

WESLEYSEMINARY.
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VOL. 67, ISSUE 1

Wesley Journal

GAZING UPWARD

REFLECTIONS ON THE STAINED GLASS WINDOWS OF OXNAM
CHAPEL AND OUR CONTINUING SEMINARY JOURNEY



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Wesley Journal: Gazing Upward

Volume 67, Issue 1

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Jo Schonewolf, Editor

Sketches of the chapel come from Wesley's informational pamphlet, *Symbols: Reminders of Our Faith*.

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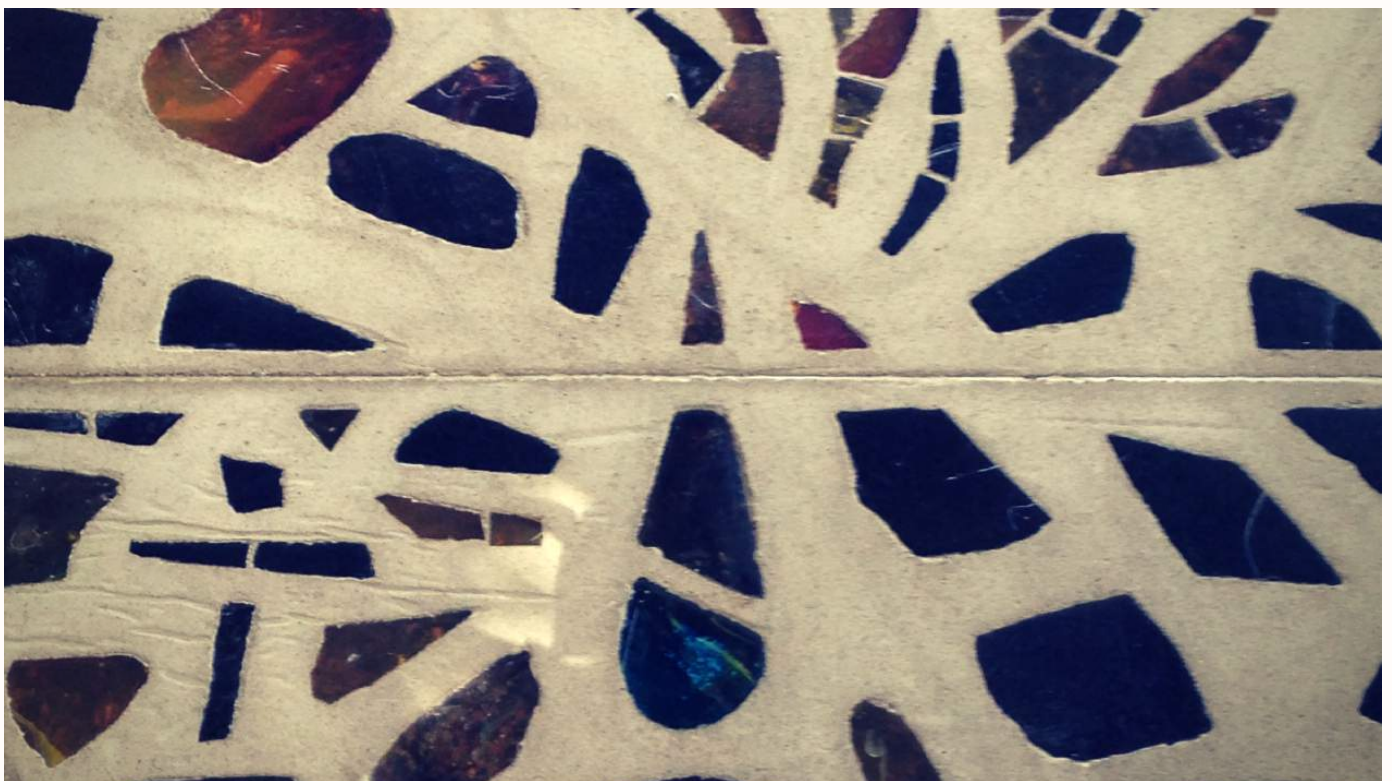
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The Journal is seeking writers, artists, and designers.





EDITOR'S NOTE

While Reading Week may have provided a much-needed respite for many of us, we will shortly find ourselves again seeking quiet moments of calm and opportunities for reflection between the bustle of classes, work, internships, student life, family life, and social life. We live in interesting times in our nation and our church and that can make the already challenging work of theological education an overwhelming process.

For this edition of the Wesley Journal, we have chosen to focus on one of the more contemplative spaces on campus, the Oxnam Chapel, and the windows which depict the Armor of God. The passage encased in these windows

is rich and challenging. We have gathered together not only perspectives on these verses but also thoughts on how they connect to aspects of our lives here at Wesley, including contributions from current students, our new Dean, Dr. Philip Wingeier-Rayo (installed on September 25th, 2018 in Oxnam Chapel) and our new Chapel Elder, Dr. Anna Adams Petrin. Whether you have a few minutes to yourself to sit in the chapel or whether you allow your mind to participate in a little bit of holy, creative wandering during a gathering in the chapel, we hope this edition gives you new ideas for reflection and renewal.

Jo Schonewolf
Editor, Wesley Journal
October 18, 2018

A MESSAGE FROM THE STUDENT COUNCIL

Greetings Wesley Community,

I pray your studies are going well and that you are making the most of your seminary experience. There are a number of ways you can maximize your experience outside the classroom, especially through student council and other student organizations.

To facilitate this, my goal for Student Council this year is to focus on building collaboration and community among all members and organizations within Wesley by cultivating enthusiasm toward productive and engaging activities, fellowship, discussion, and initiatives. In an effort to accomplish this goal I, along with the Executive Board of Student

**IT IS DIFFICULT
TO TRULY SEE
EACH OTHER IF
WE ARE NOT
ENGAGING
EACH OTHER**

Council, have launched the I See You Initiative. We want every student on this campus to know that we acknowledge your value and worth as one of God's creations and as a contributor to the well-being of our community.

You may have felt the initial spark of the *I See You* initiative if you attended Orientation in August when Student Council and the student organizations welcomed all our new seminarians into the community with a friendly smile, warm greeting, and helpful tips, along with words of encouragement, or you may have gained some insight from the initiative in October if you participated in Student Council's collaboration with Plumblin on the session, "How to Lower the Heat in Difficult Dialogue and Engage in Meaningful Conversations." Undoubtedly, it is difficult to truly see each other if we are not effectively engaging each other. This month's workshop on implicit bias offers another way we can acknowledge others by assessing our own biases and recognizing how those biases can prevent us from seeing the true value and worth of our fellow brothers and sisters.

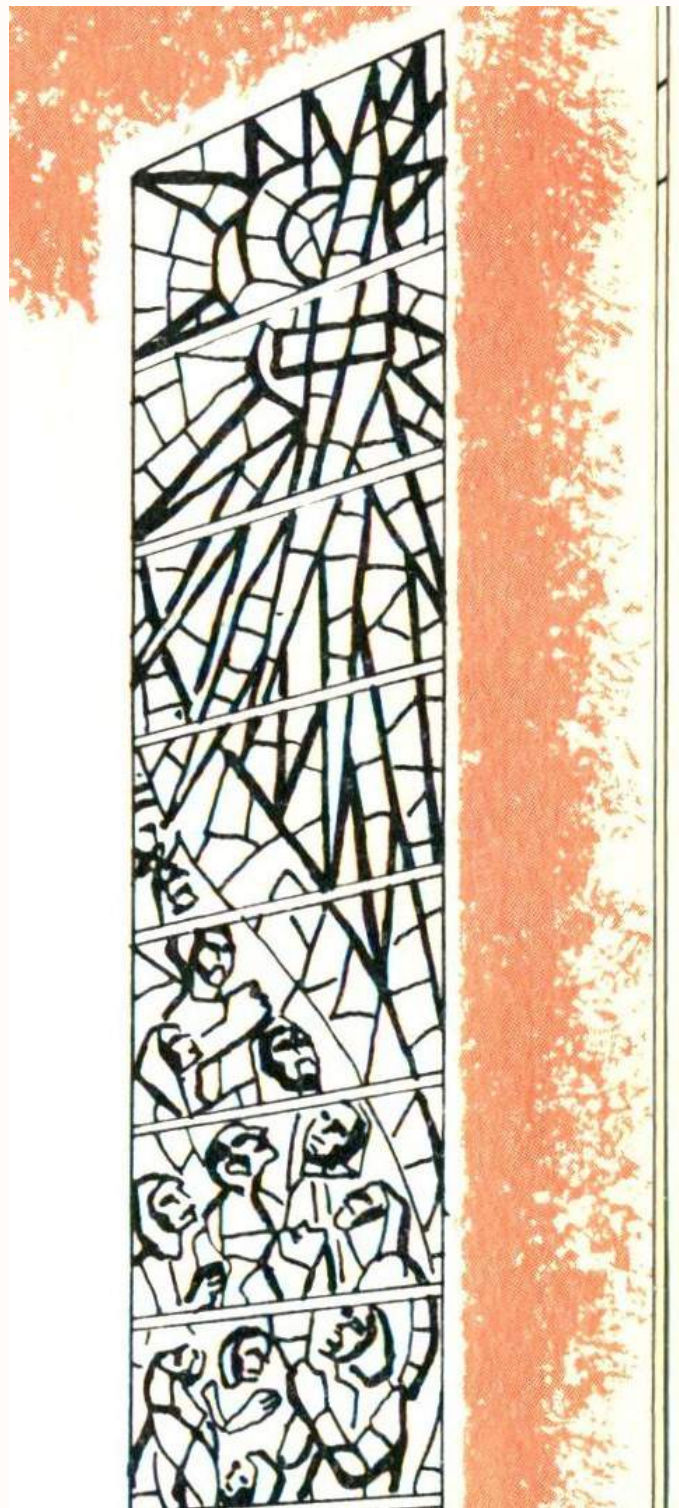
Many of our sisters and brothers are becoming active in the great student organizations on our campus. If you have not already done so, discover what each has to offer. Each organization—Association of Black Seminarians (ABS), Korean Student Association (KSA), Plumblin, and Wesley Fellowship—through its unique identity

offers opportunities to uplift, support and unify our community.

One way this is being exhibited this month is through the Free Hug and Brownies event during lunch and dinner. All the organizations will provide a tasty treat and a hug to help decrease anxiety because they see the mounting mid-semester tension. You can learn more about additional ways we are working to enhance your experience here at Wesley by attending biweekly student council meetings, noting announcements on digital signs across campus (like next month's Thanksgiving dinner), and staying tuned to messages through your Wesley email.

Another way to be informed is through this Journal. You can take time to read Student Council's Wesley Journal in the Underground Lounge or the Commuter Student lounge as you enjoy a complimentary cup of Coffee by the Council and fellowship (or lament, as needed) with your classmates. You can also submit articles to the Journal, as another venue to be seen and heard on topics of interest to the community.

Again, I encourage you to get involved and take advantage of all the opportunities we have here at Wesley. If you would like to learn more, please feel free to speak to me or a student council representative. In the meantime, know that Student Council prides itself on serving you and the needs of the Wesley community. We are



here to see you and we encourage you to see others as we journey together to embody a Christ-filled life.

Sincerely,
Kasongo Butler, Student Council President

ANNOUNCING THE 2018-2019 WELSEY STUDENT COUNCIL

CONGRATULATIONS TO NEWLY ELECTED
REPRESENTATIVES KRISTI FITES, SEAN GRAY, JULIE HAGEN,
LAUREN JOHNSON, AND SARA SADLER

EXECUTIVE BOARD

President: Kasongo Butler
Vice President: Nicole Poland
Secretary: Paola Ferro
Treasurer: Shelly Ballard
Parliamentarian:
Jonathan Fuller
Executive Board Members:
Jaleesa Hall and Teaira Parker

REPRESENTATIVES

Tiffany Brooks
Ebonie Johnson Cooper
Ellie Crain
Kristi Fites
Sean Gray
Julie Hagen
Lauren Johnson
Justin Nick
Bethany Printup-Davis
Sara Sadler
Wasaba Sidibay
Olivia Warren

CALENDAR

a collection of events put on by
Wesley's Student Organizations

OCTOBER

- 10/18 Association of Black Seminarians: Meeting
- 10/15-19 Plumline: Voter Registration Drive
- 10/19 Wesley Fellowship: Pumpkin and Apple Picking at Homestead Farms (1-6pm)
- 10/23 Student Council Meeting (12:16-1:15pm in Bess Jones)
- 10/24 Wesley Fellowship: Apple Turnover Baking Event (6pm)
- 10/27 Association of Black Seminarians: "Wakanda Family Day" (1-4pm in Elderdice)
- 10/29 Plumline: Motivational Monday Service (5-6pm in the chapel)

NOVEMBER

- 11/1 Association of Black Seminarians: Meeting
- 11/5 Plumline: Motivational Monday Service (5-6pm in the chapel)
- 11/6 Student Council Meeting (12:16-1:15pm)
- 11/6 Plumline: General Body Meeting
- 11/11 Association of Black Seminarians: Worship Service (5:15-6:15pm)
- 11/13 Student Council: Wesley Thanksgiving Dinner
- 11/15 Association of Black Seminarians: Meeting
- 11/17 Plumline: Trip to the National Museum of African American History and Culture
- 11/22 Korean Student Association: Thanksgiving Dinner
- 11/18-23 Fall Break

CALENDAR

a collection of events put on by
Wesley's Student Organizations

DECEMBER

12/3 Plumblin: Class Overload Prayer Service (5-6pm in the chapel)
12/4 Student Council Meeting
12/4 Association of Black Seminarians: Worship Service
12/6 Association of Black Seminarians: Meeting
12/9-14 Final week of classes/Exams

WEEKLY

Korean Student Association--Meetings every other Thursday
Wesley Fellowship-- Prayer Services Wednesdays from 12:00-12:15pm in
the chapel
Association of Black Seminarians--Prayer space Thursdays from 12:15-
1:15pm and 5:15-6:15pm



GAZING UPWARD

REFLECTIONS ON THE WINDOWS OF
OXNAM CHAPEL



SCRIPTURE HEARD ANEW

Ephesians 6:10-20 (First Nations Version)

(10) Last of all, *I must remind you that we are all fighting in a spiritual battle.*

We are weak human beings, so let your strength come from our Great Warrior Chief. (11) The only way to stand strong against the war plans of the evil trickster is to put on Creator's war garments. (12) *But remember*, we are not fighting against human beings. Our battle is against the evil rulers, the dark powers, and the spiritual forces of the unseen world above and around us.

(13) Once you are fully dressed for this war, you will be able to stand your ground in this day of the enemy's rule. You are now ready to make your stand—so stand strong. (14) Wrap the sash of truth around your waist, cover your heart with the breastplate of making wrongs right again, (15) and put on your feet the moccasins of Creator's peace *treaty*, so you will always be ready to tell the Good Story *as you walk the road of life*. (16) Then you must raise high the shield of trusting in Creator; this will put out the flaming arrows of the evil one. *Don't forget to* (17) put on the headdress of Creator's power to rescue and set free, and use the long knife of the Spirit—which is the word of Creator *coming from your mouth*.

(18) All of this is done by prayer, sending your voice to the Great Spirit, asking him for all that is needed. As you pray with the help of the Spirit, stay alert and keep all of Creator's holy people in your thoughts—praying for their needs. (19) Also ask Creator to give me the right words to speak and the courage to make known the mystery of Creator's Good Story.

(20) This is the reason I now represent the Great Spirit as a captive in chains. So, pray that I will speak with boldness and not hold back.

PUT ON THE WHOLE ARMOR OF GOD

Bethany Printup-Davis

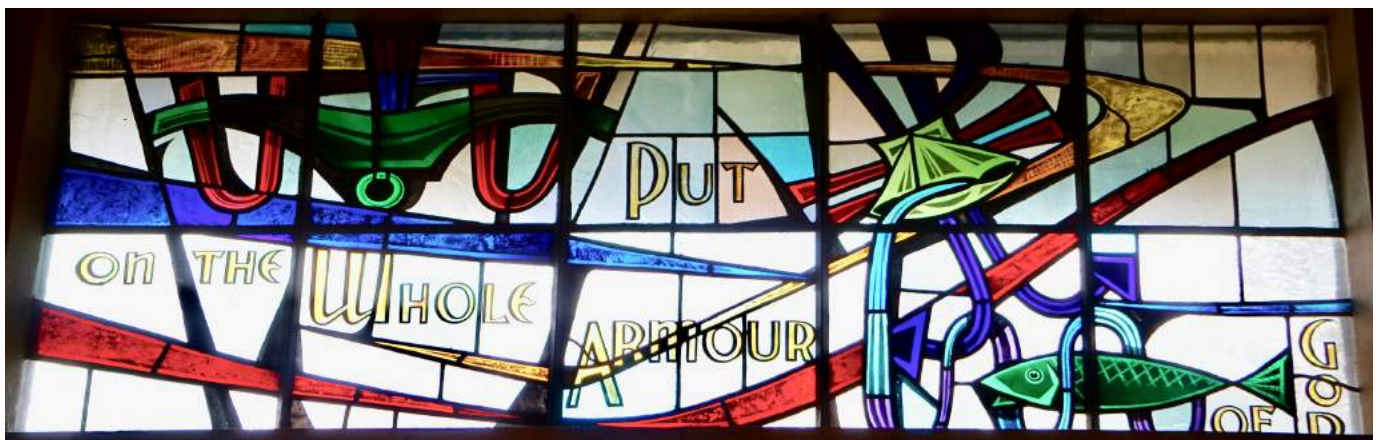
Maybe you're emotionally strong. Maybe you can handle a lot of pressure, work at something for long hours, day after day. Maybe you're the emotional anchor in your family and everyone leans on you for support. I've often wondered – when does being strong become tiring? I guess you could say it depends on the source of one's strength.

Strength, courage, and resilience have always been a part of who we are as Native peoples. But a retelling of history has shown us how the Native way of life was disrupted and destroyed. A people driven from their lands, forbidden to speak their languages or express their cultures. Diseases introduced. Near-extinction.

Killed. Intentionally pitted against one another. Children taken from families and placed in faraway boarding schools facing abuse of every kind. Taught to stifle God's gifts of culture. Worst of all, taught to be ashamed of being Native.

For many, strength is survival. For many, and I know for me, strength is a struggle. It's a constant challenge to feel and identify. It's no secret that many Native communities are facing serious difficulties. Poverty, violence, poor health, suicide, unemployment, addiction, and hopelessness are widespread. In part, these difficulties are symptoms of unresolved historical trauma. This concept of historical trauma attempts to convey how the effects of collective injuries such as genocide and discrimination can linger for generations. I know for me, strength is a struggle.

Any typical translation of the pericope of Ephesians 6:10-20 is a battle cry from the Apostle Paul written originally to addresses spiritual issues at the Church at



Ephesus. According to Paul, the battle that rages is a spiritual confrontation with eternal consequences between the people of God and Satan's minions. Any typical translation of this would confuse and discourage me because of its original context. The metaphor of the armor of God utilized by Paul in this passage implies a sense of a fully armed, well-trained warrior, and in context, a Roman soldier.

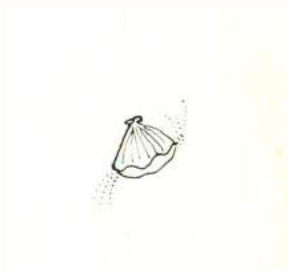
FOR MANY, STRENGTH IS SURVIVAL. FOR MANY, AND I KNOW FOR ME, STRENGTH IS A STRUGGLE.

Paul admonishes us as believers to utilize the armor of God in order to effectively withstand the incessant spiritual barrage which they will daily confront. As a descendent of a historically traumatized people, my armor is not the armor of a

Roman soldier. My armor was deemed pagan. In the Western church, I have been fully re-armed in a context that has belittled and dehumanized. To be Native and to put on the armor of God with a Western worldview is to fight a battle that rages within, a battle that Paul rightly calls a spiritual confrontation.

In my life I've become tired, felt alone and misunderstood. For as long as I've walked in my Christian faith journey, I've felt out of place in the armor of God. I've worked and continue to work toward understanding the process of decolonization – and how the gifts of culture and way of life that God has equipped me with is strong and acceptable.

The First Nations Version encourages me to do exactly that: be strong in the gifts and skills my Creator God has placed within and before me. This recent translation is a reminder that the spiritual battle which Paul describes in Ephesians 6:10-12 is not meant to be fought from afar. It's a battle much closer than we think. We are commanded to be ever ready to put on the complete armor of God and to run to the battle however God presents it to us.



The scripture for this window is Ephesians 6:11:-13. Its symbols include the yoke, the scallop shell, and the anchor.

THE GOSPEL OF PEACE

Teaira Parker

Oftentimes, I find myself sitting in the chapel at Wesley. Most times it is for the weekly Tuesday chapel service or Plumblin's monthly Motivational Monday service. However, there are times when I come to the chapel when it is empty, when the lights are off, and my spirit is heavy. It is during those times I find myself staring into the nothingness and thinking about whatever issue is weighing me down that day.

During one of these moments of quiet, I looked around and finally realized that there was a story depicted in the stained glass windows. It's a familiar story found in Ephesians 6:10-18. Paul is teaching the believers in Ephesus rules and regulations and how to live with our neighbors in the

image of Christ and with the strength of the Lord. Paul goes on to teach that the enemy comes and attacks, so we must be ready by being prepared with truth, righteousness, peace, faith, and salvation.

WHEN I FIRST GOT TO WESLEY, I HAD NO IDEA WHY I WAS HERE.

He delivers these points by using the analogy of the armor of a soldier. The enemy we are fighting is not flesh and blood, but it is a spiritual battle that we must be prepared for. And in that moment, I thought to myself there is no difference in that theology today.



When I first got to Wesley I had no idea why I was here. I struggled until I slowly found myself doing things that made me feel fulfilled and made a difference in my community. As I did, though, I noticed when one finds that type of understanding of self, the trials begin. My story was no different from the many others who have gone through trials and tribulations. I struggled, found myself praying often, I inquired if I had lost my salvation. I knew the truth. I was quickly losing faith and no peace was in sight.

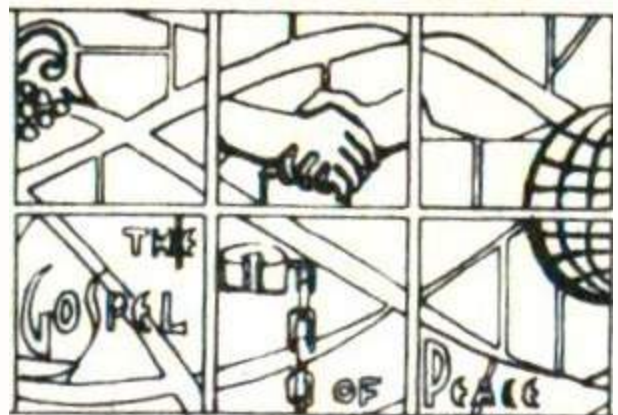


But, on one of those heavy days I found myself in chapel staring at the windows again, and finally I saw my answer. I had done all I could to stand, so all I had to do then was continue to stand. If I could just keep the faith and live into what I was put here at Wesley to become then God Himself would take care of the rest. All I had to do was stand.

And stand I did. With the crowd of witnesses (otherwise known as faculty and staff), I was able to keep on standing and finally push through into what God was calling me to be. The days got a little easier and the work God was doing in me became a little more clear to myself and others. The visualization of scripture on the stained glass window gave me just enough faith to keep going.

So, I say to you, my fellow classmates, when the semester gets difficult, just keep standing. When bills become bigger than your check, just keep standing. When your calling seems like a threat, just keep standing. When you stand tall in all of those things, God has equipped you with strength to keep going even in the face of adversity. Keep going, put on the armor of God, and watch the power of the Lord.

The scripture for this window is Ephesians 6:15. Its symbols include the communion elements, clasped hands, broken chains, hemispheres of the world, and palm leaf.



THE SHIELD OF FAITH

A Welcome from Wesley's Dean, Dr. Philip Wingeier-Rayo

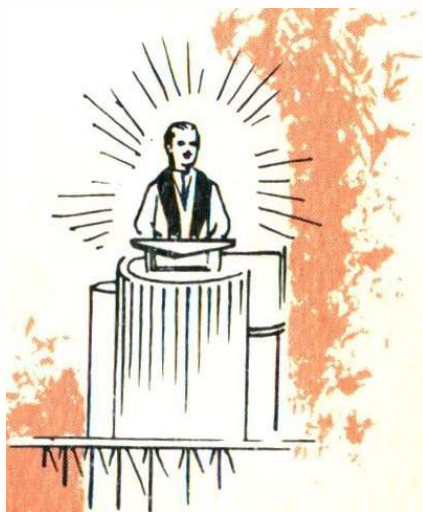
Although we are now more than a few weeks into the fall semester, it is never too late to say welcome to the 2018-19 school year! This welcome is also to myself as I begin this journey as academic dean with you at Wesley Seminary. I moved from Austin, Texas on July 1st where I served on the faculty of Austin Presbyterian Theological Seminary and taught in the areas of mission, evangelism, and Methodist studies. Previously I have served on the faculty at Perkins School of Theology, Pfeiffer University, and the Methodist Seminary in Mexico City where I served as a missionary. Since my arrival here I have enjoyed the warm words of welcome from faculty, staff, and students.

My wife and I are also enjoying the natural beauty, history and culture of the DC area. Wesley is a wonderful seminary community, and I really appreciate its diversity, commitment to excellence, and the service of the church and world.

The Wesley faculty, staff, and students come from different walks of life and create a diverse community together, inviting us into a foretaste for the Reign of God. This diversity also shapes us as a learning community as we wrestle with biblical interpretation, theology, social justice and the practice of ministry in our various contexts. As we grow together, we also learn what it is to be the church and support one another in our distinctive callings and vocations. I invite you to journey, befriend and support each other as much as possible amidst our busy schedules, as we grow into a learning community.

I also want to commend everyone for the commitment to excellence in our studies. As God calls us into ministry and we





respond, we do so in the midst of ongoing family, work, and ministerial commitments. Yet we are also called to seek truth as we deepen our faith and understanding of God and God's work in the world. It is an honor for me to join alongside an outstanding faculty that strives for excellence in their research, writing, and teaching to be a resource for the church and the world. As such, they model what it means to seek excellence and follow their passion for their various academic disciplines and research topics. I invite you to sense the faculty's passion for their research and allow it to be contagious as you continue your studies and ministry. Even in the midst of heavy homework loads, may you find creative energy that ignites your passions.

Lastly, all that we do is for the service of the church and world. God calls us as

instruments to participate in God's intention for the world. Certainly there are no shortages of injustices and people who have been wronged. God invites us to avail ourselves to the transformative power of grace and participate as agents of reconciliation in a hurting world. As we ourselves are on journeys of restoration we become contagious with the Good News and can witness to those around us.

This will look differently for each one of us as we are in different places, at different stages, and called to serve in a variety of settings, yet the common story of God's intent for the world unites and empowers us as we prepare to be more effective leaders. I look forward to being a pilgrim with you on this journey and to participate in the wonderful diversity, committed to excellence and service to the church and world through Wesley Seminary.



The scripture for this window is Ephesians 6:16. Its symbols include the bowl of fruit (symbolizing ministry to the sick), stack of books, blueprint and plumbline, twin circles and frames (representing the marriage rite), and a palm spray and Chi Ro (representing the burial rite)

THE HELMET OF SALVATION

Nadia Fitzcharles

With the cross before us and gazing upward to the timbered ceiling of Oxnam Chapel, one may notice the stained-glass windows along the upper left wall. Across the multi-colored panes are symbols corresponding to excerpts from the famous exhortation to “be strong in the Lord and the strength of his power,” which can be found in what we call chapter six of the letter to the Ephesians. Our focus here is the third to last pane, which features the helmet of salvation and the sword of the spirit.

What does it mean to put on the helmet of salvation, and what did the Ephesian church interpret salvation to mean? Is salvation something that one “puts on”? More importantly, how should followers of Jesus interpret this military imagery

today, in light of the appalling \$1.7 trillion spent on arms in 2017 alone, the global refugee crisis stemming from armed conflicts and human rights abuses, and police brutality?

The Ephesians would have been familiar with military paraphernalia, say, a helmet, for example. They may have been all too

HOW SHOULD FOLLOWERS OF JESUS INTERPRET THIS MILITARY IMAGERY TODAY?

aware of the military-industrialist complex that faced the growing church



then, for oppressive militarization is almost as old as the world and certainly as old as organized regimes such as the Roman Empire.

However, the letter reminds the listeners that the battles the church faces are “not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6:12). Therefore, the “armor” of the militarized world – helmets, shields, and even comforts and the claim of ignorance, are futile against the real and pervasive ills of the world, including war. Even in light of the fact that many a war has been fought over access to wealth and power, neither the pursuit of wealth nor a lack of money is the issue in militarized zones – hardness of heart, greed, and the dehumanization of others are.

As such, we know that the flesh and blood battles for which military armor would be

needed are an enfleshment of the powers and principalities that are at work in the world.

It is not the yoke of heavy metallic headgear that awaits those with ears to hear and eyes to see, but an active putting on of salvation, such that one can exist as a light among the masses of people who yearn for peace in spite of living in a world where the spirit of death is pervasive. No, we are not speaking here about the tossed aside helmets of those loved ones that we have lost to the colonists’, monarchs’, and elites’ wars, but of the efficacy of defense for the head and eyes – indeed, the windows of the soul - through the risen Christ.

In opposition to a military mentality that calls for a helmet and chainmail, the letter to the Ephesians suggests another kind of adornment for one’s head that is as salvific as it is protective. Let us put on our salvation and be prepared, at all times and in all places, to speak of the gospel of peace.



The scripture for this window is Ephesians 6:17. Its symbols include the lost sheep and shepherd’s crook; knotted rope, knife, and lamp (representing pastoral care).

PRAYING ALWAYS WITH ALL PRAYER

Dr. Anna Adams Petrin,
chapel elder

The windows of Oxnam Chapel, where we gather to worship at Wesley, are one of the chapel's most beautiful features. Each window has its own unique meaning, and, together, the windows tell us something about our faith and about what those who designed our chapel hoped and prayed for our community when they designed the space in which we worship. One set of those windows – the windows that run along the upper wall of the Nave give us particular insight into what kind of community our founders hoped that we would be. Each of these windows evokes an image from Paul's letter to the Ephesians:

"Put on the whole armor of God ... so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication." (Ephesians 6:11-18).

The windows are tied together with ribbons of red, blue, and yellow. All together they signify the purpose of seminary education: to prepare ministers to be faithful stewards of the mysteries of God (I Cor. 4:1). The first window instructs us to "put on the whole armor of God," and the row culminates in an admonition to, "having done everything...stand firm."





In the midst of the windows, at their heart, we find the representation of Paul's call for the Ephesians to enter into an all-encompassing life of prayer. While this is a call for every Christian disciple, it is an especially important claim on the life of those of us who are preparing for ministry or who are already in positions of ministerial leadership. Prayer sits at the heart of seminary instruction, and it ensures that the intense intellectual and ethical formation of our education stays rooted in the heart of God and the outpouring of the divine love of the Trinity.

It can feel like seminary classes, with their intellectual and spiritual upheaval, are the most overwhelming spiritual test a person could face. But the truth is that our time of study and practice is really a preparation for all of us to embark on a lifetime of drawing close to God's heart in prayer and discernment on behalf of those with whom we are in ministry. Seminary is the place where we put those habits of "praying in the Spirit at all times" into place, so that we can lean into those prayers and

supplications when we go forth into the world outside and into our respective ministries.

As Chapel Elder, I view the chapel as the heart and home of our worship here at the seminary—as the place where we can come at all times to pray in the Spirit. Worship is the place where we meet face-to-face with God and with one another. We are striving to grow ever more diverse in the forms and styles of worship that we practice, and to make the Chapel a place where we can sew together each of our personal traditions to create a unique home of prayer for the students, staff, and faculty who together make up Wesley Theological family. My prayer as I begin this new year at Wesley is that the Holy Spirit will bind each of our liturgical traditions and our identities together in chapel worship—just as those ribbons tie together the armor of God displayed so beautifully in the windows--and that worship will be a place where we can together join in all prayer and supplication for one another, for our school, for our families, for our community, and for our world.

The scripture for this window is Ephesians 6:18. Its symbols include the harp, dove, tongues of fire, opened book, and joined hands.



AND HAVING DONE ALL, TO STAND

Jo Schonewolf

The ribbons that have weaved through all the previous windows find themselves wrapped in on each other in this last window in the sequence, curling around the pulpit on the right of the window and challenging scientific imagery on the left. When these windows were designed in the 1950s, the world was reeling from the astounding technological advancements made through the power of science: atomic power and the atomic bomb, rockets and missiles, and the earliest satellites. It is a particular moment, preserved in glass, reminding the seminarian that he must attend to every facet of his education diligently in order to be able to preach in the complicated,

conflicted world outside of the seminary, facets that are depicted in the other windows as almost being woven into the DNA of a pastor.

Of course, the world today looks a little different. It is not expected that the seminarian be a he, nor is it expected that they be destined to be a pastor in a parish. Wesley has many students who feel called to be chaplains or deacons, to serve in lay ministry or to do something else entirely, even if they're not sure what. And while an older generation might have struggle with the challenge of science to our religion, we have embraced it, integrating its insights and technology into our ministries. Perhaps as the window intended to remind us, we have brought all the gifts at our disposal, each of our unique selves, to this spiritual battle Paul warns us about, and having done this, we stand.

Still, the challenge of the world outside the seminary has not lessened. Though we might need to update the symbols of it, the world struggles with war and rumors of



war, fears of chaos and human progress lost, and the damage done to individual lives caught up in the violent eddies caused by the tensions around us. But this window is not a cautionary tale, nor is it meant to overwhelm. It is a goal we hope to achieve, one we have been empowered to achieve.

When you come to a time of doubt or exhaustion or fear, as all of us do on this journey, go and stand in the chancel of the chapel in front of this window. Look to the cross on your right and then look to your left. Out there are all those traveling with you, seeking to help you just as you help them. Tilt your head, gaze upward, and take comfort. Everyone else here had to learn how to put on the armor of God too.



The scripture for this window is Ephesians 6:13. Its symbols include the pulpit (shown above) and the satellite, atom, and intercontinental ballistics missile.



A Note on the First Nations Translation

Bethany Printup-Davis based her reflections around the recently-released First Nations Version: A New Testament in English translated by Native North Americans for Native North Americans and all English-Speaking people, and offered this note of explanation about the text.

By tradition, First Nations people are oral storytellers. The FNV is a retelling of the Creator's Story—the Scriptures—following the tradition of the storytellers of these oral cultures. Many First Nations tribes still resonate with the cultural and linguistic thought patterns found in their original tongues. This way of speaking with its simple yet profound beauty and rich cultural idioms still resonates in the hearts of First Nations people.

This project was birthed out of a desire to provide an English Bible that connects, in a culturally sensitive way, the traditional heart languages of the over six million English-speaking First Nations people of North America. It is estimated that about 90% of First Nations people do not speak their tribal language, and even less can read it. This is the result of several generations of governmental assimilation policies that attempted to eradicate our over-250 languages spoken in North America and eliminate the cultures.

The FNV takes into consideration contextual word choices, idiomatic expressions (such as the use of "evil trickster" for the devil in Ephesians 6:11), and modifications in paragraph and sentence structure that clarity and facilitate understanding of the Scriptures. Its translation council is continually concerned with maintaining the accuracy of the translation and its faithfulness to the intended meaning of the Biblical writers within a First Nations context. The FNV is not a word-for-word translation, it is a thought-for-thought translation, often referred to as "dynamic equivalent."

LIKE WHAT YOU SEE? WANT TO HELP MAKE IT?

THE WESLEY JOURNAL IS SEEKING
CONTRIBUTORS!

IF YOU CAN...

1. Write, letters, or poetry
 2. Do graphic design
 3. Draw, paint, or take photos
-

REACH OUT!

Email Jo Schonewolf at
wesleyjournaleditor@gmail.com
with your interest. The next edition of the Journal
will be out in early December, so reach out soon!



CONTRIBUTORS (clockwise from top left)

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Chapel Elder

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Seminarian

Jo Schonewolf

Editor, Wesley Journal

Dr. Philip Wingeier-Rayo

Dean



Chapel window photos by Kelly Drury, Wesley alumna



I pray that the God of our
Lord Jesus Christ, the
Father of glory, may give
you a spirit of wisdom and
revelation as you come to
know him, so that, with the
eyes of your heart
enlightened, you may know
what is the hope to which he
has called you, what are the
riches of his glorious
inheritance among the
saints, and what is the
immeasurable greatness of
his power for us who
believe, according to the
working of his great power.

-Ephesians 1:17-19

