 47-48.
2) Temptation and Fall

Chapter three in Genesis shows the origin of the human existential predicament. This chapter leads readers to consider two topics: there was a temptation to Human Being in the beginning and Human Being has fallen through the temptation. These two problems reveal the universal origins of the existential predicaments and tragic destiny of human beings.\textsuperscript{108}

The temptation appears in human existence, to those created with the image of God and the Spirit of God. The key sentence of the temptation is “You will be like God” (Genesis 3:5). This mention is fascinating to human beings who are already like God, having God’s image and Spirit, because the ambition that the creation can be like the Creator belongs to the freedom within human nature.\textsuperscript{109} But human freedom is finite even though God’s freedom is infinite.\textsuperscript{110} At this point, the human existential problem appears with the ambition to be like God because human freedom, as creations, is limited. “You will be like God” tempts humans to infringe upon the borderline between the Creator God and creation, the infinite being and the finite. The ambition is the desire that the finite become the infinite. It is a dangerous and impossible ambition. The physically finite conceptually cannot live in the infinite.\textsuperscript{111} It is impossible, and its result is death and the tragic destruction of creation. Augustine, a bishop of the early church, named the ambition to be like God “pride” and identified it as the root of all sin: “Pride is the

\textsuperscript{108} ST II, 29.

\textsuperscript{109} ST II, 31-32. For Tillich, the marks of human freedom are 1) having language as having the power of deliberating and deciding, 2) having ability to ask questions about the world, human self and penetrate into deeper and deeper levels of reality, 3) having the ability to play and build imaginary structures above the real structures, 4) having the faculty of creating worlds above the given world, 5) having the power of contradicting human self and essential nature. But human freedom is finite.

\textsuperscript{110} ST II, 31.

\textsuperscript{111} Genesis 2:16-17 describes the borderline of the finite freedom of creations and the dangerous result of infringement on the divine prohibition of the Creator: “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”
desire to replace God with oneself.” This is the universal temptation to human existential beings.

“The Fall” of Human Being is the result when Human Being does not overcome the temptation in having the image and breath of the Creator God. Chapter three of Genesis shows the three steps of the fall. The first is to act according to the temptation “you will be like God” (1-7). The second is to anxiously avoid God’s call (8-13). The third is to be punished and expelled from the Garden of Eden, the world God originally created for Human Being. Human Being lost the blessed world which God created (14-24). This is the answer of Genesis to existential questions about the human predicament, existence between freedom and destiny.

3) Anxiety and Guilt

“You will be like God”—the great ambition was broken by finite freedom. Rather than becoming more like God, they were anxious and hid themselves when they heard the sound and call of God. They felt shameful and guilty. This situation is the gate (beginning) for humanity’s universal tragic destiny, self-loss and self-destruction (sin and evil). The tragic destiny, as potential not actuality, was in the temptation, “You will be like God.” At this point, we need to pay attention to the disputation between the tempter and the one who was tempted. The one who was tempted says, “God said you will die.” The tempter responds, “You will not surely die” (3-4). In this disputation, two potentials, being and non-being, confront each other in tension. The human being is anxious between being and nonbeing, living and death, the infinite and the finite. According to Tillich, this is ontological anxiety. Before God, this anxiety transforms into fear,

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113 ST II, 32. “All the potentialities which constitute his freedom are limited by the opposite pole, his destiny.”
114 ST I, 191.
shame, guilt and responsibility for actualizing finite freedom (3:8-10). Responsibility and guilt relate to the anticipation of God’s wrath and punishment. This story symbolically and metaphorically answers the questions about the origin of the universal predicament of Human Being, the tragic situation of human existence in the world.

5. Conclusion

In the middle of the twentieth century, Heidegger detected that the ontological questions concerning humanity had been forgotten by human beings. Today this trend has swept through the heart-minds of people like a flood. Dasein as “they” have lost their authentic lives, their true selves in the depth of their humanity. For this reason, they have become superficial and unauthentic beings, beings without the meaning of Being. Even though the problem arises from Being (the essence of humanity) most people live Fallen, estranged and unauthentic lives without the essence of their humanity. This is the problem of today’s human beings. But Heidegger shows the human potential for authentic life (vocation): listening and responding to the call of the voice of Being (or voice of conscience), the transcendental essence of human-self. In this sense, the transcendental potentiality for authentic human life is to find, listen to and respond to Being as the center of humanity. In this meaning, Heidegger’s theory is helpful to understand today’s human predicament and potential. Heidegger
understood human existence as beings who are thrown into the world, but he did not say anything about who threw “Being” into the world and who originally made “Being.” Even with this limitation of his philosophy, his concept opens to the mystery of the creator God. The structure of the human-self as understood through Heidegger can be described as shown in “Figure 1” (with the arrows showing the progress of human-self).

As a systematic theologian, Tillich explains human existence based on Genesis but also with a philosophical method—using epistemology and ontology. Human beings have a transcendental essence of humanity (ontological reason, the depth of reason). Tillich answers the problem which Heidegger did not answer: “Who threw Being into the world and originally made Being?” Tillich’s answer is his ontological term “Being-itself” as the creator God. God is the answer to the ontological question. Even though human beings have a transcendental essence of humanity, human beings exist in a fallen state, estranged from the essence of humanity. This situation
results from the existential predicament of human existence—the finitude, self-contradictoriness and ambiguity of life. Because human existence has lost the essence, human existence needs and desires transcendental revelation to break through the human existential predicament, limitations and tragic destiny. This is the human existential situation which Tillich understands. The structure of Tillich’s theory of human-self is shown in “Figure 2” (with the arrows showing the progress of human self).

Kohut understood the human-self as both mysterious (like the universe) and threatened. The human-self is threatened by disintegration anxiety, the basic type of anxiety which anticipates the breakup of the self. For this reason, the human predicament (narcissistic personality disorder) appears. The healthy self is built and grown by healthy self-selfobject

\[ \text{Structure of human-self} \]

\[ \begin{align*}
\text{Self-objects,} \\
\text{Self-selfobject relationships} \\
\text{ego-self} \\
\text{“Healthy self”} \\
\text{“Unhealthy self”} \\
\text{The unconscious} \\
\text{Anxiety} \\
\text{Instinctual energy,} \\
\text{The center of the psychological universe} \\
\text{True-self as potential} \\
\text{Rudimentary self} \\
\text{The pole of ambitions,} \\
\text{of values and ideals,} \\
\text{of alter-ego or twinship} \\
\end{align*} \]

\[ \text{Figure 3} \]

\[ 115 \text{ Restoration, 311. Kohut thinks of the self as the center of the individual’s psychological universe in the broad sense of the term.} \]
relationships over the whole span of one’s life. Therefore, Kohut’s point for healthy growth of self is to ultimately have healthy self-selfobject relationships. These relationships are described through the pole of ambitions, the pole of values and ideals and the pole of alter-ego or twinship. An understanding of these elements of “self-selfobject relationship” is helpful for Christian spirituality. The structure of the human-self of Kohut’s theory can be pictured like “Figure 3” (with the arrows representing the progress of human-self).

Genesis’s answer about the human potential and predicament is simple and clear. Human Being is created with the image and breath of God (the essence of humanity) by God. The image and breath of God becomes the potential of Human Being to live like God (with the power and energy of the creative love of God). But the potential is limited by existential destiny—the finitude of freedom and being as creations. In the tension of this human existential situation is
the potential for a tragic destiny—temptation, fall, estrangement, sin, evil and guilt—so human existence needs salvation. The structure of the human-self as interpreted from Genesis can be described like “Figure 4” (with the dotted arrows as the progress of human-self and the solid arrows as the diminished potential that resulted from the Fall).

Through this summary, we find some concepts of potential with which to overcome the human predicament and form Christian vocational spirituality: the voice of Being as the potential of vocation in Heidegger; the depth of reason as the divine center to hear and receive the revelation of God in Tillich; the self-selfobject relationship in Kohut as insight for the healthy growth of Christian spirituality; and the image and breath of God as the essence (potential) of humanity in Genesis. With this groundwork, we are ready to begin finding and understanding the most excellent way to actualize the human potential.
Chapter 2

JESUS AS THE ANSWER TO THE EXISTENTIAL PREDICAMENT

I am the way, and the truth, and the life.
No one comes to the Father except through me (John 14:6)

As the previous chapter shows, human beings as existential beings have ontological and existential questions that arise from their existential predicament between the finitude of being human and the transcendental potential beyond human finitude. Human beings seek answers beyond their existential limitations because human beings basically have the potential to transcend existential being.\(^1\) Human existence seeks God to gain the answers to their questions.\(^2\) Indeed, God is the answer to the ontological and existential questions arising from existential being.\(^3\)

In the Bible, the Creator God, in his creative and empathetic love for his creation, desires to save his creations from their existential predicament.\(^4\) God’s creative and empathetic love for his creation mystically appears in Exodus in the Old Testament. In Exodus, God called the Hebrew

\(^1\) In Tillich’s theory of reason, the existential fall of reason (estrangement) does not mean to be totally separated from the depth (essence of reason) and the logos structure of being. For this reason, human beings can have questions and seek answers even while under the conditions of existence. But reason under the conditions of existence finds itself in a state of conflict because of the faint awareness of the depth of reason and unity with the ground of being. For this reason, human beings as existential beings ask for revelation as the answer. This is human potential. Alexander J. McKelway, *The Systemic Theology of Paul Tillich*, 80.

\(^2\) ST I, 211.

\(^3\) ST I, 163.

\(^4\) John describes God as love (1 John 4:8). This implies that God’s action is essentially empathetic with his creatures. God’s creative and empathetic love is expressed well in Exodus 3:7-8: “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings. I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey…” (Exodus 3:7-8). Through Moses’s accepting of the revelation of God, God’s creative and empathetic love actualized in history through Moses.
people through Moses. Moses heard the call of God and experienced a mysterious, revelatory event. Then, he accepted God’s call as the answer to the existential questions of his people who were undergoing suffering in a tragic destiny. This calling can be understood as Moses’ vocation and as the revelation of salvation for the Hebrews. In this, a revelation can be understood as God’s answer to the questions implied in a people’s existential problems.⁵ God first called Moses in mystery, and the people accepted the revelation of salvation through Moses and participated in it. Finally, Exodus was embraced as a revelatory event of the salvation of God. In the New Testament, God’s answer to human existential predicaments appeared through Jesus. Jesus called people and promised to give the answer to them: “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest” (Matthew 11:28). Jesus promises to give the answer to the existential questions of human beings. Christians are those who hear and accept Jesus’s call and follow Jesus as the answer to their existential questions. The church is the community in which Christians share together the answer and follow Jesus as the way, the truth and the life. In this meaning, this chapter aims to explain Jesus as God’s answer to human existential questions, predicaments and tragic destiny.

1. Jesus as the Ultimate Revelation

1) Revelation and Jesus’s Vocation

The term “revelation” is understood as the manifestation of something hidden which cannot be approached through ordinary ways. This phenomenon is also called “mystery” because seeing transcends what the eyes can see, and hearing transcends what the ears can hear. It closes one’s

⁵ STI, 147.
mouth for it is impossible to express the experience of mystery in ordinary language.\(^6\) Tillich’s concept the depth of reason (or the true self hidden in the deep dimensions of human existence) is the place that is aware of and accepts the mystery as revelation. In other words, God manifests himself in the depth of reason, in the deepest dimensions of human existence, through a mysterious event experienced as revelation. Human beings can understand, recognize, and accept the mystery that is beyond the expression of ordinary language because human beings have inherent transcendental potential.

According to Tillich’s explanation, revelation always appears as a subjective and an objective event in strict interdependence. In other words, revelation appears when both sides—the giving side and the receiving side—meet each other at a crucial moment. In this meaning, revelation only occurs when there is a correlation between God’s action and a human’s acceptance. Through the revelation, someone is grasped by the manifestation of the mystery; this is the subjective side of the revelation.\(^7\) The mystery of revelation grasps someone; this is the objective side. These two sides cannot be separated. Revelation appears in interdependence or correlation.\(^8\) The mysterious event of revelation occurs between the Holy One (who desires answering) and the one who seeks answers to existential questions. In this correlation, revelation is the manifestation of the ultimate-spiritual-object (God), and the mystery accepted as revelation becomes faith in the recipient. At this point, revelation can be understood as the moment when faith appears and human reason transcends (or breaks out from) its existential limitation.

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\(^6\) *ST* I, 108.

\(^7\) Rudolf Otto called this subjective feeling of religious experience “creature-feeling,” the feeling which experiences an object (mysterious object God or the creator God) outside the self as a creature. He also calls this religious or holy feeling “the numinous.” Rudolf Otto, *The Idea of The Holy*, trans. John W. Harvey (New York: Oxford University Press, 1958) 10.

\(^8\) *ST* I, 111.
A revelation appears to a person as an integrated, mysterious event of ecstasy and miracle. The term “miracle” is understood from the objective side, and the term “ecstasy” is understood from the subjective side. This revelation appears to a person in a dynamic integration of mystery (both ecstasy and miracle) at a crucial time. In the books of the Gospel, the revelation which Jesus experienced includes this pattern. At his baptism, Jesus was grasped by revelation.

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.” And the Spirit immediately drove him out into the wilderness (Mark 1:9-12).

When Jesus was baptized with water (the crucial moment), he experienced the baptism of the Holy Spirit with mysterious images and sound—the heavens torn apart, a dove descending (the miracle) and a voice from heaven saying “You are my Son, the Beloved; with you I am well pleased” (ecstasy). Through this mysterious experience, Jesus receives a new identity—God loves me; I am the Son of God, and God is my Father; I am God’s pleasure, and God is with me; the Holy Spirit of God is in me. This experience gave Jesus his vocational identity. Through this revelation, God’s Spirit grasped the whole of Jesus, and Jesus was completely grasped by the Holy Spirit of God. Tillich describes this phenomenon as “the Spiritual Presence” and “God’s presence.” The divine Spirit breaks into the human spirit, drives the human spirit beyond itself, and the human spirit experiences transcendence beyond self, even though the human being is

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9 The term “ecstasy” means “standing outside one’s self.” This means “a state of mind which is extraordinary in the sense that the mind transcends its ordinary situation.” “Ecstasy” does not mean a negation of reason. This is a state in which reason is beyond itself and its subject-object structure. Tillich distinguishes ecstasy from enthusiasm or a psychological condition because the ecstasy of revelation transcends knowledge and emotional intelligence. Tillich call this function in the depth of reason “ecstatic reason” (ST I, 111-112).


11 Luke 4:1; Mark 1:12; Matthew 4:1: “Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert.”
finite. This state of being grasped by the divine power is called “ecstasy.”\textsuperscript{12}

After Jesus was grasped by the Spiritual Presence, Jesus’s life was driven by the divine Spirit. Jesus accepted the meaning of the revelation which he experienced as his vocation; he accepted the revelation as God’s call for him to act according to God’s will. Through the holy experience of revelation, Jesus understood, recognized and received who he was and what he should do for God’s will in the world.

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor…. Today this scripture has been fulfilled in your hearing (Luke 4:18-19, 21).

Through a revelation, God (who calls a person) and the person who accepts the mystery as God’s call are united. God’s Spirit and a human spirit are united in a person’s life. Through receiving the revelation, Jesus of Nazareth became a new being; he became a vocational person sent by God. Jesus was transformed from Mary and Joseph’s son to God’s Son. Jesus of Nazareth became the person who was sent by God to the poor, the blind, the oppressed and the captives. The revelation gave Jesus the vocational life to represent God in his existential life.

2) Jesus as the Ultimate Revelation

Jesus began his vocational ministry in Galilee after accepting the dramatic revelation as his vocation. The people were amazed on account of Jesus’s teaching and healing ministry.

“They were all amazed, and they kept on asking one another, ‘What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.’” (Mark 1:27; Luke 4:36). “They were all amazed and glorified God, saying, ‘We have never seen anything like this!’” (Luke 5:26; Mark 2:12).

They experienced mystery (miracle and ecstasy) through Jesus’s teaching, preaching and healing

ministry. Even though they were not clearly aware, they began to understand Jesus’s ministry as a revelation of salvation from God. The people in Galilee began debating about Jesus:

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?” And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” And he sternly ordered them not to tell anyone about him” (Mark 8:27-30).

This testimony shows that the people who experienced Jesus’s preaching, teaching and healing ministry began thinking about and recognizing Jesus as a prophet or Messiah, the person whom God sent for God’s work.

The Apostle Paul, who was one of the most influential leaders of the early Christian church, experienced a revelation from Jesus. He wrote to the Galatians that his gospel came from a revelation of the resurrected Jesus. Acts reports Paul’s revelatory experience two times. The first is Luke’s report (9:1-20), and the second is Paul’s speech in Jerusalem (22:1-21).

While I was on my way and approaching Damascus, about noon a great light from heaven suddenly shone about me. I fell to the ground and heard a voice saying to me, “Saul, Saul, why are you persecuting me?” I answered, “Who are you, Lord?” Then he said to me, “I am Jesus of Nazareth whom you are persecuting.” … After I had returned to Jerusalem and while I was praying in the temple, I fell into a trance. … Then he said to me, “Go, for I will send you far away to the Gentiles” (Acts 22:6-8, 17, 21).

Paul experienced a revelatory mystery from the resurrected Jesus, and the direction of his life radically changed from being a persecutor of Christians to being a preacher of the Gospel of Jesus. Through this revelation from Jesus, Paul received his vocation from Jesus: “Go, for I will send you far away to the Gentiles.” The revelation from Jesus created the new humanity in Paul; Paul became a new human in Jesus. In this meaning, Paul can proclaim, “If anyone is in Christ,

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13 Galatians 1:11-12: “For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; … but I received it through a revelation of Jesus Christ.”

14 Paul experienced Jesus after the Resurrection, after Pentecost and after Peter proclaimed Jesus as the Christ. For this reason, he preferred using “Christ” or “the Christ Jesus” or “Jesus Christ.”
he is a new creation; the old has gone, the new has come!” (2 Corinthians 5:17). Paul’s revelatory experience shows that Jesus is not merely a medium of revelation from God, but that he became the ultimate and universal revelation himself.

Tillich understands that recognizing Jesus as the actual and final revelation is the basis of Christian faith and the church. Without accepting Jesus as the actual and final revelation, Christianity ceases to exist.\(^{15}\) The final revelation means more than the last, genuine revelation. Jesus is the decisive, fulfilling, unsurpassable revelation in the history of revelation.\(^{16}\) Jesus is sufficient revelation for revealing God’s work, the Spiritual Presence and the Truth. The final revelation of Jesus was completed through his crucifixion and resurrection. This was the moment that Jesus of Nazareth, the finite being, was fully recognized as the Christ, as the final, ultimate and universal revelation.\(^{17}\) Because of his crucifixion and resurrection, we call Jesus the ultimate revelation of God’s answer to all human beings’ predicaments and tragic destiny.

2. Jesus as the Christ

Christianity roots in a person with two names, Jesus of Nazareth and Jesus the Christ. Jesus of Nazareth symbolizes Jesus’s humanity. Jesus of Nazareth was born, grew up and worked for the kingdom of God in Galilee.\(^{18}\) Jesus lived in a specific place on the earth, Nazareth. He is not a person from a mythological story. He was a real person with spatial limitations. He lived with a specific people who lived in a specific place and time. Jesus was testified of by these people who

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\(^{15}\) *ST I*, 132.

\(^{16}\) *ST I*, 133.

\(^{17}\) Peter proclaimed, “God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:36).

\(^{18}\) According to John’s testimony, Jesus’s disciple Philip uses this name, Jesus of Nazareth, to tell a friend, Nathanael, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph” (John 1:45). Other uses: Mark 1:24, 10:47; Mathew 26:71; Luke 4:34, 18:37, 24:19; John 18:5, 7; Acts 2:22, 6:14, 10:38, 22:8, 26:9.
lived with him and knew him. We have the testimony, witness, of Jesus’s disciples and the early church in the New Testament. Jesus lived as a historical being. Jesus’s being was real and completely human. In this meaning, we call Jesus, “Jesus of Nazareth.”

After his followers experienced the Holy Spirit on Pentecost day, Jesus of Nazareth began to be officially called and proclaimed Jesus the Christ (Acts 2:36). This dual experience became the core of the Christian message in the early church. Tillich explains, “Christianity is two sides: the fact which is called ‘Jesus of Nazareth’ and the reception of this fact by those who received him as the Christ.” Therefore, the name Christ is not to be understood as an individual’s name, but it should be understood as the symbol of the final, ultimate and universal revelation to completely reveal God. For this reason, instead of the name “Jesus Christ,” the church needs to use the name ‘the Christ’ like this: “Jesus who is called the Christ,” or “Jesus who is the Christ,” or “Jesus as the Christ,” or “Jesus the Christ.”

The name “Jesus as Christ” as it is generally used in the church must be understood as the integration of both sides: Jesus as a historical person and Jesus as a subject of believing reception. Christianity is based on a balance of both sides. Without Jesus of Nazareth and his ministry in Galilee or without the Christ as the final, ultimate, and universal revelation, true Christianity cannot exist. Jesus’s condition of humanity, his historical and existential being, is equally important with his revelatory function as the Christ.

19 Acts 5:42: “Jesus is the Christ” (NIV, NIRV, NIB); “Jesus as the Christ” (ESV, NAS, NAU, NKJ, NRS); “Jesus Christ” (KJV, NIB); τὸν χριστόν Ἰησοῦν (BGT).
20 ST II, 97.
21 ST II, 98. Tillich rejects the name “Jesus Christ” because it too closely unites two elements, Jesus the man from Nazareth and Jesus experienced as the Christ.
22 ST II, 98-99.
1) The Word of God

Traditionally, Jesus as the Christ is called “the Word of God.” John testifies of Jesus as “the Word” (ὁ λόγος): “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being” (John 1:1-3). John’s term ὁ λόγος (the logos) has been translated to “the Word,” yet in his statement it is “the Word of God.” In John’s statement ὁ λόγος signifies God’s creation in the beginning and is understood as the creative action of God.23 John describes the Word from God as Jesus: “The Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.” (John 1:14). For John, Jesus as the Christ is the Word (ὁ λόγος) which was with God and was God who created all beings. In the meaning of John’s statement, the Word (ὁ λόγος) is the Word of God as God’s creative action, and the Word of God is Jesus as the Christ, the person in whom God manifested his creative acts.

Long before Christianity, the term logos (λόγος) was used to refer to the rational structure of the universe by philosophers.24 This conceptual symbol unites cosmological and religious elements, and it unites rational structure and creative power in Stoicism.25 John’s expression, the logos, unites the philosopher’s rational structure of the universe with the creative power of God. John intentionally uses this term—the logos as the principle and power through which God created the universe—to reveal Jesus as the Christ, as the ultimate and universal revelation of

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23 Genesis 1:1-3: “In the beginning when God created the heavens and the earth. … God said, ‘Let there be light’; and there was light.”

24 ST II, 112. Tillich understands that the word “logos” (λόγος) was created by Heraclitus (around BC 500). In philosophy, the logos is understood as the unapproachable mystery of God which demands a mediating principle between God and human beings.

25 ST II, 111.
God. By using the word logos (λόγος) he implies in the meaning of the Greek word the principle and power of God’s creativity as shown in Genesis.26 John uses ‘logos’ not only as spoken word but as the principle and power through which God created the universe and all creatures. John’s intention in using the word logos is to symbolize Jesus as the principle and power through which God created the universe in God’s creative love. In this meaning, Jesus’s identity is written, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6).

Tillich shows six different meanings behind the term Word of God.27 First, the Word (ὁ λόγος) is the principle of the divine self-manifestation in the ground of being itself. God has the natural character of self-manifestation, the logos character that reveals himself. Therefore, the Word of God is not a spoken or written word but the movement of the divine life itself. When the Word becomes flesh, God reveals himself as self-revelation through a medium, Jesus. In this meaning, Jesus as the Christ is understood as the Word of God. Second, the Word of God is the medium of creation. This creative manifestation of God is spiritual, not mechanical. Therefore, the Word of God is spiritual. Third, the Word is the manifestation of the divine life in the history of revelation. This is the word received by all those who receive God’s revelation (in a revelatory correlation). In other words, all revelations as the Word of God address themselves to the centered self (the depth of reason) and human beings who have the logos.28 Fourth, the Word is the manifestation of the divine life in the final revelation. This means that the Word of God is a

26 In this meaning, John 1:1-14 can be understood as John’s genesis, as John’s answer to the ontological and existential questions.
27 ST I, 157-159.
28 In the first chapter, Tillich’s ideas about the depth of reason were presented: “divine center” ST II, 49; “the image of God” and “true being” ST II 45, 49; “dignity,” “being” and “essential center” ST II 49; “abyss as infinite potential of being and meaning,” “transcendental ability,” “beauty-itself” and “justice-itself” ST I, 79; “essential structure” ST I, 84; “love-itself” ST I, 80; “logos of being” ST I, 172; “centered self” ST II, 169-170.
name for Jesus as the Christ, the final revelation. The Word of God means the being of the Christ or Jesus’s whole life as the Christ. The logos, the Word of God, does not refer only to words spoken by Jesus. His words and deeds come from who Jesus is, the being of Jesus after receiving revelation and the divine Spirit. Words and deeds do not make Jesus the Christ. The being of Jesus made him the Christ and made him preach, teach and heal. The fifth and sixth meanings are conditional. Fifth, this term Word of God can be applied to the Bible as the document of the final revelation and its special preparation (the Old Testament). The Bible is the Word of God as the document of the final revelation (Jesus) and the Bible participates in the final revelation of which it is the document (especially the New Testament). Sixth, the Word of God can be the message which the church proclaims in preaching and teaching, but 1) the words proclaimed in preaching and teaching need to be the objective message from the original sources, 2) the meaning and power of the words preached must root in the final revelation (Jesus as the Christ), and 3) the preaching becomes the Word in the correlation between the preacher and the understanding of the listener. Under these conditions, human words spoken in preaching can become the Word (divine self-manifestation). The fifth and sixth meanings of the Word as written and proclaimed words refer to the historical actualization, dynamic presence and visible action of the Word of God. The Word of God must be proclaimed in human language to the

29 The Renaissance movement to renew and regenerate society and the church began in Italy at the end of the fourteenth century. The Latin slogan of this movement was *ad fontes* (back to the sources). This slogan was accepted by the Christian renewal movement as “return to the New Testament” or “return to the Greek sources.” This slogan appeared as *sola scriptura* (by Scripture alone) in the Protestant revolution. Martin Luther and John Calvin asserted the Bible as the “word of God.” Alister E. McGrath, *Christian History* (West Sussex, UK: John Wiley & Sons, 2013) 136-163.

30 The objective message of the church is the Gospel of Jesus. Martin Luther defined the church as the people who gather for listening to the gospel. For Luther, the church is the community proclaiming and listening to the Gospel. Dorothea Wendebourg, “The Church in the Magisterial Reformers,” *The Oxford Handbook of Ecclesiology*, 219.
people. Early church leaders focused on “the ministry of the word.” But existential participation in this world has the problem of being corrupted and polluted by worldly trends—values, cultures, beliefs—and so the ministry of the word cannot avoid being exposed to human finitude and the risk of being separated from its essence. Therefore, the proclaimed message must be judged against the Word of God, Jesus as the Christ, the historical Word of God and the final revelation.

In summary, the Word of God, the logos, is God’s manifestation of himself in creation, in the history of revelation, in the final revelation, in the Bible and in the words of the church. As John’s gospel shows, Jesus is the manifestation of God in creation and the history of revelation. Jesus is the final revelation that is written of in the Bible and preached by the church. Therefore, Jesus as the Christ is confessed as the logos, the Word of God.

2) The Actualization of the Love of God

Jesus as the Christ revealed and actualized the creative love of God. John declares that the motivation of God in sending Jesus is love. This means that Jesus actualized the creative love of God, and God manifested his creative love through Jesus’s life and ministry. Since Jesus’s being, action and power reveal and actualize the creative love of God, we can experience and

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31 This ministry became the core of Apostolic ministry in the early church. Acts 6:2-4.
32 Christopher A. Beeley, Leading God’s People: Wisdom from the Early Church for Today, (Michigan: William B. Eerdmans Publishing, 2012) 105-106. “They all believed, without exception, that the main focus of pastoral work and the heart of church leadership is not ‘ritual activity’ per se, but the administration of God’s word through preaching, teaching, and pastoral counseling within the celebration of the mysteries of the church.”
33 Paul fought against false gospels and wrong preaching: “Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ” (Galatians 1:10).
34 *ST* I, 159.
35 “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life” (John 3:16).
understand the creative love of God through Jesus.\textsuperscript{36}

John defined God as love: “God is love” (\textit{θεὸς ἀγάπη ἐστίν}).\textsuperscript{37} When speaking of God as love, the word “love” needs to be understood as an ontological concept and not as an emotional concept.\textsuperscript{38} If we understand God as the ground or power of all beings, or the cause of finite beings,\textsuperscript{39} we can understand “love” in the concept “God is love” as the principle, power (or energy) and meaning through which all creatures exist. God’s creative action as love creates not only human beings but all creatures. All creation comes from his creative love. In this meaning, God’s love can be understood as “creative life-giving love,” and “the image of God” can be understood as the creative power or energy of God as potential, the creative love of God, acting in his creations. According to John’s testimony, Jesus is the revelation of the creative love of God. In other words, Jesus as the Christ is the answer to those who have lost the power of creative love in human life. True love is the power and movement of unity between the subject and the object for the fulfilment of life.\textsuperscript{40} This is the creative love of God through Jesus as the Christ in the definition “God is love.”

The New Testament uses the word agape (\textit{ἀγάπη}) to express “God is love.”\textsuperscript{41} Human love for other humans and for God also uses the same word, agape. The best example is Matthew 22:37, 39: “You shall love (\textit{ἀγαπήσεις}) the Lord your God with all your heart. … You shall love (\textit{ἀγαπήσεις}) your neighbor as yourself.” Tillich interprets agape as unconditional affirmation of

\begin{itemize}
  \item \textsuperscript{36} “God’s love was revealed among us in this way: God sent his only Son into the world so that we might live through him” (1 John 4:9).
  \item \textsuperscript{37} “Whoever does not love does not know God, for God is love” (1 John 4:8). “God is love, and those who abide in love abide in God, and God abides in them” (1 John 4:16).
  \item \textsuperscript{38} \textit{ST} I, 279.
  \item \textsuperscript{39} \textit{ST} I, 235-238.
  \item \textsuperscript{40} \textit{ST} I, 281.
  \item \textsuperscript{41} John 4:8, 16: “Ὁ θεὸς ἀγάπη ἐστίν.”
\end{itemize}
the other, as acceptance of the other despite resistance, as seeking the personal fulfilment of the other and as unity between the lover and the beloved.\textsuperscript{42} If we confess that Jesus is the actualization of the love of God, it means that the ministry of Jesus as the Christ and his crucifixion came from the creative love, \textit{agape}, of God. Therefore, \textit{agape} is creative, spiritual and the ground (or standard) of all loves. If all loves are not rooted in \textit{agape}, they become evil, false self-love, selfishness or self-hate.\textsuperscript{43} In this meaning, \textit{agape} can be understood as creative love in distinction from other types of love.\textsuperscript{44}

According to Tillich, to understand the love from God, one needs to understand the justice of God. Justice in God’s love (creative love) affirms the independence of the object (and subject) within the love relationship. God’s creative love includes this justice which acknowledges and preserves the freedom and unique character of the beloved. By contrast, injustice violates creative love and results in destruction of life. God’s love is such that he does not force us into relationship with him. He preserves our freedom even when we choose to be apart from him. God’s creative love is the ground and principle of life for all creatures. Thus, violations against creative love (injustices) cause the destruction of creatures. But God does not condemn this. Instead, God surrenders that which resists love to self-destruction.\textsuperscript{45} This is an act of God’s permissive love. Those resisting God’s creative love bring destruction to themselves. So, they

\textsuperscript{42} ST I, 280.
\textsuperscript{43} ST I, 282.
\textsuperscript{44} ST I, 280. Tillich classifies three kinds of love besides agape. “Love as \textit{libido} is the movement of the needy toward that which fulfills the need. Love as \textit{philia} is the movement of the equal toward union with the equal. Love as \textit{eros} is the movement of that which is lower in power and meaning to that which is higher.” These other loves are not evil but are limited (not perfect) in existential conditions.
\textsuperscript{45} ST I, 283.
need salvation.\textsuperscript{46}

God’s creative love is the final answer to the questions implied in human existence, including finitude, the threat of disruption and estrangement.\textsuperscript{47} Jesus completely showed this love through his life and his ministry as the Christ. For this reason, Jesus can be called Jesus as the Christ, the actualization of the love of God. God is love, and the love as God’s creative action appeared in this world through Jesus as the Christ.

3) The Savior

Jesus began to work his vocational ministry after experiencing the revelation of God’s pleasure and being filled with the Spirit of God at his baptism. The divine Spirit drove his whole life into a preaching, teaching and healing ministry. “Preaching, teaching and healing ministry” indicates all of Jesus’s activities in saving existential humanity from its predicaments and tragic destiny.\textsuperscript{48} His preaching ministry was to proclaim to the people and deliver God’s will to save his creatures.\textsuperscript{49} Jesus said this was the purpose of his ministry.\textsuperscript{50} His teaching ministry was to educate his disciples and followers about the value, the morality and the ethics of the kingdom of

\textsuperscript{46} John 3:16-19 is its root: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.”

\textsuperscript{47} ST I, 286.

\textsuperscript{48} Matthew points out Jesus’s ministry has three characteristics: preaching, teaching and healing. “Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people” (4:23, 9:35).

\textsuperscript{49} The English words, proclaiming and preaching came from one Greek word κηρύσσω. Proclaiming demands listeners accept and practice the contents proclaimed. For example, Jesus’s first proclamation (preaching), “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news,” demands for listener to accept and follow the proclamation at once.

\textsuperscript{50} Mark 1:38: “Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do.”
God. Jesus’s “healing ministry” was to cure those who had physical, psychological, mental or spiritual disorders, to care for those undergoing suffering in social, economic or political injustices, to recover true spiritual humanity and to restore a proper relationship with God and God’s creatures. The word “healing” for Jesus’s ministry in the four books of the Gospel mostly comes from the Greek word θεραπεύω (Matthew 4:23, 8:7; Mark 1:34, 3:10; John 5:10), but some come from σῴζω (Mark 6:56; Mark 10:52, Luke 18:42; Luke 8:48, 50; Mark 5:23, 28, Matthew 9:21, 22). This word σῴζω means to save, rescue from danger or destruction, to save a suffering one, to make well, heal or restore to health. So, σもいい is translated to English “heal,” “make well,” “make whole” and “cure.” In these meanings, Jesus’s healing ministry, including preaching and teaching, is understood as “salvation” (σωτηρία) for the whole of humanity. For this reason, Jesus was called Savior (σωτήρ).

Jesus’s activities, summarized as his preaching, teaching and healing ministry, manifest God’s answer of salvation to humanity’s existential predicaments and tragic destiny. We can call this answer the revelation of salvation in Jesus. Jesus’s works, his preaching, teaching and healing ministry, were always dynamic with mystery, ecstasy and miracle. Many people experienced revelation for salvation through Jesus’s works. God’s creative power appeared through Jesus’s ministries, and the people who experienced Jesus’s ministry glorified God.

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51 Mark 6:34 shows that Jesus’s teaching was an action of love, compassion, for the people following Jesus: “When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So, he began teaching them many things.” Jesus understands that they need to know many things about the kingdom of God, and they were thirsty for learning the truth. In this meaning, teaching and learning are actions to love each other in the kingdom of God.

52 Acts 13:23: “τούτου ο θεός ἀπὸ τοῦ σπέρματος κατ᾽ ἑπαγγέλιαν ἤγαγεν τῷ Ἰσραήλ σωτήρα Ἰησοῦν.” “Of this man’s posterity God has brought to Israel a Savior, Jesus, as he promised.”

53 “He said to the one who was paralyzed, ‘I say to you, stand up and take your bed and go to your home.’ Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying God. Amazement seized all of them, and they glorified God and were filled with awe, saying, ‘We have seen strange things today’” (Luke 5:24-26).
After the Crucifixion, the Resurrection and Pentecost Day, Peter proclaimed, “God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:36). “God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins” (Acts 5:31). These statements show that the followers of Jesus finally recognized and accepted Jesus of Nazareth as the Savior, the Lord, the Christ and the answer for their existential questions and predicaments.54 This also means that they accepted Jesus as the final, ultimate and universal revelation of salvation for human existence.

The concept of “Savior” (Jesus as the Christ) means not only a revelatory image of salvation but also real experiences of the shaking, transforming and healing power manifested in Jesus through his preaching, teaching and healing ministry.55 This shaking, transforming and healing power is essential to revelation. In this meaning, salvation occurs only within a dynamic correlation of revelation; revelation and salvation cannot be separated.56 Jesus as the Christ—the final and ultimate revelation of salvation—does not reveal religious knowledge concerning salvation but actualizes the power of salvation as the revelation that transforms human existence. In this meaning, the concept of “Savior” does not come from a dogmatic doctrine but from real experience of the shaking, transforming and healing power manifested in Jesus.

The term “salvation” has various connotations. Primarily, it is understood with regards to ultimate negativity which is called condemnation or eternal death. Salvation means to be saved from the negative destiny. Salvation is also to be saved from the loss of the inner telos of one’s

54 “Savior” is another way of naming Jesus as the Christ in the early church: “Of this man’s posterity God has brought to Israel a Savior, Jesus, as he promised” (Acts 13:23); “But it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel” (2 Timothy 1:10).

55 ST II, 166-167.

56 ST I, 144-145.
being, the exclusion from the universal unity of the kingdom of God, and the exclusion from eternal life. Salvation (to be saved) is needed in these serious, human situations which have their roots in ontological or existential anxiety. The tremendous weight of the question of salvation can be summarized by the ontological question “to be or not to be.” In this understanding, salvation is the answer to both ontological and existential questions arising from humanity’s tragic situations. In this meaning, the concept “Savior” means that Jesus is the answer for salvation for the wholeness of humanity.

3. Jesus as the Christ, the Essence of Humanity

Paul proclaimed, “If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! (2 Corinthians 5:17). This statement implies that Jesus as the Christ can make old humanity into new humanity. What is the power of Jesus as the Christ to transform corrupted and polluted humanity into new humanity? Tillich answers this question: it is the essential being of Jesus as the Christ, “New Being.” In other words, New Being transforms the old way of being human to a new (and true) way of being human. New Being in Jesus is also the power that made Jesus become the Christ, the Savior, or the final, ultimate and universal revelation. In this, the New Being of Jesus can be understood as the power of creative

57 ST II, 165.

58 According to Tillich, traditional churches have proclaimed salvation by focusing on certain ontological and existential questions. Salvation in the Roman Catholic church is from guilt and its consequences in this life and the next. Salvation in classical Protestantism is from the law and its condemning and anxiety-producing power. Pietism and revivalism offer salvation as the conquest of the godless state through conversion and transformation of those who are converted. Ascetic and liberal Protestantism focus on salvation as the conquest of special sins and progress toward moral perfection (ST II, 166).

59 ST II, 118-119. Tillich calls New Being in Jesus “essential being” under the existential conditions of existence. This being overcomes the gap between essence and existence.
life-giving love from God. Therefore, to understand the essential being of Jesus as the Christ, New Being, is the way to understand Jesus as the power to transform old humanity to new humanity. In this, the transforming power of Christ and New Being (the essential being in Jesus) can be understood as the result the divine Spirit worked in Jesus of Nazareth.

We can understand the being of Jesus by looking at how Jesus understood himself: “I am the way, and the truth, and the life” (John 14:6). This statement reveals three characteristics of the being of Jesus as the new essence of humanity.

1) The Being United with the Spirit of God (the Truth)

When Jesus said, “I am the truth,” we can understand that Jesus manifested the truth of God. Jesus was not different from God because God fully manifested himself in Jesus: “I am in the Father, and the Father is in Me.” John reports Jesus’s self-identity as unity with God: “I and the Father are one” (John 10:30). These expressions signify the complete unity of Jesus and God’s Spirit. The Johannine expression, “the Word (ὁ λόγος) became flesh” (John 1:14) is called the “incarnation” in theological thought. The incarnation of the logos does not mean metamorphosis; it means that God totally manifested himself in a personal life, the life of Jesus of Nazareth. Incarnation is not a myth of transmutation but the manifestation of God in a person. This means that people who experienced Jesus recognized that Jesus was united with God’s Spirit. For this reason, Jesus is understood as the final and ultimate revelation, as the Word of God and as the Son of God with complete unity with God.

60 Jesus of Nazareth became Christ through being full of the Spirit. Everyone who participates in the Christ Jesus—Jesus’s essential being, New Being—becomes a new creature by the Spirit. This is the meaning of Paul’s statement, “If anyone is in Christ, there is a new creation” (ST II, 119).
61 John 10:38; 14:10, 11, 20; 17:21, 23.
62 ST II, 149.
63 ST II, 95.
The Synoptic Gospels testify that Jesus experienced the baptism of the Holy Spirit, then Jesus was full of the Holy Spirit, and the Holy Spirit led Jesus. These reports mean that Jesus as a human being was fully united with God, the divine Spirit. Again, Tillich defines Jesus’s state of being united with God as the New Being. This unity made Jesus Christ. Jesus’s Christhood came from his New Being, the state of being fully united with God’s Spirit. Jesus’s teaching, preaching and healing ministry came from the New Being in Jesus. Because of his New Being, Jesus was called the Word of God and the Son of God. He was recognized as the Lord, as the being who is full of God’s Spirit.

Complete unity with God’s Spirit appeared in Jesus. Tillich defined the New Being in Jesus as the re-established unity between God and man, “eternal God-man-unity” or “eternal God-Manhood.” Therefore, the New Being, Jesus’s essential being, can be understood as the new essence of humanity united with the Spirit of God.

2) True Humanity (the Way)

Jesus manifests not only God but also the new essence of humanity. This essence caused an existential person not only to become the Christ but also to reveal true humanity in an existential person. In other words, we can see both God and true humanity in Jesus. His true humanity

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65 Luke 4:1: “Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert.”
66 Mark 1:12; Matthew 4:1.
67 ST III, 144. Tillich describes the state of unity of Jesus and God: “The divine Spirit was present in Jesus as the Christ without distortion. In him the New appeared as the criterion of all Spiritual experiences in past and future.” This means that the unity of Jesus and God preserve Jesus’s being as existence. Tillich expresses this state as “His human spirit was entirely grasped by the Spiritual Presence,” “His spirit was possessed by the divine Spirit,” and “God was in him.” “This makes Jesus the decisive embodiment of the New Being for historical mankind.”
68 ST II, 148.
69 ST II, 94. Tillich uses various terms: “essential man,” “essential humanity,” “the original image of God,” “essential manhood” and “essential God-manhood.”
came from his being full of the living image of God. This means that the image of God was fully active through unity with God’s Spirit. This activity is the power of life in the spiritual dimension that overcomes the gap that had formed between essence and existence.\(^{70}\) Therefore, Jesus as the Christ is understood as the original and ultimate image of being human. Jesus is the real standard of humanity.\(^{71}\) Because we understand Jesus’s essential humanity, we can speak of true human being, true self and true humanity as the way of salvation for humanity. This is the reason to discuss Jesus as the essence of humanity.

This essence of humanity has two important aspects. One is for overcoming the potential characteristic of essential being. In other words, the new essence of humanity appears as the dynamic power to actualize true humanity beyond its potential. The other is for overcoming the estranged characteristic of existential being. The essence of Jesus is actual, conquering the estrangement of actual existence. For these reasons, the essence of humanity in Jesus becomes the answer to overcome the problems of humanity which today’s world confronts—inhumanity or animality. In this meaning, Jesus as the Christ becomes the way to get true humanity. Tillich defines Jesus the Christ as “the bearer of the New Being” beyond the split of essential and existential being.\(^{72}\) This is also the reason that Jesus calls people: “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. ... Learn from me; for I am gentle and humble in heart, and you will find rest for your souls” (Matthew 11:28-29). Jesus brings the essence of humanity, true humanity, into human existential beings who are participants in Jesus’s

\(^{70}\) ST II, 118-119.

\(^{71}\) Alexander J. McKelway, The Systematic Theology of Paul Tillich, 179-180.

\(^{72}\) ST II, 121.
being. Tillich interprets Paul’s proclamation, “If anyone is in Christ, there is a new creation” (2 Corinthians 5:17): “In Christ” means to participate in the newness of being which is in Christ. “Participation” can be understood as receiving Jesus as the essence of humanity. Anyone who receives it can become a new creation, a new humanity. This meaning matches with John’s testimony: “To all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God” (John 1:12-13). Therefore, the essence of humanity in Jesus is the transforming and creative power to rebuild true humanity, transforming corrupted and polluted humanity.

Christians focus on receiving the transforming and creative power in the being of Jesus, the essence of humanity, through understanding, recognizing and receiving Jesus as the Christ, the ultimate revelation, the Savior and the Lord. Christianity came from holy experiences in which existential beings were transformed by the essence of humanity of Jesus and by being full of the Spirit of Jesus. To receive the essence of humanity from Jesus is not to imitate Jesus. Instead, it is to be recreated or transformed by the creative and transforming power from the essence of humanity in Jesus. Apostle Paul also emphasized this transforming: “For neither circumcision nor uncircumcision is anything; but a new creation is everything!” (Galatians 6:15). New creation, new humanity is birthed by the essence of humanity from Jesus as the Christ.

3) The Power of Universal Salvation (the Life)

The Being of Jesus became the power of universal salvation. This meaning is included in the

[73] Tillich interpreted the Christ as “essential man.” It is like Schleiermacher’s description of Jesus as the Urbild (original image) of what man essentially is. Urbild represents the idealistic transcendence of true humanity over existence. But Tillich’s New Being participates in existence. Alexander J. McKelway, The Systematic Theology of Paul Tillich, 165.

[74] To emphasize being born again by the new essence of humanity does not mean that we do not need to learn from Jesus, the Gospel and the Word of God, because salvation and revelation are done in the correlation between the giver and the receiver.
statement that Jesus of Nazareth became the Christ, and the Christ became the final, ultimate and universal revelation. In this meaning, the Being of Jesus, the essence of humanity in Jesus, brings the essence of humanity into human existence through revelatory correlation. Therefore, the essence is the power to actualize the original and ultimate image of Human Being from the image of God beyond existential conditions and limitations. This essence is the answer to the human existential predicament and tragic destiny.

The essence of humanity that Jesus brings is the power of universal salvation because the essence of humanity in Jesus overcame the universal and existential predicaments, the tragic human destiny. 1) It overcame human existential estrangement (the split of essential and existential being) through uniting God’s Spirit and human spirit in an existential person. 2) It overcame the universal and existential temptations through unity with the Spirit of God. 3) It overcame the universal and existential anxiety through the Crucifixion and the Resurrection. 75

The essence of humanity in Jesus overcame the universal and existential temptations. Jesus was tested with temptations of the Devil and overcame them (Matthew 4:1-11). These tests show that Jesus overcame the original human temptations of the Garden of Eden, the origin of humanity’s tragic destiny and the split between God and human existence. Humanity’s first temptation, “you will be like God” (Genesis 3:5), was, for the human existential being as God’s creation, the test about the “finite freedom” of human being (Tillich) and “pride” as the desire to replace God with oneself (Augustine). 76 The first human being failed the universal temptation of

75 Tillich explain about what the New Being in Jesus, the essence of humanity in Jesus, participated and conquered through “his permanent unity with God.”: the estrangement, the temptations, the finitude. But Tillich does not mean to remove human finitude, anxiety, death. They are taken into participation in the “will of God” (ST II125-135). In this meaning, I use the word “overcome” as the meaning that cannot be conquered by the existential temptations, estrangement and finitude (anxiety).

76 Augustine’s theory is explained in “D. 2. Temptation and Fall” in the first chapter.
finite freedom and pride. Because of this, the tragic human destiny began. But Jesus overcame the temptations with the Holy Spirit. Jesus was tested by three temptations from the devil. The devil began every temptation with “if you are the Son of God.” This tempts both the finite freedom of a human being as God’s creation (God’s daughter or son) and pride (the desire to replace God with oneself). Jesus answered the devil, “Do not put the Lord your God to the test.” Jesus was completely in the existential conditions (facing temptations and dwelling in the desert) but he denied the temptations of physical desires, religious ambition and cravings of world domination. He kept the essence of true humanity as God’s Son in unity with God (being full of the Holy Spirit) while facing existential temptations. Matthew concludes the report of the temptation: “Then the devil left him, and angels came and attended him” (4:11). This story symbolizes that Jesus, as an existential being, completely overcame the existential danger of being a creature, the tragic human destiny and the state of separation between God and human existence, between human ego-self and true-self.

Through the crucifixion and the resurrection, the essence of humanity in Jesus overcame the universal and existential anxiety. The cross became the symbol of Christianity, and it represents the totality of the revelation and salvation of Jesus because his whole life looks forward to the cross, and the resurrection (the confirmation of the power of universal salvation) looks back to the cross. The Crucifixion and the Resurrection need to be understood as a pair as the name Jesus (the existential person) and the Christ are understood as a pair. The Crucifixion and the Resurrection are one symbol of human salvation from the human existential predicament and

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77 “You will be like God” is a universal temptation, a desire and ambition which all human beings have. Pride and finite freedom are rooted in the same source. If we failed the test of finite freedom, it means that we have pride before God (the infinite freedom).

78 Tillich explains the crucifixion of Jesus as the cross of the one who has conquered the death of existential estrangement. This understanding comes from his thought that “the Cross of the Christ and the Resurrection of the Christ are interdependent symbols” (ST II, 153).
tragic human destiny. This pair shows Jesus’s essence of humanity as perfect unity with the Spirit of God in a human existence. Therefore, Peter could proclaim Jesus as the power of salvation in his first preaching: “God has made this Jesus, whom you crucified, both Lord and Christ. … Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit” (Acts 2:36, 38). Jesus of Nazareth was killed, but his New Being, the power of the essence of humanity, appeared to his followers as transforming power. Jesus returned (resurrected) to his first followers, and the Spirit of Jesus united with their spirit, then to the spirit of many others; then to Paul; then to all those who have experienced his living presence in every period and in the here and now. Therefore, they could overcome ontological and existential anxiety. This was the beginning of the universal church movement. For this reason, Paul wrote of Jesus as the power of universal salvation in Philippians 2:6-11.

4. Conclusion

This chapter aimed to explain the reasons that Jesus is the answer to the human existential predicament and tragic destiny. The first section showed Jesus as the ultimate revelation. Jesus, who experienced and received the mystery of revelation from God, became the final, ultimate and universal revelation through his vocational ministry and the Crucifixion and Resurrection. This understanding became the basis of Christian faith in the early church. Therefore, we can confess, “I believe in Jesus.”

79 Tillich understood this as “permanent unity with God.” But the conquest of existential estrangement does not remove finitude and anxiety, ambiguity and tragedy. The anxiety about having to die is not removed; it is taken into participation with the “Will of God” under God’s directing creativity (ST II, 134).

80 ST II, 157.

81 “God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth” (2:9-10).
The second section explained the meaning of Jesus as the Christ through discussing Jesus as the Word of God, the actualization of the Love of God, and the Savior. This section showed Jesus as understood by the church that confesses Jesus as the Christ, God’s Love and the Savior. This section also touched on what the ministry of the church is: preaching and teaching the truth, the Gospel of Jesus and the revelation of salvation of Jesus, and participating in Jesus’s healing ministry. In these meanings, the church community is the living body of Jesus as the Christ. The confessions, Jesus who is called the Christ, Jesus who is the Christ or Jesus as the Christ, symbolize Jesus as the original source of the church. The process by which the church grew in these confessions can be pictured like the following.

From Jesus of Nazareth to the Christ

- Jesus of Nazareth in Galilee
- Teaching, preaching and healing ministry as signs of the Christ
--tested by the temptations
- Baptism with water and the Holy Spirit
- Teaching, preaching and healing ministry as signs of the Christ
- from Galilee to Jerusalem
- Crucifixion
- Resurrection
- Pentecost: coming of the Holy Spirit
- Peter proclaimed Jesus as the Christ, the Lord
- Paul received the revelation of Jesus as the Christ
- Christian church movement confessed and proclaimed Jesus as the Christ and the Lord

The third section explained the essence of humanity in Jesus. The essence of Jesus is the state of being united with God’s Spirit. For this reason, the essence fully actualizes the image of God and clearly manifested God as the Spiritual Presence in Jesus’s life and ministry. Therefore, we can understand God, the truth, in Jesus as the Christ. For this reason, we can confess, “We believe in Jesus” (the Truth). This unity of the Spirit of God and human existence also reveals
the essence of humanity, essential humanity or true humanity. Therefore, Jesus becomes the real, the original, the essential human being as the standard of true humanity in this world, and we can call Jesus the most excellent way of human life (the Way). This essence becomes the creative and transforming power in the world. In this meaning, Jesus becomes the power of universal salvation for the world. This power from Jesus also becomes the universal power of the church and Christian life to transform people and the world (the Life).

This chapter showed that Jesus is the sufficient answer to ontological questions (the Truth), to existential questions (the Way), and to religious questions of salvation (the Life). John testifies of Jesus as “the true light, which enlightens everyone, was coming into the world” (John 1:9). Jesus as the Christ is the light, the life and the creative power of the love of God, and his being is the energy and the breath of spiritual life for those who have lost true humanity and the salvation for a world filled with polluted and corrupted humanity. This mystery is actualized in the correlation between Jesus as the Christ and human existence. We can call receiving this correlation and this dynamic relationship “Christian faith” or “Christian spirituality.” The next chapter shows how to build this dynamic relationship.
Chapter 3

BUILDING A SPIRITUAL RELATIONSHIP WITH JESUS

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls” (Matthew 11:28-29)

This chapter will show how to build a spiritual relationship with Jesus. As the first chapter showed, human beings who confront their existential predicament and tragic destiny desire to overcome and transcend their existential limitations. Human beings have the potential to transcend existential problems, so human beings naturally desire to meet with the transcendental reality. The second chapter showed that God, as the answer to ontological questions, empathetically understands his creatures’ predicament and tragic destiny and calls them to salvation. God revealed the way to reach salvation through Jesus, the ultimate and universal revelation of the answers to human existential questions and predicaments. In accord with the Spirit of God, Jesus called the people in the world,¹ and they received the call and followed him in diverse ways and in various relationships.² This process of calling and receiving became the spiritual movement of the church and is central to being a church.

Between the calling of the transcendental reality (the Spirit of Jesus Christ) and the response to that calling by those who have ontological and existential questions, Christian faith appears in the various relationships with the caller, Jesus Christ. As the second chapter showed, revelation

¹ Calling people to him is the basis of his ministry: “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest” (Matthew 11:28).

² Jesus describes his relationship with his followers with symbolic and metaphorical images: “shepherd and sheep” (John 10:11, 14); “friend” (John 15:14-15); “the vine and branch” (John 15:5); “teacher and disciple” (Luke 14:27, 33; John 13:55, 15:8; Matthew 26:18).
(the call from God) appears in an interdependence with (or correlation between) the giver and the receiver. In other words, Christian faith appears in the relationship between the caller and the accepter. In this relationship, Jesus, as the caller, becomes the ultimate-spiritual-selfobject, the spiritual object of faith. With this understanding, this chapter defines Christian faith as the state of a human in an empathetic relationship with Jesus where Jesus is the human’s ultimate-spiritual-selfobject.

1. Explanation of Terms: Empathy and Ultimate-Spiritual-Selfobject

We first need to clarify the meaning of the terms needed for understanding how to build the spiritual relationship with Jesus, the purpose of this chapter. This is important because these terms will be used in defining the meaning, methods and elements for building the relationship.

1) Empathetic Relationship

The term “empathetic” is the adjective form of empathy to explain a characteristic of the term “relationship.” The term empathy is generally used in the psychological field but is also understood as a universal concept for human relationships. Kohut defined empathy as “the capacity to think and feel oneself into the inner life of another person. It is our lifelong ability to experience what another person experiences.” For Kohut, empathy is the core element for building a healthy self, for good relationships with others, and for psychological healing.

According to Howard Clinebell, “real empathy consists of the comprehension of the other person’s experience, not simply in the explosive acknowledgment of emotion.” He explains empathy with the concept “empathic listening”: 1) “Empathic listening is active listening

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3 Cure?, 82.
4 Howard Clinebell, *Basic Types of Pastoral Care and Counselling* (Nashville: Abingdon, 1984) 80.
demanding an emotional investment in the other and relative openness to one’s own feeling.” 5 2) Empathic listening is to “listen in depth … this kind of listening is disciplined listening—focused on what seems to have the most feeling, meaning, energy and pain.” 6 For Clinebell, empathy is the process to hear, understand and recognize a deep dimension of the human heart-mind in the other’s psychological world. 7 In these meanings, this chapter defines empathy as “the process of understanding, recognizing and receiving an inner world of objects.” 8 This concept will be used with these basic elements for building the spiritual relationship with Jesus.

Human beings fundamentally relate to others as objects in their world. 9 Human beings are born, grow, and live through interacting with the various objects in their world. 10 Empathy is a basic instinct of humanity to build the relationships for living together with these objects. A baby’s self—it’s potential, rudimentary self—grows in “object relations.” As the first chapter showed (C.1.), Kohut calls this relationship of self and its object the “selfobject relationship.” 11 For Kohut, self and objects cannot be divided from each other. Heidegger also understands that

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5 Ibid., 77.
6 Ibid., 76.
7 Ibid., 70. “Empathy is … to understand the other person’s experience through his or her lenses.”
8 An example may help to understand these elements of empathy. When I observe that he (an object or a selfobject) is crying, I first try “understanding” to comprehend what the emotion is. For example, he is hurting because his dog died. Second, I try “recognizing” his feeling by remembering my experiences of that emotion and connecting with the other. I remember what it feels like to have a pet die. Third, I am “receiving” his painful feeling when I open myself to my feeling so that I feel along with the other. I cry with him. This is an example of the process in which an empathetic relationship develops.
9 The word “objects” in this dissertation is used of other beings. The concept means all the beings except “self” in the self’s world.
human existence (Dasein) exists in the relationship with others as objects in the world, and the self is active as it relates with objects in the world. Heidegger describes these relations with the concepts of “Being-in-the-world” and “Being-with.” Within these concepts is the idea that human beings have empathetic ability as an essential instinct to live with objects in the world. In this meaning, all human beings are essentially communal, and they are empathetic in order to live in communion with objects in the world. Tillich’s theology is built on the method of “correlation.” Revelation, faith and even the integration of the self appears in correlation and interdependence between “the subjective side” and “the objective side.” As an interdependent being, the self-integration of the human personal center takes place against another’s personal center, but an individual person also fundamentally participates in the other person’s center to live together in the world. This participation can be understood as building empathetic relationship—understanding, recognizing and receiving—with not only persons but also other creatures in the world. Therefore, as seen from both object relations and communal relations, human beings fundamentally live in empathetic relationship with others as selfobjects in the world, “the self-selfobject relationship” of Kohut’s concept.

2) Ultimate Selfobject

The “ultimate selfobject” means the absolute object in the empathetic relationship, the object of

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12 BT, 152. “A bare subject without a world never ‘is’ proximally, nor is it ever given. And so in the end an isolated ‘I’ without others is just as far from being proximally given.”

13 BT, 156. “The phenomenological assertion that ‘Dasein is essentially Being-with’ has an existential-ontological meaning.”

14 BT, 162. “Empathy” does not first constitute Being-with; only on the basis of Being-with does ‘empathy’ become possible: it gets its motivation from the unsociability of the dominant modes of Being-with.”

15 ST I, 60.

16 ST I, 171.

faith. Human beings are born, grow and live in empathetic relationship with various objects in the world, not only other human beings but also all beings as God’s creatures: trees, flowers, animals, rocks, wind, water or rivers. And human beings can have selfobject relationship with human creations: arts, literature, music etc. Kohut understands human’s creative cultures also function as selfobjects, “cultural selfobjects.” Unfortunately, today’s people tend not to distinguish the ultimate selfobject from a self-object or selfobjects. They tend to follow and serve various selfobjects as gods: economic or political powers; sports teams or heroes; cultural, social or market trends; etc. However, their relationships with these gods are not ultimate, absolute or final. They are usually temporary, based on worldly trends. We can call these trends substitute faith or religion as shown in Introduction A.3.

When we speak of religious faith, it means the attitude of life that receives the absolute or ultimate object of faith as the ultimate answer to human existential questions and predicaments. Receiving Jesus as the ultimate selfobject in Christian faith means to understand, recognize and receive Jesus in empathetic relationship as the ultimate and universal answer to humanity’s universal and existential predicaments and tragic destiny. For this reason, early Christians confessed to believe in Jesus Christ and the Christ, “the ultimate selfobject.” The ultimate selfobject in Christian faith is Jesus as the Christ.

The ultimate selfobject is the object to ultimately love in empathetic relationship. Matthew 22:37-38 clearly shows the object to ultimately love: “You shall love the Lord your God with all

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18 Cure?, 203.


20 Acts 16:31: “Believe on the Lord Jesus, and you will be saved, you and your household.”
your heart, and with all your soul, and with all your mind. This is the greatest and first commandment.” Therefore, the ultimate selfobject relationship is the relationship of ultimately loving. But Jesus’s point is not limited only to the object one ultimately loves. Jesus includes other selfobjects to love as oneself: “And a second is like it: You shall love your neighbor as yourself.” Love, as it is used here, is basically the state to love in empathetic relationship. In Jesus’s speaking, the greatest and first commandment means to ultimately—“with all your heart, and with all your soul, and with all your mind”—love the ultimate selfobject, the Lord God as the absolute object of faith. “A second” means to love others, neighbors as a selfobject, as loving oneself. These aspects of loving imply that loving the ultimate selfobject naturally extends to loving other selfobjects, other creatures of God in the world. A selfobject is not the ultimate selfobject, but the action to love the ultimate selfobject naturally includes loving a selfobject because it is the principle of love as faith. Without loving others, a selfobject, loving the ultimate selfobject is imperfect. Because God is love and creates all creatures in love, to love God naturally includes loving the creatures of God.

We can also understand the meaning of the ultimate selfobject as the ultimate revelation that the second chapter defined and demonstrated and as the ultimate center of self of Tillich, the absolute direction of human life or the essence of humanity. In the state to love the ultimate selfobject as the state of faith, Dasein and the falling “they” in Heidegger’s ontology can hear the

21 Jesus pointed out the core of the Old Testament by quoting Deuteronomy 6:5.
23 Matthew 25:31-46 shows that loving “the ultimate selfobject” and “a selfobject” is correlated through Jesus’s teaching: “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me” (40); “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me” (45).
24 John’s first letter shows that loving “the ultimate selfobject” and “a selfobject” is not divided: “Those who say, ‘I love God,’ and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.”
voice of conscience from Being and find the direction of authentic life. The depth of reason in Tillich’s ontological reason is activated and the fallen, the estranged, can become the centered self, transcending existential predicaments and tragic destiny. The defective self—a self prone to states of fragmentation, weakness, or disharmony—in Kohut’s terms becomes the healthy self, the nuclear self. The image of God, the breath of life in Genesis, is activated in humanity. In the state to love the ultimate selfobject, human ontological and existential questions reach the ultimate answer. In these meanings, the concept “ultimate selfobject” symbolizes the spiritual selfobject to ultimately love.

3) Spiritual Selfobject

The word “spiritual” means an active state of spirit (with a small “s”) as distinct from the divine Spirit (with a capital “S”). To understand “spirit” in the human dimension, one needs to understand Genesis 2:7: “The LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.” The Hebrew word “neshamah” (נשמה) of “breath” means a sign of life and is a frequent synonym for spirit or soul.26 This Hebrew meaning relates to another word “nephesh” (נפש): living being. The Hebrew word “nephesh” is the core keyword for understanding Old Testament anthropology, and it means the whole of Humanity.27 The Septuagint, the first Greek translation of the Old Testament (LXX), translated the Hebrew nephesh to Greek as ψυχή ζωής.28 This is translated to English as “a living soul” (KJV), and “a living being” (NRS, NIV, NAS). In the New Testament, Greek ψυχή

28 Ibid.
is translated to English as life and as soul of the inner life and as the life of the physical body.\(^{29}\)

In these meanings, “a living being” can be understood as the whole of a living being in whom the material body made from the dust of earth and the breath of life from God are united. We can call this being, “the being of soul” who is a mixture of material source (dust) and spiritual source (the breath of life from God as the power and energy of life), a Human Being. Therefore, a material being without spirit is not Human Being; the Spirit without a material body is not Human Being either.\(^{30}\)

To understand “spirit” in the human dimension, one also needs to understand another Hebrew term: “rûach.” Job 27:3 shows both words rûach (רֻחַ) and neshamah (נְשָׁמָה): “As long as my breath (neshamah) is in me, and the spirit of God (rûach) is in my nostrils” (NRS). Neshamah is translated to “breath” or “breath of God,” but rûach is translated “spirit of God” in a person or God. Rûach is understood as wind, breath, vitality, spirit, feeling (heart and soul), and will power.\(^{31}\) The Septuagint translated rûach to the Greek πνεῦμα. The Greek πνεῦμα (pneuma) is mostly translated to English as “the spirit of God” in the Bible.\(^{32}\) Jürgen Moltmann interprets the Hebrew rûach like the following: “God is tempest, a storm, a force in body and soul, humanity

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\(^{29}\)ψυχή: 1) the soul as the center of the inner life, its many and varied aspects, desires, feelings, emotions; 2) the soul as the center of life that transcends the earthly; 3) earthly life itself. Timothy and Barbara Friberg, *Analytical Lexicon to the Greek New Testament* (2000).

\(^{30}\)Mark 8:27-30 shows Jesus’s viewpoint of humanity. Jesus said to Peter, “Get behind me, Satan! You do not have in mind the things of God, but the things of men.” This speaking can be understood like this: “You do not know true life in spirit, the breath of life from God. Instead, you know only biological life of the physical body from the earth. If you do not live spiritual life from God, a living soul, you are Satan!” In this meaning, Satan—inhumanity or animality—appears in human beings when one lives with only physical or material senses and without spiritual sense from God. This inhumanity follows self-interest in physical conditions. Without following God’s interests, it sacrifices, or destroys, other objects among the creatures of God. For this reason, human beings need the “Spiritual selfobject.”

\(^{31}\)Hans Walter Wolff, *Anthropologie des Alten Testaments*, 64-74. The word rûach is used 389 times, and 113 times it means “wind,” and 136 times it is used for God.

\(^{32}\)πνεῦμα: 1) the breathing out of air, breath; 2) breath, (life-)spirit, soul, that which gives life to the body; 3) spirit as part of the human personality, the immaterial part, the representative part of the inner life. *Analytical Lexicon to the Greek New Testament* (2000).
and nature.” Moltmann defines the theological meaning of the word rûach: 1) it is the confronting event of God’s efficacious presence which reaches into the depths of human existence; 2) as God’s rûach, it is transcendent in origin, but it is equally true that as the power of life in all the living it is immanently efficacious; 3) to experience the rûach is to experience what is divine not only as a person, and not merely as a force, but also as space—as the space of freedom in which the living can unfold. The first definition of Moltmann implies that we can experience God’s creative action and power in human life. We can experience mysterious events as the revelation of God. The Spirit of God creatively works in or through his creatures (Galatians 5:22-23). The second means that we can experience that the Spirit of God works in the transcendental center of humanity (depth of reason or true self) and thereby transcend the finitude of humanity. It exists in existential humanity but transcends the finitude of existential humanity (Romans 8:9). From the third it can be understood that the Spirit is the kingdom of God, the place where the creative power, energy and love of God vitally actualize (Romans 14:17).

Spirit in the human dimension is rooted in these three Hebrew words: neshamah, nephesh, and rûach. They are translated to English as breath, the breath of God, the breath of life, living being, soul, the Spirit, the Spirit of God or spirit. These understandings indicate that the Spirit of God is the principal, source, energy or power that God creates within all beings. Because the Creator God is Spirit, the human spirit can be understood as the power, energy, and source of life and love from God in the essence of humanity. In this meaning, human spirit and human

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34 Ibid., 42-43.

35 Jesus proclaimed, “God is Spirit,” πνεῦμα ὁ θεός (John 4:24). The word “Spirit” came from the Greek πνεῦμα.
body are not separated in the animated movement of life. Additionally, we can understand all creatures of God are spiritual because all God’s creative actions are inherently spiritual. In the human dimension especially, spirit is the dynamic power of the image of God, the creative love, and the power of life from the breath of God. The presence of the spirit in humanity is the answer to the question of how human beings can vigorously exist in existential predicaments, anxiety of nonbeing, and even tragic destiny. The vigor to live comes from the spirit, the breath of life, and the power of life from God. In this meaning, the human spirit essentially exists in a self-selselfobject relationship with the Spirit of God, a spiritual selfobject relationship. “Spiritual selfobject” in this dissertation means the Spirit of Jesus in Christian faith because the Spirit of God was completely manifested in Jesus as the Christ and so the Christ Jesus is the ultimate spiritual selfobject to Christians.

2. The Possibility of Relationship with the Spirit of Jesus

Because human beings are essentially spiritual beings, human beings can desire to transcend existential conditions—the predicaments, tragic destiny, finitude, self-contradictoriness and ambiguity of life. As spiritual beings, human beings have questions about God, infinitude, and the meaning of life, and they experience holiness in spirit. Human spirit works in the depth of reason as the divine center of human beings, and the logos-structure of reason (ontological reason which includes emotional and spiritual aspects) holds the potential of spiritual

36 ST III, 21. Tillich defines spirit as “the power of life” and “the power of animation itself.” Chapter 4 shows a deeper meaning of spirit as a meaning of life.

37 Paul defines a Christian as “a person having the Spirit of Christ.” And he uses “the Spirit of Christ” and “the Spirit of God” in the same meaning: “But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him” (Romans 8:9). The reason that the Spirit of God is understood as the Spirit of Jesus is explained in section B.2.
humanity.\textsuperscript{38} It is this potential through which human beings can build the spiritual relationship with Jesus as the ultimate-spiritual-selfobject. At this point, two questions arise. First, if we try using the spiritual potential in the deep dimension of humanity, can we unite with the Spirit of God ourselves? Second, can we participate in Jesus’s spiritual power and revelation today? The first question is about our ability to save ourselves, self-spiritual-salvation. The second question is about the possibility of building a relationship with Jesus despite a two-thousand-year gap. With these questions in mind, we need to discuss the potential of spiritual humanity before addressing the building of the spiritual relationship with Jesus.

1) The Potential and Limitation of Human Spirit
To answer the first question about self-spiritual-salvation, we need to understand that the human spirit is always in existential conditions, the mix of material and spiritual conditions. Even though human beings have the spiritual potential to transcend existential conditions, human beings as existential beings cannot perfectly unite with God’s Spirit which is infinite Spirit.\textsuperscript{39} In other words, human spirit is not the same as the Spirit of God. This is the destiny of existential beings. Therefore, self-spiritual-salvation movements are logically impossible due to humanity’s existential conditions. Tillich asserts that all religious or nonreligious spiritual movements for self-salvation in Christian history have failed.\textsuperscript{40} Tillich classifies four types of spiritual movements for self-salvation: 1) \textit{Religious legalistic ways} are the most dominate way of self-salvation. Judaism is the most famous legalism. The law is a divine gift to show humanity’s essential nature and true relationship to God and other human beings. But it becomes the

\textsuperscript{38} ST III, 24.
\textsuperscript{39} ST II, 78.
\textsuperscript{40} ST II, 80-86.
temptation to recover what human beings have lost and the temptation to think that human beings can overcome their existential predicaments through human action by following religious commandments. Legalism fails because love is the power of life, not a commandment. 2) *Ascetic ways* of self-salvation stand between legalism and mysticism. They try to force the reunion with the infinite by conscious acts of self-negation like with Puritanism. It is dangerous to concentrate on a moral or ethical attitude instead of being born again in the Spirit.\(^{41}\) Jesus’s call for “denying self” (Matthew 16:24) is not an attitude of denying self for the sake of denying self. “Denying self” means to heal the impure and corrupted heart, the damaged humanity, and the calloused heart and to purify the center of one’s humanity, to recover the core of true self in the Spirit. Therefore, this ascetic type of self-salvation distorts true life or builds a false or hypocritical self without being born again in the Spirit. 3) *Mystical ways* of self-salvation depend on a person’s feelings to know God’s spiritual presence. They believe that they can sense the divine Spirit or unite with the Spirit with their own ways and senses. Examples include the new age movements, meditation trends or yoga activities. Such self-spiritual-salvation movements fail because practitioners are fundamentally still existential beings with existential predicaments even though they try developing spiritual abilities. 4) *Sacramental, doctrinal (dogma), and emotional ways* are also a part of self-salvation. They can appear in legalistic, ascetic and mystical forms. These become the temptation to equate religious forms and dogma, or one’s own emotional state or psychological satisfaction about the religious atmosphere, with God’s presence. Possessing religious knowledge, performing religious rituals or partaking in religious excitements are only religious culture without the state of being grasped by the Spirit.\(^{42}\) Human spirit alone cannot

\(^{41}\) John 3:3 and 6: “No one can see the kingdom of God without being born from above. … What is born of the flesh is flesh, and what is born of the Spirit is spirit.”

\(^{42}\) *ST* II, 80-86.
save human existence. Therefore, human existence needs transcendental being, the new breath of life, to make a being of dust become a living being. For this reason, spiritual humanity needs the Spirit of Jesus as the ultimate-spiritual-selfobject to transcend the existential limitations of human spirit.

2) The Spirit of Jesus
To answer the second question about the possibility of building the spiritual relationship with Jesus over a two-thousand-year gap, we need to understand the positive potential of the human spirit. According to Tillich, the concept of the human existential condition (estrangement or falling) does not mean that the essential character of spiritual humanity is completely lost. It means that human beings fall under the structures of existence and are open to growth, distortion, and death. Because human beings are mixture of essential and existential elements, human existential beings can desire to transcend this existential limitation and its ambiguity. In this positive potential, human beings can try to build the spiritual relationship with the Spirit of Jesus as the Christ.

Jesus in Christian faith can be understood in three dimensions. First, he is Jesus of Nazareth, an existential being who had a spiritual humanity. Second, he is Jesus of Galilee who was called by God, united with the Spirit of God and worked according to the Spirit. In the period between his baptism and death, God used Jesus as the mediation for his revelation. Third, he is Jesus who was proclaimed as the Christ and became the Holy Spirit in his name as the ultimate and universal revelation through the Crucifixion and the Resurrection. Jesus became the holy revelation itself. These three elements in the name of Jesus are equally important for building a

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43 ST III, 12.
spiritual relationship with Jesus. For building the spiritual relationship with Jesus, we need to understand the meaning of the Spirit of Jesus as the Christ.

The early church proclaimed and believed that God made Jesus who was crucified the Christ, the Lord. This belief roots in the fact that they experienced the spirit of Jesus of Nazareth after the resurrection, and they also experienced Jesus as fully united with God’s Spirit. After the resurrection, Jesus’s new spirit was called “the Spirit of Jesus as the Christ.” In fact, the Resurrection was made by the Spirit that was fully united with God’s Spirit. Therefore, the early church called the Spirit of God “the Spirit of Christ.” Jesus as the Christ became the determining subject of the Spirit. He sends the Spirit (John 16:7) and breathes the Spirit into his disciples (John 20:22). The Spirit whom the disciples experienced and whom the community of believers with them also experienced is the Spirit of Jesus as the Christ. Through the Spirit of Jesus, they entered into the saving and life-giving fellowship with Jesus as the Christ. In the experience of the life-giving Spirit, they recognized and received Jesus as the Christ, the Savior and the Lord. For those who experienced the Spirit as transforming power in the name of Jesus, Jesus is understood as the Holy Spirit from God (John 14:26). Therefore, the Spirit of Jesus can be understood as God’s creative breath like in Genesis 2:7. In this meaning, the new breath of life, transforming power as the Spirit of Jesus, comes into a human being’s spirit through the empathetic relationship with Jesus as the ultimate-spiritual-selfobject. This is the reason why

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44 “But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him” (Romans 8:9); “the Spirit of Christ” (1Peter 1:11); “the Spirit of his Son (Galatians 4:6).

45 The Spirit of Life, 68.

46 Kohut’s concept of selfobject functions as psychological oxygen for a healthy structure of the self. Kohut call this the “self-selfobject relationship.” This function can be applied to Christian faith. In this meaning, Christian faith appears in the ultimate-spiritual-selfobject with Jesus. The function of this relationship can be called “spiritual oxygen” for Christian spirituality.
the relationship with Jesus is spiritual and why the relationship and spiritual unity between human beings and Jesus is possible.

3) The Possibility of Education and Training for Building Spiritual Relationship

We may have another question before beginning to build the spiritual relationship with the Spirit of Jesus: Is it possible to educate, train or exercise a spiritual relationship? This question comes from the preconception that the spiritual, mysterious or revelatory world that transcends the visible world cannot be expressed by ordinary language and physical practices. Concerning this preconception, we can answer with the following: Human beings can experience the spiritual in the depth of reason and express the experiences with symbols and myths. Over time, people have developed spiritual and religious language, knowledge and rituals that are analogous, symbolic or metaphorical ways of explaining their spiritual experiences. Therefore, these languages in teaching of Jesus, the final and ultimate revelation, must be interpreted for today. Educating, training or exercising the spiritual relationship with the Spirit of Jesus is possible in Jesus, the final and ultimate revelation.

The Christian community has the written revelation of Jesus, the New Testament. The four books of the Gospel show the process through which Jesus educates and trains his disciples in their existential conditions. Therefore, we can overcome the ambiguity of a spiritual understanding of God, the Spirit, life, the truth, and the meaning and value of life through the ultimate and universal revelation, Jesus as the Christ. We can overcome or break out of the limitation of reason in the revelation of Jesus. United with the Spirit of life (the Spirit of Jesus, the Holy Spirit) we can finally overcome the ambiguity of existential life. Therefore, the original

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47 ST I, 110.
48 ST I, 131.
sources for educating and training the spiritual relationship with Jesus are the four books of the Gospel. Secondary sources are Acts and the epistles in the New Testament. The third level of sources are the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) and Isaiah.

The spiritual relationship with Jesus means an individual relationship because this relationship essentially depends on the relationship of a caller and a receiver of the call. But Christian spiritual relationship is also communal. Jesus educated and trained his disciples as a group or community. This is the ground of the Christian spiritual movement of the church community. Therefore, the journey of building a spiritual relationship with the ultimate-spiritual-selfobject needs other-object relations as various spiritual helpers—spiritual teachers, advisers, and friends—sharing spiritual benefit, experiences and life. This was a natural phenomenon in the early church community. In this meaning, spiritual education and training needs communal life. These other-selfobject relations produce not only spiritual but also psychological oxygen.

3. Dimensions of Building the Relationship

1) Cognitive Concept—Understanding, Recognizing and Receiving Jesus

This section shows three practical dimensions for building the spiritual relationship with Jesus. Section A.1. defined “empathetic relationship” as understanding, recognizing and receiving an inner world of other objects. In this meaning, building the spiritual relationship with Jesus is the process of understanding, recognizing and receiving Jesus as the ultimate-spiritual-selfobject. These concepts form the conceptual dimensions of an empathetic relationship with Jesus and are rooted in John’s understanding of faith. John describes unbelief using three, negative characteristics. 1) “The light shines in the darkness, but the darkness has not understood (or
This means that the people did not understand Jesus as the light of life. This passage can be understood as indifference. Many people never recognized the importance of hearing, knowing or meeting Jesus. 2) “He was in the world, and though the world was made through him, the world did not recognize (or know) him” (John 1:10). They did not respond to or participate in Jesus’s ministry. The word “recognize,” γνώσκω, is distinct from “understanding as knowledge” (καταλαμβάνω). To recognize means to understand within a deep and active relationship through participating, responding or experiencing. 3) “He came to that which was his own, but his own did not receive (or accept) him” (John 1:11). They did not join with or associate with Jesus. This word “receive” can be understood as the dimension of unity and living with Jesus, the Spirit of Jesus (Revelation 3:20). When we understand John’s intention in using these three words, we can see that Christian faith as the spiritual relationship with Jesus needs the process of understanding, recognizing, and receiving Jesus as the ultimate-spiritual-selfobject.

2) Practical Concept—Walking, Working and Following Jesus

In the practical dimension, the process of understanding, recognizing, and receiving proceeds to three practical dimensions: walking with Jesus (for understanding), working with Jesus (for recognizing) and following Jesus (for receiving). These practices follow the journey of Jesus’s disciples who were called by Jesus and participated in Jesus’s ministry from Galilee to Jerusalem, through the Crucifixion and Resurrection to Pentecost Day, and beyond Pentecost as

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49 KJV, NKJ, NIV, NIRV, NAS, NAU, NIB translated Greek καταλαμβάνω to “understand” or “comprehend.” NRS, ESV, CSB translated it to “overcome.” Both are possible in the Greek word (C. K. Barrett, The Gospel According to St. John). But “understand” as in “grasping in heart-mind” is better in the context of John.

50 Two translations are able: “recognize” (CBS, NIB, NIV, NIRV); “know” (KJV, NKJ, ESV, NAS, NAU, NRS). In the context in John, this means the world did not know Jesus and did not respond to him (C. K. Barrett). Therefore, “recognize” includes understanding in cognition and the practical action of understanding.
the church movement of Apostles keeping the Spirit of Jesus. This journey is the process of participating in Jesus as the ultimate-spiritual-selfobject. It is dynamic action done in the vital relationship with Jesus.

Participation is acting in correlation and interdependence with the selfobject. In this meaning, “knowledge is not participation. It is an external act of grasping.” Therefore, participation is not a method or concept which can be used at will but is the state of being in an empathetic relationship. Without the dynamic action of participation, there is not true understanding, and understanding needs participation. Without participation, there is no empathy, no relationship, no communal life, and no spiritual experience. In these meanings, participation can be understood as the principal that builds the whole self-selfobject relationship. Tillich understands Jesus’s parable of the good Samaritan (Luke 10:29-37) as the best example of empathetic participation. In this story, participation is the state to love the object as in Jesus’s commandment of love (Matthew 22:37-39). This state of loving shows complete participation. To participate in others is understanding, recognizing and accepting them as yourself. Regarding the ultimate-selfobject, it is to participate in the ultimate-selfobject with all your heart, and with all your soul, and with all your mind. Therefore, the three dimensions of walking with and working with and following Jesus as the practice of participation are also the

51 ST I, 177.
52 ST III, 256.
53 ST III, 194.
54 ST II, 104.
55 ST III, 45.
56 ST I, 176. “Communion is participation in another completely centered and completely individual self.”
57 ST III, 221. Tillich understands participation as “experience,” and this experience means the awareness of “the state of being grasped by the Spiritual Presence.”
58 ST III, 45.
empathetic understanding, recognizing and receiving of the ultimate-spiritual-selfobject in the state of loving, the state to love.\(^{59}\)

Each of these triple dimensions has different dimensional characteristics, but they are not separated from each other.\(^{60}\) The term “dimensions” means the various forms or approaches for the process of building a spiritual relationship with Jesus. These dimensions are all within the process of growing and developing the spiritual relationship. Therefore, the spiritual relationship with Jesus grows and develops as an integrated structure of all dimensions. The last dimension is not the fulfilment of the spiritual relationship, but it opens the integrated relationship of all three dimensions for Christian spirituality and allows continued maturing and deeper growth. This spiritual journey proceeds from individual (walking) to communal (working) and then to vocational life (following). Of course, this process is effective within the church community that is focused on the Gospel of Jesus in worship services, sermons and group activities.

3) Walking with Jesus as the First Dimension

This dimension aims to understand Jesus of Nazareth and Galilee through walking with Jesus. You become a disciple, an apprentice, among the twelve disciples of Jesus to walk with Jesus from Galilee to Jerusalem.\(^{61}\) You consider yourself a member of their group. If you are a non-Christian, you do not need to be afraid of walking with them because they are also beginners who were only recently called by Jesus. Even if you have been a Christian for a long time, you

\(^{59}\) Tillich understand this participation of empathetic acceptance, understanding and acknowledging the other self as the core of love in the sense of *agape*, the New Testament term (ST III, 45).

\(^{60}\) Using a geometric simile, the term ‘dimension’ is like expressing a volume of space. Each of the measuring lines points in one direction. They met at a corner; the three lines crossing at one point of space without interference or contradiction. They work together to describe the volume. “Thus the term ‘dimension,’ while expressing distinction, also includes the idea of unity.” Alexander J. McKelway, *The Systematic Theology of Paul Tillich*, 191.

\(^{61}\) From this point forward, I write in teaching style so that spiritual leaders, guides or teachers can practice this method for educating or training their congregations in the church community.
need to be the same as a beginner. The disciples were suddenly called by Jesus in their ordinary lives without any information about Jesus. They did not receive an orientation for walking with Jesus. They heard only a voice from Jesus calling “Follow me,” and then, at once, they began walking with Jesus (Mark 1:18).

This journey does not need anything except an empathetic heart-mind that is deeply listening and feeling. Jesus asked his disciples not to take anything for the journey except a staff—no bread, no bag, no money in your belts (Mark 6:8; Luke 9:3, 10:4). He taught his followers that the one who is poor in spirit is blessed and has the kingdom of heaven.\(^2\) What is more, Jesus asked his followers to deny themselves and crucify their self (Mark 8:34). These conditions imply the purpose for the journey of Jesus’s group. This journey aims to be born again in the Spirit of Jesus.\(^3\) Therefore, Jesus asks his followers to put down their old world to receive a new world from Jesus. Likewise, you are also in the same condition. You need to put down your old world, including any old knowledge of Jesus, old Christian dogmas or other old information concerning Jesus. You need to forget your preconceptions, positive or negative, about Jesus. Instead, you need to concentrate on listening and feeling, on hearing Jesus’s voice, on watching his eyes, on feeling his breathing, on his heart, mind and actions by using only your personal empathetic senses. You begin walking with Jesus to understand him. In doing this you are building your personal, spiritual relationship with him.

How is this possible? Because human beings have innate abilities—imagination, empathy, aesthetic feeling, and spiritual or transcendental sense—it is possible through empathetic reading of the four books of the Gospel. If you try doing this, your spiritual or transcendental sense is


\(^3\) John 3:3; 2 Corinthians 5:17.
active in your humanity. Your purpose is to see, meet and understand a young man who is spiritually sensitive, passionate, and full of spiritual energy. See him, listen to his voice in the same way you watch dramatic movies or listen to music. In this journey, do not study, analyze, or use any commentaries about the books. For this, you need to have only a simple Bible. You only see, feel and meet Jesus with your pure heart-mind in spirit. Jesus wants to see your true self. You need to feel your true self, your empathetic heart-mind when you walk with Jesus.

While you are walking with Jesus, you will occasionally be impacted or grasped by Jesus’s voice, feeling, teaching or actions. At that moment, you can underline the text and write a memo of the meaning behind your feelings. After daily walking, you can rethink and meditate on these texts, develop your ideas and extend your meanings deeply or widely. Save these moments in your deep heart-mind. They will become sources of spiritual power and you will experience that they will become nutrition for your spiritual growth. In this sense, Tillich’s definition of human spirit is helpful for understanding the Christian spiritual life: spirit is the “unity of power and meaning.” Through this journey of empathetic reading, feeling and imagination, you can find and experience your spiritual self, spiritual humanity, and the spiritual relationship with Jesus. C. S. Lewis expressed these kinds of mysterious experiences of empathetic reading as “bright shadow” and “Holiness.” “I did not yet know (and I was long in learning) the name of the new

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64 A good reading Bible should not distract the reader with too much information. It should offer only the basic text of the Bible and translator's footnotes. This basic Bible is often classified as a pew Bible or worship Bible. It should not be a reference Bible or a study Bible. Because we use chapters and verses to direct each other to sections of the text, the books should be divided into chapters and verses. Headings, which provide short descriptions of the subject matter, can help orient the reader to where they are in the text. Some Bibles put the words of Jesus in red ink rather than black. This can be helpful but is not necessary. The text can be printed in one or two columns on a page. Many different translations are available, but paraphrases should be avoided. Some popular translations are NIV, ESV, NRSV, NKJV and NASB.

65 ST III, 22.

66 Lewis was reading Phantastes, A Faerie Romance, by George MacDonald. The story does not mention Christ, the church or the Bible anywhere in its pages but it is deeply imbued with the Christian worldview. Holly Ordway,
quality, the bright shadow, that rested on the travels of Anodos. I do now. It was Holiness.”

This confession shows a crucial moment when Lewis, who was an atheist, suddenly, unexpectedly, unintentionally and mysteriously experienced a spiritual world.

I found the light shining on those woods and cottages, and then on my own past life, … For I now perceived that while the air of the new region made all my erotic and magical perversions of joy look like sordid trumpery, it had no such disenchanting power over the bread upon the table or the coals in the grate. That was the marvel. … I saw the common things drawn into the bright shadow. … All this was given me without asking, even without consent. That night my imagination was, in a certain sense, baptized.

This is Lewis’s personal experience through empathetic reading, a baptized imagination. Consequently, he could find his true self, spiritual humanity and true joy in the new world, the spiritual world. Finally, he entered the Christian world of the Spirit of Jesus. He was born again into the Christian spiritual world beyond the visible and material world. In this journey, you also can meet the crucial time for your life, a moment like Lewis’s, of which you are not yet aware.

You are suggested to start the first journey of walking with Jesus with the map of “The Gospel according to Mark.” This book was probably written in the 60s, only thirty years or so after the death of Jesus. Mark is approved by scholars as the original and oldest book among the four books of the Gospel. Therefore, Mark is recognized as the most authoritative source to understand Jesus from Galilee to Jerusalem. Mark is also the thinnest among the four books.

So, it is a good, easy start for your first walking journey. You can start building the spiritual relationship with Jesus according to Mark. After having a basic image of Jesus, you can move on to another guide for your trip: Matthew, Luke or John.

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68 Ibid., 180-181.

69 Mark has 16 chapters; Matthew has 28; Luke has 24; John has 21 chapters.
Before starting to walk with Jesus, you need to pray for your journey every day. Praying for your spiritual journey is a primary vehicle for growth of your spiritual sense in the faith walk. Do not be afraid about how to pray. If you prepare your time, desire, and space for reading the Gospel and walking with Jesus, you have already begun praying for your spiritual journey. You do not need to pray with many words or for a long time. You need to believe that God already knows your needs. You need to make the time and space—an isolated and quiet place and a silent and honest heart-mind—to spend with God’s Spirit in order to pay attention, listen, see and feel in your imagination. These attitudes are also good prayer. This attitude toward the ultimate spiritual object is the basis of prayer. You are suggested two kinds of prayer for this journey: contemplative prayer and imaginative prayer. Do contemplative prayer before reading the scriptures. This is to think your hopes for your journey in the form of prayer. For example, “Lord, the Holy Spirit, I want to hear the voice of Jesus in my deep heart-mind in this silent time.” After reading, you can do imaginative prayer. This is to review the images which you got through empathetic reading. These images bring voices, sounds, colors, feelings and meanings from the text. You should not worry about patterns of prayer. Prayer is a mystery, but the pattern is not mysterious. You can think or say your ideas, and you can feel the images in your

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71 Matthew 6:6-8: “When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Whenever you pray, go into your room and shut the door and pray to your Father who is in secret. Do not be like them, for your Father knows what you need before you ask him.”

72 We live with too much noise. For spiritual friendship with Jesus as the Spirit, we need to accept the guidance of the Jesuits: “We are gradually losing the art of silence. Of walking down the street lost in our own thoughts. Of closing the door to our rooms and being quiet. Of sitting on a park bench and just thinking. We may fear silence because we fear what we might hear from the deepest parts of ourselves. We may be afraid to hear that ‘still small’ voice. …Being silent is one of the best ways to listen to God, not because God is not speaking to you during your noisy day, but because silence makes it easier to listen to your heart. To use the friendship analogy, sometimes you need to be silent and listen very carefully.” James Martin, S.J, The Jesuit Guide to (Almost) Everything (New York: HarperOne, 2010) 141.
imagination, letting them sink into your deep heart-mind, the divine center of reason. All prayer is of the contemplative and imaginative types. All prayers are activated in your deep heart-mind, the depth of reason as the divine center.

4) Working with Jesus as the Second Dimension
If you have read the four books of the Gospel, having walked from Galilee to Jerusalem four times (with Mark, Matthew, Luke and John), and if you desire to build a closer and deeper relationship with Jesus, you can advance into a deeper dimension to recognize Jesus as your ultimate teacher and Christ as the ultimate revelation. But you need to continue walking with Jesus to deeply understand Jesus. You need to extend your reading journey to Acts and the epistles of the Apostles of the New Testament for understanding the Spirit of Jesus, and to the first five books and Isaiah of the Old Testament for understanding Jesus’s spiritual, cultural and religious background.

The dimension of “Working with Jesus” is the way to recognize Jesus as your spiritual selfobject through the practical activities of participating in the work of Jesus as the Christ, the Holy Spirit as the Spirit of Jesus. Working with Jesus is to participate in Jesus’s works with others who work with Jesus. Therefore, this process asks you to participate in the church as the spiritual community. Traditionally, the church is called the body of Jesus as the Christ according to Paul’s teaching (Ephesians 1:23). This metaphorical concept means that the church community works in the world as Jesus did. In other words, the church members, as the followers of Jesus, participate in the ministry of Jesus as the Christ, the Spirit of Jesus, together through participating the church community. Therefore, if you completed the first dimension,

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73 Ibid., 145.
you can be baptized with water to begin the second dimension, working with Jesus together. The Christian baptism means that you decide to grasp Jesus as the Christ and as your ultimate-spiritual-object and to publicly express that you are grasped by Jesus. Another meaning of Christian baptism is that you decide to become a member of the church community, the living body of Jesus as the Christ, and you are officially accepted as a member by the church community. Through this baptism, you can work with Jesus together with your spiritual friends, colleagues and companions as Jesus’s disciples did.

Now you need to understand what Jesus’s works are and what you can do today. The second chapter defined Jesus’s ministry in three ways: preaching, teaching and healing. Preaching can be understood as participating in the Spirit of Jesus, in Christian spirituality. Teaching can be understood as participating in the new essence of humanity in Jesus and in its morality and ethics as the people of the kingdom of God. Healing can be understood as participating in creative love, justice and the care of beings undergoing suffering. Richard A. Burridge shows Jesus’s ministry in four ways according to the characteristics of the four gospels in his book *Four Ministries, One Jesus: Exploring Your Vocation with the Four Gospels*. His research can be matched to the three types of Jesus’s ministry in this dissertation: preaching, teaching and healing.

(1) *Preaching* is participating in the Spirit of Jesus as Christian spirituality. Burridge understands the primary characteristic of Jesus’s ministry in John is to share the divine life of the Spirit in Jesus. So, Jesus invited his disciples to share his spirituality. John shows that Jesus

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74 Richard A. Burridge, *Four Ministries, One Jesus: Exploring Your Vocation with the Four Gospels* (Grand Rapids, Michigan: Eerdmans, 2019). Burridge is the Dean of King’s College London (since 1994) and a professor of biblical interpretation.

75 Burridge’s four types of Jesus’s ministry are teaching (Matthew), pastoral care (Luke), suffering (Mark) and the praying, divine life (John). “Pastoral care” and “suffering” can be matched with ‘healing’ in compassion and mercy, and “the praying, divine life” can be matched with “preaching” for spiritual life.

76 Ibid., 135.
abides in the Father, the Father abides in Jesus, and they both “abide” in us through the Spirit, and we are united in both.\textsuperscript{77} Jesus’s intention in preaching is the unity of the Spirit of God, the Spirit of Jesus and the human spirit. In this, the major ministry of the church offers the opportunity for participating in the divine life of the Spirit in Jesus: Sunday worship services, small group class meetings, spiritual training programs, praying and outreaching programs for evangelical missions. You can participate with your friends in these opportunities by learning, training, serving, and supporting. Through these participations, you can experience the unity of the Spirit of God in the Spirit of Jesus.

(2) \textit{Teaching} is participating in the new essence of humanity in Jesus with the morality and ethics of the people of the kingdom of God. Matthew’s main narrative focuses on the teachings of Jesus. Jesus is the supreme teacher.\textsuperscript{78} Matthew’s chapters 5, 6, 7 and 13 represent Jesus’s teachings for his followers. Especially, chapters 5-7, the Sermon on the Mount, are called the “quintessence of Jesus’s teaching.”\textsuperscript{79} Chapter 5 begins with this passage, “When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. He began to speak, and taught them, saying …” (Matthew 5:1-2). Then the teaching ends in Matthew 7:28-29: “Now when Jesus had finished saying these things, the crowds were astounded at his teaching for he taught them as one having authority, and not as their scribes.” In these chapters, Jesus’s disciples are like pupils who are learning and being trained by Jesus, and their community is like a school of learning to live out the kingdom of heaven.\textsuperscript{80} Matthew chapter 13

\begin{flushleft}
\textsuperscript{77} Ibid., 133. Jesus’s intention strongly appears in his prayer (John 17:1-26).
\textsuperscript{78} Ibid., 15.
\textsuperscript{79} Ibid., 17.
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is also a significant model of Jesus’s teaching. However, Matthew does not emphasize only the teaching of Jesus but also that Jesus practiced his teaching in his ministry.81

Jesus’s teaching nurtures and grows Christian morality and ethics as the spiritual humanity of the people in the kingdom of God. Burridge shows three different levels, or contexts, of Jesus’s teaching from Matthew’s gospel. First, Jesus taught and preached for crowds of people, the general population. Second, Jesus taught his disciples apart from the general people. Third, Jesus taught through personal, individual conversations.82 Burridge’s classification of Jesus’s teaching ministry shows a useful model of today’s teaching ministry: public preaching in the Sunday worship service, group teaching for lay leadership and spiritual growth, and personal counseling for spiritual development. You can participate in these various opportunities as a listener, learner, teacher, guide, assistant, helper, or counselor for others.

(3) **Healing** is participating in the creative love, justice and salvation of Jesus through caring for beings undergoing sufferings. Burridge classifies Mark’s gospel as “suffering the way of the Cross,” and Luke’s as “pastoral care.” Both match to the healing ministry of Jesus. Burridge says about Mark, “The whole narrative is dominated by the shadow of the cross.”83 So, Mark’s message emphasizes Jesus’s suffering and his followers’ denying of self – “take up your cross.”84 Therefore, those who are called by Jesus need to be ready to confront conditions of suffering and self-denying. As Jesus showed in his ministry, our daily life cannot avoid “a cosmic struggle” with the ultimate opposer, Satan or the power of evil.85 Therefore, Christians

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81 Ibid., 19.
82 Ibid., 37-39.
83 Ibid., 92.
84 Ibid., 92.
85 Ibid., 114-115.
must concern about, pray for and participate in situations of suffering in order to heal broken creatures. Such situations include the climate crisis, pollution of air and ecosystems, exhaustion of natural resources, food and health system failures, and social, political and economic injustices in today’s global crises.  

Pastoral care ministry is one of the important ministries of the church to change people and the world. Examples of pastoral care include mission and social innovation ministries for sexual equality, supporting victims of various discriminations and economic inequalities, recovering broken families, education and counseling (spiritual and psychological) for recovering humanity, and caring for the elderly in the crises of elderly life. Healing broken souls and corrupted humanities, families and social communities, polluted environments and hurting creatures on the earth—this is the responsibility of those who are called by Jesus and work with Jesus together.  

Healing ministry is communal work. Working with Jesus means ministering as the church, the living body of Jesus as the Christ. The church community has the communal power and resources. The individual person can work with the church community. A church can consider the following four steps to begin community action. The first step is the church’s research action to find the problems and needs of the community in which the church is located. Second, finding the church’s resources—the spirituality for social innovation. Third, finding and recognizing the capabilities of the church—identifying relational and financial power. Fourth, finding the people or groups who already serve to solve the problems in the field with whom the church can participate since there may already be various innovational institutions in the community. These initial actions prepare the church for further work. With this information, the church can consider

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some options: 1) joining other action teams, 2) beginning alone if there is not another organization, and 3) organizing community institutions for the “community’s shalom.”

To continue working for community, we need to emphasize building the vocational spirituality of the church community. We must have, build and grow a Christian vocational spirituality of being full of Jesus’s Spirit, of believing that the Holy Spirit works for the kingdom of God. Social innovational action for healing is not the church’s identity or purpose. Social action is a fruit of the living church working with Jesus.

5) Following Jesus as the Third Dimension

The word “follow” in Jesus’s ministry consistently indicates the purpose for which he called people. In Mark’s first chapter, Jesus first began to do his ministry: “Come, follow me” (Mark 1:17). Those who were first called, “at once they left their nets and followed him” (18). This beginning pattern is the same in other reports, Matthew 4 and Luke 5. After the resurrection, Jesus specially said to Peter, “You must follow me” (John 21:22). Many people followed Jesus, but he asked his followers, “If any want to become my followers, let them deny themselves and take up their cross and follow me” (Mark 8:34; Matthew 16:24; Luke 9:23). Therefore, “following Jesus” means denying and leaving the old self and taking up a new life of being born again, of being transformed by the Spirit of Jesus. In this meaning, “following Jesus” symbolizes the state of new humanity, new creations or new beings who are full of the Holy Spirit, united

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87 The Hebrew word “shalom” is the core value that God’s people seek: “Seek the peace of the city where I have exiled you” (Jer. 29:7). Shalom is translated to “peace,” “prosperity,” “welfare,” or “good” regarding all political, economic, religious, social, cultural, environmental or spiritual conditions. In the book Transforming Power: Biblical Strategies for Making a Difference in Your Community. Robert Linthicum’s point is that the church must concern for and participate in the plan of God for their “community’s shalom.” To do this, he suggests four rules to act for the community’s peace: “become God’s presence,” “pray for the city,” “practice your faith through action” and “proclaim the good news.” Robert C. Linthicum, Transforming Power: Biblical Strategies for Making a Difference in Your Community (Downers Grove: InterVarsity, 2003) 75.
with the Spirit of Jesus or grasped by the Spirit of Jesus. As the second chapter showed, Jesus completely showed this dimension of being full of the Holy Spirit, and his disciples, followers and the church spiritual movement showed it after the revelation of the Holy Spirit on Pentecost Day. This dimension has the characteristics of vocational identity and responsibility and of the sanctified life of new humanity being born again. The fourth chapter explains this dimension of “following Jesus” as “Christian vocational spirituality.”

4. Conclusion

This chapter’s purpose is to show how to build a spiritual relationship with Jesus. The first section (A) showed the potential to build a spiritual relationship. First, we can build empathetic relationships. Empathy is a basic human instinct for the ability of living together. It was explained by Kohut’s, Heidegger’s, and Tillich’s theories. Second, we can build the ultimate-selfobject relationship with Jesus as the ultimate and universal revelation. This relationship was described as the state to love the ultimate object and as faith. Third, we can build a spiritual relationship. “Spirit” in the human dimension was explained with biblical sources to provide an understanding of the possibility of a spiritual relationship. Section B showed three elements that make building the spiritual relationship with Jesus possible. First, human spirit has this potential even though human beings are fallen. Second, Jesus as the Christ became the Holy Spirit to come into human spirit. Third, it is possible to build the spiritual relationship with Jesus through education and training as Jesus educated and trained his disciples. Both sections A and B

88 Jesus emphasizes being born again with the Spirit, “you must be born again” (John 3:3-7), and promised to send the Spirit in his name to his disciples. “I will send him to you” (John 15:26, 16:7). Paul expressed this Spirit-filled humanity as “the fruit of the Spirit” (Galatians 5:22-23) and “new creation in Jesus” (2 Corinthians 5:17). These meanings imply the new world of the Spirit, the kingdom of God, the dimension of vocational spirituality, and the Christian life of sanctification.
prepared the ground for the practice of building the spiritual relationship with Jesus as the ultimate-spiritual-selfobject. Section C showed three practical dimensions for building the relationship. Walking with Jesus (understanding) is to experience the living Jesus through the empathetic reading of the four books of the Gospel. In this process, our psychological, spiritual, and even biological senses are active for understanding Jesus. The dimension of working with Jesus (recognizing) is to experience Jesus through physical participation in the works of Jesus, the ministries of the church as the living body of Jesus. Through this process our biological life (or physical body) is baptized by the Spirit of Jesus. Through this process, you can experience that the Spirit of Jesus comes into your body, and his humanity becomes your humanity and actualizes in biological and psychological life. This is the mystery of Christian life. Following Jesus can be defined as the dimension of being grasped by the Spirit, receiving the Spirit of Jesus, or having unity with Jesus’s Spirit in the empathetic relationship with Jesus. This dimension of sanctified life—the integrated spirituality of biological, psychological, and spiritual life—overcomes the ambiguity of existential life, predicaments and destiny. Walking and working with Jesus are the dimensions to be Christian, to have Christian spirituality. The dimension of following Jesus is to act according to vocation and live the sanctified life in Christian spirituality. This dimension is named and explained as “Christian vocational spirituality” in the fourth chapter.
The journey of three practical dimensions that this chapter showed can be drawn with a map like the following.

Christian Spiritual Journey

- Walking with Jesus
- Working with Jesus
- Following Jesus

Vocational Spirituality

Sanctified life, an integration of biological, psychological, and spiritual life
This chapter aims to explain the third dimension of the journey for building the spiritual relationship with Jesus, the dimension of following Jesus, as Christian vocational spirituality. As the third chapter showed, the first dimension of walking with Jesus signifies the spiritual journey for beginners of faith to learn from and understand Jesus. The second dimension of working with Jesus means the spiritual journey to physically experience and participate in Jesus’s works so as to recognize Jesus’s teaching and ministry in the church community. The third dimension of following Jesus is the dimension to live in the state of being grasped by the Spirit of Jesus in the ultimate-spiritual-self-object relationship with Jesus. This dimension, experiencing the state of being grasped by the Spirit of Jesus, can appear in the journey of walking with and working with Jesus. This state can also appear without the journey of walking and working, as with Paul who suddenly experienced the revelation, but Paul’s experience was an exceptional case by the freedom of the Spirit of Jesus. The teaching and preaching ministries of Jesus imply that the process of educating and training is very useful for entering the spiritual dimension of following Jesus. The dimension of following Jesus, as the state of being grasped by the Spirit, is a dimension of spiritual experience that transcends beyond the dimensions of educating and training. Educating and training are the processes to prepare for receiving the work of the Spirit as in the example of Jesus’s disciples. For this reason, the third dimension of following Jesus is also named “receiving” as in accepting the work of the Spirit of Jesus in personal and communal
life. The state of being grasped by the Spirit of Jesus naturally corresponds to receiving the work of the Spirit of Jesus. This chapter explains this state of following Jesus, the dimension of receiving, as Christian vocational spirituality and as the wholeness of Christian spiritual life.

For the purpose of this chapter, the term Christian spirituality is defined first; second, Christian sanctified life is clarified; then, Christian vocation is explained.

1. Christian Spirituality

1) Spirituality as “A Living Soul”

Understanding of the term spirituality needs to begin with Genesis 2:7, the verse which the third chapter used to explain the origin of human spirit: “The LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.” According to this translation, the Spirit of God (breath of life) comes into the material conditions of the human body, and the human body becomes “a living soul” (KJV) or “a living being” (NRS, NIV, NAS). A living soul or a living being signifies a Human Being in whom material being from earth and spiritual being from God’s Spirit are united. In other words, “a living soul” symbolizes the state of essential or original humanity which is a mixture of material source (dust of the ground as one of God’s other creations) and spiritual source which directly came from the breath of life from God (as the power and energy of life in spirit). In this, living soul, the state of essential or original humanity, can be understood as “the image of God” in Genesis 1:27. Therefore, a living soul and the image of God can be commonly understood as the state in which

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1 The first chapter (D.1) and third chapter (A.3) explain the meaning of “a living soul.”

2 The third chapter (A.3) explains about the Hebrew word for a living soul, “nephesh” (נְפֶשׁ), and the Greek words ψυχή, ζωή and “God is Spirit” (πνεύμα ὁ θεός).
God’s Spirit is active as human spirit, as the original or essential humanity, in the human biological body. This state of the original or essential humanity as a living soul can be understood as the living image of human spirituality and as the human potential in all human beings.

2) Spirituality as the Movement of Life in the Dimension of Spirit

Spirtuality as a living soul can be understood as the dynamic movement of life in the spiritual dimension of true humanity. Tillich defines spirituality as “the unity of dynamics and form in man’s moral and cultural acts.”

His word “dynamics” means the ontological movement of life in the dimension of spirit. His words “moral and cultural acts” mean the creative actualization of life in the spiritual dimension as the essence of true humanity. In this meaning, spirituality can be understood as creative activities of life in the spiritual dimension of true humanity. This life in the spiritual dimension naturally is a movement to actualize the essence of the original spiritual humanity, a living soul, and the essence of true humanity, a reality which the image of God symbolizes.

The movement of life in the dimension of spirit can be understood with three functions according to Tillich’s explanation: self-integration, self-creativity and self-transcendence.

(1) Self-integration is the process of establishing self-identity as a centered self through the basic dialectical function of the movement of life in the dimension of spirit: self-identity → self-

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3 STI, 180.
4 Tillich understand life in multiple dimensions, inorganic and organic (ST III, 17-21). Especially, he explains the meaning of spirit as a dimension of life (ST III, 21-25), and life norms and values are in the dimension of spirit (ST III, 28-30). The power of life is also the power of spirit, and spirit is the power of animation itself and not a part added to the organic system (ST III, 21).
5 Tillich defines life as the “actuality of being” (ST III, 11) and “the actualization of potential being” (ST III, 30).
6 ST III, 32-106.
alteration → re-establishing self-identity in the relationship with the other’s self. This movement of life basically has the pattern of going-out from a center of action and dialectically returning back to the center, one’s self. Self-integration is the dialectical process that builds a centered structure of self. This pattern in the movement of life is analogous with the movement of self-selfobject relationships for growth of self, the process of optimal frustrations and transmuting internalization for the establishing and growing of the nuclear self in Kohut’s self psychology (the first chapter C.2). From these considerations, spirituality can be seen to have the movement of self-integration. (2) Self-creativity is a function that comes from the creative dynamics and energy of life in the dimension of spirit. The growth of personality in a culture means the process in which each individual tries to attain his essential humanity. Attaining the culture of language is the first and basic productive function of life. The power of language is present in all other functions whether cognitive or aesthetic, technical or political. Therefore, spirituality creatively grows through participating in communal culture, especially with healthy and empathetic communication. (3) Self-transcendence signifies the religious function of life. Religion is “the self-transcendence of life under the dimension of spirit.” Life in the dimension

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7 ST III, 30. Tillich uses the term self as “life itself,” the subject of human life. Self-integration is the dialectical process to build a centered structure of self: “a fully developed and completely centered self” (the first chapter, B.3). From this self, the function of morality appears in humanity (ST III, 38).

8 Tillich’s definition of a human being: “A fully developed and completely centered self.” The first chapter, B.3 explained this (ST III, 38).

9 This meaning can be understood in Paul’s declaration in 2 Corinthians 5:17, “So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!” and in 2 Corinthians 4:16, “So, we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day.” These meanings can be understood as the transforming of self through the dialectical process of self-identity → self-alteration → re-establishing or the processes of optimal frustrations and transmuting internalization. In this, Jesus’s request to “deny yourself” (Matthew 16:24) can be understood as a dialectical process of transforming in the self-selfobject relationship with Jesus.

10 ST III, 50.


12 ST III, 96.
of spirit drives beyond itself, and it is experienced as “sublime” in every realm dominated by the spiritual dimension.  

Tillich defines religion as the highest expression of the greatness and dignity of life; “in religion the greatness of life becomes holiness.” In this meaning, spirituality is religious and seeks for holiness in life, a sanctified life. Tillich’s concepts of self-integration, self-creativity and self-transcendence are understood as the potential of spirituality in the movement of life in the dimension of spirit. This spirituality as the movement of life grows, creates and transforms human existential conditions, predicaments and the tragic destiny through self-selfobject relationships—loving God and neighbors (Matthew 22:37-39).

Moltmann defines spirituality as “life in God’s Spirit,” and “a living relationship with God’s Spirit.” His definition mainly uses three words: “life,” “living” and “God’s Spirit.” He understands spirituality as the living activity of life and spirit rooted in the creative activity of God’s Spirit. For Moltmann, spirituality can be called the dynamics and energy of life and spirit. These come from an understanding of God because the Spirit of God is experienced as a vitalizing energy like “life” and “living” to people. Moltmann adds the concept of love in understanding spirituality through interpreting Tillich’s concept of “dynamics” as the love of life within true humanity. Moltmann’s understanding is natural because God is Spirit and love.

From the integrated meanings of Genesis, Tillich and Moltmann, human spirituality can be seen as the creative movement of life in the dimension of spirit which actualizes the essence of true humanity, the wholeness of humanity, and the potential of a living soul or the living image

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13 ST III, 96.
14 ST III, 98.
15 Jürgen Moltmann, The Spirit of Life, 83.
16 Ibid., 195.
17 Ibid., 86.
of God.

3) Christian Spirituality as a Living Soul Recovered by the Spirit of Jesus

As the previous discussion showed, human spirituality as a living soul is the potential to actualize the living image of God, the essence of the original humanity and creative wisdom, meaning, energy and power of life in the dimension of spirit. But this potential of spirituality as a living soul is limited by existential conditions—the struggling between infinitude and finitude, material condition and spiritual condition, essence and existence. This is the existential predicament of human beings—temptation and sin, fall and estrangement, anxiety and self-destruction, self-contradiction and a contradictory world— as the first chapter demonstrated. This is the existential situation of a living soul and human spirituality.

As an existential person, a person of Nazareth, Jesus overcame human existential estrangement through uniting with God’s Spirit in existential conditions; he overcame the universal and existential temptations through unity with God; and he overcame the universal and existential anxiety through the Crucifixion and the Resurrection (the second chapter, C.3, explains about the power of universal salvation in Jesus). For this, Paul describes Jesus as “the last Adam” and “a life-giving spirit” (1 Corinthians 15:45). In the extended meaning of Paul, the first Adam before the fall symbolizes a first living soul, but after the fall the first Adam represents a corrupted soul. In this meaning, Jesus as “the last Adam” is the new living soul overcoming the tragic destiny of the first Adam. In other words, a new living soul, a life-giving spirit, a new spirituality, the new essence of true humanity and the wholeness of true humanity appeared through Jesus in existential conditions. Therefore, new spirituality as a new living

18 Paul explains the reason in Romans 5:17-19 and 1 Corinthians 15:22.
19 Tillich conceptualizes this phenomenon which appeared in Jesus as “New Being.”
soul comes from the Spirit of Jesus to the existential person for transforming the corrupted soul.\textsuperscript{20} The Spirit of Jesus was called the Holy Spirit or the Spirit of Christ. Jesus as the Christ sent the Spirit (John 16:7) and breathed the Spirit into his disciples (John 20:22). As Jesus was filled with the Spirit of God, the Spirit of Jesus came fully into his disciples. The disciples and the early church community experienced being full of the Spirit of Jesus. Through the Spirit of Jesus, they became new living souls, new creations being born again, new humanities. The original Christians’ spirituality as new living souls appeared in the disciples and Jesus’s followers who were full of the Spirit of Jesus.\textsuperscript{21} For this reason, the Spirit of Jesus can be understood as God’s creative breath for a living soul as in Genesis 2:7. Therefore, Christian spirituality can be understood as a living soul recovered by the Spirit of Jesus, as a new living soul, new spirituality and new humanity in an individual’s existence.

4) Christian Spirituality as the Dynamics of Faith

When we understand Christian spirituality as a living soul recovered by the Spirit of Jesus, we confront some questions: How can a living soul recovered by the Spirit of Jesus appear in individual humanity? How can the healing and creative power of the Spirit of Jesus work in an individual person? This spiritual phenomenon in humanity, the creative movement of life in the spiritual dimension, can be called the state of Christian faith. The second chapter showed the state of faith as a personal spiritual phenomenon appearing between the caller (God) and the listener (an existence) through revelation in correlation and interdependence (A. 1). In other words, Christian faith appears in the relationship of a human spirit and the Spirit of Jesus.

\textsuperscript{20} The second chapter explained this with the concepts of ultimate revelation, the Christ, new essence of humanity and the power of universal salvation. Especially, C.1-3 explains Jesus with Tillich’s concept of New Being as the Being united with the Spirit of God, true humanity and the power of universal salvation.

\textsuperscript{21} The third chapter (B.2) explains the process by which new spirituality appears through the Spirit of Jesus.
The second chapter showed that Jesus, who experienced revelation, became the ultimate and universal revelation through the Crucifixion and the Resurrection, and early Christians who experienced the dynamic, transforming power from the Spirit of Jesus (resurrected Jesus) began believing Jesus as the Lord, the Savior, and the ultimate and universal revelation. The first instances of Christian faith appeared in their experiences and acceptance of the Spirit of Jesus (A. 3). The Spirit of Jesus worked in their humanity and made them Christians with new humanity (A.4). The third chapter showed that this phenomenon appears in Tillich’s concept “the depth of reason” (B.3). The third chapter also explained that Christian faith appears in various relationships with Jesus as the ultimate-spiritual-selfobject. In these relationships, the Spirit of Jesus works, heals and transforms corrupted and polluted humanity. Through these relationships of interdependence and correlation, faith is active in humanity and the ego-self and true-self begin reconciling and uniting. Finally, humanity becomes centered, the integrated self. In this meaning, Jesus often proclaimed the dynamic power of faith: “Your faith has made you well,” “your faith has healed you” or “your faith has saved you” (Matthew 9:22; Mark 5:34, 10:52; Luke 7:50, 8:48, 17:19, 18:42). Christian spirituality roots in this dynamic of faith in the entirety of an individual’s life. As the second chapter explained regarding the process by which faith appears (A.1), Christian faith is basically the state to understand, recognize and accept Jesus, in empathetic relationship, as the actual and final revelation, the ultimate-spiritual-selfobject (A.2). Therefore, the dynamics of faith appears in this empathetic relationship.23

Christian faith is the activity of participating in the works of the Spirit of Jesus. For Tillich,

22 Tillich describes faith as a phenomenon of human self: “the state of being ultimately concerned,” “an act of the total personality as a whole, it participates in the dynamics of personal life,” “the embracing and centered act of the personality,” “a total and centered act of the personal self,” and “the awareness of the holy, the presence of the divine” (The Dynamics of Faith, 1-13).

23 The third chapter showed the process for building the spiritual relationship with Jesus (C.1-5).
“there is no faith without participation.” The third chapter explained the conceptual meaning of this participation as understanding, recognizing and receiving Jesus as the ultimate-spiritual-selfobject, and the practical meaning is walking with, working with and following Jesus (C.1 and 2). The third chapter described the spiritual dimension of following Jesus as the state of being grasped by the Spirit of Jesus, the state of being full of the Holy Spirit and united with the Spirit of Jesus (C.5). These phenomena signify the state of faith in an integrated meaning of being grasped by and grasping the Spirit of Jesus. In this meaning, Christian faith does not appear according to solely human needs or because of human intentional will or emotion even though faith appears in the correlation of human spirit and the Spirit of Jesus. Christian faith is not a theoretical affirmation of something uncertain or dogmatic; it is the existential acceptance of something transcending ordinary experience. Tillich describes this acceptance as “the courage to be” even though life is uncertain and ambiguous. This courage appears in the dynamics of Christian faith. This is the state of being grasped by the power of being-itself, by God. But the power appears in the correlation or interdependence between a being called and grasped by the Spirit of Jesus and the Spirit of Jesus who calls and grasps. Therefore, this dynamic of faith appears in the correlation of being grasped by the Spirit of Jesus and grasping the Spirit of Jesus.

Christian faith appears as the state to love the ultimate-spiritual-selfobject. We can say that Christian faith is the state of being grasped by the Spirit of love because God is love. God’s creative action roots in love, and Jesus completely actualized God’s creative love in his life (the second chapter, B.2.). Therefore, Christian spirituality can be understood as the state to love and

24 Ibid., 100.
25 Tillich describes the paradoxical state of faith: “Certainly, it is not from man, but it is in man, although created by the Spiritual Presence, faith occurs within the structure, functions, and dynamics of man’s spirit.” (ST III, 133).
27 Ibid., 172.
the state of being grasped by the Spirit of love. Jesus showed the state to ultimately love the spiritual-selfobject and selfobjects in the world in Matthew 22:37 and 39. According to the teaching of Jesus, the state to love the ultimate-spiritual-selfobject is also to love another selfobject as neighbor. Sometimes, faith is proved by loving a selfobject. Jesus showed two examples: the story of a woman who came to Jesus to save her daughter and the story of a father, Jairus, who also came to Jesus to save his little daughter. The core point of both stories is a mother’s or father’s action to love her or his daughter. Their loves for a selfobject are approved by Jesus as beautiful faith, healing and transforming human tragic destiny. In these stories, the miracle appears in the unity of the human action to love a selfobject and God’s creative love in Jesus. In this point, the terms faith, love, life and spirit are seen to be correlated, and to love the ultimate-spiritual-selfobject and to love a selfobject are shown to be interrelated. Faith and love cannot be essentially separated in Christian spirituality. Christian spirituality is understood as the dynamics of Christian faith, and Christian faith is understood as the dynamics of creative love as well.

Tillich provides three practical elements of faith: first, being opened up by the Spiritual Presence; second, accepting it in spite of the infinite gap between the divine Spirit and the human spirit; and third, expecting final participation in the transcendent unity of unambiguous life.

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28 Jesus showed that loving the neighbor who undergoes suffering is not different from loving the ultimate selfobject in his parable about the judgment of those separated like sheep and goats in Matthew 25:31-46.
29 Mark 7:24-30; also Matthew 15:21-28.
30 Mark 5:21-43.
31 Tillich describes the relation of love and faith as “the essential inseparability of love and faith in the participation in the transcendent unity of unambiguous life” (ST III, 135).
32 Tillich’s term “Spiritual Presence” symbolizes the revelatory experience of “God present,” the divine Spirit dwells and works in the human spirit (ST III, 111).
life. His three concepts can match with the three dimensions for building Christian faith, spirituality and spiritual relationship with Jesus given in the third chapter: understanding (walking with) Jesus; recognizing (working with) Jesus; and receiving (following) Jesus as the Christ, the ultimate and universal revelation and the answer to ontological and existential questions, predicaments, and tragic destiny. Through these processes which form unity between the Spirit of Jesus and the human spirit, Christian faith develops, grows and matures. Christian spirituality is also active, and it also develops, grows, and matures as Christian spiritual humanity.

5) Christian Spirituality as Christian Humanity

When we discuss Christian spirituality, we cannot avoid discussing about Christian humanity, the essence of a living soul who is created with the image of God. Dictionaries define humanity as the quality or condition of being human or as having human nature. Tillich’s concept of “reason” can be understood as the essence of humanity. The biblical symbol of the image of God also signifies the essence of humanity as potential.

The second chapter showed new humanity as “New Being” in Jesus as the Christ. This new humanity means the true humanity or original humanity as a living soul. True humanity in Jesus is distinct from the humanity that is corrupted and polluted in existential conditions. True humanity is recreated by the Spirit of God, and it is recovered from existential humanity to original humanity, true humanity, through receiving the Spirit of Jesus, the spirit of true humanity and the true, living image of God. As the second chapter showed, Jesus gives his new humanity to the persons who have ultimate-spiritual-selfobject relationship with him. This is the

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33 Ibid., 133.
way of salvation for existential human beings. Christian spirituality has the new humanity from Jesus. The new humanity of Christian spirituality begins at the state of being grasped by and grasping the Spirit of Jesus, the state of faith, the state of being born again by the Spirit of Jesus.

At this point, another question arises: What is the essence of new humanity from Jesus? The answer to the question is provided through Jesus’s teaching about the essential virtues of humanity in Matthew 5:3-12, the Beatitudes. The Beatitudes consist of eight blessings which can be understood as four pairs of human virtues forming the essence of new humanity34: “the poor and pure heart-mind” (3 and 8) as the state to love the Lord, the ultimate-spiritual-selfobject; “the mournful and merciful heart-mind” (4 and 7) as the state to love others, a selfobject; “the meek and thirsty heart-mind” (5 and 6) as the state to love one’s self, self-selfobject; and “the heart-mind of working for peace and justice” (9 and 10) as the state to love community, communal selfobjects. These pairs of virtues concentrate in the state to love as Jesus summarized God’s will with the state to love God and others (Matthew 22:37-39). Apostle Paul showed nine fruits of the Holy Spirit as the virtues of Christian humanity that has been born again in the Holy Spirit: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Galatians 5:22-23). These can also be understood as four pairs of virtues like the four pairs in the Beatitudes: joy and peace are a state to love, goodness and faithfulness are a state to love, kindness and gentleness are a state to love, and patience and self-control are a state to love. These virtues can be compressed into the state to love the Lord, others, self and community as

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34 Tillich understands practical Christian virtue as the actualization of human potentialities in personal and communal life and calls it humanity (ST III, 67).
well. These virtues are the new essence of humanity that is born again by the Holy Spirit, the Spirit of Jesus.\textsuperscript{35}

As we see in the Beatitudes and Paul’s fruits of the Spirit, the essence of true humanity from heavenly God in Jesus is the potential to love. Because God is love, and Jesus as the Christ completely actualized the creative love rooted in the creative action of God (the second chapter B.2.), it can be seen that the essence of true humanity, humanity created with the image of God, is to love. Christian spirituality, the universal essence of humanity, roots in the creative love from God the Creator.

2. Following Jesus as Sanctified Life

Jesus prays for his disciples in John 17:17 and 19: “Sanctify them by the truth; your word is truth. … For them I sanctify myself, that they too may be truly sanctified.” His prayer shows the image of Christian life that he wants. The English words “sanctify” and “sanctified” came from the Greek verb ἁγιάζω. In the New Testament this word is translated to English as “make holy,” “sanctify,” “consecrate,” and “purify.” This Greek word is used for expressing Christians as

\textsuperscript{35} These four pairs of virtues can mostly be matched with the Chinese philosopher Mencius’s (372–289 BC) four essential virtues of universal humanity: (1) The sprout of the feeling of compassion (惻隱之心: empathy as the original source of humanity); (2) the sprout of the feeling of shame and dislike (羞惡之心: the original source of righteousness); (3) the sprout of the feeling of reverence and respect (辭讓之心: the original source of ritual propriety); (4) the sprout of the feeling of right and wrong (是非之心: the original source of wisdom). The \textit{Mencius} 2A:6 in Chan 1963: 65, https://en.wikipedia.org/wiki/Mencius (accessed June 27, 2020). These four virtues are expressed with four words, “仁義禮智”: 仁 (ren 惻隱之心), 義 (yi 羞惡之心), 礼 (li 辭讓之心), 智 (zhi 是非之心). Considering each word, 仁 is love as empathetic sense; 義 is the sense of justice; 礼 is a sense for humility; 智 is wisdom and the sense of intelligence. For Mencius, the most important among the four virtues is 仁 (ren 惻隱之心): love with empathetic sense. According to Mencius, without the virtue 仁 (ren 惻隱之心), we are not human beings (非人也). In other words, without love, we are not human beings. Mencius’s point of humanity is also the state to love. A. Charles Muller trans., \textit{Mencius (Selections)} 2A:6. 公孫丑上 (Gong Sun Chou part one). In this meaning, love as the essence of humanity is the universal virtue, just as Christian humanity shows. http://www.acmuller.net/con-dao/mencius.html (accessed June 29, 2020).
sanctified and purified. In these meanings, the spirituality of a true Christian seeks for a sanctified life as “holiness in life.” This is the purpose of Jesus’s teaching, preaching and healing ministry. This is also the purpose that Jesus gives the essence of new humanity to his people for salvation. The Beatitudes of Jesus and Paul’s nine fruits of the Holy Spirit express the fruit or characters of the sanctified life as the life of following Jesus.

1) The Following of Jesus’s Disciples

“Following Jesus” in this dissertation is a different dimension from the dimensions of walking and working with Jesus. As the third chapter described, the dimensions of walking and working with Jesus are rooted in the journey of Jesus and the disciples from Galilee to Jerusalem. The dimension of following has the characteristics of the lives of the disciples—including Paul, the church and other Christians—after Pentecost. This dimension, following, is the purpose for which Jesus called, taught and trained his disciples. This means that the word “follow” is a symbol that Jesus’s ministry—his preaching, teaching and healing to save people from existential predicaments and tragic destiny—continues through Jesus’s followers being full of the Holy Spirit in the name of Jesus. In this meaning, the dimension of following Jesus can be understood as having three characteristics.

First, following Jesus signifies the spirituality of being grasped by the Spirit of Jesus through revelatory experience. Jesus’s disciples were educated and trained by Jesus in Galilee and experienced the Crucifixion and the Resurrection, but they were still captured by anxiety and fear. They did not fully understand and follow Jesus until they experienced a revelatory event in the Pentecost. As Jesus began his ministry after being grasped by the Spirit of God, his disciples

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36 Paul calls Christians “those who are sanctified,” τοῖς ἡγιασμένοις πᾶσιν, in Acts 20:32. The Greek word ἡγιασμένος is the verb participle (perfect passive, dative, masculine, plural) from ἁγιάζω.
could only truly follow Jesus after being grasped by the Spirit of Jesus. Therefore, following Jesus begins with the state of being grasped by the Spirit of Jesus. Like the early church, those who are grasped by the Spirit of Jesus are Christians following Jesus (Acts 11:26).

Second, following Jesus means the spirituality of being born again through participating in and receiving the new humanity that appeared in Jesus as the Christ. This state is the result of being full of the Spirit of Jesus and the new essential humanity of Jesus. Paul, who was born again by the Spirit of the resurrected Jesus, expresses this state well: “I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:19-20). According to Paul’s confession, his “I” is not the I of his old self. His self—his centered self, his humanity—was replaced with Jesus’s “I”—Jesus’s self and true humanity. This state can be understood as complete unity of the Spirit of Jesus and Paul’s spirit. Paul completely received Jesus as the Christ in the ultimate-spiritual-selfobject relationship with Jesus and was transformed from an enthusiastic Judaist to the follower of Jesus. Because of this experience, he can proclaim, “If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!” (2 Corinthians 5:17).

Third, following Jesus is the state to live according to Christian vocational direction in this world. Following Jesus means the state to live with new values, beliefs, morality, ethics, and meaning of life in Jesus. It is to live in new relationships with others in community, society and the world. This can be understood as Christian vocational spirituality and can be explained as the sanctified life.

2) Following as Sanctified Life

In the tradition of the church, sanctification is understood as a characteristic of Christian
salvation. Sanctification is one part of a threefold explanation of salvation that the traditional church has used: regeneration, justification, and sanctification.\textsuperscript{37} Tillich expresses these threefold aspects as participation, acceptance, and transformation. For Tillich, sanctification is distinguished from both regeneration and justification.\textsuperscript{38} According to his understanding, regeneration means that the power of the New Being in Jesus calls people who are still in bondage to the old being to participation in Jesus as the Christ. This aspect is like the dimension of walking with (understanding) Jesus. When the person who is called participates in Jesus, regeneration begins as new birth.\textsuperscript{39} Justification means the action to accept by faith. This characteristic appears in the dimension of working with (recognizing) Jesus. This means that human beings accept God who accepts human beings who are unacceptable. Tillich calls this the “in spite of” element of salvation.\textsuperscript{40} Tillich understands sanctification like the following:


According to Tillich’s definition, sanctified life means the life of those who follow the Spirit of Jesus, and it transforms personal life, community and this world. Sanctified life is defined as the dimension of following Jesus in this dissertation.

Moltmann understands the sanctified life as a vital life in God’s Spirit in the energies and

\begin{flushleft}
\textsuperscript{37} \textit{ST II}, 176.
\textsuperscript{38} \textit{ST II}, 179.
\textsuperscript{39} \textit{ST II}, 177.
\textsuperscript{40} \textit{ST II}, 178. Tillich proclaimed the grace of “in spite of” in his sermon “You Are Accepted”: “You are accepted. You are accepted, accepted by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything now; perhaps later you will do much. Do not seek for anything; do not perform anything; do not intend anything. Simply accept the fact that you are accepted!” Paul Tillich, \textit{The Shaking of the Foundations} (Eugene, OR: Wipf & Stock, 2011) 162.
\textsuperscript{41} \textit{ST II}, 179-180.
\end{flushleft}
possibilities which God’s Spirit gives us.\textsuperscript{42} According to Moltmann, the sanctified life also needs to be understood in relation with worldly situations because Christian life is always related to its time and context in the world.\textsuperscript{43} Emphasizing sanctification as the character of salvation, Moltmann stands with John Wesley’s emphasis on sanctification rather than following Martin Luther’s emphasis on justification. Moltmann thinks that Luther and the Reformation’s understanding of Christian life was a remnant of medieval ecclesiastical society and the cannon law of Roman church. Instead, Wesley’s understanding focused on the eighteenth-century world of rising industrialization, and Wesley’s spiritual movement transformed not only individuals but also communities in the world.\textsuperscript{44} The power of transformation came from Wesley’s understanding of sanctification. According to Moltmann’s understanding, the emphasis on sanctification brings the process of healing that is experienced in our lives. Moltmann describes Wesley’s Methodist movement as the movement of sanctification: “It can be shown that the Methodist testimony to personal sanctification acted therapeutically on the sickness of the rising industrial society in England.”\textsuperscript{45}

Like Tillich, Moltmann and Wesley understand sanctification as the movement of Christian life in those grasped by the Spirit of Jesus. Those being born again, grow and work in the Spirit of Jesus.\textsuperscript{46} As seen with Wesley, sanctification is the powerful life to transform (heal) people and the world. Wesley’s Methodist movement shows Jesus’s healing ministry appearing with an

\textsuperscript{42} The Spirit of Life, 163.
\textsuperscript{43} Ibid.
\textsuperscript{44} Ibid., 163-171.
\textsuperscript{45} Ibid., 171.
\textsuperscript{46} For Tillich, the process of sanctification needs four principles: first, increasing awareness in understanding human existential questions and the answer; second, increasing freedom from religious law, rules, customs or heteronomy; third, increasing relatedness in communal life, relationship with others and recognizing others; fourth, self-transcendence because sanctification is not possible without a continuous transcendence of oneself in the direction of the ultimate, or in other words, without participation in the holy (\textit{ST} III, 232-236).
eighteenth-century version in England. Moltmann understands sanctification as empathetical vocation to respond to contemporary problems through healing, transforming personal and communal movement. To Moltmann, Wesley’s Methodist movement is its best example. He suggests sanctification needs considered for today: “Today, we are at the end of industrial society and in the transition to a post-industrial society. . .”47

Sanctified life is the state that the Spirit of Jesus actively works not only in individual spirituality of walking with, working with and following Jesus but also in communal spirituality, the church community. We can call this movement of faith individual or communal vocation.

3. Christian Vocation

As the previous section showed, the spiritual dimension of following Jesus as sanctified life naturally and definitely proceeds to vocational life. Since vocational life is a significant characteristic of the spiritual dimension of following Jesus and sanctified life, this section shows the meaning of Christian vocation.

1) Call and Vocation

Both the words “call” and “vocation” are generally understood as having the same meaning, because the term vocation is related to call in its Latin roots. The Latin “vocare” has the meaning “to call,” and “vox” has the meaning of “voice.”48 In these meanings, vocation can be understood as the experience of hearing a voice call. This understanding makes us think of an expanded meaning with two images: the voice that calls (caller) and the one who hears the voice (hearer).

47 The Spirit of Life, 171.

In other words, we have to consider the one who calls and the one who is called. In this understanding, the word “call” is appropriate to express the relation between the one who calls and the one who is called. But the word “call” is not enough to show the phenomenon of Christian spirituality as following Jesus, the sanctified life of being reborn by the new essence of true humanity in Jesus. A more appropriate word to express the character of Christian spirituality should include the meaning that the one who is called understands, recognizes, receives and lives out the purpose of the call. Therefore, the call comes with the sending to live out the call. The dimension of following Jesus is the dimension of living out the call. Jesus had a self-awareness of being sent, “I am sent by God,” and he sent his disciples into the world (John 20:21). After experiencing revelation, Jesus began his ministry with calling the people (Mark 1:17) and finished his ministry with sending them into the world to continue his ministry: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). It is with this meaning that the traditional worship service begins with the “call to worship” and finishes with “sending forth.” This sending forth means to go to live out the call in the world, to practice the call in one’s life. It is with a fuller sense of call, as one who is called and accepts the call as his or her obligation or responsibility, that this dissertation calls this dimension of living out the call “vocation.” In this meaning, we can understand the difference between the words call and vocation: the call to be and the vocation to

49 Kathleen A. Cahalan and others, Calling All Years Good: Christian Vocation Throughout Life's Seasons (Grand Rapids: Eerdmans, 2017) 12.

do according to the call. This is the reason that the dimension of following Jesus as sanctified life is called “Christian vocational spirituality” in this dissertation.

2) The Structure of Christian Call and Vocation

Receiving a call offers a sense of personal authenticity, an ontological self-consciousness: who I am and who we are through the call. The vocation answers the existential questions: What should I do and we do in this world? In the religious pattern, the call is to understand, find or experience who “I am” and who “we are” in relationship with the worship object. Christian call and vocation are related to the ultimate-spiritual-selfobject relationship with Jesus as the Christ.

In the Old Testament, Abraham, Moses, Samuel and prophets were called by the Spirit of God. They lived according to the call of God as vocation. Therefore, most people called the caller God, the Lord. In this pattern of thinking, people understand that vocation is God’s calling. But this understanding of vocation is often obscured because of the ambiguity of the name “God,” and it is ambiguous even in the Christian community. This ambiguity is related to the ambiguity of spiritual identity. Spiritual identity requires understanding the relationship with the spiritual selfobject because the revelatory experience appears in correlation between the one who calls and the one who is called. In this meaning, Christian vocation needs to be understood in the name of Jesus who is the Christian spiritual selfobject, the ultimate and universal revelation. In

51 According to Cahalan and Schuurman, Christian call can be understood in two ways: the call to be a Christian and the particular calling for doing. This is called calling to be and calling to do. Kathleen A. Cahalan and Douglas J. Schuurman, ed. Calling in Today’s World (Grand Rapids: William B. Eerdmans Publishing, 2016) 58 and 60.

52 Calling has both individual and communal characters: me and us. John Neafsey, A Sacred Voice Is Calling: Personal Vocation and Social Conscience (Maryknoll: Orbis Books, 2006) 1.

53 Biblical scholar Walter Brueggemann explains vocation in the context of the divine-human relationship: “The dynamic of humanness is in the interaction between the One who calls and the one who is called. And the agenda between them is a calling.” Kathleen A. Cahalan and others, Calling All Years Good, 12.

54 “Because the One-Who-Calls has been called into question and the experience of being so called may not have its source in the One-Who-Calls as named by the Christian tradition, the source of vocation is often obscured today.” Ibid., 12.
other words, we are called by Spiritual Presence in the name of Jesus to be (who I am and we are) and to do (what I should do and we should do). Jesus is the best model for call and vocation.

**Being Aware of Self-Identity – Call (to be):** When Jesus was baptized by John the Baptist, he heard the voice from heaven, the holy and mysterious experience: “You are my Son, whom I love; with you I am well pleased.”

Through this experience, Jesus had vocational identity (to be as self-identity): God is my father. God loves me. I am God’s pleasure. Through this self-identity, he had a new self, and he can become the Son of God and a person of the Spirit of God. Jesus’s strong self-identity flows through all his teachings and ministries. With this vocational self-identity, Jesus received the Spirit of God, Spiritual Presence. This is the process of being grasped by the Spirit, Spiritual Presence. Likewise, Jesus’s disciples, the Apostles of the early church, had strong vocational self-identities in the ultimate-spiritual-selfobject relationship with Jesus. Then they followed Jesus, doing Jesus’s ministry of preaching, teaching and healing. Peter proclaimed to the Jews, “You crucified Jesus, but God has made this Jesus both Lord and Messiah. God has raised this Jesus to life, and we are all witnesses of it” (Acts 2:36). Peter’s vocational identity is clear in this statement. Paul always clearly described his vocational self-identity in his letters: “Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God” (Romans 1:1). Jesus first called Paul in the Spirit of Jesus, and Paul followed as an apostle according to Jesus’s call. The Apostles’ vocational identity is as witnesses of the crucifixion and the resurrection of Jesus. They were completely the people of Jesus, the one who called and educated and trained them. The early church was built with their vocational self-

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56 John 14:10-11: “Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves.”
identity in the ultimate-spiritual-selfobject relationship with Jesus.

Being Aware of Self-Responsibility – Vocation (to do): Strong identity naturally brings a strong responsibility to do according to the call. This can be called vocational self-responsibility: what I should do according to the call. Jesus interpreted God’s call to vocation (to do) with Isaiah’s vocational confession. In Luke 4:18-19, Jesus reads Isaiah 61:1-2 in the synagogue in Nazareth. Its points are these: to proclaim good news to the poor, to proclaim freedom for the prisoners, to recover sight for the blind, to set the oppressed free, and to proclaim the year of the Lord’s favor. Jesus accepted Isaiah’s vocational responsibility as his own vocational self-responsibility. Jesus’s vocational responsibility caused him to offer his whole life for the salvation of human beings (to do) in his preaching, teaching and healing ministry.

The Apostles’ vocational self-responsibility (to do) was also clear. Luke described his vocational responsibility as writing and delivering the Gospel of Jesus which he had seen, heard and experienced in his book. His vocational responsibility is to clearly testify about the Gospel of Jesus. Apostle Mark wrote in the first line of his book about his purpose for writing: “The beginning of the good news of Jesus Christ, the Son of God” (Mark 1:1). His responsibility is to testify about the gospel of Jesus as well. Apostle John also describes his vocational responsibility: “These are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name” (John 20:30). His responsibility is to testify of Jesus as the Christ and God’s son and enable people to have salvation in the name of Jesus. The Apostle Paul also clearly understood his vocational responsibility: “To be a minister of Christ Jesus to the Gentiles in the priestly service of the
The apostles of the New Testament had an obvious responsibility to testify about the Gospel, the teaching of Jesus. The apostles’ common vocational responsibility was to testify about Jesus to save other people. This was also the vocation of the early church community.

3) Hearing Call and Having Vocation

The Christian spiritual movement of the early church began with vocational identity and responsibility, but today’s church has forgotten the spiritual understanding of vocational identity and responsibility. Many Christians and many churches have lost the spiritual sense for call and vocation. Cahalan and Schuurman, professors of practical theology and religion, point out three kinds of misunderstandings Christians have of call and vocation as reasons for why today’s church has lost understanding of call and vocation. First, many Christians understand vocation as special religious positions with monastic roles: the calling to become a pastor, missionary, priest or nun. Second, many Christians think that church leaders have spoken about hearing an audible voice from God or having a miraculous encounter with God. So, general Christians think that God has not called them. Third, the common notion is that God has a rigid, highly detailed “blueprint” for each person’s life. Christians who hold this view are highly anxious that they might miss their one and only chance to heed God’s call. These misunderstandings make situations that oppress or eliminate an individual’s creative dynamics and freedom in spirit. A revelatory call and vocation appear in correlation or interdependence between the caller and the receiver who understands, recognizes and accepts the revelatory call. Therefore, the individual’s

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57 Paul’s strong responsibility appears in 1 Corinthians 9:16: “If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel!”

creative dynamics and freedom in spirit is important. In response, Schuurman shows two conceptions of calling.\textsuperscript{59} The first is “to be” as becoming Christian in life. Schuurman calls this “spiritual” or “general” calling. This means that all Christians are called to live according to the Gospel of Jesus a life that is different from worldly trends. He shows another conception of calling. It is “to do” for a special and particular work. He calls this “particular” or “external” calling, and it is not only for religious works but also for secular works for the shalom of the community. Therefore, the church community and all Christians are called by the Spirit of Jesus, the Spirit of God in the name of Jesus, and they have vocational self-identity and self-responsibility for the world. Therefore, today’s church and Christians must rethink call and vocation.

The word “call” is metaphorical. Those called do not actually hear a voice from God or Jesus with their physical ears.\textsuperscript{60} God does not speak audibly or appear visually to people. God’s calling can come through various paths: mediators, dreams, visions, prophets, priests, apostles, friends, parents, or the wisdom, the beauty and the wondrous of God’s creations.\textsuperscript{61} Mediums of revelation are not limited.\textsuperscript{62} The call comes through hearing the proclamation of the Gospel, the good news about Jesus Christ, the Word of God. The revelatory call appears through participation in the practices of the church community, and especially through the sacraments of Baptism and the Eucharist. We can experience particular calling to healing work and ministry in a variety of ways because vocational responsibility is not only spiritual responsibility but also

\textsuperscript{59} Ibid., 58.
\textsuperscript{60} Ibid.
\textsuperscript{61} Ibid., 60.
\textsuperscript{62} ST 1, 118.
social responsibility to the world. We can be aware of vocation through spiritual counseling with a pastor, preacher, spiritual leader or teacher. The third chapter showed how to build a spiritual relationship with Jesus as the ultimate-spiritual-selfobject. The chapter explained the practical process: walking with Jesus (understanding Jesus), working with Jesus (recognizing Jesus), and following Jesus (receiving Jesus). The process, especially walking and working with Jesus, is the journey to awaken spiritual sense, to be aware of the spiritual meaning of Jesus and the Holy Spirit, to experience being grasped by the Spirit of Jesus, and to recognize and receive Jesus’s Spirit. As the second chapter demonstrated, Jesus is the ultimate revelation, and the dimensions of walking and working with Jesus are a process to experience revelatory call. In the ordinary life of walking with Jesus, we can experience call and vocation. Albert Schweitzer, who followed Jesus for a lifetime—a theologian, philosopher, organist, musicologist, writer, physician, humanitarian, and awardee of the Nobel Peace Prize—experienced his call and vocation when he was twenty-one years old. It is a great example of a personal call and vocation.

One brilliant summer morning at Günsbach, during the Whitsuntide holidays—it was in 1896—as I awoke, the thought came to me that I must not accept this good fortune as a matter of course, but must give something in return. While outside the birds sang I reflected on this thought, and before I had gotten up I came to the conclusion that until I was thirty I could consider myself justified in devoting myself to scholarship and the arts, but after that I would devote myself directly to serving humanity. I had already tried many times to find the meaning that lay hidden in the saying of Jesus: “Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the Gospels shall save it.”

His expression, “the thought came to me,” implies the thinking is not his. Rather, the thought is Jesus’s answer to his frequent prayer of considering and struggling to understand Jesus’s

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63 *Calling in Today's World*, 60-61.

64 Albert Schweitzer, *Out of My Life and Thought* (Baltimore, Maryland: Johns Hopkins University Press, 1998) 82. Schweitzer began his medical studies when he became thirty years old (1905-1912), and he then went to Africa to serve humanity according to his call and vocation.
teaching in Matthew 16:25, Mark 8:35 and Luke 9:24. This experience—the thought came to him—became his vocation and was a revelatory experience to Schweitzer. Likewise, each person has his or her own time to experience revelation as the person’s crucial moment to meet the revelatory mystery. Through the experience, we can build the ultimate-spiritual-selfobject relationship with Jesus, and we can move on to the dimension of following Jesus as sanctified life and vocational life. In Tillich’s analysis of reason (the first chapter), depth of reason as the divine center of reason can be grasped by Spiritual Presence and can grasp a revelatory call, sign and mysterious meaning. This is human transcendental and spiritual potential, as the first chapter manifested. The church community is like an incubator to awaken and improve the spiritual sense for vocational life.

4) Christian Life and the Church Life as Vocation

When we understand Christian vocation, we need to avoid paying attention to the persons who have done remarkable or great achievements in history such as Albert Schweitzer, Paul or Peter. If we focus on their vocations, we easily lose the basic calls and vocations. Therefore, we need to define and emphasize Christian vocation in the basic spiritual identity of to be and responsibility to do. We need to understand Christian vocation as the whole of Christian life and the church life.

Today, all Christians are called to be Christians from this world through the church. To become Christians means to become new persons who are saved in Jesus65 and to live according

65 Jesus directly calls all human existential beings to salvation: “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls” (Matthew 11:28-29).
to Jesus’s example, the salt and light of the world. In other words, Jesus calls the persons in the world to be Christians and to live Christian life—walking with, working with and following Jesus. This whole life, becoming a Christian and living as Christians like the salt and the light of the world, is the basic vocation of Christian life. This Christian life cannot be separated from church life because worldly persons are invited through the church, they are learning and practicing Christian life in the church, and they are baptized to be recognized as Christians in the church community. Through this process, a Christian becomes a part of the church community which Paul proclaimed is the living body of Christ Jesus (Ephesians 1:23). In this process, an individual Christian life becomes communal Christian life united in Jesus Christ. This was Jesus intentional plan for the church as the witness community of Jesus and his ministry after the Resurrection. Therefore, living the Christian life—individual Christian life and communal Christian life in the church community as the witness community of Jesus and his ministry, and the living body of Jesus Christ—is the basis and foundation of Christian vocation, the obligation to do. All Christian vocations root in this base.

In this meaning, all Christian lives that participate in the church life—the ministries of the church through attending meetings, offering or donating financial sources and time for the living

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66 “You are the salt of the earth…” (Matthew 5:13). “You are the light of the world. A city on a hill cannot be hidden” (Matthew 5:14). John testifies Jesus as the light of all people (John 1:4, 9), and Jesus call his followers the light of the world.

67 “So, in Christ we who are many form one body, and each member belongs to all the others” (Romans 12:5). “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So, it is with Christ” (1 Corinthians 12:12).

68 “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.” (Matthew 16:18).

69 “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

70 “Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him. This is the rule I lay down in all the churches” (1 Corinthians 7:17).
church, physical labor for caring of the church community—are the basis and foundation of Christian vocation. In this meaning, individual and communal Christian life of a lifetime must be understood as the basis of Christian vocation.

4. Conclusion

This chapter explained the dimension of following Jesus as Christian vocational spirituality. According to this intention, the first section of this chapter manifested multiple elements of Christian spirituality: a living soul, the movement of life in the dimension of spirit, the dynamics of faith and love, and the virtues of Christian humanity. This manifestation demonstrated the way that original human spirituality, a living soul, becomes Christian spirituality and Christian humanity. The second section analyzed elements of the dimension of following Jesus as sanctified life: the state of being grasped by the Spirit of Jesus, the state of being born again by the new humanity of Jesus, and the powerful life to transform (heal) people and the world. This section also showed sanctification of Christian life becomes vocational spirituality. The third section defined the different meanings of the words call and vocation. With these concepts, Christian call and vocation were further explained with the state of being aware of self-identity as the call to be and the state of having self-responsibility as the call to do for vocation. This section showed how to hear the call and have vocation in order to help practice building Christian vocational spirituality.

The Christian vocational spirituality that is shown by this chapter is the state of “a new living soul” who is overcoming the old humanity, the old self or the old being who is corrupted and polluted by existential conditions. This state implies the new humanity, the new self or the
new being is recovered, healed, or restored\textsuperscript{71} by the Spirit of Jesus as the Christ, as the ultimate-spiritual-selfobject.\textsuperscript{72} This state implies the unity between essential being and existential being (true-self and ego-self) and the union of human spirit and the Spirit of Jesus as divine Spirit or Spiritual Presence.\textsuperscript{73} It can be visualized with the following “Structure of Christian Vocational Spirituality as the Whole of the Christian Life.”

\textsuperscript{71} Apostle Peter defines Jesus’s ministry as “restoration of everything” (Acts 3:21).

\textsuperscript{72} Paul calls new humanity in a Christian “the new self” (Ephesians 4:24; Colossians 3:10 NRS, NIV, NIB, NAU, NAS) or “new man” (KJV, CSB).

\textsuperscript{73} This state is expressed well by Paul: “I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:19-20).
This signifies the state in which the dynamic movements of life, spirit and faith as actions of loving are integrated in the human being, a living soul who lives in existential conditions. The state of transcendent union through receiving the Spirit of Jesus makes us as existential beings overcome the self-contradictoriness and ambiguity of life.\textsuperscript{74} In this meaning, Christian vocational spirituality is the state of overcoming the human predicament and tragic destiny, ontological and existential anxiety, and the fall and estrangement of existential life. Therefore, Christian vocational spirituality is the vital movement of Christian spirit, life and love as faith as the state to love that brings consistency, unity and integration of one’s whole humanity.

Christian vocational spirituality reflects an existential being reconciled with the Creator God in Jesus as the Christ.\textsuperscript{75} The words reconciliation and forgiveness are core terms to describe the humanity or state of the human existential self who is healed (transformed, born again, saved) in the ultimate-spiritual-selfobject relationship with Jesus. This can be understood in an existential being as the fulfillment of Jesus’s vocational identity and responsibility, his vocational spirituality which Jesus proclaimed in Luke 4:18-19.\textsuperscript{76} Therefore, Christian vocational spirituality is the answer to the research questions raised in the introduction of this dissertation: “What is most important of all that we have lost with the church decline?” and “How can the church respond to those who seek new spirituality in the cultural trend of ‘Spiritual, but not Religious?’”

Christian vocational spirituality gives a new way for the church to answer secularized Christians and Heidegger’s “they” who are following worldly trends under existentialism or

\textsuperscript{74} ST III, 129.

\textsuperscript{75} Romans 5:10, 10:15; 2 Corinthians 5:18 and 19; Ephesians 2:16; Colossians 1:20 and 22.

\textsuperscript{76} Luke 4:18-19: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.”
postmodernism. It gives a way to overcome the ambiguity of “Being,” Being’s “call” or the
“voice of conscience.” Human beings are not thrown alone in this world as in Heidegger’s
understanding. All human beings are with the Spiritual Presence of the Creator God.77 Although
Heidegger’s followers cannot answer the questions about who made “Being” or who threw them
into this world, Christian vocational spirituality clearly answers the question. Christian
vocational spirituality is the way to overcome the inauthentic life of “they” that Heidegger
showed. This spirituality overcomes the human problems of the human existential situation, the
predicaments which Heidegger and Tillich showed: anxiety, falling, estrangement; the
disintegration anxiety, narcissistic personality disorder and fragmentation of self which Kohut
showed; and the fall and estrangement from God, temptation of the devil, anxiety and guilt
which Genesis reveals. In these meanings, Christian vocational spirituality is a crucial answer for
existential beings who seek for vital, authentic, integrated and transcendental humanity in the
world.

Before closing this chapter, “Christian vocational spirituality” needs to answer a question
that Hans Küng asked.

Why should one be a Christian? Why not be human, truly human? Why, in addition to being
human, should we be Christians? Is there something more to being a Christian than being
human? Is it a superstructure? A substructure? Just what does it mean to be a Christian, what
does it mean to be a Christian today?78

Christian vocational spirituality strongly suggests today’s people would benefit from hearing the
call to be a Christian. Yet it is also crucial to hear the call to do: to live true humanity. To be
Christian aims to live true humanity. Forming Christian vocational spirituality is the way to live
true humanity as a living soul with God’s breath of life, the image of God. Forming Christian

77 ST III, 140.
vocational spirituality does not aim to form a religious being. Christian vocational spirituality means to become and live true humanity, freed, recovered and released from existential predicaments through walking with, working with and following Jesus, the ultimate-spiritual-selfobject.
Chapter 5

CONCLUSION: SUGGESTIONS FOR THE CHURCH

"On this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 16:18-19).

This dissertation began with a question, “How can we understand and respond to the global crises and the crisis of the church that we confront today?” As the analysis of the problem, the introduction diagnosed and demonstrated that the cause of both crises is the loss of humanity and Christian spirituality. Therefore, this dissertation has shown, through four chapters, the way to understand and recover true humanity and Christian spirituality as the answer to the question.¹

1. Summary

The first chapter used multiple approaches—philosophy, theology, psychology and the Bible—to show the spiritual potential in human beings for transcending existential conditions and their existential predicaments and tragic destiny. Through this chapter, we have multiple ways to understand human spiritual potential and the existential predicament and tragic destiny of human beings. This gives a process for understanding the essence of humanity and the human existential

¹ The research question brought additional practical questions. Those in the introduction include: “What should we do for radical human change?” “What is true and Christian humanity?” “How can we recover true humanity?” “How can we rebuild Christian faith, Christian spirituality and Christian community?” (p 5); “Can the church help the people so that they can recover their lost humanity?” “Can the church overcome the worldly trend of returning to ‘animality’ or becoming ‘snobbery’?” “Can we have hope that today’s church will transform the people and the world confronting serious crises?” (p 6); “What is the real crisis of the church?” (p 8); “What have we lost with the church decline?” “How can we recover it?” (p 9); “How can the church respond to those who seek new spirituality?” (p 11); “How can the church recover and keep the original source of the Christian spirituality in this secular world?” (p 13). Readers can find the answers to these questions in this dissertation.
situation. In this, the first chapter shows a first answer to the research question: Christian spirituality needs to begin with understanding ontological and existential questions because there is not any answer without first asking a question. The religious concepts—salvation, freedom, release, savior, peace, and joy—are meaningless without an understanding of the existential predicament and tragic destiny—the contradictory nature of the world and our inner selves; finitude and anxiety; death, pain and guilt. Today’s Christians and churches have lost spiritual power, authenticity and authority by holding dogmatic answers without first understanding the ontological and existential questions. As a result, today’s churches and Christians struggle to respond to the ontological and existential questions of human beings. Therefore, the first chapter suggests the church accept and understand these questions, the ontological and existential questions, as the first step to recover what the church has lost.

The second chapter showed Jesus as the answer for overcoming existential predicaments: Jesus as the way, the truth and the life for recovering true humanity. This chapter demonstrated the reason that we must come to and see Jesus, and accept Jesus as the Christ, the ultimate, universal revelation and true humanity for salvation from the existential predicaments and tragic destiny of human beings. This understanding is a second answer to the research question. Today’s churches and Christians have lost the focus of their faith and the concentration of Christian life in the culture of religious pluralism, secularized cultures and various substitute faiths which permeate into individual Christian life and the church community. For this reason,

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2 PRRI (Public Religion Research Institute) reported the research about “Why Are Americans Leaving Religion?” (2016). This report shows the reasons that Americans leave their childhood religion. The most important motivation among the reasons is that they do not believe in the religion’s teachings (60%). A second motivation is that their parents are non-Christian (32%). The third is negative religious teachings about or treatment of gay and lesbian people (29%). This report implies that those who left could not find the answers for contemporary and existential questions in dogmatic teaching or religious rules. PRRI, Exodus (Washington D.C. 2016) 6, https://www.prri.org/wp-content/uploads/2016/09/PRRI-RNS-Unaffiliated-Report.pdf (accessed August 12, 2021).
churches become social clubs or membership societies instead of becoming the living body of Jesus as the Christ. Therefore, the second chapter suggests today’s churches focus only on Jesus as the Christ, the original source of the church, and on the original nature of the church as the people who gather for listening to the gospel. This is the way to recover Christian identity in individual and communal life and to be grasped by the ultimate spiritual object, Jesus Christ, the Spirit of Jesus.

The third chapter showed a practical process for building the spiritual relationship with Jesus: walking with, working with and following Jesus. This is the process to actualize human spiritual potential, activate spiritual humanity, and experience grasping the Spirit of Jesus and being grasped by the Spirit of Jesus. This process activates empathetic feeling, an original potential of humanity. Through empathetic reading of the four books of the Gospel, readers experience Jesus as the ultimate-spiritual-selfobject and the revelatory caller. For this, the third chapter showed how to lead a congregation into the basic, or fundamental, experience of spiritual reality through experiencing Christ Jesus, the Spirit of Jesus, in the deep dimension of their being. This chapter is a third answer to the research question. Today’s churches and Christians have lost the deep dimension of humanity and spirituality. Generally, they depend on dogmatic knowledge, traditional rules, customs, temporary cultures and social relationships. Therefore, the third chapter suggests today’s churches focus on building the empathetic relationship with Jesus of Nazareth, Jesus as the Christ and the Spirit of Jesus in the deep dimension of humanity.

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3 The Reformation movement based on Martin Luther’s theology focused on recovering the original source of Christian spirituality, the Gospel of Jesus. For Luther, the church is the community proclaiming and listening to the Gospel: “Only through the church can a human being hear the gospel. And when he trusts the Gospel, he becomes a member of the church.” Dorothea Wendebourg, “The Church in The Magisterial Reformers,” Paul Avis ed., The Oxford Handbook of Ecclesiology (Oxford: Oxford University Press, 2018) 217.

4 Ibid., 219: Luther emphasized three aspects of the church: 1) the Gospel, 2) believers in Christ Jesus and 3) the work of the Holy Spirit.
through empathetical reading of the original source of Christian spirituality, the four books of the Gospel in the New Testament.

The fourth chapter explained the structure of Christian vocational spirituality formed through the process of walking with, working with and following Jesus—or understanding, recognizing and receiving Jesus. This chapter showed the final and integrated answer to the research question: a theological structure for forming Christian vocational spirituality. The essence of true humanity from Jesus, the virtues of Christian humanity from Jesus, and the vocational identity and responsibility from Jesus are all active within the structure of Christian vocational spirituality. If this spirituality leads individual Christians and the church community, the church community can positively and creatively respond to the global crises of humanity and to the crisis of the church. Through recovering the original source of Christian spirituality and restoring the deep dimension of humanity, individual Christians and churches can overcome the culture of religiously unaffiliated, the trend of secularization and the trend of religious pluralism as well.

The church community can educate and train their congregations according to this theological structure. Through practicing this ministry, church communities can become communities of true humanity and true Christian spirituality, and the individual Christian can live a sanctified life in the world. However, to effectively respond to the crises, the church community should be constructed with a theological structure of process and movement for forming Christian vocational spirituality.
2. Structure of the Vocational Church

1) The Church in the New Testament

The church with Christian vocational spirituality concentrates on Jesus as the Christ: walking with, working with and following Jesus based on the New Testament, the original source of the church, as the third chapter demonstrated. Loveday C. A. Alexander, Emeritus Professor of Biblical Studies at the University of Sheffield, analyzed the original characteristics of the church in the Synoptic Gospels and Acts of Apostles.⁵ The common and prominent characteristics of the churches in the Synoptic Gospels and Acts are summarized in three types.

(1) Identity and definition: the church is the messianic community of individuals who have come to Jesus in faith. They found and experienced salvation in their relationship with Jesus. They shared the story of Jesus, the Gospel centered on the kingdom of God. And they gathered to remember, confess and praise Jesus as the Christ. The church originally has both individual and communal dimensions.

(2) Work/mission: the work of the church has four parts: first, preaching and teaching about the kingdom of God; second, performing worship through gathering, confessing, remembering, keeping and praising the story of Jesus as the Christ; third, healing through the relationship with the Word, the gospel of Jesus and the Holy Spirit and through the fellowship of the individuals in the church community; and fourth, going out in mission to the gentiles (non-Christians).

(3) Structure: originally the church community is the totality of the individuals who come to Jesus in faith, listening to the Gospel, sharing the story of Jesus, experiencing salvation and healing and renewing of self (or humanity) in their relationship with Jesus, and gathering as a

community to remember and confess and praise Jesus whom they experienced as the Christ.⁶

According to these activities, the church community is composed of three parts: first, the group of the disciples (apostles) who were educated and trained as apprentices of Jesus for keeping (preserving) the gospel of Jesus (Acts 6:2-4); second, the group of supporters for Jesus’s ministry (participants in Jesus’s ministry); and third, those interested in Jesus and those who desire to learn from Jesus as a crowd.

2) Structure of the Vocational Church

According to the source of the church, which the New Testament shows, the church’s identity, purpose and structure is fundamentally a vocational community because the primitive church community centered around those whom Jesus intentionally called, educated, trained and sent out for his preaching, teaching and healing ministry and for the kingdom of God. For the continuance of his ministry, Jesus began his community through calling people as apprentices, disciples or coworkers and appointing twelve as Apostles. The twelve apostles were sent out as Jesus’s delegates with authority to preach, teach and heal in the name of Jesus (Mark 3:14-15). They would carry out Jesus’s mission in this world.⁷ In this, the structure of today’s vocational church can be drawn like the following.

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⁶ Ibid., 65.

⁷ The Oxford Handbook of Ecclesiology, 64.
The vocational church naturally consists of a three-part structure around Jesus as the Christ who is the head and center of the church: first, the group of ambassadors as disciples who are living in the dimension of following Jesus; second, the group of supporters as disciples who live in the dimension of working with Jesus; and third, the group of apprentices as disciples who live in the dimension of walking with Jesus. This vocational church is fundamentally a living community of individuals who are active in the dynamic movement of life and activity of the Spirit from Jesus in this world. This diagram of the structure of the vocational church is drawn with multiple circles to express the movement of life and activity of Spirit from Jesus. The dotted line of each circle implies a dynamic integration and unity of dimensions in Jesus’s ministry. In this meaning, this community can be symbolized as the living body of Christ Jesus, a living structure of unity with Christ Jesus as the head of the body and his followers as the physical parts of his living body (Ephesians 1:22-23). Naturally, this vital movement moves according to the head of the
church, Christ Jesus. In this, walking with Jesus becomes walking and working with Jesus, and walking and working with Jesus becomes walking with, working with and following Jesus. The three dimensions are not separated but integrated as the third chapter showed.

The power and energy providing the movement of life and activity of spirit in the vocational church naturally come from the center of the church, the head of the church, Jesus, who is sent by God, the Creator, the Spirit of life and life-giving Love. Therefore, the vocational church is constructed by God’s intention for salvation of humanity, and it appeared and was revealed in Jesus and his ministry. This understanding of the church community is intrinsically important to today’s church community for overcoming the crisis that today’s church confronts. Therefore, today’s church which confronts this crisis through losing its essence needs to adjust to this structure of the vocational church. Through understanding the structure of the vocational church, individual Christians in the church community can understand the place of spiritual life and the direction of their spiritual life and the church can understand and help the congregation to become vocational Christians.

(1) Prevenient Grace as the Ground of the Church: The movement of the vocational church begins through calling or inviting people living in the “Prevenient Grace” of God to Jesus as the Christ. The vocational church calls them “neighbors of the church under Prevenient Grace.”

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8 Matthew clearly testifies of Jesus’s ownership of the church, “I will build my church” (16:18). For these reasons, the church community must be understood as the living body of Jesus, whom God sent and worked in for salvation of individuals and the world. In this meaning, the church community must not be understood as a social community, a volunteer or membership society, a relief or service institution, a religious society, or a nonprofit organization.

9 “Prevenient Grace” is the ground of John Wesley’s doctrine of salvation. He defined “natural conscience” as Prevenient Grace in a sermon that he preached in 1765 with the title “The Scripture Way of Salvation” and with the questions “What is salvation?” and “How are we saved by it?”: “If we take this in its utmost extent, it will include all that is wrought in the soul by what is frequently termed ‘natural conscience,’ but more properly, ‘preventing grace’; – all the drawings of the Father; the desires after God, which, if we yield to them, increase more and more; – all that light wherewith the Son of God ‘enlighteneth every one that cometh into the world’; showing every man ‘to do justly, to love mercy, and to walk humbly with his God.” Elisabeth Jay, ed. The Journal of John Wesley (Oxford: Oxford University, 1987) 361-362.
the Christian theological meaning, “Prevenient Grace” means that all existential beings are called or invited to salvation by the Spirit of God through Jesus as the Christ, the Spirit of Jesus, even though they have never heard the name of Jesus or of the Spirit of God. The Christian church calls these people to Jesus as the Christ, as the way to see God. The people in the prevenient grace of God can hear the voice calling them in spirit, but some of them deny it and grow deaf to the call. Others visit the church occasionally, and some become interested in Jesus. The vocational church lives in “Prevenient Grace” and concerns for, prays for and helps “neighbors of the church under Prevenient Grace” to hear the voice of God calling them through Christ Jesus.

(2) Apprentice Group: Those who accept the call or invitation of Jesus begin walking as apprentices of Jesus, learning from and understanding Jesus, as the third chapter described. This group is in the dimension of “Walking with Jesus,” and they are building the spiritual relationship with Jesus, as the third chapter showed. Some in this group will have traditional church membership through baptism with water, having received this call and vocation through baptism with the Spirit (being grasped by the Spirit of Jesus as the Christ). The apprentice group can be a bridge between people in prevenient grace and the church community.

(3) Supporter Group: This group is those who participate as workers in Jesus’s ministries.
while also continuing to walk with Jesus. This group, “Working with Jesus,” supports the ministry of Jesus in the church community and the world and is in the second dimension of experiencing and recognizing Jesus through participation in Jesus’s ministry. Through this journey, they can experience the Spiritual Presence, mysterious events and revelation. Through these revelatory experiences, they recognize Jesus as their Christ—their ultimate and universal revelation, their ultimate-spiritual-selfobject. They continue walking and working with Jesus as those who are called by Jesus. In the church community, they support the apprentice and ambassador groups in working with Jesus.

(4) Ambassador Group: This group is those who find vocation in the ministry of Jesus while they are walking with Jesus and working with Jesus. They live with vocational identity and responsibility. The fourth chapter showed that they are in the dimension of “Following Jesus,” being full of the Spirit of Jesus, and live a sanctified life and Christian vocational spirituality. This group is the leadership group for the vocational church community.

Every community needs a leadership group. Likewise, the vocational church community needs leadership, not only for the communal church but also for individual Christian lives. Jesus established such leadership in his community with the apostles, as Mark testifies: “And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message” (Mark 3:14). The Apostles’ leadership focused on Jesus’s ministries in the original church community: preaching and teaching the Gospel of Jesus and healing. Acts 6:2-4 shows these parts were then divided between two different leadership groups of the church.

So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.”

12 Paul described their function as ambassadors for Christ: “So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God” (2 Corinthians 5:20).
This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them. So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

The Apostles’ leadership centered on preaching and teaching the Gospel of Jesus. Their vocation was to preserve and spread the pure gospel of Jesus, the story of Jesus of Nazareth including his crucifixion and the Resurrection, Christian spirituality, and the works of the Holy Spirit as the Spirit of Jesus. Another leadership group was those who were full of the Spirit and wisdom and who were approved by the Apostles and the church community for serving others and the community by participating in Jesus’s healing ministry. From the early church, we can understand two leadership types in the vocational church community: “the leadership of the ordained and licensed ministry” and the leadership of those who directly partake in various ministries confirmed by the church community.13 These leaders have the vocation to preserve and to practice the original ministry of the church.14 The Ambassador group, as the leadership group of the vocational church, works in harmony to accomplish all aspects of Jesus’s ministry.

3. Leadership of the Vocational Church

Leadership of the vocational church preserves and practices the apostolic ministry as an important source of the original church community. This continuity of Apostolic tradition is granted by the Spirit of God, the Spirit of Jesus Christ which filled the apostles.15 However, this

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13 Examples of non-ordained coworkers, supporters, and leaders of Jesus’s ministry are missionaries, evangelists, and activists for social relief and change.

14 The United Methodist Church expresses the ordained and licensed leadership as “set-apart ministers.” The ministry of “the ordained leadership” focuses on continuing “the apostolic ministry” The Book of Discipline of the United Methodist Church (2016) 223-224.

15 Hans Küng, The Church, 457.
leadership must be understood as an activity of spiritual substance in the church rather than derived from hierarchy, historical or institutional position. In other words, the leadership of the vocational church must root in the movement of life and activity of Spirit from Christian vocational spirituality.

Leadership from Christian vocational spirituality appears in an integrated structure with three aspects of leadership.

1) Empathetic Capacity: Christian vocational spirituality basically has empathetic capacity. Jesus’s incarnation, as Apostle John testifies (John 1:14), shows that God’s creation and salvation naturally comes from the empathetic action of God for human beings and God’s other creations.16 Jesus’s ministry—preaching, teaching and healing—is rooted in an empathetic heart-mind with the Father God, the Spirit of God,17 and with those who are undergoing existential predicaments.18 The virtues of Christian humanity in Christian vocational spirituality are basically empathetic as the third chapter showed (A.4.): the poor and pure heart-mind, the mournful and merciful heart-mind, the meek and thirsty heart-mind, and the heart-mind of working for peace and justice. As the fourth chapter showed, the spiritual relationship with Jesus means a spiritual empathetic relationship. Therefore, Christian vocational leadership basically appears in the activation of empathetic capacity with empathy for the Spirit of Jesus, other creations of God, and oneself. This is a basic aspect of Christian vocational spirituality.


17 According to the book of the gospel by John, Jesus emphasizes his empathetic unity with God: “I am in the Father and the Father is in me” (John 14:10, 11, 20, 17:21).

18 Matthew 9:36 shows Jesus’s ministry is based on his empathetic heart-mind, his compassion: “When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd” (Matthew 14:14, 15:32, 20:34; Mark 1:41, 8:2).
2) Social consciousness: Because individuals are inherently communal beings, Christian vocational leadership must have the social consciousness to analyze and understand communal life in the world. The existential conditions of human beings need to be understood in relationship with others in the world. As explained in the first chapter, Heidegger defined human existence as Being-in-the-world, Tillich wrote of the self-world, and Kohut considered the self-selfobject relationship. These definitions are based on the inherent capability of empathy with others, including the social and natural environment. They demonstrate the capability to analyze and understand God’s creatures in social phenomena, systems, cultures, trends, political and economic systems, and the natural environment. Jesus emphasizes his expectation for his followers to have social consciousness with the metaphorical image of “the salt and the light of the world.” This social consciousness is natural in Christian vocational spirituality because Christian vocation inherently brings the responsibility of serving others, of healing corrupted and polluted humanity and other creatures of God, and of transforming this contradictory world. Because we believe that God creates all creations and cares for the universe, Christian vocational leadership has the responsibility to love God’s creatures by serving, transforming and caring for the social and natural environment of the earth.

3) Self-emptying by being full of Jesus: the leadership of self-emptying by being full of Jesus appears in Jesus’s teaching of “servanthood” in Mark 10:42-45. Craig C. Hill, a professor of Perkins at SMU, defines the example of leadership that Jesus showed as “self-emptying.” Hill understands self-emptying as the model for Christians and the church community to overcome

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19 “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city built on a hill cannot be hid” (Matthew 5:13-14). “Love your neighbor as yourself” (Matthew 22:39).

20 I intentionally use the word “creates” in its simple present form because I believe that God is still creating life; God is working now.
the problem of leaders seeking status or following their ambitions. Hill uses the example of Jesus in Paul’s letter to the Philippians (2:5-8).  

I would like to further develop Hill’s concept of leadership from the example of Jesus’s “self-emptying” to leadership of “self-emptying by being full of Jesus.” Without being full of Jesus, the Spirit of Jesus, self-emptying is impossible to us. In other words, self-emptying is the result of being full of the Spirit of Jesus. In fact, the self-emptying of Jesus came from his state of being full of the Spirit of God (or being grasped by the Spirit of God). Therefore, Jesus’s vocational spirituality is the state of self-emptying by being full of the Spirit of God. Likewise, Christian vocational spirituality is the state of self-emptying by being full of Jesus. Therefore, Christian vocational leadership naturally comes from the spirituality of self-emptying by being full of Jesus.

Jesus’s disciples (the Apostles), Paul and the Christians of the early church in Acts lived in the state of self-emptying by being full of Jesus. The vocational church community, not only the leadership group but all individuals of the church, needs to understand this aspect of leadership because a congregation cannot follow the leadership of self-emptying by being full of Jesus without understanding the meaning of such leadership. Through such Spirit-filled leadership, the vocational church community overcomes the problems of the hierarchical system of the church and the status-seeking and ambition driven by human sinful desires and worldly trends. Self-emptying The leadership of self-emptying by being full of Jesus can keep the harmony and balance of authority and humility—the authority from Jesus as the Christ who

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22 Paul shows his spiritual state of self-emptying by being full of Jesus in his letter to Galatians 2:19-20: “For through the law I died to the law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” Paul’s state became self-emptying because he was full of the Spirit of Jesus through the call of Jesus and by being grasped by the Spirit of Jesus Christ. In this meaning, Paul is a good model of self-emptying by being full of Jesus, Christian vocational spirituality and the sanctified life of following Jesus.
calls, gives spiritual power as the dynamics of life and sends his coworkers, and the humility of workers who are sent by Jesus. This is natural in the community of self-emptying by being full of Jesus, Christian vocational spirituality and the sanctified life of following Jesus.

4. Spiritual Academy for Forming Spirituality

The structure of the vocational church is constructed according to Jesus’s original ministry—calling people, educating and training them, and sending them out for the kingdom of God. This structure aims to help and guide the people under the prevenient grace of God to become apprentices, supporters and ambassadors of Jesus as the Christ. In this, the vocational church community is basically a spiritual school of Jesus. As Burridge observed (in the third chapter, C.4.2.), the community in the Gospel of Matthew is like a school, the followers are like pupils who learn from Jesus’s teaching and are trained by Jesus, and Jesus is the supreme teacher. Jesus said and still says, “Come to me, … learn from Me” (Matthew 11:28-29). All the ministries of the church should focus on learning from and experiencing Jesus’s teaching and preaching, his heart, mind and spirit, and his healing works. In this meaning, the church is the community of both teaching and learning from Jesus, of sharing and experiencing his Spirit, and of having and forming Christian vocational spirituality. Therefore, the church needs to have the ministry of teaching and training. It needs to offer the congregation the opportunity to learn from Jesus. This ministry is essential in the church community. To accomplish this, the church community needs to build a structure of vocational activity with three aspects: preaching through the activity of worship service, teaching through the activity of a spiritual academy, and healing through participating in the transforming works of the Spirit of Jesus. The church needs to keep harmony and balance between these three aspects of ministry. The structure of this ministry of the church
can be drawn like the following.

In this process, apprentices must be completely open to the works of the Spirit of Jesus and aim to be grasped by the Spirit of Jesus or be full of Jesus as the way, the truth and the life. Jesus’s disciples, the Apostles, were educated and trained to follow Jesus by Jesus himself, but they remained powerless in the world until they experienced the Spirit of God in the name of Jesus and were grasped by the Spirit of Jesus. After Pentecost they became absolute followers of Jesus with the self-emptying by being full of Jesus and the sanctified life of Christian vocational spirituality. Therefore, the structure of the vocational ministry of the church is only formed by the dynamic movement of life, the vital activity of Spirit from Jesus Christ, the center and head of the church. However, the church’s academic program can help individuals to see, experience and learn from Jesus through walking with, working with and following Jesus. Through this, they, like Jesus’s disciples, are prepared to recognize the Spirit of Jesus.

1) Spiritual Academy 1—“Introduction to the Christian Spiritual Journey”: This class helps aspirers find and understand the reason, purpose, direction and process for forming Christian vocational spirituality. This first course can follow the six chapters of this dissertation (including
the introduction). This can be designed as a six-week or twelve-week course. For example, the introduction can be discussed for two weeks, allowing about two hours each week. The first week could be about the problems of humanity in the global crises, and the second about the crisis of Christian spirituality in the church. The curriculum can be appropriately designed according to the community’s environment.

2) Spiritual Academy 2 (first year)—“Walking with Jesus”: This is a process that focuses on the individual journeys of those who have passed through the “Introduction to the Christian Spiritual Journey.” It uses the four books of the Gospel over the course of a year, as mentioned in the third chapter (C.3.). The church needs to offer spiritual meetings (weekly, offline or online) to encourage walking with Jesus through the empathetic reading of the books of the Gospel and through the sharing of their journeys. This journey also requires participation in the worship service every Sunday, and the church community needs to prepare for the worship service by focusing on the Gospel readings of the “Revised Common Lectionary.” This lectionary is designed for walking with, working with and following Jesus (Years A, B, C).

3) Spiritual Academy 3 (second year)—“Working with Jesus”: This journey is a combination of individual and communal activities. As the third chapter suggested (C.4.), this is the process of participating in the ministries of the church community as the living body of Jesus Christ. Through participating in these activities, the participants’ spirituality can not only grow and become mature in the integration of individual spirituality and communal spirituality, but they can also experience the works of the Spirit and the signs of revelation or call. This process also continues walking with the Spirit of Jesus through reading Acts and the epistles of the Apostles.

23 http://www.commontexts.org/rcl/
in the New Testament. The church community needs to offer a spiritual group meeting for reading the scriptures like first year, Sunday worship services focused on Jesus Christ, and various opportunities to participate in the ministries of the church.

4) Spiritual Academy 4 (third year)—“Following Jesus”: This process is the journey to find and form spiritual leadership as Christian vocational spirituality. In this journey, participants need to study the fourth and fifth chapters of this dissertation and to read Isaiah and the first five books of the Old Testament. The Old Testament readings are for understanding Jesus’s spiritual, cultural and religious background. Additionally, this group needs to study the theological meaning of worship, prayer, Christian sacraments, the traditional church calendar, and Christian history. The church community needs to offer a spiritual group meeting or class meeting for studying, reading and sharing together. In this process, the individual members of the group meeting can understand their definite vocation.

Each of these four stages of the spiritual academy has different dimensional characteristics, but they are not separated from each other, as the third chapter explained (C.2). Each process guides or helps participants to experience Spiritual Presence (the Spirit of Jesus) and vocational revelation, but completing the process does not make the Spirit work. Each dimension prepares the way for experiencing the works of the Spirit. Some may experience the Spirit quickly. Others may require longer than three years. These processes allow all participants to develop and keep their spiritual senses—understanding, recognizing and receiving the works of the Spirit.

5. Epilogue

This dissertation began with awareness of the crises in the global environment and the church
community. We can begin a movement of new humanity and new spirituality to creatively overcome the crises. It is like the saying “in the crisis is opportunity.” In these crises, I hope that this dissertation demonstrates the opportunity so that today’s churches, Christians and all people find, understand, recognize and receive the vocational identity and responsibility for creatively overcoming the crises of humanity and spirituality. I pray that this dissertation will be a useful source for practicing a movement of new humanity and new spirituality in the church community. I expect that many churches can create supportive spiritual environments with the theological structure in this dissertation. I hope that various church leaders will study and create more practical sources for educating and training people based on the theological structure which this dissertation offers. Above all, I pray that this dissertation will help the church be sensible to the works of the Spirit of Jesus.

I present this dissertation to those who seek for the spirituality of Jesus and to the church community struggling with the secularization of Christian spirituality.
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