

# BTS Newsletter

An alumni newsletter from the Department of Biblical and Theological Studies

Spring 2015

## Bethel Hosts Intersections Conference

Monique Kleinhuizen

More than a hundred people gathered in November for the Summit on Origins conference hosted by the Intersections: Faith and Science program. Held at Calvary Church in Roseville, Minnesota, the conference featured national speakers including Edward B. Davis of Messiah College, Pennsylvania; Deborah Haarsma, president of The BioLogos Foundation and spring 2014 Bethel commencement speaker; Denis O. Lamoureux of St. Joseph's College, University of Alberta, Canada; John Walton of Wheaton College, Illinois; and nine Bethel professors from both the College of Arts & Sciences and Bethel Seminary.

While the topic of origins is widely debated in Christian and secular contexts, this conference sought to encourage respectful discourse among Christians who take science seriously. Intersections program director Kenneth Reynhout, assistant seminary professor and alumnus of the college and seminary, said that the planning team intentionally left out debates about creation and evolution, intelligent design, and the like. "The presumption was that if you're here, you're familiar with the discourse—you're here because you think that's not working," said Reynhout. "We wanted to develop a coherent vision of what an evangelical view of the gospel can look like if we



Kenneth Reynhout, assistant Bethel Seminary professor, speaks during the Summit on Origins conference hosted by the Intersections: Faith and Science program.

take science seriously ... can we accept broadly what science tells us about the world and still honor the gospel in light of that?"

Topics included the history of the origins debate—something that didn't surface widely until the 1960s—and interpretations of biblical texts, physics, cosmology, and evolution. "This is a conversation that's happened at Bethel, but often behind closed doors," said Christian Collins Winn, professor and chair of biblical and theological studies in the College of Arts & Sciences. "I've had interactions with former students who are relieved to have a space to think about these issues."

According to Reynhout, this type of discourse is desperately needed in the church. Christians have often been absent from scientific discussions because, he says, "we've self-selected ourselves

out of the room. Society is leaving us behind. We've chosen to stay home and we don't even realize we need to be there because we're still arguing about whether Genesis 1 needs to be taken literally." Reynhout hopes discussions like this can help open the door for Christians to be involved in ethical debates in medicine and science.

"The intersection of faith and science is of critical importance for our churches. Science enriches and impacts our everyday lives in so many ways and also raises significant issues that Christians must understand and address," said Deb Harless, Bethel's executive vice president and provost. "Many of the young adults in our congregations see themselves pursuing science related careers, yet our churches tend to be silent on these issues. I am thankful for

*Intersections continued on p. 2.*

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## Victor Ezigbo: Sabbatical Recap

*Victor Ezigbo*

*What did you do while on your sabbatical?*

The first thing I did was go to Nigeria as part of my Center of Research for Global Christianity, which I founded in 2008. What we do there is provide resources for pastors and church leaders in Nigeria. When I was there I was meeting with some of the pastors that use the Center and we have been re-imagining some of our vision for the Center. We want the Center to develop short programs that will target the needs that these pastors have through their ministries, religious conflict ... etc. We wanted to identify what their needs are and to meet those needs. For me, it was quite refreshing because I am always grateful when I have an opportunity to be part of what God is doing through Christian leaders in Nigeria. Being there was the high point of my sabbatical.

Then I left Nigeria and went to Scotland. The University of Edinburgh gave me a Research Fellow position to do research. I



Associate Professor of Theological Studies  
Victor Ezigbo.

was required to make two presentations but ended up making a few more! I wanted to engage a project I have been thinking about for a while but have not had the time to work with. I wanted to try doing theology dialogically. As a theologian who is schooled in global Christianity, I understand that each Christian community produces theologies that are conditioned by their own context. My interest was: How can these theologies have the potential to undermine the authority of the Church, and can we press them for material that we can use in the Church? It is something that has always haunted me: what do we do with these contextual theologies? To specify, these are theologies that are developed to tackle

and contemporary issues within that community. Good examples of these are Dalit Theology, Liberation theology, etc.

Can we do something deeper than merely comparing two theological approaches? A way out of this was dialogic theology. When I came back from Edinburgh, I wanted to sample my ideas and submitted an article to a journal and was accepted. It was well received and so the test was a success! This will be the foundation for a larger project I am embarking on in the next three to four years. The goal of the dialogic theology is how to we press competing theologies of different communities to come up with something new in common.

In addition, when I was there I worked on a lecture series that I am delivering in April on the Gospel and Culture in Central Christian College in Kansas. Which I have devoted a lot of time to this lecture series because I am hoping to turn it into a book as well. I preached at Bruntsfield Evangelical Church in Scotland as well, which was a refreshing change from academic research.

All this apart from obviously spending time with my wife and getting some rest. •

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*Intersections continued from p. 1.*  
the vision of Dr. Ken Reynhout, Dr. Christian Collins Winn, and Dr. Kyle Roberts to provide this opportunity for dialog on important matters of science and faith. I am particularly grateful that this was indeed a dialog that sought to promote civil discourse and understanding around these issues.”

“There are certain topics in science—evolution being chief among them—that engender a lot of passion on both sides of the discussion, said Professor of Biology Joy Doan, one of the guest

speakers at the Summit on Origins. “Because these topics seem to push back against what many have been taught in the church, it can sometimes create a climate of mistrust when people of faith start talking about science.”

Doan continued, “It is important for the church to hear the voices of scientists who follow Jesus, because in addition to the important debate about human origins, these individuals have much to say about other practical intersections of science and faith, such as global

health and climate change.”

The Summit on Origins event was part of the Intersections program funded by a grant from the John Templeton Foundation. The 24-month, \$196,409 grant was awarded to Collins Winn and Kyle Roberts, former associate professor of theology and director of the Christian thought program at Bethel Seminary.

The next Intersections event, Summit on Human Nature, will be held November 6-7, 2015, at Colonial Church in Edina, Minnesota. •

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# #BlackLivesMatter

Christian Collins Winn

On February 24, a campus-wide event was hosted to discuss the issues of race in our nation, in the Twin Cities, and at Bethel. Christena Cleveland, Ph.D., author, speaker, and associate professor of reconciliation studies at Bethel, moderated a panel of students and our own Christian Collins Winn took questions and dialogued together in The Underground—packed with more students, faculty, staff, and administrators.

The following text was a written interview for the follow-up article published in *The Clarion* paper. The full article is available online: [medium.com/the-clarion/do-blacklivesmatter-at-bethel-813ad8798274](https://medium.com/the-clarion/do-blacklivesmatter-at-bethel-813ad8798274).

*What spurred the need for a discussion like #BlackLivesMatter on Bethel's campus? Was this discussion a long time coming?*

With all of the events going on nationally, whether in Ferguson, or in New York, or Chicago, it was high time that we as a community came together to talk about the various problems, injustices, and challenges that we face in our country, but also on the Bethel campus. In large part, the impetus for this conversation came from students. Students who were involved in the protests in Ferguson, but also students who wanted to know and understand the reaction to the death of Mike Brown and Eric Garner, among many, many others.

*What compelled you to take part in the event? What did you want to communicate to white students by sitting up on stage?*

First, because I am committed to anti-racism and to helping students find ways to live out a commitment to justice and anti-racism in whatever contexts that they find

themselves in. I wanted students, especially white students to know, that committing to something like anti-racism is not a one-time thing. Rather, one has to commit for the long haul; perhaps even a kind of daily re-commitment, because it is a process. Second, I participated because I was asked. I am always reticent to put myself forward on such issues, in part because a necessary posture for a person like me, a person of privilege, is to learn to speak less and listen more. But, because I was asked to participate, I did so enthusiastically.

*How would you describe your reaction to the event? Was it successful? Will its message endure?*

I thought the event was very successful. I certainly wonder what the students thought. What did they hear? I was very impressed with the number of folks who came, and I was honored and humbled to be able to sit on stage with students and faculty who show a deep commitment to speaking the truth, in love. One additional thing; successful change and momentum, especially at a place like Bethel, needs to be organic. I think this event did have a kind of organic feel to it: the broader social-political events in Ferguson, New York, and Chicago have been in the news, and of course, we have had recent events on campus that really needed to be named, discussed, etc. At the same time, just as I said regarding myself and my own journey, Bethel as a community is still on the way, there are still many more miles to go, and we are not there by a long shot yet; but I do think the event was one more step in the right direction. One more attempt to untie the knot of one of America's original sins (using the effective image of Pastor Laurel). I was heartened.

*As a professor in the BTS department, how do you think*

*the Bethel community should be interacting with issues of race? Do we take seriously the implications of biblical justice, or is it swept under the rug for the sake of being comfortable?*

The issue of race in America is complex and multidimensional. There are historical issues and factors and the compounded effects of that history; there are current social/political issues, questions of policy, etc.; and there are very simple, but also very profound questions of Christian and communal love—what does it mean to be a Christian, church, etc.? (I'm sure there are more as well). And often, all of these are intertwined. I continue to think that first of all naming this issue as a theological issue is where we start. Mind you, not just an ethical or moral issue, or even an issue of justice, but a theological issue. Our image and understanding of who God is profoundly shapes how we understand, interact with, make space for, and acknowledge others. Racial division in the church and on our campus—among many other things—should be a clue that we have a rather radically distorted understanding of who God is, and what it means to be God's creature. Racial logic—that is the logic, category, and deployment of race—is predicated on the presumption that our identity is fundamentally closed off from others, and that what is most constitutive of who we are is an identity that we create (remember that the category of race is a rather recent invention [18th century]). The problem is that as we create our identity, we do so by marking it off over against others, refusing to see that our very self is always already a gift from God. Modern racism is the refusal to understand that we are constituted through our relation with God and others. BlackLivesMatter continued on p. 4.

BlackLivesMatter *continued from p. 3.* Add in the fact that during the 18th century, the construction of race was never benign. It was always used and developed to organize hierarchically, different races. It was always racist. So, I think we need to have a more robust discus-

sion of the theological dimensions of the problem; but I also think that students really need an introduction to the history of the problem, which has not simply been a black-white problem in the Americas. We absolutely must take seriously the question of biblical justice. The

Greek word for righteousness can also be translated justice. In faith, we receive God's justice, a notion which includes within it the idea that we are called to live into (to grow in), that justice, to become more like God, the God of justice and love. •

## Biblical Artifact Collection Names Bethel Professor Executive Director

*Lauren Pareigat*

The Museum of the Bible recently announced new positions within the organization, naming Bethel's University Professor Michael Holmes as the new executive director of the Green Scholars Initiative.

The Green Scholars Initiative is a branch of the Museum of the Bible focused on research of biblical artifacts from the Green Collection. This announcement comes as the organization plans its expansion with a 430,000-square-foot museum to house The Green Collection. The Green family, founders of Hobby Lobby, Inc., started the Green Collection in 2009. The collection of biblical artifacts has grown to more than 40,000 pieces, portions of which will continue as traveling exhibitions around the world. The rest will be housed in the museum, scheduled to open fall of 2017 in Washington, D.C., just



University Professor Michael Holmes was named Executive Director of the Green Scholars Initiative.

blocks from the Capitol and Mall.

As executive director, Holmes will provide oversight and direction to the program. Using the network of scholars and institutions, he will connect the researchers with pieces from the Green Collection needing further study. He will work with six regional directors throughout the United States and Europe to grow the network of participating scholars and institutions and connect those scholars with research opportunities.

"[The Green Scholars Initiative] is the only effort of its kind to involve undergrad and graduate students in firsthand, primary

research of biblical artifacts," says Holmes. The program provides external consultants as resources during the scholarship process, but "it provides an opportunity to expand the field past experts."

One of the remarkable features of the program is that participating scholars are loaned the actual artifacts for thorough study. Researchers initially receive a copy for preliminary study before eventually being able to study the artifact itself.

That was how Holmes became involved with the Museum of the Bible in 2011, when he and two students took on the study of papyrus fragments believed to be one of the two oldest surviving copies of 1 Corinthians. At the time, Bethel was the second institution to receive artifacts onsite. Scholarship from their research is slated for publication next year. Partnerships with scholars and researchers have expanded to include more than 60 universities worldwide.

Holmes has accepted this position in addition to his full-time teaching load within the Department of Biblical and Theological Studies. •

**ANTIOCH WAY CELEBRATION**  
PROGRAM REUNION & SEND-OFF OF 2015 COHORT  
Sunday, May 10 | Bethel University

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## Alumni Updates

### TED LEWIS '83

I am now specializing in areas that involve the overlap of biblical/theological studies with issues in restorative justice, reconciliation, and conflict resolution. I speak and lead seminars as the Director of Communications of Center for Restorative Justice and Peacemaking at the School of Social Work at University of Minnesota. [cehd.umn.edu/ssw/rjp/](http://cehd.umn.edu/ssw/rjp/)

### ROBERT D. HAJICEK '89

I graduated with a BTS degree in 1989, with a Greek minor. I was also the Greek Language Scholar of the year for 1988.

Currently, I am a software developer for my day job and a published novelist on the side, with two books out, and one more arriving in May. I use a pen name, and the titles are *Merlin's Blade*, *Merlin's Shadow*, and *Merlin's*

*Nightmare*. The series is called The Merlin Spiral, a well-received Celtic Christian version of the King Arthur legends for ages 13 to 113. My publisher is Zondervan/Blink Young Adult Books.

You can find out more at my website: [KingArthur.org.uk](http://KingArthur.org.uk).

### TYLER GERDIN '08

In May 2014, I will be graduating from George Fox University with a Doctorate in Clinical Psychology. The knowledge and scholarly skills I learned from the BTS faculty have paid tremendous dividends in my later education, writing, and clinical work. I am grateful.

### TONY DUCKLOW '08

Tony Ducklow, Youth Ministry '08, continues his work serving as the Director of Operations at Youth Forum, a non-profit that offers Christian-based summer camps for junior and senior high students, and year-round youth event programming for churches.

He was recently asked by Youth Leadership, a local Youth Ministry training organization, to develop a three hour training seminar on theory and practice of using innovative games and icebreakers to create shared experiences within a ministry community.

### ERIC HELANDER '13

As for updates from this particular BTS & Antioch Way (Cohort D) graduate, the following are a few highlights:

- Sealcoated driveways over the summer
- Worked as an instructor at a day program for adults with disabilities
- Am currently working as a Field Support Representative with Ricoh
- Got engaged in September, 2013 and will get married in July to Erica Krogstad (also a 2013 Bethel graduate, Music & Spanish). •

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## Faculty Accomplishments

### JIM BEILBY

"Christianity and the World Religions," Salem Covenant Church Adult Sunday School, Seven weeks in October and November, 2014.

### DALE DURIE

I spoke at Maple Grove Covenant Church in their series "A Better Life" from the Gospel of John: 10/19 - Married Life, 11/30 - Resurrection Life, 12/7 - True Life.

10/31-11/2: Antioch Way Retreat, "Ministry for the Long Haul."

Published: "The Common Priesthood and The Common Good" in *Whole and Holy Persons: A Pietist Approach to Christian Higher Education* (InterVarsity Press, December 2014).

### PAUL EDDY

Teaching (with Greg Boyd) a 13 week class called "Jesus 101" this fall at Woodland Hills Church (Tuesday evenings, September 16th-December 9th).

Taught a class called "Love and Covenant" at The Master's Institute, October 16-17, 2014.

Co-facilitated a workshop called "Fighting the Right Fight: An Anabaptist Perspective on Spiritual Warfare" at the "Church After Christendom: Christian Witness in the Way of Jesus" conference, Carlisle, PA, September 19, 2014.

### VICTOR EZIGBO

Bruntsfield Evangelical Church, Edinburgh, Scotland, Topic: "Experiencing the Power of God's Peace", September 14, 2014.

Center for the Study of World Christianity (CSWC), School of

Divinity, The University of Edinburgh, Scotland, Topic: "Dialogic Theologizing in Christian Publics: Transposing Contextual Theologies in World Christianity's Terrain", October 14, 2014.

The Institute for Advanced Studies in the Humanities (IASH), The University of Edinburgh, Scotland, Topic: "Dialogic Theologizing and the Construction of Christian Identity," October 15, 2014.

Issues in Theology, Religion, and Culture Group, The American Academy of Religion (AAR) conference, San Diego, California, Topic: "Paul Tillich, Method of Correlation, and Contextual Theology: Construing "Human Context" as an Indispensable Source of Theology," November, 2014.

Faculty *continued on p. 6.*

Faculty continued from p. 5.

## JUAN HERNANDEZ

11/23/2014: "Nestle-Aland 28 and the Revision of the Apocalypse's Textual History."

11/24/2014: "Text-Critical Observations to 'A Bad Translation of the Book of Revelation.'"

"The Legacy of Wilhelm Bousset," *Studien zum Text der Apokalypse* (eds. Marcus Sigismund, Martin Karrer, and Ulrich Schmid; ANTF; Berlin and New York; de Gruyter, 2014).

## CHRISTIAN T. COLLINS WINN

*Reclaiming Pietism: Retrieving an Evangelical Tradition* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. Co-authored with Roger Olson (interviewed by Jennifer Harvey on Eerdmans Author Interview Series: [youtube.com/watch?v=nNf2xoSmigs](https://www.youtube.com/watch?v=nNf2xoSmigs)).

*Karl Barth and the Future of Evangelical Theology*. Edited with an Introduction by Christian T. Collins Winn and John L. Drury (Eugene, OR: Cascade Books).

"Pietism and the Practices of Civil Discourse," in *Whole and Holy Persons: A Pietist Approach to Christian Higher Education*, edited by Christopher Gehrz (Downers Grove, IL: InterVarsity Press).

"'Thy Kingdom Come!' Karl Barth and the Promise of a Pro-

phetic Evangelical Church," in *Karl Barth and the Future of Evangelical Theology*, edited by Christian T. Collins Winn and John L. Drury (Eugene, OR: Cascade Books). Co-authored with Peter Heltzel.

"Colonialism as Apocalyptic Mission; Or, Notes towards a Postcolonial Eschatology," in *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis*, edited by Kathryn Smith, Chitra Lalitha, and Daniel Hawk (Downers Grove, IL: InterVarsity Press, 2014), 139-151. Co-authored with Amos Yong.

"Apocalyptic Pneumatology and the Holy Spirit in the Religions: The Contribution of Christoph Blumhardt" in *The Holy Spirit and the Christian Life: Historical, Interdisciplinary, and Renewal Perspectives*, ed. by Wolfgang Vondey (New York: Palgrave MacMillan, 2014), 161-177.

"Barth, Wesley, and Revolutionary Christianity: A Response to John L. Drury," in *Barth in Conversation*, edited by W. Travis McMaken and David Congdon (Eugene, OR: Pickwick Publications, 2014), 20-25.

I was nominated by my denomination (American Baptist Churches, USA) to serve on the Convening Table for Theological Dialogue and Matters of Faith and

Order in the National Council of Churches. I attended the Christian Unity Gathering in May, 2014. I also attended the World Council of Churches 10th Assembly in South Korea last November as a correspondent for the American Baptist News Service.

I attended the Annual Seminar for Seminary and Religious Studies Faculty: "Moral Dilemmas and Moral Choice in the Holocaust: Dietrich Bonhoeffer and Pius XII as Case Studies in Religious Leadership." Sponsored by the Program on Ethics, Religion and the Holocaust of the United States Holocaust Memorial Museum, Washington, D.C., June 23-27, 2014.

"'When the Poor are Redeemed, Then the World Will be Redeemed': Eschatology and Political Economy in the Thought of Christoph Blumhardt" paper presented at the annual meeting of the Central European Historical Society. New York, New York, January 4, 2015.

"The Blumhardts in America: On the Reception and Significance of the Blumhardts in American Theology," invited paper presented at the conference, "Gerechtigkeit statt Wohltätigkeit' Christoph Blumhardts gesellschafts-politisches Erbe." Evangelisch Akademie, Bad Boll, Germany, October 4, 2014. •

## UPCOMING EVENTS

**May 10** | Antioch Way Celebration

**April 9** | Annual Undergraduate Theology Conference at North Central University

(TBD) **The Annual BTS Colloquium** | Juan Hernandez will present a paper titled: "Correcting the Apocalypse;" Mike Holmes will offer a response.

Check out the BTS upcoming events at [bethel.edu/undergrad/biblical-theological](http://bethel.edu/undergrad/biblical-theological).



**BETHEL**  
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