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ries under its imprint, Volume 1: Sermons I, 1-33, ed. Albert C. Outler (cloth, \$49.95). Vol. 2: Sermons II, 34-70, ed. Outler, is scheduled by Abingdon for publication in November, 1985. Vol. 3: Sermons III, 71-114, ed. Outler, is due in November 1986; and Vol. 4: Sermons IV, 115-151, ed. Outler, in November 1987. Vol. 18: Journal I (1735-1739), ed. W. Reginald Ward and Richard P. Heitzenrater, should appear in November 1988.

Abingdon is offering a special subscription plan for the four volumes of Sermons and the first volume of the Journal in this series. Under the plan subscribers will pay \$49.95 for Vol. 1: Sermons I, 1-33, (less the standard 20% clergy discount, where applicable). The plan then guarantees that subscribers will pay no more than \$49.95 (again, less clerical discount) for each of the subsequent volumes when they become available. Given the upward pressures on book prices in these inflationary times, the guaranteed price of the subscription plan is a very good deal; witness the list price of \$86.00 for the last volume in the series to be published by Oxford (Vol. 7, above). But in addition, each person who subscribes will receive along with the first volume of the Sermons, as a bonus and at no extra cost, both volumes of The Elusive Mr. Wesley, by Richard P. Heitzenrater, just published by Abingdon: Vol. 1: John Wesley His Own Biographer, and Vol. 2: John Wesley as Seen by Contemporaries and Biographers (paper, \$9.75/vol.). For further details concerning the subscription plan, contact Abingdon Press or your local Cokesbury Bookstore; the special offer expires Dec. 31, 1984.

Several other Abingdon Press publications are of particular note. James F. White has provided an introduction and notes for a photographic reprint of the original 1784 edition of Wesley's Sunday Service of the Methodists in North America (paper, \$4.95; also published as a special supplement of Quarterly Review). Paul Washburn is writing An Unfinished Church: A Brief History of the Union of the Evangelical United Brethren Church and The Methodist Church

(forthcoming; cloth, \$14.95). Nancy A. Hardesty has written Women Called to Witness: Evangelical Feminism in the Nineteenth Century (paper, \$11.95). The most recent volume in the "Supplemental Worship Resources" series is From Hope to Joy by Don E. Saliers, which is a companion to his earlier volume in the series From Ashes to Fire and provides services of worship and additional resources for the Advent and Christmas seasons.

The Francis Asbury Press, now a subsidiary of Zondervan, has published Francis Asbury's America: An Album of Early American Methodism, compiled and edited by Terry D. Bilhartz (cloth, \$9.95; paper, \$6.95). The volume is very similar to John Wesley's England, ed. Richard Bewes, published by Seabury Press in 1981. Other new Francis Asbury Press titles include Steve Harper, John Wesley's Message for Today (paper, \$4.95); Robert E. Chiles, Scriptural Christianity: A Call to John Wesley's Disciples (paper, \$5.95); and The Message of the Wesleys: A Reader of Instruction and Devotion, ed. Philip S. Watson (a reprint of the original 1964 edition; paper, \$8.95). Under the Clarion Classics imprint Zondervan has reprinted W. L. Doughty's edition of The Prayers of Susanna Wesley, first published in 1955 (paper, \$3.95).

Twane Publishers, a subsidiary of G. K. Hall, has published as a part of its "Twayne's English Authors" series a volume by Samuel J. Rogal, John and Charles Wesley (cloth, \$18.95). The Edwin Mellen Press has released Earl Kent Brown's Women of Mr. Wesley's Methodism (cloth, \$39.95). Locke, Wesley, and the Method of English Romanticism, by Richard Brantley, is forthcoming from The University (Presses) of Florida (cloth; price not set). Christliches Verlagshaus of Stuttgart has published two small pamphlets of note: John Wesley und Martin Luther: ein Beitrag zum lutherischen- und methodistischen-Dialog, by E. Gordon Rupp; and Die Autorität der Bible bei Luther und Wesley, by Philip S. Watson (both about 28 pp.; price not available).

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working groups

II. SALVATION, JUSTICE, AND THE THEOLOGICAL TASK

Theodore Runyon, Convenor

Report of the Working Group

Keble College, July 26-August 5, 1982

We believe that those who stand in the Methodist traditions have a crucial responsibility to the present moment in world history. Through the brutal sufferings of the majority of humankind, God is calling us to re-examine our heritage to determine the resources that may be there that can speak to this situation. Within our group we have heard that Wesley is already being discovered in Latin America, Africa, and elsewhere as a significant resource for the life and mission of the church. The cries of the poor arising from all corners of the globe have opened our eyes to the special place which the marginalized and disenfranchised occupy both in the Bible and in the Wesleyan revival of the eighteenth century.

Nineteenth-century Methodism, one can argue, changed from a "religion of the poor" to a "religion for the poor." Twentieth-century affluent Methodism is challenged to reappraise this situation by being open to and challenged by both the Scriptures' demand for justice and what the oppressed have to teach us about the need for changes in the world socio-economic systems. Do the poor not call into question theology as we have understood and practiced it thus far? Do they not call for repentance and conversion, for a new Aldersgate?

Not only the Scriptures but the Eucharistic meal of the Christian community challenges us. If the Eucharist is really a celebration of God and humanity it critiques the justice of the relationships of all who share in this celebration--rich and poor. In this sense some of us interpret the Eucharist as a justice meal. Participating in the Eucharist, are we not required to be active in the breaking in of the Kingdom? Are we not here invited by

the Scriptures to follow Christ into the depths of human suffering among the wretched of the earth?

For many the new situation implies a new starting point: discipleship precedes theory, so that Christian thought grows out of experience. A number of us consider philosophical analysis important for theology. We need warrants for the claims we make. But philosophies also need re-evaluation in the new context.

We hope that out of this process of reflection at Oxford will come a continuing program of action and reflection. We need to develop a clearer understanding in several areas, in view of the above shift in the way in which we need to do theology, and would invite all willing to engage in a three-year commitment to this kind of research to join us.

1. A new starting point for theology? Contextual analysis

Wesley and Wesleyan thought forms cannot be imposed on the contemporary situation either in the world or the church, important as the Wesleyan contribution is. This would be to make the reappropriation of Wesley a new orthodoxy, and would be untrue to Wesley's own method. Nevertheless we find in Wesley some warrant for a theological method that can begin with an analysis of the concrete situation in which persons find themselves, which names and demons in that situation, and which then brings to bear the healing power of the gospel. The chief difference between Wesley's time and our own is that Wesley generally analyzed the context within which his hearers found themselves in theological terms. It must be added, however, that he also employed "empirical" analyses to make his case (see many of his occasional essays and the treatise on Original Sin). In keeping with Wesley, contextual analysis is an appropriate first step in Christian thought.

2. Variety of contexts

We have discovered, however, that we are rooted in a variety of contexts: the third world, where issues of economic exploitation and poverty demand

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first priority; the Black Church, the feminist struggle, and other contexts of people fighting for their rights in their own or their adopted land; and secularized western cultures, largely indifferent to, if not openly hostile toward, their own Christian roots and Christian forms of life and thought. Others come from affluent cultures that have often co-opted Christianity for purposes of civil religion and made too easy an identification between their national political, economic and military policies and biblical faith. We discover in these same affluent, nominal Christian cultures the unmistakable signs of the breakdown of meaning and purpose for large segments of the population. Many find their affluence vapid and empty; others do not participate in the fruits of the system. To these contexts are added the church contexts within which we all work: from quasi-establishment status to small minorities within indifferent or hostile environments, or environments where non-Christian religions are dominant.

3. The unity of our contexts

Notwithstanding the diversity of contexts in which we find ourselves, we also recognize common elements in all our contemporary human contexts: racism, militarism, sexism, environmental deterioration, nuclear holocaust. Moreover, as useful as distinctions between the first, second, and third worlds may be for analysis, we cannot afford to divide up the world too neatly. An answer, for example, which appears to provide existential meaning to persons in the first world but leaves untouched the needs of persons in the third world is not a Christian answer. Each of us, therefore, regardless of the variety of our individual contexts noted in point two above, will undertake reflection and action in terms of a larger context, as required by the "global village" in which we all find ourselves. World-wide issues which have not been solved but rather exacerbated by all existing economic systems, such as ecology and energy, bind us together in a more universal concrete context. And likewise all

our critiques will be subsumed under the critique exercised by the "already--but not yet" of the kingdom of God.

4. The individual and the social

The organic relation in Wesleyan thought of the individual and social dimensions of the Christian faith has emerged as an important insight for us. Methodism was born at a time when the individual was emerging as significant in political, social and economic life; and Methodism flourished in the nineteenth century, when individualism was the dominant trend. This inevitably affected the ways in which conversion and faith were understood. We have since become aware of the real limitations of individualism, not only in terms of the critique from Scripture but in terms of the injustices which it has legitimated. We must deepen our appreciation of Wesley's understanding of the relation between the individual and the social. In Wesley there are undeniable individual and personal emphases. Genuine salvation for him involves participation in the love of God for the individual, consciously experienced in justification. But this love experienced personally has as its goal nothing less than the creation of just human communities and the reconciliation and renewal of all creation. Wesley testified that as one loves God and is loved by God, one's heart is inevitably opened up to all persons. The creative love which transforms the person and the social context affects both the perspective from which we see the world through the eyes of Jesus and the demand for changes in our own lives and in the life of the world. Thus sanctification as a process seeks that holiness which is the renewal of all things in the image of the Creator and the eschatological fulfillment of the Creator's purpose (a conviction transmitted to Wesley from his patristic sources).

In his eighteenth-century location, however, Wesley cannot be expected to have seen the structural interrelationships in the society that his theology addressed. His converts were able to change from passive victims into active agents in society, but they were not able to analyse critically the inter-

woven character of the systems in which they existed.

The concept of a "network" may show us how to link the individual and social dimensions of salvation. Wesley saw creation as a whole, all the parts being interrelated and interdependent, and in their multiplicity contributing to a unity which praises its Maker. The fall of humanity has fundamentally affected this unity and interrelationship, for the disobedience of humanity has, according to Wesley, affected the whole of creation. Although his analysis of the forms of bondage included such evils as unemployment, slavery and war--as well as the economic motivations which lie behind them--his solutions were not by today's standards sufficiently radical. He did not understand that men and women cannot be released from these bonds simply by appealing to the hearts and consciences of Christians.

Although his condemnations of slavery were consistent and thorough (cf. Works, vol. 11, 59-79; Letters, vol. 8, 265f.), he did not make sufficiently clear the demonic character of the other institutions of his day, nor did he call Christians to radical transformation of other structures. He was no political revolutionary, and believed that disruptions and revolutions were more likely to serve the devil than God, although by 1784 he was reconciled to the independence of the colonies and could urge "our brethren in America" to "stand fast in that liberty wherewith God has so strangely made them free" (Letters, vol. 7, 239).

Today we see that individual and piecemeal approaches are not enough. Whole interrelated networks must be radically questioned and transformed if people are to be released from injustice. But the problem remains: Where do we attack the networks? What is our point of entry? Where do we take hold to effect change? Simply to preach at a social order only raises the ire of those who have a stake in the status quo; although it may enable some to claim to be making a prophetic witness, in itself it does not change anything.

Latin American colleagues teach us that an important first step to which

the church may contribute effectively is that of "consciousness raising." As a part of our theological task we seek to make persons and societies aware of the contradictions between the intention of God for his creation and the present reality. Jesus' announcement of the Kingdom of God points to an ever-changing vision and calls for the transformation of relationships in this age in the light of the age to come. Every democracy (which all of our societies, east and west, north and south claim to be) depends on an informed citizenry. Our first responsibility, therefore, may be to provide information from a biblical and Wesleyan perspective about the tensions between things as they are and things as they should be under God. The purpose of this "conscientization" is to bring persons not just to an awareness of the facts but also to an acceptance of their responsibilities for effective action. The nature of this action must be dictated by the possibilities of a specific context. Always the primary responsibility is to God's justice and to God's ways of making things right. Therefore our methods are constantly to be criticized in the light of our responsibilities. We need to show the same openness as Wesley, allowing our practice to be revised in the light of experience, keeping always uppermost the ultimate context of the universal holiness of the Kingdom. As Wesley wrote, "God is already renewing the face of the earth: And we have strong reason to hope that the work he hath begun, he will carry on unto the day of the Lord Jesus; that he will never intermit this blessed work of his Spirit, until he has fulfilled all his promises, until he hath put the period to sin, and misery, and infirmity and death, and re-established universal holiness and happiness, and caused all the inhabitants of the earth to sing together, 'Hallelujah, the Lord God omnipotent reigneth!'" (Works, vol. 7, 288)

5. Spirituality and society transformation

We have learned from the Black Church in the United States that the
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task of liberation entails the combination of concrete social action with deep spiritual commitment. It is the power of the Spirit which sustains when human spirits grow weak and would flag in their zeal. Therefore it is vitally important that all our efforts be undergirded by a deep conviction of divine sovereignty and a spiritual practice which is consistent with divine transcendence and human need.

6. Solidarity

The Wesleyan doctrine of prevenient grace enables us to recognize the presence of Christ's judging and liberating spirit not only in the church and traditionally Christian enterprises, but in other movements. This allows us to enter into solidarity with persons and movements with whom we may not agree in every respect but in whom we recognize the activity of the God we know in Christ Jesus. Solidarity implies commitment to change the system and not mere pronouncements. Yet to be discussed are the limits, if any, of this solidarity.

7. Holiness and intellectual challenges

We bring to intellectual dialogue the commitment to extend the wholeness and justice which we have discovered in the gospel to all aspects of human existence. This is part of our discipleship as theologians. But we need also to become aware of the ways in which theology relates to or is informed by other forms of inquiry. For example, in the Latin American situation some theologians have found Marxist socio-economic analyses useful. However there needs to be a continuing critical analysis of the relationship between Christianity and Marxism, for any system of socio-economic analysis which reduces theology to social ethics should be regarded with suspicion.

What has been presented so far is necessarily brief and inconclusive. To sharpen the edge of our theological task, we raise the following questions which have emerged in our discussions and help to shape our continuing agenda:

1. Can we find a hermeneutic which connects:

- a. Our reading of Wesley's text;
 - b. Wesley's reading of traditional texts;
 - c. A socio-analytical reading of his context and our context?
2. What are the similarities and differences in our various ways of doing biblical exegesis and relating our exegesis and our theology? In the midst of our differences is there a shared Wesleyan hermeneutic?
 3. What is the essential relation between systematic theology and ethics? How can we avoid the danger of collapsing theology into ethics? Is this a particular danger for a theology of liberation?
 4. Much of our criticism has centered on the present economic order. For many of us the "option for the poor" means opting for some form of socialism. Are there values in capitalism which should be incorporated into any new economic order? What are the "givens" in any economic order which have to be taken into consideration by those seeking change?
 5. What is the role of Marxist social analysis in our critical theology? Is it possible to separate Marxism as an analytical tool from Marxist ideology? Are there other tools of analysis?
 6. Is poverty a critical factor for doing theology in every context? How do we relate the poor to the Wesleyan quadrilateral: Scripture, tradition, reason and experience? In what ways do the Scriptures require specific attention to the poor?
 7. How can we balance psychological-existential themes with social themes of liberation? What is the bridge between the personal and the social? Are there particular insights offered by Black theology and feminist theology?
 8. How are traditional theological categories such as prevenient grace, justification, and the kingdom of God, related to salvation in a liberationist perspective?
 9. What is an adequate Christian conception of justice? How is justice related to truth, equality and freedom? Can analytical philosophies, challenged by liberationist con-

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articles

lashed to many hearts," but "no single figure influenced so many more Wesley's intellect had influence was more extensive than generally has been known. His influence was of a more philosophical bent than popular, focused often on questions of epistemology and method, as seen in Wesley's correspondence with Mary Greville Penderon in reference to Leibniz's Essay Concerning Human Understanding and Frey's *Procedure, Extent and Limits of Human Understanding*. He continued to be made than available to the masses through the American Magazine and the Christian Library series. The result was generations of early Unitarian

THE WESLEYAN TRADITION IN THE LATIN AMERICAN THEOLOGY

By Nora Quiroga Boots

This paper will be based primarily on selected documents, discussions and reflections that were shared at the First Protestant Theological Workshop in San Jose, Costa Rica, February 6-11, 1983. This first workshop gave its primary attention to the studies and analyses of the theological/historical tradition of Methodism.

The workshop was organized and based around four major themes:

1. The socio-economic and ecclesiastical context of England in the 18th century, and the possible conditions that contributed to the gestation and manifestations of the Methodist movement.

2. The theological doctrinal legacy that has been a part of Methodism and its pilgrimage throughout history, particularly the elements of pietism and the relationships to the Moravian Church.

3. The process of reformulation to which Methodism was subjected because of the United States' mediation.

4. The formulation and expression of Methodism in Latin America.

Within the described themes significant questions were raised: Why the search for a Methodist identity in Latin America? Does Methodism have a theological contribution to the particular process of liberation in Latin America? Because of the distinct ecumenical nature of the theology of Wesley, does Methodism have any contribution to make to the present drama of social change? Particularly in the Latin American context, can Methodism contribute to a fruitful dialogue between Marxists and Christians?

Nevertheless, the most important challenge to the participants of the workshop was the need to discover a hermeneutical mediation which could aid Protestants, particularly Methodists, in the context of Latin America with

its particular problems and necessities of the 20th century as it did to the Methodist movement of the 18th century. Jose Duque states:

We realized that we could not construct a bridge without recognizing the intermediary events from the time of Wesley to today, even if we could recognize similar experiences in both centuries.

These historical mediations constitute the fundamental basis that project and sustain that hermeneutic bridge which in fact allows us to come and go through tradition in time as well as space.¹

However, the discovery of a hermeneutical mediation could not be done in a vacuum, but within the imperatives of the Gospel that compels Christians to be participants in the liberating acts of God through Jesus Christ who announced his ministry.

The Spirit of the Lord has been given to me,
for he has anointed me,
He has sent me to bring the good news to the poor,
to proclaim liberty to captives
and to the blind new sight,
to set the downtrodden free
to proclaim the Lord's year of favor.

Luke 4:18-19

The search for a Wesleyan tradition must not be an end in itself or the primary concern, but must be to establish a historical point of reference to facilitate the present work as a response to the historical challenges of today. Jose Miguez Bonino says that we must start with a positive response to present history but this cannot be done without the past and he quotes John Mackay who in 1943 said:

There are moments in the history of persons and nations, particularly in times of crisis, when remembering the past opens the road to the future, when an awakening to the meaning of our heritage is transformed into a powerful determinant of our destiny.²

What is then the meaning of the heritage of the people called Methodist in Latin America? How can Methodists today participate in the historical endeavors of God the creator? (continued on p. 8)

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England in the 18th century, the birthplace of Methodism, was the imperial power which gave birth to industrialization and by the 19th century it became the economic empire that reformulated the economic structure of the world. Because of the industrialization process (basically textile) the production patterns were transferred from food production to wool and later to cotton. Since the production of wool did not need as many workers and also because with industrialization new technologies were employed, many persons were uprooted from the land. These workers, primarily peasants, migrated to the urban centers and because of lack of employment became vagabonds, one of the severest social problems of England. The English government reacted to this situation with repression and the establishment of the "vagrancy law."

England in 1703 gained absolute control over the world slave traffic, from the moment that blacks were hunted in Africa to the selling markets in the Americas.

During this period of industrialization, workers had to change their style of production, from that of peasants, artesans and merchants to that of industrial workers within a factory system. Thus their whole nature had to be disciplined to conform to the new rules of production.

From the time that England enjoyed imperial power there was practically no room for other alternatives and social institutions had to attempt to help people to accommodate to the new social interactions.

It was at this moment that Methodism emerged and its function was not only to help people accommodate to the new economic order--capitalism--but to adapt to a new style of life as the historian Franz Hinkelammert puts it:

More than adaptation to capitalism, is an adaptation to a total new disciplined system of life and the need, in view of a perception of an inevitable process, to give meaning to what one is obliged to be and then internalize a relationship with the system.³

It is in this context that one must understand the significance of the min-

istry of Wesley. He was deeply preoccupied with the human conditions of the people of his time. One example of his response was the organization of the "Stranger's Friend Society" which was to assist the poor, the sick and those marginalized by the society. He saw unemployment as the root cause of poverty. But no form of exploitation called his concern more than the slave trade, as expressed in his "Thoughts upon Slavery" (Works, XI, pp. 59-79).

The Latin American theologians at the workshop felt that a more careful analysis and study of the ministry of Wesley within his specific context could indeed open the door to the future and awake the Methodist people of the continent to a powerful determinant in the historical project of the liberation of the continent. In addition, historical analysis also demonstrated that the Methodism that came to Latin America was mediated by North American experience and thought. Robert Craig described the existence of two trends of North American Methodism, one that he calls "popular Methodism" and another "radical Methodism." Popular Methodism was created by the oppressed in their struggle against the dominant forces, such as slavery, which was not shared in the Latin American context. The "radical Methodism" which was articulated by the liberal middle class concerned about the poor and oppressed formulated a social gospel which did not challenge the existent structures but sought to reform them, a trend of the Methodism that was shared within the Latin American context. Craig says:

In a methodological sense, it is a fact that Methodism serves, in a variety of ways, as reinforcer of some values, perceptions, cognitions and symbols that are learned and internalized in such a way that people accept the capitalist social order and its values, rejecting any other alternatives to such order.⁴

Craig further quotes Charles Long when he states that the dominant sector participates in a cultural language that is "the expression of a hermeneutic of conquest and repression." This language, be it theological, political or socio-economic, "reconciles the inner

depths, the arcane dimensions of the dominant people" while at the same time uses and erases the oppressed people and thus the fundamental contradictions of the North American society.⁵

Thus, the Methodism introduced in Latin America as mediated by the North American history and experience brought a Methodism of the "frontier" which coincided with the historical project of civilization and modernization of the liberal elites of Latin America. And again it becomes a religion of transition from a traditional to a modern society as it did in England. However, Craig argues that the "popular Methodism" of the oppressed people that was omitted from the Latin American experience is more in keeping with the Wesleyan tradition and the social concerns of Wesley in search of justice and freedom of oppressed peoples, particularly because of the history of slavery to which he was adamantly opposed. It is this excluded history that Latin Americans must discover and read in search of their Wesleyan theological tradition related to the North American experience.

Keeping the two trends of Methodism in North America in dialectical tension might provide a better basis for understanding the Methodist heritage of Latin America. This might help in better understanding the conflicts and ideological misunderstanding between the two Americas.

As Methodists on the continent of the Americas we need to rediscover our traditions and histories in light of the biblical message of liberation. In a moment of history where Latin America is experiencing extreme forms of repression, military invasions, unemployment, famine, yet never losing the signs of hope of the Gospel of Jesus Christ, it is imperative that as Methodists we do not lose the Wesleyan heritage. This Methodist identity makes our participation in history in the search for human freedom an obligation, not a choice. This sign of Methodist identity is visibly manifested in the importance which the Social Creed has in the life of the church. As is indicated in the document on the Life and Mission of the Methodist Church in Brazil:

Methodism shows a permanent com-

mitment to the well-being of the total person, not just spiritual, but also in all social aspects. This commitment is an integral part of the experience of sanctification and consists of a convincing expression of growth in the grace and love of God. In a special way, Methodists are concerned about the destitute situation, an misery of the poor. Like Wesley, we fervently combat the social problems that oppress peoples and the societies where God has placed them, denouncing the social, political, economic and moral causes which cause misery and exploitation and by announcing the liberator that the Gospel of Jesus Christ offers to victims of oppression. This broad understanding of salvation makes Methodists be committed to the struggles which seek to eliminate poverty, exploitation and all forms of discrimination.

Thus, our purpose is to provide some tools for the reading of Wesley and of the Methodist tradition from the Latin American perspective. In our churches we know little of Wesley and of Methodist tradition, and what we do know, are generally interpretations which do not take into account our own reality or the historical situation in which Wesley lived. Also, the perspective of that interpretation represents a world which is totally alien to us.

Therefore, our intent is to bring to mind those practices of life and thought of Wesley and his followers which responded to challenges, such as the extreme poverty, unemployment, hunger, slavery, morality, dis-incarnate spirituality, and the depersonalization which was caused by the Industrial Revolution of that period.

John Wesley said:

Many of your brethren, beloved of God, have not food to eat; they have not raiment to put on; they have not a place where to lay their head. And why are they thus distressed? Because you impiously, unjustly and cruelly detain from them what your Master and theirs lodges in your hands on

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purpose to supply their needs (Sermon CXVI, "Causes of the Inefficacy of Christianity," ¶9).

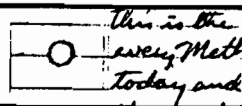
Today we face a similar situation which challenges us as Christians to respond according to the Gospel of Jesus Christ. And since we have a life of faith which is expressed in the Methodist Church, we believe it is important to rediscover in Wesley and in tradition those contributions which provide the light to respond to present challenges in the hopes that we might be found faithful in response to the Gospel and not in judgment as expressed in John Wesley's Sermon XXXVIII (I.10):

It were to be wished, that none but Heathens had practiced such gross, palpable works of the devil. But we dare not say so. Even in cruelty and bloodshed how little have the Christians come behind them! And not the Spaniards or Portuguese alone, butchering thousands in South America; not the Dutch alone in the East Indies, or the French in North America, following the Spaniards step by step; our own countrymen, too, have wantoned in blood, and exterminated whole nations; plainly proving thereby what spirit it is that dwells and works in the children of disobedience.

Notes

1. Jose Duque, La Tradicion Protestante en la Teologia Latinoamericana, (San Jose, Costa Rica, 1983), xiv.
2. Jose Miguez Bonino, "Fue el Metodismo Un Movimiento Liberador?" in Duque, La Tradicion Protestante, p. 64.
3. Frank Hinkelammert, "Las Condiciones Economico-Sociales del Metodismo en La Inglaterra del Siglo XVIII," in Duque, La Tradicion Protestante, p. 29.
4. Robert Craig, "Metodismo, Luchas Populares y Cambio Social - El Caso Estadounidense," in Duque, La Tradicion Protestante, p. 32.
5. Charles Long, "Civil Rights-Civil Religion: Visible People and Invisible Religion," in American Civil Religion, Russel E. Richey and Donald G. Jones, eds. (New York, 1974), p. 214.

reports



ENCOUNTER OF METHODIST THEOLOGIANS Piracicaba, Brazil February 19-24, 1984

Follow-up to San Jose, Costa Rica - February 6-11, 1983; "The Protestant Tradition in Latin American Theology":
1. The Methodist Tradition.

Themes at Piracicaba:

I. INTRODUCTORY THEMES

- A. Recapturing the permanent challenge of the original (Wesleyan) Methodist identity.
 1. Legitimacy and limitations of the claim of a "Wesley of the Poor" (the level of Wesley's sensibility confronting the outrage against life in his time; social-analytical categories in Wesley; connection between social and biblical themes in Wesley; assistance [first-aid] view or structural view)
 2. Internal crises in the first phase of Methodism and the divergent currents (link the concept of conversion and sanctification, etc.--theological categories--with categories more directly social--the poor, justice, service, etc.).
 3. The original ecclesiological vision of Wesley and the institutionalization of what arose (how far can the thesis be defended that Wesley from the ecclesiological point of view had an original project, markedly ecumenical, which survived?).
 4. The originality of the 'Protestant principle' in the original Wesleyan proposal (it will be useful to discuss the so-called 'Protestant principle' and in what the essence of the Reformation really consists.

Distinguish it from the Weberian reduction, from mere anti-romanticism, from obsessive concentration on the theme of justification by faith, to see the central character of the primacy of the kingdom).

- B. The distorting methods in the transmission of the original Wesleyan legacy.
1. Distorting methods of transmission which arose in the heart of English Methodism.
 2. The basic distortions of North American Methodism.
 3. Forms (theological and institutional) of increased obscuring of the original Wesley proposal.
 4. Parallel currents of "Methodism of the Poor" in the U.S.
 5. The Methodism which came to Latin America: theological and institutional characteristics, the reasons for the priority given to educational institutions, linked with the social and political establishment.
 6. The diverse incarnations of Methodism in Latin America.

II. CENTRAL THEMES: The implications of the legitimate claim and the need to construct a new identity in the present originating context (Latin America).

- A. Tradition and innovation in the Latin American redefinition of Methodism.
1. To what point is there a consciousness that Methodism will only have a future in Latin America to the degree that it takes the Latin American context as a new originating point for its faithfulness and originality?
 2. The Latin American reality as a new interpretative key to the original Methodist legacy.
- B. A biblical-theological deepening of the themes of the original Wesleyan legacy.

1. Sanctification of Wesley: a concept of sanctity that includes the transformation of society?
 2. Conversion in Wesley: Going beyond the view of justification centered in the individual, to the point implied by the identification with the cause of the poor.
 3. The priority of faith and service in Wesley: going beyond, generally, the view merely of assistance.
 4. The return of Wesley to the Bible: What type of hermeneutic is suggested?
 5. The concept of sin in Wesley: the essential view as offense against the right to life or traditional moralisms.
 6. Does there exist a Wesleyan theology of the Kingdom of God?
- C. A socio-analytic deepening of the present project (society and church).
1. Distinction between the social context of Wesley and our social context.
 2. Was Wesley optimistic about the humanizing progress brought about by the advance of capitalism? Is this an essential aspect of North American Methodism?
 3. Harmony and disharmony between the structures of power in our society and the structures of power in the Methodist Church.
- D. A biblical-theological deepening of the new themes imposed by the reality.
1. Biblical hermeneutic: to read the Bible from the perspective of the poor.
 2. The God of Jesus of Nazareth as the God of the Poor.
 3. A proliferation of the gods which kill: idolatry of oppressive powers and forms of idolatry in the churches.
 4. Theology of the kingdom of God and anticipations of it in history.

(continued on p. 12)

(continued from p. 11)

5. Affirmation of life, theology of the body and resurrection.
6. Social structures of love and justice and theology of grace.
7. Theology of sin and structures of oppression.
8. Affirmation of life, spirituality and celebration.

III. URGENT PRACTICAL CONCLUSIONS

- A. Pastoral conclusions for the internal life of the Methodist Church.
- B. Pastoral conclusions of an ecumenical character.

(To be produced by the debate of the Encounter, but it will be important to have in hand documents, pronouncements, materials in use in the pastoral work of the church, etc. so as not to fall into idealistic formulations in relation to the practical task.)



BICENTENNIAL CONSULTATIONS

The Bicentennial of American Methodism, dating from the "Christmas Conference" in 1784, when American Methodism became officially independent of its British connections, has been the occasion for two consultations that have drawn together historical scholars and theologians interested in both the past and future of Methodism.

The first consultation was held at Drew University, April 7-9, 1983, at the site of the new United Methodist Archives building. The consultation focused on the historical understanding of American Methodism, especially the nature and function of the ministry, and included papers on the history of theological education, preaching, worship, and the itineracy system. Other papers investigated the impact of Methodism on society and traced the roots and contributions of various minority groups within Methodism, Asians, Black and Native Americans. The historical role of women within Methodism was also

treated. Fifty-four papers were read in this meeting which attracted almost 200 participants. For more information contact Dr. Russell E. Richey, Drew University, Madison, New Jersey 07940.

The second consultation was held at Emory University, Atlanta, Georgia, August 17-20, on the theme, "Wesleyan theology and the Next Century." More than two hundred participants, primarily theologians and ethicists, heard and discussed fifty-two papers in eleven working groups, which examined more recent developments in theology, such as process theology, ethics of character, faith development, Black theology and feminist theology, tracing the Methodist influences at work in these movements and their impact on Methodism. Other groups discussed the form of Wesleyan constructive theology for the future, the place of biblical authority in Methodism, and issues in ecumenism. Many of the themes of Oxford were picked up and developed further by persons such as Billy Abraham, Donald Dayton, Paul Bassett, Tom Langford, Doug Meeks, Gerald Moede, Ted Runyon, Roy Sano and David Watson.

The result of these two consultations can be said to be a revived scholarly interest in Methodist studies and a genuine excitement about the possibilities in the tradition for the future, not only of Methodism in its various branches but with regard to its contribution to ecumenism. For more information contact Dr. Theodore Runyon, School of Theology, Emory University, Atlanta, Georgia 30322.

(Matthews, continued from p. 2)

Harper & Row has published The New Birth, a collection of five of Wesley's sermons ("The New Birth"; "The First Fruits of the Spirit"; "The Spirit of Bondage and Adoption"; "The Marks of the New Birth"; and "On Working Out Our Own Salvation") in a modern English edition by Thomas C. Oden (cloth, \$9.95). Forthcoming from Harper & Row are a revised edition of Donald W. Dayton's Discovering An Evangelical Heritage (July; paper, \$6.95), and The Coming Great Revival: Recovering the Full Evangelical Tradition, by William J. Abraham (September; cloth, \$12.95).

The Upper Room has published Devotional Life in the Wesleyan Tradition, by Steve Harper (paper, \$3.95), and has reprinted Through the Year With Wesley; An Anthology, compiled & edited by Frederick C. Gill (first published in 1954; paper, \$5.50). Discipleship Resources has released The Gospel According to Wesley, by Lovett Hayes Weems, Jr. (paper, \$5.00). Like John Wesley's Message for Today by Steve Harper (Zondervan, 1983) and Proclaiming Grace and Freedom: The Story of United Methodism in America, ed. John G. McElhenney (Abingdon, 1982), Weems' volume is well designed for use in local church and groups. Also new from Discipleship Resources is Robert G. Tuttle's On Giant Shoulders: The History, Role, and Influence of the Evangelist in the Movement Called Methodism (paper, \$8.50). The Eakin Press [Box 23066, Austin, TX 78735] has reprinted in a "Bicentennial Edition" Charles W. Ferguson's popular history of Methodists and the Making of America: Organizing to Beat the Devil (first published by Doubleday in 1971 with the title and subtitle reversed; cloth, \$14.95; paper, \$9.95).

The Labyrinth Press [Box 2124, Durham, NC 27702] has in press Thomas A. Langford's Wesleyan Theology: A Sourcebook (cloth, \$24.95; paper, \$14.95). This anthology is intended primarily for seminary class use and is designed to complement Langford's Practical Divinity: Theology in the Wesleyan Tradition. Labyrinth Press does not provide examination copies, but will send a copy of the Table of Contents on request, and does provide free desk copies with an order of 10 copies for a class. The United Methodist Archives and History Center has published a "Bicentennial Commemorative Volume" entitled 200 Years of United Methodism: An Illustrated History (cloth, \$31.95; paper, \$16.95). The volume is available only through mail order directed to: Archives Campaign, Tilghman House, Drew University, Madison, NJ 07940.

The University Press of America has contracted with Abingdon Press to reprint William R. Cannon, The Theology of John Wesley, and Robert C. Monk, John Wesley: His Puritan Heritage.

Both volumes should be available by the end of 1984 (paper; prices not yet set). U.P.A. is currently negotiating with Epworth Press concerning a possible reprint of Frank Baker, John Wesley and the Church of England, and Martin Schmidt, John Wesley: A Theological Biography (2 vols. in 3). Unhappily U.P.A. considered but decided not to reprint Ole E. Borgen's John Wesley on the Sacraments.

In addition to the volumes from Epworth Press listed in the last issue as now distributed in the U.S. through Fortress Press [Wesley's Fourty-four Sermons & Plain Account of Christian Perfection, and Rupert E. Davies' Methodism (rev. ed.)], a limited number of copies of W. E. Sangster's The Path to Perfection will soon be available (cloth; price not set). Also available from Epworth through Fortress are E. Gordon Rupp, et al. (eds.), A History of Methodism in Great Britain, Vol. 3 (cloth, about \$45.00), and John J. Vincent, OK, Let's Be Methodists (paper, about \$3.95). Unfortunately the one-volume Epworth edition of Wesley's Explanatory Notes Upon the New Testament is not available through Fortress (as was incorrectly reported in the last issue) due to a conflict of marketing rights between Epworth and Abingdon; however (according to Books in Print) it can be obtained from Allenson-Breckenridge Books in Geneva, Alabama (paper, \$11.95).

The latest Baker Book House reprint of the 14-volume Jackson edition of Wesley's Works is due out this fall (cloth, \$249/set). However, several sets of the previous Baker printing are still floating around and can be had for \$100/set (or less). If interested, contact Rex D. Matthews, Candler School of Theology, Emory University, Atlanta, GA 30322. (Please send notice of items for inclusion in future editions of this list to the same address.)

Finally, two recent dissertations of note: Luke L. Keefer, "John Wesley: Disciple of Early Christianity" (Ph.D., Temple University, 1982), and Joanne Elizabeth Carlson Brown, "Jennie Fowler" (continued on p. 14)

calendar	FEBRUARY							MARCH						
	S	M	T	W	T	F	S	S	M	T	W	T	F	S
	5	6	7	8	9	10	11	4	5	6	7	8	9	
	12	13	14	15	16	17	18	11	12	13	14	15	16	
	19	20	21	22	23	24	25	18	19	20	21	22	23	
26	27	28	29				25	26	27	28	29	31		

BAKER UNIVERSITY SYMPOSIUM

Baker University will host a Methodist History Symposium, "Proclaiming Grace and Freedom: 200 Years of Methodism and Beyond," in Baldwin, Kansas, on October 30, 31, and November 1, 1984. Presentations will include:

- "John Wesley and the Age of Reason," J. C. English
- "Thomas Coke and Early American Methodism," John A. Vickers
- "Women and Methodism," Rosemary S. Skinner
- "The Summons of Ecumenism to Methodism," J. Robert Nelson
- "War and Peace in the Methodist Tradition," Herman Will
- "United Methodist Frontiers in Kansas: Past, Present and Future," Don W. Holter

The Symposium will also feature seminars and lecturers, a dramatic performance, historical tours, exhibits, films. For detailed program and further information, write or call J. C. English, Baker University, Baldwin, KS 66006 (telephone 913-594-6451).

WESLEYAN STUDIES WORKING GROUP, AAR

The program for the Wesleyan Studies Working Group at the annual meeting of the American Academy of Religion in Chicago on December 8-11, 1984, will include the following presentations:

- "John Wesley and Conyers Middleton on God and History," Dr. Ted Campbell
- "Responsible Grace--The Key to Wesleyan Theology," Dr. Randy Maddox
- "Charles Wesley's Theology of Redemption," Dr. John R. Tyson
- "The Hermeneutics of the Otterbeins," Dr. J. Steven O'Malley

For more information write to Richard Heitzenrater, Perkins School of Theology, Southern Methodist University, Dallas, TX 75275.

CENTENNIAL CONSULTATION IN SINGAPORE

A Centennial Consultation of Asian Methodist Leaders will be held in Singapore from February 25 to March 1, 1985. Official participants have been invited from Korea, Taiwan, Hong Kong, Philippines, Indonesia, Burma, India, Sri Lanka, and Malaysia. The program will include the following presentations:

- "The Theological Task of the Asian Methodist," Dr. Emerito Nacpil
- "Methodist Response in a Pluralistic Society," Rev. Somasiri R. Perera
- "Methodism and the Challenge of Asian Ecumenism," Dr. Yap Kim Hao
- "Evangelism and Church Growth," Dr. Un Joon Kwan
- "Theology, Pluralism, Ecumenism, Evangelism and Church Growth in the Wesleyan Tradition," a series of lectures by Prof. Thomas A. Langford

Persons interested in attending the Consultation as paying participants should write Rev. Isaac Lim, The Methodist Centre, 10 Mount Sophia, Singapore 0922.

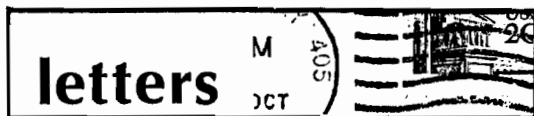


(Matthews, continued from p. 13)

Willing (1834-1916): Methodist Churchwoman and Reformer" (Boston University, 1983). Both are available through University Microfilms.

(Runyon, continued from p. 6)

- cerns, contribute to clearer definitions and understanding?
- 10. Is violence ever a legitimate Christian option in the struggle for justice and freedom?



The first Oxford newsletter is a handsome production, and you are to be congratulated! I think theological libraries will want to have a complete set of them. . . . One of the benefits of this would be to increase interest in the next Oxford Institute.

T. R.

Congratulations on the appearance of OXFORDnotes, along with sincere thanks for the expenditure of time and energy which must have gone into its publication. We've badly needed something like this to promote and facilitate continuing communication among us all; it's a real gift you've given us.

R. D. M.

Congratulations on the first issue of OXFORDnotes! It is impressively done. I have great hopes for what it will accomplish in our growing community of Wesley/Methodist scholarship. I am deeply grateful to you for getting this underway in such a promising fashion.

D. M.

I'm glad to hear that another issue is about ready. Twice a year sounds good for a publication schedule. But if good material is coming in, I think we could publish more often than that.

M. D. M.

[Ed. note: This bit of fatuous indulgence is included to fill extra space in this issue as well as to indicate that we will be very happy in future issues to publish notes, queries, and comments from readers.]

Persons who are not members of the Institute who wish to receive the OXFORDnotes should fill out and send in the following form:

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Enclose \$15 Associate Member fee and return to:

Prof. M. Douglas Meeks

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St. Louis, MO 63119 USA

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