

# 2016–2017 Luce Fellows announced

The Association of Theological Schools in the United States and Canada (ATS) and The Henry Luce Foundation, Inc., have named six scholars from ATS member schools as Henry Luce III Fellows in Theology for 2016–2017.

Selected on the basis of the strength of their proposals to conduct creative and innovative theological research, the Fellows will engage in yearlong research in various areas of theological inquiry. The 2016–2017 Fellows constitute the 23rd class of scholars to be appointed since the inception of the program in 1993, bringing the total number of Luce Fellows to 154. The program is supported by a grant from The Henry Luce Foundation, honoring the late Henry Luce III.

At the conclusion of their research year, the Fellows will gather at the annual Luce Fellows Conference to present and critique their work and to discuss with both current and past Luce Fellows how their work may impact the life of the church and the broader society. They will also present their findings for publication in popular journals.



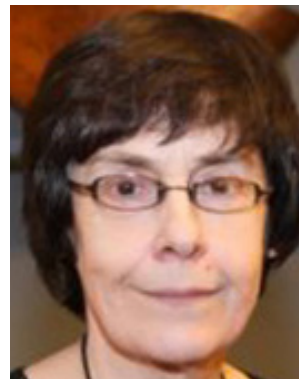
**Klaus-Peter Adam**  
LUTHERAN SCHOOL OF THEOLOGY  
AT CHICAGO

*Love Your Neighbor!  
Private Hatred and  
Public Violence*

Founded in legal sociology, Adam's project reclaims the command to love your neighbor in its original cul-

tural setting, the rampant disputes between haters. He maintains that neighborly love—hailed as the eminent emblem of Christian culture—is best explained by its opposite, long term hate: Love is the guideline for resolving what, in modern standards, would qualify as legal conflicts driven by blazing hatred. As the peaceable policy for constructively solving quarrels, love has opposed habitual hatred in litigious communities. Adam portrays the biblical lexicography of hatred from the 8th through 3rd century BCE. He dissects hatred's mechanisms, scrutinizes forms of hateful conflict settlement,

and reveals hatred's many facets of vicious slander, defamatory public speeches, and undisguised thirst for blood. In addition, Adam juxtaposes biblical pugnacious hate with today's rampant civic carnages. He argues that the 20,000 street gangs that rage in the sub-fields of the country's drug market offer a quintessential example of the habitual modes of violence and revenge. In urban Chicago, surrounded by gangs like the Black-P-Stones, the Almighty Latin Kings, or the Gangster Disciples, how can faith communities live out neighborly love? By exposing the mechanisms of violence, Adam believes this project probes viable responses to hatred.



**Gill Goulding, CJ**  
REGIS COLLEGE

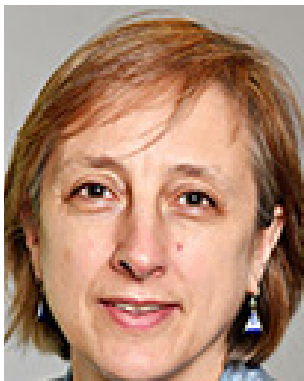
*Configured to Christ:  
The Dynamic Effect of Mercy  
on the Mission of the Church*

Facing global problems of climate change, terror, unemployment, refugees, and dire poverty, Goulding asserts that

Pope Francis has given shape

to his compassion through endorsing a clear trajectory of mercy, love, and forgiveness as pre-eminently the mission of the Church to contemporary cultures and communities of faith. The mercy of God has a concrete face in Jesus Christ. Goulding's project aims to re-appropriate the theological foundations of mercy, the concept's Christological and Trinitarian roots, and the ecclesiological ramifications of the call to exercise mercy both within and outside the parameters of the Church. Her project will draw on three primary interlocutors to whom Pope Francis has recognized his own indebtedness: Hans Urs von Balthasar, Henri de Lubac, and Ignatius Loyola. She will also examine how Pope Francis has elevated Christian discourse about mercy endeavoring

to draw from the tradition and to bridge polarizations, such as those which mark church life in North America, to focus Christian energies on fecundity in the mission. Goulding believes the project's potential ramifications for ecumenical and interfaith dialogue are very significant. At the most profound level, Pope Francis has issued a challenge to a re-appropriation of an understanding of the Church configured to Christ journeying with him toward Trinitarian life. From the heart of the Trinity and the depths of the mystery of God, the tide of God's mercy never ceases.



**Judith H. Newman**

EMMANUEL COLLEGE  
OF VICTORIA UNIVERSITY AND  
TORONTO SCHOOL OF THEOLOGY

*Accessing Eternity:  
Transforming Time through  
Blessing in Early Judaism*

How do we understand the nature of blessing in Christianity? According to Newman,

divine promise, eternal covenant, divine, and human blessing provide a central thematic thread within the Pentateuch (especially Gen 1:1–2:4; 9; 12: 1–3; Exod 31; Num 6:23–27, Gen 49, Deut 33). Her project examines how these concepts are reconceived and transformed in early Jewish life and literature at the time of the emergence of Christianity. She argues that the realization of the divine promise of blessing found in the Pentateuch is a form of abiding, immanent presence related to divine speech and spirit that is beyond “time.” Such “eternity,” she believes, can be accessed through human speech and actions even within the limits of human finitude. Newman takes into account early Jewish texts in and outside the boundaries of the Western canon that share a particular concern with blessing and spirit mostly in relation to the temple, priesthood, and temporality including 1–2 Chronicles, Isaiah 40–66, Ruth, Daniel, Joel, Psalm 145, 1 Enoch, Jubilees, and texts from the Dead Sea Scrolls such as the Thanksgiving Hymns and Songs of the Sabbath Sacrifice. These shed light as well on the Pauline corpus—in particular 1–2 Corinthians, Galatians, and Romans—in which divine promise,

realization of blessing, and the infusion of spirit are crucial to understanding God's work in Christ.



**Dana L. Robert**

BOSTON UNIVERSITY  
SCHOOL OF THEOLOGY

*Transnational Friendships  
and Fellowship in the Making  
of World Christianity*

Robert's project explores how transnational friendships and cross-cultural fellowship have shaped Christianity as a world-

wide multicultural community. During the first half of the 20th century, Robert maintains, visions and practices of fellowship—often described in terms of the Kingdom of God—built a conceptual framework for what is now called “World Christianity.” For example, in 1910, Indian pastor V.S. Azariah pointedly challenged the World Missionary Conference in Edinburgh to reject colonialist and racist attitudes, and rather to “give us friends.” Robert Hume, a missionary who contributed to the conference study on other religions, wrote that “The first word of the Gospel is the word Brother, never the word Sinner, nor even the word Christ, as is sometimes imagined.” According to Robert, subsequent decades of the 20th century saw vigorous attempts by Protestant missionaries, Christian college students, and indigenous church leaders to create transnational networks of personal friendship and ecumenical fellowship. Cross-cultural relationships undergirded efforts to rebuild civil society after two world wars; to sponsor indigenous hymnody, art, and theologies; and to collaborate for evangelization and social movements such as global literacy and higher education. Despite the historical legacy of human failures such as colonialism and ethnocentrism, “global friendship,” she insists, remains a core ideal for Christian practices in the context of Christianity as a worldwide, multicultural religion today. The realization of global Christian community depends on intentional cross-cultural friendships.



## Patrick T. Smith

GORDON-CONWELL  
THEOLOGICAL SEMINARY

*Hospice Palliative Care  
and Christian Ethics*

Smith's project explores the nexus between hospice palliative care and Christian theological ethics. The experience of dying often brings increased

suffering. While this is part of the human condition and unavoidable when caring for the sick, Smith argues that hospice palliative care has been shown to mitigate suffering and help people live well while dying. Hospice philosophy, historically speaking, was viewed as an alternative to euthanasia and physician-aid in dying (PAD). In order to address suffering, there are a number of practices that have developed in hospice palliative care such as voluntary stopping eating and drinking, palliative sedation, aggressive pain management through opioid use, and foregoing life-sustaining treatment. Many believe these to be compatible with traditional understandings of the hospice philosophy of care, though some argue that these practices are morally equivalent with euthanasia and PAD. According to Smith, discussions surrounding these claims sometimes are bereft of theological reflection and careful philosophical analysis. Smith plans to bring a high-level of theological and philosophical engagement to these issues that have direct implications for the academy, the church, and the general public.



## David VanDrunen

WESTMINSTER THEOLOGICAL  
SEMINARY IN CALIFORNIA

*Natural Law & Social Order:  
Justice, Commerce, and  
Community under Noah's  
Rainbow*

VanDrunen's project contributes to the ongoing reappropriation of natural law within

Protestant thought and especially within the Reformed tradition. A staple of Protestant theology, ethics, and

jurisprudence for many centuries, natural law fell into widespread disuse and even contempt in Protestant scholarship in the twentieth century. In the last decade, a number of Protestant theologians, ethicists, and jurists have rekindled interest in natural law by mining historical sources, exploring the theme in Scripture, and reflecting upon its relevance for the morally fractured world of the early twenty-first century. As one of the contributors to this literature advancing the reappropriation of Protestant natural law thought, VanDrunen has already presented a biblical-theological approach to natural law grounded especially in the Noahic covenant and the biblical wisdom literature. Refining and building upon this work, the present project takes a practical turn and asks what the implications of a Reformed, covenantal, and sapiential natural law theory might be for some perennially central issues of legal and political philosophy, including pluralism, religious liberty, justice, rights, authority, resistance, and economic organization. According to VanDrunen, such a natural law theory does not entail a detailed public policy agenda, but it does provide a framework for approaching these issues of communal life that is both deeply grounded theologically and supportive of a pluralistic social order recognizing broad liberties under the rule of just law.

For more information about the Luce Fellows program, please email [Stephen Graham](#) or [Leah Wright](#).