

CHAPTER V

JEONG AND GRACE

This chapter focuses on dealing with all three major challenges of Korean spiritual and psychological development, the challenges of narcissism and the formation of the self, of religious and cultural identity formation, and of the embodiment of religious beliefs from a Korean Wesleyan theological perspective, with two key concepts of *jeong* and grace. The Korean cultural value of *jeong* and the Wesleyan understanding of grace are the cultural and theological foundation for developing a theological model of Korean spiritual and psychological development from a Korean Wesleyan perspective.

A Korean Wesleyan perspective is a useful tool for developing a model of spiritual and psychological development for contemporary Korean Christians – both Protestants and Catholics – in general, and Korean Methodists in particular. There are two major reasons for this claim. First, a Wesleyan perspective, along with the Episcopal tradition and theology from which Methodist movement stemmed, seeks the theological method of *via media* – the middle way. The Wesleyan perspective pursues to creatively integrate both Catholic and Protestant traditions and the Eastern and Western Christian heritages in order to develop a well-balanced, comprehensive theology.

Second, the Wesleyan theology's strong developmental themes and sources, with its special emphasis on grace and sanctification, have an affinity to the theme of continuous spiritual growth in East Asian religious traditions, though there are also fundamental differences.

Confucianism and Buddhism, consciously and unconsciously, have been the foundation of Korean culture and the formation of Korean cultural identity. Thus, it is useful to employ both Korean cultural value of *jeong* and the Wesleyan understanding of grace and sanctification in developing an effective model of Korean spiritual and psychological development.

Jeong and grace are the two major sources of power for facilitating continuous spiritual and psychological development through interpersonal dynamics within the community. These two concepts help to overcome the limitations of self psychology and practice theory. Two common and important limitations of both theories are their excessive optimism of human nature, and limited explanation about the presence and activation of strong and deep human need, motivation, and ability for continuous interpersonal interactions and development.

In explaining the source of power and motivation for continuous growth, self psychology has too much optimism about the human nature, and limited explanation about the growth through the process of *transmuting internalization*. Kohut assumes that human beings have innate potential ability for survival and growth by actively utilizing available sources around themselves, and strong need, motivation, and will for voluntarily participating in the long process of healing and growth. With these fundamental beliefs, Kohut provides the sequential process of *selfobject's* empathy, self's need and experience of enough empathy from *selfobject*, basic intuneness between self and *selfobject*, *transmuting internalization*, and development of a healthy self-structure. However, Kohut does not explain how the *selfobject's* empathy can be activated, and what the certain psychic enzyme is.

Turner and Geertz designated religious ritual and ritual symbols as the place, tool, and channel for activating innate motivations, conceptions, and moods of the participants, and facilitating the dynamic interpersonal interactions. In rituals, participants experience a sudden,

momentary shift from structure to *communitas*, from a hierarchical system to unstructured community, with enhanced and revitalized cognition and emotion. However, the enhanced cognition and emotion are often temporary. Moreover, the continuity of the participants' affective and cognitive changes and the developmental theme are relatively absent.

Similarly, practice theory also has little interest about long-term, consistent development of human actors with a need, motivation, goal, and direction, though Bourdieu emphasized the importance of daily practices and the sum of behaviors for both personal and social change. In addition, Bourdieu has too much optimism about the motivation, power, creativity, and active participation of human actors. He mentions the central role of *habitus* and *hexis*, the performative aspect of *habitus*. However, Bourdieu has little interest in how a specific situation actually triggers *habitus* for active participation for ongoing change and growth.

Bourdieu's key notion of *habitus* also has limited aspects. In Bourdieu's perspective, *habitus* describes particular interactions and behaviors of human actors rather than idealistic vision and hope such as passion, love, *jeong*, and grace. Bourdieu understands that human actors actively participate in the interactions in the field according to their interests for seeking capital and power. Practice theory lacks interest in fundamental human hunger and motivation as spiritual beings. In the following section, theological meaning of *jeong* and grace will complement limited perspective and misunderstandings of psychoanalytic and anthropological theories on human nature, need, and motivation for continuous growth. *Jeong* and grace are major sources that facilitate human interactions and continuous spiritual and psychological development.

Jeong and Grace

In the previous chapter, I have explored the unique meanings and characteristics of *jeong*, and its importance to the Korean mind. *Jeong* is a complex, deep notion, which has characteristic of harmonious combinations of 1) emotion, cognition, and bodily practices; 2) intrapsychic, interpersonal, and intergenerational aspects; and 3) particular Korean cultural and universal meanings. *Jeong* has been likened and translated into universal human ideal of empathy, friendship, compassion, and love, which emphasize connectedness, bond, and caring and nurturing for each other.

However, *jeong* is more than these ideals and values. In Chinese character, *jeong* is composed of three important words for “heart, vulnerability, and something ‘arising.’”¹ *Jeong* is long-lasting, more powerful, and transformative than love, friendship, and compassion. *Jeong*-sharing and *jeong*-practices between friends and between parents and children involve sacrificial love and practices, which are closer to the Divine grace, love, agape, and sacrifice for human beings. *Jeong* is the strongest, freest, and most inclusive human relationships, which goes beyond the boundaries of age, gender, class, religious beliefs, and even race.

In this sense, *jeong* is not only Korean culture-bound value but also universal human ideal in the contemporary world where people are desperately yearning for intimate relationship, friendship, and support. Moreover, *jeong* has implicit theological, ethical, and psychological statements with its implicit vision for healing and salvation. In this section, I will further explain implicit theological, psychological, and ethical meanings of *jeong*, and its importance for a model of Korean spiritual and psychological development.

There have been two major misunderstandings about the meaning of *jeong*. First, *jeong* has been understood as a “sticky” emotion with a feminine character. Wonhee Anne Joh, a

¹ Wonhee Anne Joh, preface to *Hearts of the Cross* (Louisville: Westminster John Knox Press, 2006), xiv.

Korean-American feminist systematic theologian at Philipps Theological Seminary, points out that *jeong* “has been feminized, domesticated, spiritualized, trivialized, or psychologized and viewed as the sticky element of relationality not fit for the rationalizing thinking man . . . as something that the ‘women’ do.”² Second, *jeong*-relationship and *jeong*-interaction have been misunderstood as unhealthy, fused relationship and interaction among friends, relatives, and family members.

Contrary to these two major misunderstandings, *jeong* embraces contradictory ideals and values simultaneously. First, *jeong* facilitates both individual and social healing and redemption.

Joh explains the dual roles of *jeong* as follows:

Despite the suffering and trauma, that our profound sense of collective interconnectedness and the relational empowerment of *jeong* promote communal healing and sustaining and make way for the presence of a deep, life-affirming power.³

It [*jeong*] not only smooths harsh feelings, such as dislike or even hate, but has a way of making relationships richly complex by moving away from a binary, oppositional perception of reality . . . *jeong* is the power embodied in redemptive relationships . . . redemption emerges within relationality that recognizes the power and presence of *jeong* to move us toward life.⁴

Second, *jeong* provides not only an intimate connection but also enough interpersonal space. *Jeong*-relationship is not unhealthy, enmeshed relationship with the abuse of power and problematic relational boundaries. In its genuine sense, *jeong* respects the unique value of individual persons. Joh uses a special term for the place of *jeong*-interaction, “interstitial third space,” which is “an open site that refuses the logic of binarism” and “the contact zone of all relationality, even seemingly oppositional ones.”⁵

This space is similar to the central metaphor that I employed in this dissertation,

² Joh, introduction to *Hearts of the Cross*, xxii.

³ Ibid., xvi.

⁴ Ibid., xxi.

⁵ Joh, *Heart of the Cross*, 62-63.

“intersecting-overlapping” two circles. This space is the place is the *communitas* and field where empathy, *habitus*, *jeong* of human actors actively interacts, and participants experience both private and communal spaces.

A major characteristic of *jeong* is that it is present out of people’s interpersonal relationships, whether the relationship is satisfactory or not. Korean people have two different kinds of *jeong*: “*mi-eun jeong* and *go-eun jeong*,”⁶ *jeong* with hate and *jeong* with love, respectively. The first type of *jeong* emerges out of and despite interpersonal dynamics “full of discontent” or struggles, while the second type emerges from satisfactory and mutual relationships.⁷ In other words, *jeong* is always present where there are interpersonal relationships and dynamics no matter the situation, whether negative or positive. Thus, “absence of *jeong* implies absence of relationship, and absence of relationship means complete indifference not only to the other but also to the self.”⁸ There is a Korean saying, “It’s better to have *mi-eun jeong* than no *jeong*.”⁹

Human beings have innate ability and desire for intimate, *jeong* relationships. Human beings are fundamentally relational beings, and God is a relational being within God-self and with human beings. *Jeong* is divine grace in the sense that it always exists where relationships are, and *jeong* is present regardless of the quality of relationships – with compassion, love, hate, suffering, or even anger. God’s grace exists regardless of human condition and behavior. It is an unconditional, unlimited gift given to human beings.

In understanding the multiple, complex meanings of *jeong*, Wonhee Anne Joh claims that *jeong* is a term with rich theological, ethical, and practical meanings. Joh points out that *jeong* is

⁶ Ibid., 122.

⁷ Ibid., 123.

⁸ Ibid., 123.

⁹ Ibid., 123.

powerfully present between God the Father and Jesus the Child. It is a type of *mo-jeong*, which is the unconditional, unlimited *jeong* of a mother toward her child. The mother has a deep-felt *jeong* in her heart regardless of child's behavior or condition, or regardless of her emotions – love, anger, happiness, sorrow, etc. The mother does not expect payback from the child for her *mo-jeong*. In this sense, *jeong* is unconditional divine grace.

God's *jeong* is incarnated in Jesus, and "the living embodiment of *jeong*" is spread to the people who had intimate relationships with him.¹⁰ Thus, *jeong* exists among God, Jesus, and his followers just as grace and love are powerfully present among them. *Jeong* is glue that bonds and interconnects God and humanity. *Jeong* overcomes sharp dichotomies and boundaries among different groups of people in terms of gender, social class, culture, and race.

According to Joh, *jeong* is embodied both in Jesus' daily life during his years of public ministry and his death on the cross: "what we witness in his ministry is a deep awareness and living-out of Jesus' embrace of *jeong* . . . illustrated in his healing and fellowship with the people . . . [and] explicitly in the passion narrative."¹¹ Joh further explains:

Jesus embodied the *praxis* of *jeong*. His radical living out of *jeong* is found in the way this *jeong* is extended to those who should have been "cut off." Jesus' *jeong* is not limited to those who are victims but also extends to the perpetrators of oppression. His practice of *jeong* is what leads to his suffering and death on the cross.¹²

In sum, *jeong* has the potential power for both healing and salvation, as well as both personal growth and social transformation. *Jeong* facilitates the slow, but continuous recovery of broken and distorted relationships between human beings and between God and humanity. After *jeong* recovers and transforms those relationships, it also slowly and powerfully transforms the social systems of oppression through the changed and

¹⁰ Ibid., 96.

¹¹ Ibid., 124.

¹² Ibid., 119.

enhanced human interactions. Joh explains the process: “While *jeong* may not bring about the radical dismantling of oppressive systems in a revolutionary upheaval, *jeong* is like the water that flows and over time even reshapes the very rocks it flows over.”¹³ Thus, *jeong* has the power for both inward personal change and larger social transformation.

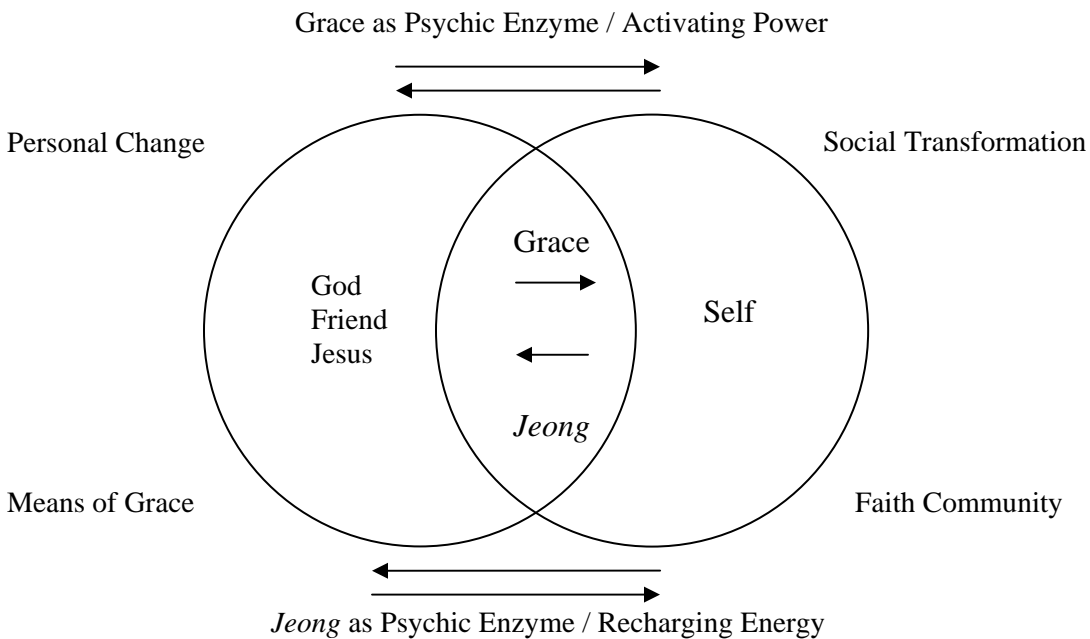


Figure 7. Spiritual and Psychological Development through Grace and *Jeong*
 Motivation: Fundamental Human Need for Spiritual Growth and Intimate Relationship

In borrowing Don S. Browning’s term, ‘the metaphor of ultimacy,’ *jeong* has implicit metaphors of interpersonal and intergenerational harmony, generativity, and redemption, which are similar to those of self psychology. These metaphors point to the resource and energy for revitalizing, restoring, and recreating broken and distorted relationships to the original state of

¹³ Ibid., 89.

wholeness. However, despite these similarities, self psychology's notion of empathy lacks the role of the Divine and the metaphor of grace. The Korean cultural ideal of *jeong* has a metaphor of grace, but it also needs further complementation by the genuine meaning of grace in Wesleyan theology.

Grace and Sanctification in Wesleyan Theology

The central theme of Wesleyan theology is grace. Many people often think that the most notable theological theme in Wesleyan theology is the developmental notion of sanctification. However, experiencing the process of sanctification is made possible only through Divine grace, and grace is the most important theme in Wesleyan theology. Grace, along with *jeong*, is the source of power that directs and facilitates human interactions and continuous spiritual and psychological development.

In order to explain the centrality of grace and sanctification in Wesleyan theology, it is necessary to explore the life of John Wesley and the life-long process of formation, modification, and refinement of his theology. Wesleyan theology provides a rich resource for developing a theological model of spiritual and psychological development. In exploring Wesleyan theology in depth, many people often complain about the difficulty of grasping Wesley's thoughts clearly, which has contradictions, inconsistencies, and changes over time. The penetrating themes of Wesley's theology over time are grace as the major source of spiritual and psychological growth, and sanctification as a lifelong spiritual journey powered and facilitated by the Divine grace.

John Wesley (1703-1791) has been regarded by Church historians as the last Reformer and social activist of eighteenth century England. He has often been portrayed as a man who embraced and harmonized ideas that seem to be contradictory and inconsistent. Wesley has been

characterized by his contemporaries and later scholars as a “radical conservative,” “romantic realist,” “quiet revolutionary,”¹⁴ “reasonable enthusiast,” and an “evangelical Catholic.”¹⁵ He has also been evaluated as a person who “embodied ideals and qualities not always easily held together or reconciled.”¹⁶

Some contradictions and inconsistencies in Wesley’s thought and misunderstandings of Wesley’s theology by later Christians and theologians, are believed to be caused by two major factors: 1) Wesley’s creative synergism of multiple sources; and 2) the continuous process of modifications and refinements of Wesley’s theology throughout his lifetime.¹⁷ Henry D. Rack claims that Wesley borrowed important theological ideas and themes from a number of Christian traditions and then “interpreted them through his own imagination.”¹⁸ Thus, it is very likely for interpreters to capture only one element in Wesley’s theology while excluding the others. A notable example of this is the misunderstanding of therapeutic and developmental ideas in Wesley’s doctrine of sanctification. People often misunderstand that the doctrine is primarily based on the teachings of the Eastern Christian Fathers.

Methodist theologians have recognized and agreed on the notable influence of the Eastern Christian Fathers on Wesley’s thought. Wesley sought to incorporate Western ideas and language into key Eastern ideas: 1) “therapeutic” emphasis for healing “sin-diseased” human nature along with Western, “juridical” interests on guilt and pardon; 2) an understanding of human nature as fundamentally capable of and in need of interdependent relationship, which is

¹⁴ Richard P. Heitzenrater, *Mirror and Memory: Reflections on Early Methodism* (Nashville: Kingswood Books, 1989), 56.

¹⁵ Stanley Hauerwas, *Sanctify Them in the Truth: Holiness Exemplified* (Nashville: Abingdon Press, 1998), 77.

¹⁶ Heitzenrater, *Mirror*, 56.

¹⁷ *Ibid.*, 57.

¹⁸ Henry D. Rack, *Reasonable Enthusiasts: John Wesley and the Rise of Methodism* (London: Epworth Press, 1992), 381.

the ground of genuine human existence; and 3) an emphasis on God's grace as a "power" or "energy" rather than a divinely-created "product" granted upon humanity, etc.¹⁹

Recent Methodist scholarship, however, points out the difficulties of providing strong evidence of Wesley's primary reliance on Eastern theological themes for several reasons. First, Wesley's early piety, the earliest formative experience in his life, is shaped by the Anglican holy living tradition through the writings of Thomas a Kempis (1380-1471), Jeremy Taylor (1613-1667), and William Law (1686-1761), though he was fascinated and influenced by Eastern Christian themes in his later university career.²⁰ Through the reading of holy living tradition in his early days, Wesley was introduced and maintained the tradition's perspective of "goal orientation" and "life-as-a-project" into his thought.²¹

Second, Wesley was "equally aware of minority voices" within Western Christianity throughout his life, such as Pietists and mystics, who also stressed therapeutic and developmental themes of Christian living similar to the Eastern themes.²² Mysticism, which stresses a disciplined religious life aimed at "finding God within," had been a lifelong influence for Wesley, and he "was a mystic throughout his career."²³

Third, recent research on Wesley's references to early Christian writings in his diaries do not support the simple conclusion that Wesley's theology generally, and his doctrine of sanctification particularly, is essentially based upon the asceticism of Eastern Christian Fathers.²⁴

¹⁹ Randy Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Abingdon, 1994), 23, 68, 86.

²⁰ Theodore Runyon, *The New Creation: John Wesley's Theology Today* (Nashville: Abingdon Press, 1998), 91.

²¹ *Ibid.*, 85.

²² Maddox, *Responsible Grace*, 24.

²³ John B. Cobb, Jr., *Grace and Responsibility: A Wesleyan Theology for Today* (Nashville: Abingdon Press, 1995), 47.

²⁴ S. T. Kimborough, ed., *Orthodox & Wesleyan Spirituality* (Crestwood, NY: St. Vladimir's Seminary Press, 2002), 29.

The research data supports this claim: 1) references in Wesley's diaries from 1725-41 and 1782-91 include only nine, mostly Western early Church writers; 2) there is an absence of references to any Christian Father in Wesley's diaries after 1741; 3) there is no reference to some major Eastern writers such as Gregory of Nyssa who was believed to be one of the major sources of Wesley's theology; and 4) Wesley intentionally omitted Eastern ideas when Macarius mentioned Eastern themes, etc.²⁵

It may be difficult for us to form a clear response to this dilemma; nevertheless there may be several possible answers. First, therapeutic and developmental themes are not the ideals and visions that the Eastern branch of Christianity exclusively stressed. Wesley was not fascinated by Eastern Christianity itself but by the developmental and therapeutic ideas of the tradition. Thus, Wesley was not interested in making sharp comparisons between the Western and Eastern traditions nor did he intend to acknowledge the supremacy of the Eastern to the Western Christian traditions in certain themes. Rather, he wanted to stress developmental and therapeutic ideas from both traditions.

Second, many practices and ideas that Wesley inherited from the early church "passed through several filters before reaching Wesley from a number of sources."²⁶ Theodore Runyon, professor emeritus of systematic theology at Emory University, supports this claim by pointing out that Wesley inherited the notion of "divinization (*theosis*)" not only from his extensive reading of the Eastern Christian Fathers but also through the teachings of the Anglican tradition.²⁷ So, there is no clear indication of a particular idea's origin, whether it is from

²⁵ Ibid., 25-32.

²⁶ Ibid., 31.

²⁷ Runyon, *New Creation*, 81.

Western or Eastern Christianity. Wesley, consciously or unconsciously, might have omitted references to specific sources when he wrote his diaries and theological reflections.

Third, Wesley also acknowledged the importance of Western themes in his works. In his theology of salvation, Wesley integrates the Western, juridical concern for salvation, which stresses a psychological, spiritual, and physical release from the heavy burden of sin, into the Eastern, therapeutic concern of a thorough restoration and transformation of a person to health.²⁸ Wesley did not ignore the importance of Western themes though he had a fondness for the developmental and therapeutic themes in Eastern writings.

Overall, Wesley was much more concerned about the practical use of developmental and therapeutic themes rather than figuring out the origin of those ideas. The development of his doctrine of sanctification aimed at serving his one practical goal: the formation and healing of his people and their accomplishment of holiness through spiritual teachings and disciplines. Thus, Wesley's overall theology is centered on grace and the dialectic, dynamic partnership between God and human beings so that people in the Methodist movement can be formed and transformed through the intimate, interdependent relationships in their lives.²⁹

Contradictions and inconsistencies in Wesley's theology become much more complex when we recognize the continuous process of modification and refinement in his theology. This process, along with his complex synergism of multiple theological sources, is one of the most important causes of later scholars' difficulty in grasping a clear picture of Wesley's theology. Wesley's thoughts underwent the process of gradual change and growth as his thoughts became mature, despite his repeated claims that he had firmly maintained his central ideas throughout his

²⁸ Ibid., 29.

²⁹ Maddox, *Responsible Grace*, 65.

life.³⁰ Wesley's lifelong ideas and habits of a disciplined life of piety were actually formed in the early phases of his life, but his major doctrines, especially his understanding of faith and doctrine of sanctification, were modified and refined when he faced the numerous controversies and oppositions to his theology of sanctification.

Wesley's understanding of faith changed significantly from an individual to a more relational one. In a personal letter to his mother written in July, 1725, Wesley claimed that faith "is a species of belief, and belief is defined, as an assent to a proposition upon rational grounds. Without rational ground there is therefore no belief, and consequently no faith . . . Faith must necessarily at length be resolved into reason."³¹ In other words, Wesley's understanding of faith was primarily a "rational assent operating within the individual."³² Wesley's definition of faith as cognition or reason is not surprising given the cultural context of 18th century England.

His individualistic and rational understanding of faith as the truth proved through reason was shifted later into a more relational one, which is made possible by a close relationship between God and human beings initiated by God's grace. Grace becomes a more central theme in his later thought. The prerequisite of faith is God's initiating grace, and faith is not a rational product but a response to God's invitation. A new relationship with God results from that response.

If faith is a relationship as the later Wesley understood, there are also degrees of faith just as there are degrees of intimacy in a human relationship which becomes stronger and weaker as time goes on. Thus, from 1738, Wesley began to distinguish between "young converts" and persons who had "already attained or were already perfect," as well as between "justification"

³⁰ Rack, *Reasonable Enthusiasts*, 381.

³¹ Runyon, *New Creation*, 44.

³² *Ibid.*, 54.

and “sanctification.”³³ Wesley had maintained this position from 1738 to the end of his life, but his early teachings on sanctification were less clear and often caused debates and oppositions especially from the late 1750s.

Heated debates on the doctrine of sanctification led Wesley to make a series of modifications. The first notable modification confirmed at the 1758 Methodist conference was that “perfection could coexist with various infirmities, imperfections and mistakes.”³⁴ The issue was discussed again at the 1759 conference. Wesley emphasized perfection not as a literally perfect condition of believers but as an “ever-increasing” love and closeness in one’s relationship with God and neighbor through grace.³⁵ For Wesley, sanctification is not “*perfectio* (perfected perfection)” in the Western sense but “*teleiotes* (perfecting perfection)” in the Eastern sense.³⁶ Then, Wesley later began finding some living cases as evidences of his doctrine of sanctification.³⁷

Wesley did not compose systematic theology. His theology comes not only from his desk but also from his concrete context. Whenever he faced oppositions, he had time to carefully review his theology and to refine, modify, and clarify his major ideas. Some scholars have mentioned contradictions and inconsistencies in his writings, but they range from his early diaries written in his twenties to his masterpiece theological reflections written in his later life from his sixties to late eighties. Thus, some inconsistency is inevitably to be expected.

A major theme that penetrated throughout Wesley’s writings did not change during the course of his life: the role of divine grace for the spiritual and psychological development of

³³ Heitzenrater, *Mirror*, 139.

³⁴ Rack, *Reasonable Enthusiasts*, 336.

³⁵ Runyon, *New Creation*, 89.

³⁶ *Ibid.*, 91.

³⁷ Rack, *Reasonable Enthusiasts*, 336.

Christians in 18th century England. Spiritual formation and development occurs through the continuous, dialectic, dynamic, interdependent partnership between God and human beings, which is initiated and continuously supported by the power of “informing, transforming, empowering” divine grace.³⁸ Wesley’s use of multiple theological sources and the continuous process of theological modification and refinement throughout his lifetime was primarily aimed at the practical use of his developmental and therapeutic doctrine of sanctification for the transformation of his people. It was made possible by Wesley’s unique personality, as he embodied “ideals and qualities not always easily together or reconciled.”³⁹

Comparing and contrasting Wesleyan theology and Fowler’s FDT, there is an interesting similarity. As Methodist clergymen, both Wesley and Fowler share a similar theological foundation, and their definitions of faith or belief underwent a similar process of continuous revisions and updates. Later Wesley changed his understanding of faith from an individual, cognitive faith (reason) to a more comprehensive, relational, spiritual, and confessional definition of faith that includes cognition, emotion, and concrete practices. Wesley emphasized the divine grace and the dynamic process of spiritual development more explicitly.

Later Fowler also shifted his interest and definition from universal structures of faith to particular contents of faith. In his early years, his definition of faith was universal, individual, content-free, cognitive, and moral ideals, values, worldviews, directions, and meanings. In his later works, his emphasis of faith is shifted to a more particular, content-specific, communal, both cognitive and affective religious faith and belief. Moreover, in his later works, he becomes more explicit and confessional in claiming divine grace, power of the Spirit, and the importance of dynamic divine-human interactions in the process of faith development.

³⁸ Cobb, Jr., *Grace*, 44.

³⁹ Heitzenrater, *Mirror*, 56.

Wesley's theology of sanctification explicitly embraces the work of Divine grace that thoroughly and continuously transforms human will, affections, and practices, while FDT is concerned more about the transformation of the mode of cognitive knowing and valuing of human beings. Wesley's theology values the process of ongoing, dynamic, horizontal Divine-human and human-human interactions within the community and aims at the transformation of human life toward wholeness – the cognitive, the affective, and the practices.

Wesley's doctrine of sanctification is the 18th century version of contemporary Christian spirituality and religious identity formation. John B. Cobb, Jr., a well-known process theologian retired from Claremont School of Theology, points out that “the closest term in the contemporary vocabulary to what Wesley meant by sanctification is spirituality.”⁴⁰ Thus, Wesleyan theology is a good source and partner for developing a theological model of spiritual and psychological development in contemporary world. Wesley's overall theology focuses on several key themes that are prominent in contemporary Christian spirituality as well. These themes include: process, partnership, dialectic dynamic relationship, and transformation. Wesley's theology also embraces implicit insights from contemporary psychoanalytic theories, especially psychoanalytic self psychology, which also has implications for Christian spirituality.

Wesley's vision of human transformation is centered on grace as the source of power for spiritual growth, and the dialectic, dynamic, and continuous process of intimate Divine-human partnership as a matrix for spiritual development.⁴¹ Wesley claims that human transformation is made possible by the power of “informing, transforming, empowering” divine energy through

⁴⁰ Cobb, Jr., *Grace*, 100.

⁴¹ Maddox, *Responsible Grace*, 65.

concrete spiritual practices and disciplines in support groups and communal rituals in faith communities.⁴²

Grace as the Source of Energy for the Divine-Human Dynamics

God's breathing into the soul, and the soul's breathing back what it first receives from God; a continual action of God upon the soul, the re-action of the soul upon God; an unceasing presence of God, the loving, pardoning God, manifested to the heart, and perceived by faith; and an unceasing return of love, praise, and prayer, offering up all the thoughts of our hearts, all the words of our tongues, all the works of our hands, all our body, soul, and spirit, to be an holy sacrifice, acceptable unto God in Christ Jesus.⁴³

The unique contributions of Wesley's theology are his pioneering emphasis on dynamic, interdependent Divine-human relationship, and grace as divine presence and energy within humanity and faith community. For Wesley, the divine-human relationship is more horizontal, interdependent partnership than vertical, sharply separated subject-object dichotomy, and grace is the major energy for facilitating long-lasting, strong human need, motivation, and desire for continuous spiritual and psychological growth.

Wesley's understanding of a Divine-human relationship has several distinct features: 1) rediscovery of and emphasis on some of God's attributes such as God as Provider and Physician, which had been less emphasized by others; 2) stress on more horizontal, intersecting-overlapping, divine-human dynamics than more vertical, sharply separated subject-object dichotomy; and 3) the importance of "union with God" through dynamic relationship while maintaining "personal selfhood."⁴⁴ In order to understand the divine-human dynamics, it is important to define the divine nature and human nature.

⁴² Cobb, Jr., *Grace*, 44.

⁴³ John Wesley, *John Wesley's Sermons: An Anthology*, ed. Albert C. Outler and Richard P. Heitzenrater (Nashville: Abingdon Press, 1991), 191.

⁴⁴ Cobb, Jr., *Grace*, 47.

When Wesley talked about the nature of God, he used important terms such as God's "natural attributes" and "moral attributes."⁴⁵ Natural attributes are important factors in defining God's nature. Wesley generally followed his own Anglican tradition's doctrine that God is spirit who has no physical body and is indivisible into parts. However, Wesley was more concerned about God's moral attributes – God is loving, caring, gracious, and forgiving. It is because Wesley believed that the revelation of God in the Bible and Christian tradition are much more focused on God's moral attributes.⁴⁶

Wesley thought that moral images directly indicate the necessity of the Divine-human dynamics because loving, caring, and forgiving are the words that describe a close interpersonal relationship between two or more. God's moral attributes can be rightly construed only when human beings are in proper, real relationships with God in which they receive those attributes constantly from God through the process of *transmuting internalization* in borrowing Kohut's term.

In explaining God's various moral attributes, Wesley rediscovered and emphasized God's attributes as Provider and Physician, just as McFague emphasizes God as Mother and Friend. These attributes have deep roots in early Christian tradition but had been less emphasized by other theologians and Reformers. He also acknowledged the importance of mutual complements among four major attributes: God as Creator, Provider, Governor/Judge, and Physician/Healer. Among these four dimensions, however, God as Provider and Physician/Healer were the characteristics that Wesley valued most. Wesley often discussed briefly God's attributes as

⁴⁵ Runyon, *New Creation*, 14-18.

⁴⁶ Maddox, *Responsible Grace*, 53.

Creator and Governor, but emphasized God's character as Provider and Physician/Healer in his central arguments.⁴⁷

Wesley's defining model of God is much more concentrated on that of "a loving parent" than of "a sovereign monarch," more "familial settings" than "regal ones."⁴⁸ For Wesley, God who created the universe and sustains creatures is not a deity who exists separated from the human world and who is lazy and indifferent to struggles and sufferings of creatures. Rather, God is a responsible, caring Provider who shows constant concern and passion for creatures.

Likewise, God's attribute as Physician/Healer is the most distinct part of Wesley's definition of God. For Wesley, God's work as a Healer is a holistic and therapeutic one that includes comprehensive healing of not only sin-diseased or sin-damaged human souls but also human bodies.⁴⁹ Wesley's expectation of God's holistic healing goes much deeper than merely restoring the creatures to the original condition. It goes beyond the restoration of human beings to the point of pure love of God and neighbors.

Second, Wesley's understanding of God as a Provider and Physician/Healer creates a paradigm shift in defining Divine-human dynamics. A dominant image of a Divine-human relationship throughout the Medieval period and in Wesley's times was a more vertical, God above-human below, sharply separated subject-object dichotomy. When we visualize this relationship, two circles with clear boundaries are placed vertically without an overlapping area between them. In this model of a Divine-human relationship, God's grace can be overpowering, and God is separated and indifferent from the sufferings and struggles of human beings. From this perspective, God's forgiveness of human sins is not healing and restoring human beings to

⁴⁷ Maddox, *Responsible Grace*, 63.

⁴⁸ *Ibid.*, 63.

⁴⁹ *Ibid.*, 62.

their condition before the Fall. Rather, it is like sentencing a pardon for human sins just as a judge acquits someone of a crime.

A divine-human relationship that is more vertical, subject-object dichotomy, does not match Wesley's understanding of the Divine and human nature and of the Divine-human relationship. Wesley's understanding of human nature is that human beings are essentially capable of making close relationships with God. Human beings cannot find a true meaning of life and exist without a proper relationship just as they cannot survive more than several minutes without fresh air. Wesley also construed God's sovereignty not as "overpowerment" but as "empowerment" as expressed in his writing: "God works strongly and sweetly."⁵⁰ Wesley emphasized God's sovereignty and initiation in making relationships with creatures, but he was equally concerned not to undercut human beings' roles and responsibilities.

For Wesley, a Divine-human relationship is more like an interdependent partnership and friendship between two closely related beings. This understanding of a Divine-human relationship is closer to a more horizontal, mutual, inter-subjective, and interdependent relationship. The Divine-human relationship Wesley emphasized is like two circles in a Venn diagram that are horizontally placed with an intersecting-overlapping area between them. One circle represents God and the other one symbolizes a human being. Parts of those two circles are overlapped and intersected, but the two circles clearly maintain their boundaries. This image explains another distinct feature of Wesley's understanding of the Divine-human relationship.

Third, Wesley emphasized a mutual, interactive Divine-human relationship and confirmed the importance of "union with God," which is a distinct feature of mysticism.

⁵⁰ Maddox, *Responsible Grace*, 12.

However, for Wesley, union with God does not mean losing a “personal selfhood.”⁵¹ Wesley did not totally agree with mysticism primarily because of the tradition’s understanding of spiritual development through human effort while lacking the primary attention to Divine grace. But, he valued mysticism’s goal of continuously receiving God’s nature into human beings and reflecting upon God’s attributes in human lives.

For Wesley, sanctification does not mean “becoming a god” but indicates “becoming more fully human, that is, becoming what God created humanity to be.”⁵² Thus, the purpose of the dialectic, interdependent Divine-human dynamic is not merging a human being into God. Rather, it aims at mutual support and love between God and human beings as described in writings of early Eastern tradition: “God is in us, we are in [God] by way of a mutual participation, in which creature and Creator remain distinct while being no longer separate.”⁵³

Wesley’s paradigm shift in understanding the Divine-human dynamics, and his rediscovery of the understanding of God as a Provider and Physician/Healer are closely linked to Wesley’s understanding of the Trinity. Wesley stressed the important role of the Spirit in a well-balanced relationship among the Father, Son, and Spirit. For Wesley, God’s distinct works as Provider and Physician/Healer are directly related to the role of the Spirit that is present in human lives. Along with divine grace as energy, the Spirit is also a divine activity and power that facilitates human growth.

Western Christian tradition before Wesley had not focused on the distinct and independent role of the Spirit especially within the Western tradition of Christianity where the Spirit had been subordinated, depersonalized, and its work in the world had been seriously

⁵¹ Cobb, Jr., *Grace*, 47.

⁵² Runyon, *New Creation*, 81.

⁵³ *Ibid.*, 55.

restricted.⁵⁴ Wesley's perspective on the Trinity, on the one hand, was not dissimilar from that of the Western tradition. Like most Western theologians, Wesley was concerned about emphasizing the Spirit's work and comparing it with that of the Son; yet, Wesley did not subordinate the work of the Spirit to that of the Son, instead he gave more direct consideration to the Spirit itself. Wesley knew the necessity of the Spirit as energy or power in transforming and developing human beings.⁵⁵

Wesley understood the Spirit as a fully divine Person who has the same loving nature and is equal and closely interdependent with God's other Persons. When Wesley explained the Spirit, he equated "the Holy Spirit with God's gracious empowering presence restored through Christ."⁵⁶ It is obvious that Wesley integrated the Western ideas into the larger Eastern themes in understanding the doctrine of the Trinity, especially in defining the role of the Spirit. God the Father allowed pardon to human beings through his grace, which is made possible by the sacrificial love and *jeong* of the Son. As a result, the Spirit is present within human beings and becomes an enduring power or energy to transform a sin-diseased human nature.⁵⁷

For Wesley, Divine grace was more than a created product that is simply delivered to human beings through the Son. It was more than a simple psychic enzyme transferred from *selfobject* to the self. It was also Divine presence, activity, and energy, which was ceaselessly being transmitted into human beings in order to heal human actors' sin-diseased nature. Wesley

⁵⁴ Maddox, *Responsible Grace*, 137.

⁵⁵ *Ibid.*, 137.

⁵⁶ *Ibid.*, 119.

⁵⁷ Theodore Runyon describes this whole process as follows: "Rather than the traditional view of the atonement which sees it primarily as a transaction between the Father and the Son apart from humanity . . . Wesley turns the whole drama into an event of communication in which humanity is the intended recipient of divine love which in Christ comes to expression. This means that the atonement is a Trinitarian event . . . equally involves the Spirit as the agent of communication between God and the intended object of reconciliation, humanity," Runyon, *New Creation*, 53.

stressed the Spirit as “the informing, transforming, and empowering energy” that continuously flows into human beings.⁵⁸

The flow of Divine energy and the presence of God within human actors can be clearly explained if we recognize Wesley’s paradigm shift in defining the Divine-human relationship. In using the Venn diagram of two circles, one circle is God and the other one is a human actor. The intersecting-overlapping area is the place where the Christ and Spirit as God’s distinct Persons exist. The boundary of the intersecting-overlapping area is connecting two circles just as Christ made a bridge between God and human actors. The inside of the intersecting-overlapping area is the dynamic place where human beings experience and receive presence, activity, and energy of God into themselves.

In sum, Wesley rediscovered a long-forgotten aspect of the Divine-human dynamic in the role of the Spirit as a facilitating power and presence of God in human beings that continuously encourages human beings to grow by responding to and participating in God’s initiating and sustaining grace.

Grace and *Habitus* of Love

Wesley’s developmental theology provides insight and implication for Korean spiritual and psychological development, especially in close relation to the challenges of developing a strong self and of religious identity formation. The first step of the process of sanctification is strengthening the self of human actors. Wesley believed that the activity of divine grace fills the deficiency in human beings at the beginning of the process of sanctification. The process is similar to the process of *transmuting internalization* from *selfobject* to self, through which the

⁵⁸ Cobb, Jr., *Grace*, 44.

self can have a cohesive structure that can be a foundation for further psychological development. A major difference is the source of power. The process of sanctification is empowered by divine grace, whereas the process of *transmuting internalization* is activated by the empathy of *selfobject*.

At the beginning of the sanctification process, God provides particular faculties to human beings in order to fill the deficiency so that they can be partners of God in continuous spiritual development. Wesley had a positive understanding of human nature as a potential partner of God. However, a prerequisite for divine-human cooperation is strengthening human actors through the power of divine grace. Those faculties that fill the deficiency of human actors are “unerring understanding,” “an uncorrupt will,” and “perfect freedom” – in other words, cognition, emotion, and human dignity.⁵⁹

The first human faculty is rational and spiritual understanding. Wesley pointed out that human actors “at first resembled God,” their “understanding was just,” and were created “upright” by God.⁶⁰ However, human beings misused their freedom and distorted and lost their faculties endowed by God. The second, “far greater and nobler” human faculty for Wesley was “perfect will.”⁶¹ In his sermon, Wesley equated “will” with “affections” that are “rational” and “regular.”⁶² The natural and ordinary affection that human beings were given was love which “was filled with whole expansion of his soul,” “possessed him [human] without a rival,” and captured “every movement of his [human] heart.”⁶³ The third faculty of human beings was “liberty (perfect freedom)” which was “implanted in his nature and interwoven with all its parts”

⁵⁹ Wesley, *Sermons*, 15.

⁶⁰ *Ibid.*, 15.

⁶¹ *Ibid.*, 15.

⁶² *Ibid.*, 15.

⁶³ *Ibid.*, 15.

so that a human being can be “the sole lord and sovereign judge of his own actions.”⁶⁴ Wesley believed that human beings lived with great “happiness” with these all three faculties freely received from God.

Wesley thought that human actors whose faculties are restored by the work of the Spirit have now recovered the ability and freedom to become faithful partners with God in God’s saving works. The life-long process of spiritual development is resumed and continuously being empowered through divine grace. Wesley emphasized that believers are those who willingly respond to God’s grace and faithfully participate in the close relationship with God. Therefore, they can gradually form powerful affections.

Wesley believed sanctification as *habitus* of love within human beings through divine grace. For Wesley, these powerful affections are not simply “passive feelings” but “motivating dispositions” that include both rational and emotional aspects of human beings through which they can make specific choices and actions.⁶⁵ Wesley believed that these motivating affections can and need to be habituated into enduring dispositions in the process of spiritual development in God’s grace. Wesley called these enduring dispositions “tempers,” which made up the “habitual disposition of a person” in the eighteenth-century sense.⁶⁶ For Wesley, the recovery of holy tempers is an initial task of the process of Christian perfection. Then, from these holy tempers gradually flow holy “thoughts, words, and works.”⁶⁷

In emphasizing the importance of the “habitual disposition of soul” for continuous spiritual development, Wesley was concerned about the believers’ “perfection of intention, for focusing and purifying dedication and commitment” so that they can live habitually in the

⁶⁴ Ibid., 16.

⁶⁵ Maddox, *Responsible Grace*, 69.

⁶⁶ Ibid., 69.

⁶⁷ Wesley, *Sermons*, 31.

presence of God and cultivate a deeper Christian heart, attitude, and behavior within themselves.⁶⁸ “Perfection of intention” was forming and cultivating the “right tempers” and “right dispositions” by the work of the Spirit, which provides the sources, norms, values, and directions of their lives as Christians.⁶⁹

Wesley thought that love is meaningful only when there is a unity of rational knowledge and emotional affirmation of Christian beliefs, and actual practice of those beliefs and teachings in human lives. For early Christian Fathers, as well as for Wesley, disposition of heart has to do with “a chosen and cultivated long-term attitude of heart” through continuous, dialectic, and dynamic interactions between God and human beings.⁷⁰ Such cultivation through disciplined practice in community is the goal of contemporary spirituality movements as well. But, both Wesley and the early Christian Fathers gave primacy to God’s grace and then stressed the necessity of human response to God’s empowering grace. Thus, Wesley’s theology of sanctification as *habitus* of love through God’s empowering grace has significant implications for contemporary spirituality.

Wesley’s notion, “tempers” as motivating, habitual dispositions, is similar to the notion of *habitus* in practice theory, but there are also fundamental differences. These two notions, tempers and *habitus*, describe a generative principle that facilitates particular emotion and cognition in human actors, and produces concrete bodily practices. However, Wesley’s “tempers” has theological and normative meanings, which indicate idealistic vision and hope that produce love, grace, and even *jeong* in human practices.

⁶⁸ Runyon, *New Creation*, 223.

⁶⁹ *Ibid.*, 223.

⁷⁰ Roberta C. Bondi, *To Love as God Loves: Conversations with the Early Church* (Philadelphia: Fortress Press, 1987), 32.

In the notion of *habitus* in practice theory, the need, motivation, desire, and energy of human actors are fundamentally gaining more capital, resource, and power. Human actors continuously and energetically pursue material and non-material capitals according to their personal and selfish interests. Contrarily, Wesley's understanding of tempers indicates fundamental human need, motivation, and hunger for growth and intimate, deeper interpersonal relationships with God and other human beings. The source of power for the intention and desire for dedication and commitment of human beings is grace through the work of the Spirit.

Grace and Developmental Process

Wesley's emphasis on the process of sanctification has several unique characteristics. First, Wesley actually used the term, "stages," in his sermons and claims that "there are several stages in Christian life."⁷¹ However, his theology is closer to a more continuous process of faith development rather than climbing sharply distinguished stages, which are like the image of the ladder or steps in a tall building. In other words, Wesley's developmental stages are not like a vertical ladder but a more horizontal, successive line. Second, Wesley gave a primacy to divine grace as the facilitating power or energy for spiritual development, though he also emphasized the importance of human response and participation in the process. Third, Wesley acknowledged the power of sin and temptation and the weakness of human beings, though he also had a positive evaluation about human potential to participate in the process. Wesley's understanding of human nature has both bright and dark sides like the two-sides of a coin. Self psychology and practice theory share the optimism about human nature and ability to participate in interpersonal dynamics and human development.

⁷¹ Wesley, *Sermons*, 73.

Explaining Christians' spiritual development and transformation with clear developmental stages is not an exclusively unique contribution of Wesley's theology. Early Christian Fathers, such as Gregory of Nyssa, already characterized the spiritual condition of the monks in three distinctive stages: 1) those who serve "God out of fear, like a slave"; 2) those who serve God for "the desire for a reward, like that of a hired hand"; and 3) those who serve God out of "friendship⁷² with God, or out of the pure love of God."⁷³ A widespread goal and vision among early Christian Fathers and monks who had spent their entire lives in the desert was the search for intimate communion with God. The final stage that Gregory of Nyssa highly valued was very closely related to Wesley's vision of Christian growth and transformation through an intimate, dynamic, interdependent partnership and friendship between God and human beings.

Christians' continuous growth and transformation in divine grace had been a penetrating theme throughout Wesley's life. For Wesley, the process toward entire sanctification was the way of salvation. In one of his early sermons, "Christian Perfection (1741)," Wesley claimed that "there are several stages in Christian life as well as in natural: some of the children of God being but new-born babes, other having attained to more maturity."⁷⁴

Faithful growth of Christians through several stages is the way toward salvation but the process of growth is "the entire work of God, from the first dawning of grace in the soul till it is consummated in glory."⁷⁵ Wesley defined the process of sanctification as the "process of the

⁷² Gregory of Nyssa's understanding God as friend is parallel with that of contemporary feminist theologians such as Sally McFague and Elisabeth Moltmann-Wendell. They point out that friendship as a major human relationship is a widespread phenomenon in the contemporary world, and it often is an alternative human relationship to the traditional value of family.

⁷³ Bondi, *To Love*, 27.

⁷⁴ Wesley, *Sermons*, 73.

⁷⁵ *Ibid.*, 372.

actual renewal of every aspect of our lives”⁷⁶ He described the process with several stages: 1) the moment of repentance⁷⁷ and God’s justification through faith; 2) the simultaneous experience of assurance and regeneration at the moment of justification; 3) sanctification; and even toward 4) entire sanctification. The process is made possible through the cooperating, justifying, accompanying, and sanctifying grace of God and faithful participation of Christians.

In one of his later sermons, “The Scripture Way of Salvation (1765),” Wesley confirmed his earlier conviction by saying that “we wait for entire sanctification, for a full salvation from all our sins, from pride, self-will, anger, unbelief” so that Christians can experience perfection which is not perfection in “knowledge” but “perfect love” – “rejoicing evermore, praying without ceasing, in everything giving thanks.”⁷⁸

Wesley thought that the condition of Christians who are in various spiritual stages can be visualized by the degrees of sins that still exist in them even though they are justified by God’s grace. In “The Scripture Way of Salvation,” Wesley claimed that “at the same time that we are justified . . . in that very moment, sanctification begins . . . There is real as well as a relative change . . . But . . . sin was only suspended, not destroyed. Temptations return and sin revives.”⁷⁹ Wesley believed that Christians who are justified are already saved from the guilt of sin but not entirely free from the root of sin. Wesley observed the persistence of sin and the strong

⁷⁶ Runyon, *New Creation*, 43.

⁷⁷ The appropriate relationship between repentance and justification at the beginning moment of sanctification is clearly explained by John Cobb, Jr.: “In Wesley’s view, repentance precedes justifying faith, it seems to be another condition of justification alongside faith . . . One must recognize one’s need for pardon before one can appropriate that pardon. This would seem to contradict the rejection of works as a condition for justification . . . Wesley struggled with this in two ways. First, he denied that the fruits of repentance had to precede justification . . . the move from repentance to justification can be immediate. The fruits of repentance may not occur until after justification. Second, he avoided verbally affirming repentance as an additional condition of justification by asserting that the relation was indirect. Repentance was a condition of faith, but only faith was the condition of justification,” Cobb, Jr., *Grace*, 87-88.

⁷⁸ Wesley, *Sermons*, 374.

⁷⁹ *Ibid.*, 373.

temptation among faithful Christians including him even after they have experienced certain degrees of the renewal of their lives through the grace of God.

Wesley knew the difficulty of moving through the process of sanctification toward entire sanctification. He sometimes puzzled about his own vision. But, Wesley believed that it was attainable in the earthly life as it is found in some examples of sincere Christians. For Wesley, there were stages of spiritual growth in grace toward perfect love, as well as the possibilities of backsliding and being in more than one stage at once. The elimination of sins and the completion of the process of sanctification are more likely to be obtained in later life right before death; though it is possible to experience it earlier for few Christians.

Wesley confirmed his doctrine of entire sanctification by providing examples of dedicated Christians living not in the monasteries but in the world who have already experienced this state of perfection. In order to encourage his people to pursue the state of perfection in love of God and neighbor, Wesley shared testimonies of people who experienced full assurance of faith in his writings. The first example that Wesley found was in his *Plain Account of Christian Perfection* published in 1767.⁸⁰ In his later life, Wesley often used examples of Christians when explaining his doctrine of sanctification.

Wesley's notion of sanctification, especially his vision of entire sanctification, faced strong objections not only from his opponents but also from his friends. It is still an uncomfortable idea for many contemporary Methodists because it overwhelms and causes guilty feelings for those who have not yet achieved the mature stages. In reality, most Christians have not reached the stage of entire sanctification.

⁸⁰ Rack, *Reasonable Enthusiasts*, 396.

Misunderstandings about Wesley's doctrine of entire sanctification can be corrected with the help of Fowler's FDT. Fowler explains six distinct stages in faith development, progressing hierarchically and sequentially from stages one to six. The highest goal of faith development is stage six, "universalizing faith," though Fowler insists that each stage has its own integrity.

In other words, although stage five is a more mature and developed expression of faith than stages three or four, stage five is not always more faithful than stages three or four. Therefore, though it is desirable for Christians to pursue more mature stages of faith by participating in the work of God through the power of grace, Christians always can pursue integrity at their current stage, no matter how early.

Just as Wesley had difficulties in clearly explaining characteristics of the state of entire sanctification, Fowler also had difficulties in explaining stage six people in ordinary languages. In explaining the characteristics of "universalizing faith," Fowler often used poetic words and tried to provide examples of people whose lives demonstrated this level of development. Fowler points out that, for people in stage six, the self is no longer the central point of one's existence and concern; rather, their ultimate concern for wider world and for others is always at the center of one's love and existence. Fowler's favorite example of stage six is Mother Theresa of Calcutta. According to Fowler's examples, the standard of stage six is too high to pursue for ordinary Christians living in the contemporary world. Thus, stage five is a realistic goal for many ordinary Christians, and it is parallel with Wesley's overall idea of sanctification.

I agree with Fowler's evaluation on the relationship between Wesley's doctrine of sanctification and his FDT when he points out that "if there had been a theory of faith development in the eighteenth century, certainly the theology of Wesley would have been a

model for its version of Conjunctive Faith (Stage 5).”⁸¹ Wesley’s developmental stages in his doctrine of sanctification – repentance and justification, assurance and regeneration, sanctification, and entire sanctification – broadly range from stages one to six in Fowler’s faith development theory. But, Wesley’s major discussions on his people’s spiritual growth focused on stages three (synthetic-conventional), four (individuating-reflexive), and five (conjunctive faith).⁸²

Stage three people heavily rely on a third person perspective. They do not have sufficient formation of their own religious identity, and their faith is often influenced by others who are in close relationship with them. People in this stage can make a major step forward in developing their own spirituality, especially in personal relationship with God through in-depth experience in communal liturgy and worship as well as in support groups.

The faith of stage four people is more autonomous and independent than that of those in stage three. The transition from stage three to four is crucial, and many people never accomplish it in their lives. In order to experience steady spiritual development, people in this stage must remain in dialogue and reflection with others in a faith community.

When people reach stage five, they experience genuine spiritual growth through empathy and *jeong*, and concern for all peoples and groups and feel hunger for further growth. This is the stage where people are depending on others without losing their own identities and boundaries. Continuous spiritual development for people in this stage is through continuous intimate relationship with the ultimate as well as with others. In other words, the status of people in stage

⁸¹ James W. Fowler, “John Wesley’s Development in Faith,” in *The Future of The Methodist Theological Traditions*, ed., M. Douglas Meeks (Nashville: Abingdon Press, 1985), 190.

⁸² The brief summary of Fowler’s faith development theory in following paragraphs is based on my general understanding of his theory with the help of Thomas Groome’s interpretation of Fowler’s theory. Thomas Groome is Professor of Christian Education at Boston College and I borrowed some of Professor Groome’s expressions as recorded in my class notes.

three is dependent, stage four people are independent, and stage five people are interdependent. Fowler's stage five, which aims at forming interdependent people in relationship with God is similar to Wesley's vision of Christians' Christ-like character formation through dynamic friendship and partnership.

The Significance of Community for Spiritual Disciplines and Personal Change

Forming interdependent people in relationship with God is possible through interpersonal dynamics in a faith community. Wesley believed that the most effective way of conveying God's grace was the continuous, powerful presence of the Spirit within human actors.⁸³ Wesley encouraged his people to continuously seek the presence of the Spirit in their minds and hearts and to experience God's empowering grace in their daily lives through concrete outward words, actions, and symbols such as personal prayers, meditation, reflection, communal worship, participation in the sacraments in which ritual symbols and physical actions are abundant. Wesley called these the means of grace.

In explaining how these means of grace work within human actors, Wesley achieved a mature perspective by integrally connecting two distinct approaches.⁸⁴ The means of grace for Wesley were not only "the ordinary channels for conveying God's grace into the souls of men" but also for facilitating believers' "constant practice" of love of God and neighbor by describing the life of early Christians who shared their belongings with others, practiced the teachings of Jesus and his apostles, and constantly prayed.⁸⁵

⁸³ Maddox, *Responsible Grace*, 193.

⁸⁴ *Ibid.*, 200.

⁸⁵ Wesley, *Sermons*, 158.

On the one hand, Wesley understood the means of grace from the perspective of God by stressing that they are useful devices through which God's transforming, nurturing, character-changing power are continuously being conveyed to humanity. This perspective emphasizes God's power and initiative in human salvation by providing grace as an undeserved gift to humanity. On the other hand, Wesley valued these means of grace from the human dimension by emphasizing that they are habituating exercises through which participants gradually experience religious identity formation and cultivation in their life-long process of spiritual development. By keeping a balance between these two different perspectives, Wesley showed the uniqueness of Wesleyan spirituality. Wesleyan spirituality emphasized not only the necessity of God's continuous empowerment for the holiness of Christians but also the faithful exercises of Christians for cooperatively nurturing holiness through spiritual practices and disciplines, which can be crucial channels for receiving God's empowering grace.

The means of grace have importance and usefulness to spiritual development in various ways. Overall, the means of grace facilitate the activation and realization of grace in people's daily lives and spiritual development. First, they are crucial devices for not only channeling the delivery of divine grace to human beings but also forming unique cognition and emotion, Christian characters, within human beings. Second, they make connections between cognition and emotion, and concrete practices of human actors. Third, they are useful tools not only for religious identity formation but also for the unity or consistency of religious beliefs and practices. Fourth, they are useful tools for the interplay of personal spiritual growth and communal transformation. If a person employs the means of grace by herself such as personal prayer, it also immediately becomes communal because the personal prayer involves others in the faith community. For various reasons and characteristics, the means of grace are crucial in dealing

with three major challenges in contemporary Korean situation, and for developing a theological model of Korean spiritual and psychological development.

In emphasizing human responsibility and the constant practice of love of God and neighbor in God's grace, Wesley explained the major means of grace that believers can employ. In his 1746 sermon, "The Means of Grace," Wesley believed that the chief of the means of grace are: 1) communication with God through prayer, both private and public; 2) "searching the Scripture"- "hearing, reading, and meditating" on scripture passages; and 3) "receiving the Lord's Supper - eating bread and drinking wine in remembrance of him."⁸⁶ For Wesley, these are major means for forming strong religious identity and unique Christian character.

Wesley revealed his holistic theology and psychology in understanding human actors and human development when he talked about the developmental stage-like order of using the chief means of grace. Wesley's order includes humanity's five physical senses as well as the spiritual sense that can be recovered and activated by direct communication with God through prayer.

Wesley's theology of spiritual development embraced all four important dimensions of human beings: mind (cognition), heart (emotion), soul (spirituality), and body (practice). Wesley's "order" of using the means of grace had six interconnected steps: 1) hearing; 2) reading; 3) meditating – cognitive reflection and affective confirmation; 4) talking about "the things of God, which are every uppermost in his thoughts"⁸⁷; 5) praying, both in private and public; and 6) partaking.

Wesley claimed that "faith came by hearing" for those who had "received the word with all readiness of mind."⁸⁸ For Wesley, real hearing works only when a person's mind is ready to

⁸⁶ Ibid., 160.

⁸⁷ Ibid., 168.

⁸⁸ Ibid., 164.

listen, to understand, and to accept the message. Then, when the person's channel is tuned (*basic intuneness* in Kohut's term) to a preacher "who speaks to the heart," the believer is deeply moved and begins sincerely "searching the Scriptures."⁸⁹ The Christian who sets his or her heart on seeking the truth purposely reads the Scripture and spiritual books⁹⁰ extensively, and deeply reflects and meditates upon specific passages so that "it may have its full force upon his heart."

Wesley believed that these both rational and emotional responses to divine words eventually led to deep spiritual communication with God, which is made possible by the work of the Spirit within a believer through prayer: "by all these means the arrows of conviction sink deeper into his soul."⁹¹ In his sermons, Wesley emphasized prayer by saying that "men ought always to pray . . . to wait for the blessings of God in private prayer."⁹² He called prayer "the grand means of drawing near to God" and shaping a Christ-like character to receive and experience the grace, love, and blessing of God.⁹³

Wesley also highly valued prayer as an "absolute necessity" for faithful Christians "to talk with" and "to work together with" God.⁹⁴ He believed that prayer is an indispensable way of deepening relationship with God, for beginning a genuine communication, for a mutual openness between God and human beings, and for the cooperation between God and human beings in sharing God's love to the world.

However, for Wesley, prayer is not only personal but also communal. Personal prayer is communal because prayers of a faithful Christian often involve other members of one's faith community whether the person prays alone or together with others. Personal prayer and

⁸⁹ Ibid., 168.

⁹⁰ Ibid., 169. Wesley mentioned them as "other serious books."

⁹¹ Ibid., 168.

⁹² Ibid., 163.

⁹³ Maddox, *Responsible Grace*, 214

⁹⁴ Wesley, *Sermons*, 162, 169.

meditation are extended into participation in public prayer and sacramental ritual for mutual support, encouragement, and accountability.

Prayer is crucial because it increases one's love of God and eventually strengthens one's process of sanctification. Through the life of prayer, God invites and uses human actors as co-workers and partners in accomplishing God's unceasing creations.⁹⁵ Even though prayer is not the only means of grace for Wesley, it is a firm foundation for establishing intimate relationships with God and neighbors for continuous spiritual growth through which Christians can bear fruits in their outward life, as well as in inward holiness.

Wesley highly valued the effective delivery of God's grace through formal rituals such as baptism, Eucharist, worship, and prayers; however he refused to limit the means of grace only to official channels. Wesley expected his people to use both traditional and unique Methodist means of grace, such as class meetings, covenant renewal services, and love feasts. The reason for Wesley's use of both traditional and Methodist means of grace was that he wanted his people to experience not only "the presence of God which empowers them" but also "the identity or character of God which provides the pattern for their lives."⁹⁶ Wesley believed that the distinctive Methodist means are often more effective and direct for the identity formation and discipline of his people than traditional means.

Another prominent perspective of Wesley was his creative integration of the Roman Catholic emphasis on "the effective power of the sacraments" and the Protestant focus on "effectiveness of rites upon the recipient's faith."⁹⁷ This integrated position stresses the co-operant characteristic of the divine-human relationship. Wesley constantly informed his people

⁹⁵ Marjorie Suchocki, "The Perfection of Prayer" in *Rethinking Wesley's Theology for Contemporary Methodism*, ed., Randy L. Maddox (Nashville: Kingswood Books, 1998), 57.

⁹⁶ Maddox, *Responsible Grace*, 194.

⁹⁷ *Ibid.*, 195.

that regular participation in worship and prayer is not effective unless the participants respond to God's empowering grace.

Given Wesley's concern for Christians' responsible growth in grace toward Christian perfection, it is natural that Wesley's main interests were in the contribution of the means of grace to the process of sanctification. Since sanctification is a life-long process of spiritual development, there is a need for continuous empowering grace in our journey. For this reason, Wesley values various means of sanctifying grace: the Lord's Supper, corporate worship, communal support, mutual accountability, private exercises, and works of mercy.

Although there was no hierarchy among the means of grace, Wesley stressed the importance of the Lord's Supper, which is the "grand channel" for himself through which "the grace of the Spirit is conveyed to human souls."⁹⁸ Wesley asserted that this "life-giving food" would offer not only pardon but also "empowerment for our growth."⁹⁹ As a place of worship and communion, Wesley also notes the importance of corporate worship in which spiritual nurture is provided for the participants. It is indispensable for empowering, shaping, and encouraging people especially through sermons and hymn singing.

Along with the liturgical context, Wesley also emphasized communal support and accountability for mutual encouragement among fellow Christians. Wesley believed that the gathering of community members brings a significant spiritual support for one another. For Wesley, the individual model of spiritual development is inappropriate because "the Gospel of Christ knows no religion, but social; no holiness but social holiness."¹⁰⁰ Though works of piety

⁹⁸ Ibid., 202.

⁹⁹ Ibid., 203.

¹⁰⁰ Ibid., 209.

were important in a faith community, Wesley further stressed the works of mercy or “the welfare of others.”¹⁰¹ Genuine holiness and salvation for Wesley was “inevitably a social enterprise.”¹⁰²

Wesley emphasized both the formation of *habitus* of love through the means of grace and the concrete bodily practices of Christians’ *habitus* in communal rituals and daily practices. In borrowing Bourdieu’s terms, Wesley stressed the importance of the connection between *habitus* and *hexis*, love and bodily practices of love for others. The formation of *habitus* of love inevitably brings bodily practices of Christians and their interactions with other human beings in faith community and social environment.

The Significance of Community for Daily Practices and Social Transformation

As a matrix for continuous spiritual development, formation of *habitus* of love, and bodily practices of *habitus* of love, Wesley stressed the significance of faith community and interpersonal dynamics within the community through continuously facilitating energy of divine grace. He aimed at both personal and social transformation through daily spiritual practices and disciplines. Wesley believed that genuine inner holiness manifest itself as social holiness. Wesley, in his sermons, touched social justice issues such as slavery and imprisonment, health issues, education, war, and, most of all, issues of poverty in society.

Among other issues, poverty was a widespread phenomenon in the eighteenth century, and there was an enormous gap between the poor and rich. It is also an important issue in contemporary Korean society and church. Charles Yrigoyen, Jr. points out that “nothing troubled Wesley more than the misuse of money and the accumulation of wealth” by mentioning that

¹⁰¹ Ibid., 215.

¹⁰² Ibid., 113.

Wesley often warned that wealth is “the snare of the devil.”¹⁰³ Wesley devoted full sermons on the issues of wealth and money such as “The Use of Money” (1760), “The Danger of Riches” (1781), “On Riches” (1788), and “The Danger of Increasing Riches” (1790).

Wesley believed that wealth was a major roadblock on the way toward spiritual development. Wesley had a clear logic. Wealth “discourages love of God because it encourages the love of possessions” and, at worst, it “promotes idolatry by replacing God with money and property.”¹⁰⁴ People who love money cannot love God. Likewise, wealth also “discourages love of neighbor, tempting us to exploit our neighbors for the sake of maintaining and increasing our riches.”¹⁰⁵ People who love wealth cannot love their neighbors. Wesley believed that the accumulation of wealth threatens the Christian ideal and value of unconditional and unlimited love of God and neighbor.

In his sermon, “The Use of Money” (1760), Wesley offered three suggestions: “Gain all you can,” “Save all you can,” and “Give all you can.”¹⁰⁶ Wesley did not oppose making money by honest labor without harming others and one’s own body and mind. Wesley believed that God granted people an ability to make their living and therefore people should receive God’s blessing with a thankful heart and live their lives as faithful stewards of the gifts given to them by God. Wesley asked his people to share the surplus with the poor after using money for themselves and their families.

M. Douglas Meeks points out that, in Wesley’s theology, economy was a prominent theme and “the heart of Christian discipleship and the substance of the way of salvation” while

¹⁰³ Charles Yrigoyen, Jr., *John Wesley: Holiness of Heart and Life* (New York: General Board of Global Ministries, 1996), 44.

¹⁰⁴ *Ibid.*, 44.

¹⁰⁵ *Ibid.*, 44

¹⁰⁶ *Ibid.*, 44

modern theology did not pay attention to economy.¹⁰⁷ Meeks evaluates that one of the distinctive contributions of Wesley's theology is "the way he connected sanctification to economy in its variegated senses," which is "the wisdom of Wesley's view of stewardship."¹⁰⁸

The English word, economy, originally had a different meaning from that of the contemporary word. Meeks traces the root of the English word economy to an ancient Greek word *oikonomia*, which is the combination of two words, *oikos* and *nomos*, literally means the "law or management of the household."¹⁰⁹ Economy is found in the Bible often as the phrase "*oikonomia tou theou*," the economy of God.¹¹⁰ Up to the seventeenth century, economy was the right arrangement in the household or community so that everyone can acquire necessary food and materials for survival and flourishing.

The biblical understanding of economy acknowledges God's inclusive and intimate relationships with human beings in creation. A faith community is an instrument to serve the people and community for their living and flourishing through its particular economy of God. However, the original meaning of the economy of God has been lost in modernity and in contemporary consumer society. Moreover, the church itself has been seriously influenced by the market logic in terms of church growth movement, outreach programs, and the obsession of numbers in human and material resources.

Wesley's unique understanding of sanctification means living one's life in accordance with God's righteousness and returning God's gift of life to God and others in the community. God gave people specific household rules, which were described in the Torah. The Torah was

¹⁰⁷ M. Douglas Meeks, "Sanctification and Economy: A Wesleyan Perspective on Stewardship," in *Rethinking Wesley's Theology: For Contemporary Methodism*, ed. Randy L. Maddox (Nashville: Kingswood Books, 1998), 85-86.

¹⁰⁸ *Ibid.*, 86.

¹⁰⁹ *Ibid.*, 84.

¹¹⁰ *Ibid.*, 84.

the precious gift of God and “the life-giving rules of the household.”¹¹¹ It teaches people to distribute daily necessities for the survival and flourishing of everyone in the household of God; this is the rule of God’s “home-making (stewarding).”¹¹² God is the owner of everything, and people are the stewards who borrow the necessities for life from God. When people are obedient to the economy of God, they can experience freedom and life. When people disregard the economy of God, they can experience slavery and death. This rule is also prominent in the teachings of Jesus.

In reality, most contemporary people are in debt, which severely impacts the lives of many people including children. It breaks close human relationships in families, friends, and communities. Debt takes away the necessities of people for their daily survival. Without the economy of God, people can easily fall into the condition of slavery from which God rescued them. This financial slavery is only one of the many different types of slavery and human trafficking common in contemporary society.

Wesley believed that being rich violates God’s household rules because it breaks not only the divine-human relationship but also human-human relationship. In his sermon, “The Danger of Riches” (1781), Wesley defined the wealthy as those who have more than “necessaries and conveniences” of life: “Whoever has sufficient food to eat and raiment to put on, with a place where to lay his head, and something over, is rich.”¹¹³ Wesley emphasized God’s ownership of the world, and taught people that “what one does not need for life already belongs to God, and by God’s decree – to the poor.”¹¹⁴ Wesley described the rule in detail in his sermon:

¹¹¹ Ibid., 86.

¹¹² Ibid., 86.

¹¹³ Ibid., 91.

¹¹⁴ Ibid., 91.

[The rich include] all who possess more of this world's good than they use according to the will of the Donor – I should rather say of the Proprietor, for he only lends them to us; or, to speak more strictly, entrusts them to us as stewards, reserving the property of them to himself. And indeed he cannot possibly do otherwise, seeing they are the work of his hands; he is and must be the Possessor of heaven and earth. This is his inalienable right, a right he cannot divest himself of. And together with that portion of his goods which he hath lodged in our hands he has delivered to us a writing, specifying the purposes for which he hath entrusted us with them. If therefore we keep more of them in our hands than is necessary for the preceding purposes, we certainly fall under the charge of “desiring to be rich.”¹¹⁵

When poverty impacts families, especially those with children, it causes severe problems.

Children in the world generally and in underdeveloped countries specifically do not receive the necessary daily nutrition for their survival and growth. They often starve to death. Children are abused, abandoned, killed, and humiliated in different communities and cultures throughout the world. Children can survive physically, mentally, and emotionally only when they are given the necessities for life.

Children “live by gifting.”¹¹⁶ Gifting is sharing love and *jeong* for free just as divine grace is a free gift for all humanity. Poor people and children can survive only when they live in the “community of gifting” with “the logic of grace.”¹¹⁷ Wesley believed that his people possessed more than enough – way beyond the “necessaries and conveniences” of life. In Wesley's lifetime, it was common that Christians generally and Methodists specifically had given up practicing charity. Meeks describes and interprets the situation as following: “Methodists cannot give. That is, they refuse to be gifted by God's grace and have lost the gift of giving. They refuse to live in God's grace, which is the same thing as refusing God's gift of

¹¹⁵ Ibid., 91.

¹¹⁶ M. Douglas Meeks, “Trinity, Community, and Power,” in *Trinity, Community, and Power: Mapping Trajectories in Wesleyan Theology*, ed., M. Douglas Meeks (Nashville: Kingswood Books, 2000), 19.

¹¹⁷ Ibid., 19.

life.”¹¹⁸ The faith, hope, life, and love depend entirely on “the gift God has given and on the gifting God enables us to do.”¹¹⁹

Wesley believed that the solution for the widespread problem of poverty in society was practicing the household rules of God that require the practice of gifting: practice tithing, practice hospitality, and practice the Sabbath.¹²⁰ Tithing is not only for supporting religious organizations but also a great means of building up God’s household and distributing necessary resources for the survival of everyone in the community. The tithe does not belong to the original holder of the money but to the poor of the community. The practice of hospitality embodies the ideals and teachings of Jesus to support marginalized people who are excluded from the household such as the poor, strangers, widows, and orphans. Visiting and taking care of these people are far more precious than empty worship.

Moreover, practicing the Sabbath is a more fundamental approach to the oppression and exploitation of people. People can experience freedom as long as the Sabbath is practiced. According to the household rules of God described in the Torah, “in the Sabbath Jubilee Year, slaves are to be freed, debts are to be canceled, the land is to lie fallow, and the land (wealth) is to be returned or redistributed to its original holder (Lev. 25:23-24).”¹²¹ Sharing one’s possession beyond the “necessaries and conveniences” of life, and helping the survival and flourishing of others are at the heart of the foundation of the household rules of God.

Wesley’s model of spiritual development involves unconditional and unlimited sharing and practicing of grace and *jeong* with others in the faith community and society. His model of sanctification is the combination of spiritual discipline and the practice of social ethics in

¹¹⁸ Ibid., 21.

¹¹⁹ Ibid., 23

¹²⁰ Meeks, “Sanctification,” 92-95.

¹²¹ Ibid., 95.

people's daily lives. People who went through the continuous process of spiritual development through the energy of grace practice their *habitus* of love not for the pursuit of material and non-material capitals according to their own interests but also to share love, grace, and *jeong* for other's sake and their survival, as well as for the transformation of the society. Sharing grace and *jeong* is a fundamental way of spiritual development in community, and involves not only cognition and emotion but also particular bodily practices. Grace and *jeong* are valid only when it is shared and practiced with others in the community, which is the logic and principle of grace and *jeong*.

Contributions and Limitations for Korean Spiritual and Psychological Development

In developing a theological model of spiritual and psychological development for Korean Christians, Wesleyan theology makes notable contributions in relation to three major challenges of Korean churches and Christians – narcissism and the formation of the self, religious and cultural identity formation, and the embodiment of religious beliefs and practices. First, Wesleyan theology deals with the challenges of narcissism and the formation of the self 1) by shifting the models of God and divine-human relationship, and 2) by providing a concrete process of human development.

The Korean term for God is *hanulnim*, which literally means sky, and traditional Korean concept of the divine and divine-human relationship is a sharply separated dichotomy between sky and human. The images of God and divine-human relationship in the Korean mind has also been similar to Karl Barth's notion of divine transcendence and Paul Tillich's concept of divine power as the ground of human existence, which had been two major theological forces in mainline Protestantism in the twentieth century. Wesleyan theology rediscovered the long-

forgotten metaphors of God as Provider, Healer, and Friend. God is essentially a loving, caring, responsible Being who makes intimate, mutual interactions for continuous growth of human beings. Human beings are granted ability for partnership with God through the work of grace, though they still have weaknesses. The model of divine-human relationship is a horizontal, intimate, and mutual friendship and partnership through the continuous energy of grace. In this model, God's sovereignty or God's reign implies God's dynamic activity, which is not overpowering but empowering with grace.

Wesleyan theology deals with the challenge of narcissism and the formation of the self by providing a concrete process of human development. Wesleyan theology recognizes the inability of fallen human nature for divine-human dynamics. In order to strengthen the human beings so that they can be partners of God, divine grace works to fill the deficiency and form the self. Through the horizontal and mutual intersecting-overlapping divine-human, dynamic, divine grace is gradually integrated into the self of human beings. Grace fills the deficiency of human beings with rational and spiritual understanding (cognition), affections (emotion), and freedom (becoming an interdependent partner of God). In a theological term, it is the moment of justification and salvation, which is also the beginning moment of the life-long process of sanctification. In participating this process, human beings can gradually form powerful affections.

Second, Wesleyan theology effectively deals with the second major challenge, the challenge of religious and cultural identity formation, through the life-long process of sanctification for forming the *habitus* of love and the means of grace in a faith community. The *habitus* of love, a habitual disposition of a Christian, gradually forms through the process of spiritual growth, and are powerful affections and motivating and enduring dispositions that direct bodily practices. The *habitus* of love is a comprehensive term, which includes rational and

spiritual knowledge, emotional affirmation of Christian beliefs, and concrete practices of those beliefs and ideals. The formation process of *habitus* of love is made possible by the continuous divine-human, human-human dynamics in a faith community with the energy of grace.

The means of grace in Wesleyan theology requires a dynamic faith community, and are invaluable methods and tools for religious and cultural identity formation. In order to facilitate the identity formation process, the means of grace comprehensively employ 1) various tools for touching humanity's five physical senses, spiritual sense, and bodily practices; 2) hearing, reading, meditating, talking, praying, and partaking; 3) all four important aspects of humanity such as mind (cognition), heart (emotion), soul (spirit), and body (practice); 4) both personal and communal methods, and daily practices and religious rituals and symbols; and 5) traditional Christian means (baptism, Holy Communion, worship, prayers) and Methodism's particular cultural means (class meetings, bands, mutual accountability, service for the local community). Wesley believed that the means of grace are powerful for the identity formation process, which provides the identity or character of Christians and concrete pattern for their lives.

Third, Wesleyan theology powerfully deals with the third major challenge of the consistency of religious beliefs and practices by making a balance and strong interconnection between spiritual growth and daily bodily practices for the service of others in the local community. Bodily practices of Christian values are powered by divine grace. Protestant spirituality in mainline Protestant churches in the twentieth century has focused on the social needs of the community while sharply separating social action from prayer or social transformation from personal change. Wesleyan theology believes that these are not two separate entities but the flip sides of a coin. Without one of these, spiritual development cannot be completed.

In making a connection between religious beliefs and practices, Wesley emphasized the issues of poverty and economy. He believed that excessive accumulation of material wealth and greed are harmful for spiritual development. Spiritual growth is gradually increasing *habitus* of love for God and neighbor, which involves both intimate spiritual dynamics with God and neighbor in prayer and daily lives and actual practice of sharing possessions for the poor. Thus, Wesleyan theology is the combination of spiritual discipline and social ethics.

Fourth, Wesleyan theology is effective in facilitating religious practices in daily lives through its unique interpretation of grace as a gift – gift-giving or gift-sharing. Wesleyan theology’s concept of free gift is appealing in contemporary consumer society, where money has the ultimate controlling power over human beings and society. God’s saving love and grace were offered as free gifts to human beings for their well-being, salvation, and social change. God’s reign over the world is managing the economy of God’s household for the survival, flourishing, and well-being of all human beings and entire creatures. The meanings of the economy of God and gift indicate God’s inclusive and intimate relationships, and the process of sanctification means faithful living by returning God’s gift of life to God and others in the community.

In developing a model of Korean spiritual and psychological development, especially in relation to the challenge of religious and cultural identity formation, Wesleyan theology’s central notion of grace as the energy and power for spiritual development can be more powerful when it is accompanied by the Korean cultural dynamic of *jeong*. As I have explored in the beginning of this chapter, grace and *jeong* are very close concepts. Some may say that they are even interchangeable, and the claim may be true. However, Koreans usually use the term “grace” in hierarchical relationships, though the meaning of the English word, grace, and its Christian theological meaning of grace are not. In the Korean culture and language, a socially higher or

older person usually offers or grants grace for lower or younger people. On the contrary, *jeong* is often used for interpersonal dynamics in horizontal relationships, though it is also used in hierarchical relationship. Thus, for Koreans, *jeong* fits better than grace, when we explain the mutual, intimate, interdependent divine-human, human-human dynamics.

As major sources for Korean spiritual and psychological development, grace and *jeong* are 1) fundamental necessity in all relationships, 2) ultimate glue that connects human beings, heals the broken and distorted relationships, and fills the hunger, thirst, and deficiency of human beings, 3) energy and power that triggers human interactions and generates continuous spiritual development, and 4) useful sources that effectively deal with three major challenges of Korean spiritual and psychological development: the fragmentation of the self and narcissism, religious and cultural identity formation, and embodiment of religious beliefs and practices.

Grace and *jeong* always exist in relationships, and require a group or community and particular means for channeling and delivering grace and *jeong*. Within a group or community, grace and *jeong* initially work for changing broken and distorted interpersonal dynamics by accepting others as they are. Then, they work in strengthening and further developing the self, identity formation, concrete practices, and interpersonal dynamics. Particular religious and cultural means are needed as channels for delivering emotion, cognition, and practices of grace and *jeong* such as spiritual exercises, group dynamics, communal rituals, and daily practices of sharing love, *jeong*, and grace with others in community.