

The logo for OXFORDnotes features a stylized globe with a cross on top, enclosed within a circle. The letters 'M' and 'C' are positioned on either side of the globe. To the right of this graphic, the word 'OXFORD' is written in a large, outlined, serif font, and 'notes' is written in a smaller, solid, lowercase sans-serif font.

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A Note from M. Douglas Meeks:

This issue of OXFORDnotes includes the CALL of the Eleventh Oxford Institute of Methodist Theological Studies which will be held August 13-23, 2002. The Institute will meet for first time in Christ Church, Oxford, the college of John Wesley. The theme of this Institute will be "New Creation."

The ten Working Groups listed in the Call indicate the broad range of approaches to the topic. There will also be groups for interdisciplinary work.

We also include an abstract of Professor Holger Eschmann's paper from the last Institute, along with obituary notices for Frank Baker, Rex Kissack, Raymond George, and (belatedly) for Bishop William R. Cannon.

M. Douglas Meeks,
Vanderbilt Divinity School

***OXFORDnotes*
on the World Wide Web**

The text of articles from *OXFORDnotes*, along with some links to other Wesleyan and Methodist web sites, is available at the following address:

<http://www.WesleyanStudies.org/Oxinst>

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Call

**Eleventh Oxford Institute of
Methodist Theological Studies**

NEW CREATION

**August 13-23, 2002
Christ Church, Oxford**

In the opening years of the third Christian millennium it is appropriate to explore afresh Christian hope as it is expressed in the theme of the New Creation. Those who stand in the theological tradition which looks to its origins in the

work and writings of John and Charles Wesley are particularly well placed by their heritage to undertake such an exploration. It is a theme that can be explored from many angles, biblical, historical, theological, ethical-political, psychological, liturgical and devotional. It brings together issues that are too often addressed in isolation, for essentially it links creation and redemption, origins and eschatology. It invites consideration of God's purpose in creation in the light of the hope of salvation and consideration of redemption in the context of the creation of the universe. It is a theme that calls for the revisiting of traditional topics and at the same time offers a framework for the discussion of newly emerging questions. Thus the Eleventh Oxford Institute will seek to discern the implications of affirming the New Creation for Christian life and mission in the new millennium.

Some of the issues will best be addressed within a particular academic discipline; others will require a multidisciplinary approach. Of particular interest to all disciplines will be the extent to which theological writing on the New Creation

has influenced, or been influenced by, the writers' practical engagement in ecological, social justice or ecumenical issues. The intention in bringing all these issues together in one Institute is not to attempt a comprehensive statement to embrace them all, but to allow reflection on one aspect to be illuminated by reflection on another, as work in the different groups in the Institute is shared. The following is a selection of the topics which Working Groups might consider:

1. **Biblical Studies.** In addition to specific texts on the New Birth and the New Creation it would be appropriate to consider attitudes to the natural world in the biblical texts, to explore further the notion of jubilee and to consider the implications of the wisdom traditions, as well as to take up again the subject of the reign of God and address the vision of a new heaven and earth in the Apocalypse.

2. **Wesley Studies and Early Methodism.** Some general issues in church history have a particular focus in Wesleyan and early Methodist studies, but of particular importance in this field are the writings of both Wesley brothers, including the doctrine of perfection, holiness as

both calling and gift, and the integration between their doctrine of salvation and their engagement with the poor and with contemporary social issues, and the subsequent history of all these ideas in the Methodist and other Wesleyan traditions. In what sense is Christian hope "in Christ" realized or experienced in: 1) regeneration, 2) sanctification, 3) life in the community, 4) the church's witness in society, and 5) the "restoration of all things" finally in the kingdom of God? Of special interest could be Wesley's interest not just in the new creation of humans, but of the whole of creation (e.g., hope for animal salvation, etc.).

3. Nineteenth and Twentieth Century Wesleyan Traditions. The nineteenth and twentieth century Wesleyan and Methodist movements offer a rich field for tracing the multiple themes of "New Creation." How has this theme been handed down and reshaped in the Wesleyan and/or Methodist traditions? The church's long and continuing struggle with dualistic ideas can be documented in many periods, just as the manifestations of millenarianism, Luther's doctrine of the two kingdoms and Christian Socialism

offer from different times examples of various ways in which the vision of a new creation has been articulated. The variety of Christian thought on the subject in nineteenth and twentieth century Wesleyanism could be traced in interpretations of the Kingdom of God and holiness. In what ways was the theme of "spreading scriptural holiness over the land" a vision of new creation? What do the Holiness Movement and the rise of premillennarianism contribute in terms of the present work of the Spirit and the Second Coming of Christ?

4. Systematic Theology. Topics include: nature and grace; the character of time and the ultimate redemption; the nature of the "image of God," its loss and recovery; personal and corporate salvation; this-worldly and otherworldly visions of eschatological fulfillment. In the context of human creatureliness what is the essence of being human? How does "resurrection of the body" differ from popular conceptions of reincarnation, metempsychosis, etc., and what are the anthropological implications? How does "new creation" relate to "liberation" and other recent concepts of redemption? How do we

understand the reality of New Creation as not only a future hope but also a very present reality? Where might we identify the most significant embodiments of this present reality, and how can these be nurtured? What is the role of the Holy Spirit--the Spirit of Creation and New Creation--in all of this? How do the "gifts" of the Spirit relate to the New Creation?

5. Christian Mission and Globalization. This Institute will offer an opportunity for an international group in the Wesleyan tradition to offer a response to the invitation of the World Council of Churches' Harare Assembly to address the economic, social, and political questions of globalization and articulate an alternative vision of international relations based on the gospel. But other issues call for consideration. What visions of society at a more local level does the theme of new creation invite?

6. Practical Theology. How does the theme of New Creation relate to human life? What does it mean at a personal level to see New Creation as the defining goal of salvation? What does it mean at a more social level: within the church as the Community of New Creation and

within culture at large? What models of leadership does it suggest? In what ways can we describe the mission of the church as focused on New Creation? Possible areas of exploration include: withdrawal from and engagement with the contemporary world; the inter-relation between personal prayer and spirituality and the corporate life of the church; the nature of holiness; the relation of gift and effort, faith and works in the devotional life. How are these issues reflected in artistic expression?

7. Ecumenism and Evangelism. What is the relation between personal salvation and the renewal of all things in Christ? How can the gospel of a new creation in Christ by the Holy Spirit be effectively related in contemporary evangelism? How can the idea of new creation in Christ address contemporary concepts of self-fulfillment, maturity and autonomy? What may new creation mean in postmodern society? What points of contact do the visual arts, poetry, theater, narratives offer for the work of "bridge-building"? What spiritual disciplines and resources are appropriate to such a theme? What opportunities does the theme of new creation offer for

deepening understanding and bridge-building between the Wesleyan and other Christian traditions? How is the vision of ecclesial *oikoumene* to be related to the wider global *oikoumene*? Does this theme offer any significant meeting-point with other world faiths? What does it mean to have common mission in life together in the religiously plural context of our globalized world?

8. Ecclesiology and Discipleship.

As contemporary models of the church are increasingly shaped by utilitarian criteria, a reexamination of Wesley's ecclesiology will be a timely exercise. The critical blessing Wesley gave to American ordinations, the formation of the Methodist Episcopal Church, the mother church of Methodism in America, and the ambivalence of Methodist ecclesiology since then, will provide a rich lode from which to mine an ecclesial identity, distinct from, yet wholly contingent on, the eschatological vision of the new creation. The group will also examine the Wesleyan understanding of Christian discipleship as the foundation of this identity. Robert Cushman spoke of the disjunction between nature and grace as the "theological and philosophical ineptitude of the

Reformation." To what extent does the spiritualization of contemporary discipleship and of that in Wesley's time stem from this disjunction? The work of John Fletcher no less than Wesley will be a major focus of these investigations, on the premise that both writers point to a doctrine of creation as the necessary course correction for an anthropocentric Protestantism that is no match for a rampant folk religion, then or now.

9. Worship and Spirituality. Study could be made of the presence of the new creation theme in historic liturgical texts and contemporary revisions, and the extent to which its presence has been a controlling concern or an incidental reference. Hymnody, and particularly the work of Charles Wesley, invites a similar study. What images, symbols, prayerful reminders might contribute to the presence of the new creation theme in contemporary revisions of historical liturgical texts? How do worship services and sanctuaries function as spiritual foretaste of the eschatological community and the New Jerusalem?

10. Ethics, Contemporary Technologies and the Integrity of Creation. What does it mean to see the whole of the created order as both

the setting for and the beneficiary of New Creation? What bearing does the theme have upon the many ethical questions raised by biotechnology and genetic engineering? How does the theme address the issues raised by degenerative disease and by the prolongation of life, or by the explosion in world population? What is a renewed and sustainable universe? Does the Christian tradition, and its distinctively Wesleyan expression, have something of crucial value to add to the broad cultural debate over global warming, global deforestation, the radical destruction of the environment, extinction of species, etc? How should Wesleyans grapple with the "New Utilitarianism" (Peter Singer, Peter Söoterdijk, etc.) whose concepts of human dignity and life seem opposed to Christian views?

**The Doctrine of the Trinity and
Pastoral Care**
(Abstract)

Introduction

The theory of pastoral care in a Trinitarian perspective is intended to serve the theological integration of the various ways and methods of

contemporary pastoral care and counseling and thus to attain relevance for theological training and pastoral identity (cf. H. Eschmann, *Theologie der Seelsorge*, Neukirchen-Vluyn 2000).

I. Pastoral Care in the 20th Century

1. Kerygmatic Pastoral Care

Following the First World War the theological landscape in Europe was strongly shaped by the so-called Dialectical Theology. Pastoral care in this tradition was "proclaiming the word of God to the individual" (E. Thurneysen), which found its focus in confession and absolution.

2. Client-Centered Pastoral Care

Roughly 30 years ago the theory and practice of pastoral care was gripped by a fundamentally new orientation. The insights and methods of the social sciences—most of all psychology—were gaining in importance. Above all, it was the CPT/E-movement from America which has shaped pastoral care since the end of the 1960's in Germany.

3. Pastoral Care at the End of the 20th Century

a) Pastoral Care in the Post-Modern Era

At the beginning of the 90's many efforts were made to take better account of the social framework in the teaching of pastoral care. In our so-called post-modern multicultural society in which everything is changing at an increasing rate, it becomes more and more difficult for the individual to establish a constant identity. Therefore the decisive challenge for pastoral care today is to help the individual to a self-reassurance.

b) Pastoral Care and the Congregation

Because of the narrowed focus on the one-to-one relationship in both kerygmatic and client-centered pastoral care and through the professionalization in counseling, the numbers of those have increased in recent times who call for a stronger anchoring of pastoral care in the life of the congregation.

II. The current discussion of the Doctrine of the Trinity and Pastoral Care

Three lines of thought—which recent Trinitarian approaches formulate in common—should be noted:

(1) The point of departure for Trinitarian theological reflection today is the biblical tradition—more precisely, the proclamation of Jesus of the reign of God, his death and his resurrection.

(2) Closely related to this recoupling to the New Testament tradition is the narrative structure of talk about the Trinitarian God today.

(3) Finally, current Trinitarian reflections take as a point of reference Karl Rahner's assertion that "the 'economic' Trinity is the 'immanent' Trinity and vice versa."

This contemporary—Biblical and narrative shaped—doctrine of the Trinity with its orientation in the revelation of God actually demands acknowledgments in issues of practical theology.

III. The Three Dimensions of Pastoral Care

1. Blessing and Healing—Pastoral Care in the field of the Doctrine of Creation

The so-called therapeutic pastoral care with its methods taken from the social sciences can be primarily assigned to the doctrine of creation. This counseling is above all help for living in times of crisis. In a "healing relationship of true understanding" (M. Jochheim) healing tendencies of self-actualization can become effective in the individual. In theological terms we can speak of God's creative and sustaining activity.

2. Reconciliation and Conversion—Pastoral Care and Salvation

Christology and soteriology can be the appropriate location for pastoral care which is concentrated on the mediation of the loving care of God in Jesus Christ. It is concerned with illuminating the human situation under the judgement and grace of God. Drawing on the death and resurrection of Jesus Christ consolation and comfort can be offered in

the face of inevitable suffering and in the face of death.

3. Sanctification and Fellowship – Pastoral Care and Holy Spirit

Corresponding to the Third Article of the Creed is a pastoral care of fellowship along the way under the leadership of the Holy Spirit—a common growing and maturing in faith. The eschatological perspective of the Third Article of the Creed reminds us that human existence retains a fragmentary character. That helps against the overtaxing through postmodern compulsion to perfect biographical self-construction.

IV. Healing, Reconciliation and Fellowship – Pastoral Care in Trinitarian Perspective

The theory of pastoral care in a Trinitarian perspective allows to integrate the oppositional points of view in the currently prevailing discussions of pastoral care. It permits me in my practice as a minister to use the technique of non-directive reflecting listening as well as to speak forgiveness of sins according to the situation and client before me—and I can do both with good theological conscience. With an anthropology which corresponds

to the Triune God I get a diagnostic tool which teaches me to differentiate between the various areas of human exigency. And I am then no longer a lone ranger as pastoral counselor but take cognizance of the resources of the Christian congregation. In all this it is important that the various dimensions of Christian pastoral care sketched here are not seen as areas separate one from the other, but that by reference to the Christian doctrine of the Trinity of God the mutual connections become apparent in a dynamic fashion. The three dimensions of pastoral care-giving have need of one another to prevent unhealthy one-sidedness. Therefore the fundamental concern of the effort to establish a Trinitarian theory and practice of pastoral care can be compared to the way in which R. L. Maddox interprets the strong emphasis upon the doctrine of the Trinity by the Wesleys. It is not a question of abstract speculation, but rather the concern that every form should be avoided of a deficient Unitarianism, which describes God and God's activity in humans as one-dimensional. Against this "the Wesleys sought to form in their Methodist followers a truly Trinitarian balance of (1) reverence

for the God of holy love and for God/Father's original design for human life, (2) gratitude for the unmerited divine initiative in Christ that frees us from the guilt and enslavement of our sins, and (3) responsiveness to the presence of the Holy Spirit that empowers our recovery of the divine image in our lives. There can be no better expression of Wesley's theology of responsible grace than Christians who preserve such a Trinitarian balance as they proceed along the Way of Salvation" (R. L. Maddox, *Responsible Grace. John Wesley's Practical Theology*, 1994, p. 140).

Prof. Holger Eschmann

**The Rev. Dr Frank Baker,
Methodist Historian**

With the death of Dr Frank Baker on October 11th there passed the second of the two senior scholars who shaped Wesley studies in the latter half of the twentieth century. On the one hand, the American Albert Outler, with brilliant insight and dazzling prose, presented John Wesley as a "folk theologian" who mediated classical Christian faith to some strata in English society that were ready to rise into an

intellectual and spiritual appropriation of their religious inheritance; in so doing, Outler limned for today's worldwide family of 70 million Methodists a church father who could take his significant place on the ecumenical stage. On the other hand, the Yorkshireman Frank Baker, with meticulous research into people and places, did the spade work that the writing of history requires for its professional credibility, while managing to inspire by his enthusiasm for sometimes off-beat detail a whole band of amateur historians among the ecclesiastical descendants of the Wesleyan revival.

The two Wesley brothers, John and Charles, enjoyed equal rank in Baker's eyes. It was sometimes claimed that he knew more about John than John had known about himself (thus he could explain why John mistakenly thought he had Benjamin for a middle name); and Baker would unfailingly respond to the most recondite inquiries concerning the older brother from around the globe. Charles was the object of Baker's attention in *Charles Wesley as Revealed by his Letters* (1948) and in the magnificent *Representative Verse of*

Charles Wesley (1960), where the treatment of the poet's vocabulary, prosody and rhetoric helped the younger Wesley to the belated literary recognition finally accorded him by such critics as Donald Davie and Richard Watson. The gradual and complex story of Methodism's unwilling yet ineluctable separation from the Anglican matrix has never been better told than in Baker's *John Wesley and the Church of England* (1970). The 1963 biography of the maverick figure *William Grimshaw, 1708-1763* was based on its author's earlier doctoral dissertation at the University of Nottingham. The adoption of a patristic and continental pietist practice was recounted in *Baker's Methodism and the Love-Feast* (1957).

At first blush, Baker's career falls into two neat chronological parts, first as a minister in English Methodist circuits, and then from 1960 as Professor of English Church History at Duke University in North Carolina; but in truth, the scholarship goes back to prize essays in younger days and to researches conducted without neglect of busy pastorates, while the later teacher never gave up his pastoral heart and calling.

Born in Kingston-upon-Hull in 1910 and accepting Christ as his Saviour during the Humberside Crusade of 1924, Frank Baker in 1930 "entered theological college a Primitive Methodist" (it was Hartley-Victoria in Manchester) and in 1934 "emerged a simple Methodist", as he liked to say, in virtue of the union of the British Methodist denominations in 1932. After fulfilling the statutory years as a probationer, he received ordination in 1937 and subsequently served in various areas, both urban and rural, of central and northern England. Perhaps his most memorable ministry occurred in the Mansfield circuit, where he tended also German prisoners of war in the Norton Camp; some of these often highly educated men were released into the minister's custody for attendance at worship in the local chapel and hospitality in the Baker home. One of them, Jürgen Moltmann, later attained distinction as a theologian and always referred to his continuing friend Frank Baker as "the great church historian."

When Dr. Baker was enticed to Duke University in 1960, it was not simply to teach and to allow him to track the first decades of Methodism

on the North American continent (*From Wesley to Asbury*, 1976); he was also an editor and principal contributor in the *Encyclopedia of World Methodism* (1974), and most importantly, he assumed editorial charge of the planned academic edition of *The Works of John Wesley* that started with Oxford University Press and was later taken over by Abingdon. Of the 35 volumes, about half have now appeared, dependent on Baker's detailed labours in the establishment of a principled text from among the thickets of their 18th-century publication history (one of Baker's minor specialities being printers' "flowers" or identification marks). The various literary and theological genres were farmed out to specialist scholars as volume editors and commentators: Outler, for example, was responsible for the four volumes of Wesley's sermons, while Baker devoted himself to Wesley's letters. The project continues under the general editorship of Baker's former doctoral pupil, Richard Heitzenrater. When future students of Wesley ask for a monument to Baker's designs, they can be instructed to look around them to the volumes of that unsurpassable edition on their shelves. At Duke

University they will have the extra privilege of doing so in the surrounds of the Baker Methodist Research Center that lodges some of the 15,000 manuscript and printed items of Wesleyana that Frank Baker bequeathed after a lifetime's rummaging among trash cans, market stalls, second-hand book shops, and Sotheby's auction rooms.

In North Carolina, Frank Baker continued his pastoral ministry to the benefit of undergraduate, graduate, and professional students at Duke University. Sunday teas and Friday evening badminton were offered particularly to international students, who came to constitute a global network for correspondence and visits. Here, as throughout Frank's ministry, Nellie was at his side, herself a recognized lay preacher in the Methodist Church. Childhood sweethearts, they had had to wait until their late twenties for marrying because intending Methodist ministers in those days had to remain single until their ordination. Whenever American Methodists have asked me to characterize the British Church, I have always delighted to say, "If you want to see us at our best, look at Frank and Nellie Baker." Nellie survives

Frank, with their two daughters, their son, and six grandchildren.

Geoffrey Wainwright
(The Divinity School, Duke
University)

***In Memoriam: Reginald Kissack,
A. Raymond George, and Donald
English***

British Methodist leaders Reginald ("Rex") Kissack, A. Raymond George, and Donald English all died in 1999. Rex Kissack died on April 16th, 1999. Raymond George died on July 22nd, 1999. Dr. Timothy Macquiban pointed out that the date of his death was "during the British Annual Conference that he had attended for so many years and on the day of the meeting of the Wesley Historical Society of which he was President Emeritus." Donald English died in late August, 1999, and a service commemorating his life was held at Methodist Central Hall, London, on Friday 2 October. Members of the Oxford Institute of Methodist Theological Studies join with Methodist leaders worldwide in lamenting their passing.

In Memoriam:

William Ragsdale Cannon, 1916-1997

The Methodist family lamented the death of United Methodist Bishop William Ragsdale Cannon on 11 May 1997. Although this occurred before the last Oxford Institute, his passing has not yet been noted in *OXFORDnotes*. Members of earlier Institutes cannot have missed Bishop Cannon, and may well have accompanied him on late evening trips to the Randolph Hotel to procure ginger beer. Bishop Cannon was born in Chattanooga, Tennessee, on 5 April 1916, although his family lived in Dalton, Georgia. His Ph.D. dissertation at Yale University (1941-1942) was published in 1946 under the title *The Theology of John Wesley* and remains a standard work, with a particular focus on Wesley's understanding of justification in relation to the ecumenical issues of the mid-twentieth century. He became Dean of Candler School of Theology at Emory University in 1953 and served with distinction until his election to the episcopate in 1968. In the early 1960s, Bishop Cannon, along with his fellow Georgian Albert C. Outler, attended the Second Vatican Council as a Methodist observer. In 1976 Bishop

Cannon said the prayer at the inauguration of President Jimmy Carter. The event was nationally televised, and *Time* magazine commented a week later that Cannon "rolled off a bit of Methodist thunder" in his prayer. After his death in 1997, his library of more than 2,000 volumes was given to the World Methodist Council and is housed at the WMC museum at Lake Junaluska, North Carolina. His autobiography, entitled *A Magnificent Obsession*, was published by the Abingdon Press in 1999.

Ted A. Campbell
(Wesley Theological Seminary)



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**4500 Massachusetts Avenue NW
WASHINGTON DC 20016
USA**

Editor:

Ted A. Campbell
voice: USA (202) 885-8677
fax: USA (202) 885-8683
email: tcampbell@wesleysem.edu

