

## Recent Dissertations in Wesley Studies: 2001–2018

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My intention in the list that follows is to provide sufficient information about the focus of each work for researchers to determine which might be of interest. I do not seek to assess the strengths or weaknesses of the various studies, though I do highlight how they advance specific discussions in the field of Wesley Studies.

This list includes a couple of dissertations from the 1990s inadvertently left off of my published list for that decade. If readers are aware of other dissertations that should be added to this present list, please let me know: [rmaddox@div.duke.edu](mailto:rmaddox@div.duke.edu).

**Bailey, George. “Growing into God: A Consideration of the Relation between the Experience and Theology of Sanctification, in dialogue with John Wesley’s Theology of Perfection and Gregory Palamas’ Theology of Deification.” Cambridge University Ph.D. thesis, 2011.**

Bailey provides a careful comparative analysis of God’s sanctifying work in John Wesley and Gregory Palamas. He highlights their shared emphasis on direct experience of God as central to sanctification, explores their “synergistic” models of Divine/human relations, and sketches the balance between gradual growth and instantaneous transformation in their work. Finally, he considers how these emphases affect the authority of Scripture, Pneumatology, and Christology.

**Balzer, Cary. “John Wesley’s Developing Soteriology and the Influence of the Caroline Divines.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2005.**

Balzer argues that the Caroline Divines are the most significant influence on Wesley’s understanding of salvation, in some contrast to those who have emphasized the influence of the continental Reformers, the early Greek fathers, and others.

**Boyles, Helen Margaret. “Wordsworth, Wesley, Hazlitt, and the Embarrassment of Enthusiasm.” Open University Ph.D. thesis, 2012. Published as *Romanticism and Methodism: The Problem of Religious Enthusiasm*. New York: Routledge, 2016.**

Boyles’s goal is to demonstrate that the affective culture of early Methodist evangelism anticipated literary Romanticism in its commitment to a religion and a language of “the heart.” She opens her argument with two chapters on the literary theory and practice of John and Charles Wesley.

**Brooks, Gennifer Benjamin. “An Ecclesial Homiletic: The ‘Pure Word of God’ on Holy Living in the Sermons of John Wesley.” Drew University Ph.D. thesis, 2005.**

Brooks summarizes the focus on holy living in Wesley’s sermons, but with little attention to contemporaneous practices of preaching. Brooks’ more focal concern is how Wesley’s example might be a precedent for current preaching in Methodist settings.

**Browder, Michael H., Jr. “Pursuing Christian Love according to the Theology of John Wesley.” University of Manchester (Nazarene Theological College) Ph. D. thesis, 2017.**

Browder focuses on the understanding of the capacities of the soul that undergirded Wesley’s emphasis of Christian life as the pursuit of love (grounded in God’s gift of love through the Spirit). He presents Wesley as a “libertarian” in the vein of Samuel Clarke, distinguishing this from the “liberty of indifference.” Wesley understood human liberty as the ability to choose against one’s strongest motive, not as the ability to choose apart from any motive. This is the most extended consideration of this aspect of Wesley’s “moral psychology.”

**Brower-Latz, Deirdre. “A Contextual Reading of John Wesley’s Theology and the Emergent Church: Critical Reflections on the Emergent Church Movement in Respect to Aspects of Wesley’s Theology, Ecclesiology, and Urban Poverty.” University of Manchester Ph.D. thesis, 2009.**

Brower-Latz explores distinctive aspects of Wesley’s theology related to his ecclesiological practice, particularly the centrality of engagement with urban poverty in his understanding of Christian life and mission. She then brings Wesley’s model of contextual theology into dialogue with the emergent church movement, arguing that Wesley’s insights could help this movement be better equipped to be a reforming movement for the whole church.

**Brown, Robert B. “‘Joy of Heaven to Earth Come Down’: Perfection and Millennium in the Eschatology of John Wesley.” University of Manchester (Nazarene Theological College) M.Phil thesis, 2011. Published under same title – New Delhi: Christian World Imprints, 2016.**

Brown’s M.Phil thesis provides a helpful survey of how earlier scholars interpreted Wesley’s millennialism, and demonstrates Wesley’s deep debt to the model of “two millenniums” in Johann Bengel. Brown then relates the nuance of Wesley’s stance on millennialism to his stance on Christian perfection.

**Bullen, Donald A. “John Wesley – A Man of One Book? A Critical Examination of Influences that Fashioned Wesley’s Interpretation of the Bible.” Liverpool Hope University Ph.D. thesis, 2004. Published as *A Man of One Book? John Wesley’s Interpretation and Use of the Bible*. Milton Keynes: Paternoster, 2007.**

Bullen posits that most Wesley scholars assume that, as a “man of one Book,” Wesley developed his theology foundationally from scripture. In contrast, Bullen contends Wesley’s interpretation of the Bible was fundamentally shaped by the presuppositions of eighteenth-century high-church Arminian Anglicanism.

**Burns, Michael T. “John Wesley’s Doctrine of Perfect Love as a Theological Mandate for Unity and Diversity.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2009.**

By “perfect love” Burns means an emphasis on divine love as universal and restorative. He compares how this led Wesley to reject slavery, etc., while Whitefield (who affirmed unconditional election) could accept slavery. Burns concludes that Wesley’s stance supports a strong social ethic of inclusion, as well as a celebration of diversity and multiculturalism.

**Cataldo, Chet. “A Spiritual Portrait of A Believer: A Comparison Between the Emphatic ‘I’ of Romans 7, Wesley, and the Mystics.” University of Pretoria Ph.D. thesis, 2006. Published under same title – Newcastle: Cambridge Scholars Publishing, 2010.**

This New Testament dissertation focuses on the emphatic use of “I” in Romans 7, seeking to show that Paul has a consistent portrait of spirituality and Christian maturity. It includes consideration of how the experience described by Paul was understood by John Wesley, Teresa of Avila, and Julian of Norwich. It concludes that Romans 7 describes a regenerate Christian believer, who is growing ever closer and closer to God and at the same time is in pain over the remaining effects of sin.

**Chang, Kiyeong. “Sinai and Calvary: A Critical Appraisal of the Role of the Law in Martin Luther and John Wesley.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2012. Published as *The Theologies of the Law in Martin Luther and John Wesley*. Lexington, KY: Emeth Press, 2014.**

Chang compares the understanding of the law in Martin Luther and John Wesley through the central loci of their theologies. He highlights Luther’s concern to correct undue emphasis on human initiative in Roman Catholic theology. In each setting he champions Wesley as reclaiming a more balanced theology of the law, as grounded on the foundation of God’s grace.

**Cheng, Mary Wong. “Communal Hymn Singing in Early British Methodism: A Bio-Psycho-Social Query into its Transformative Effects.” Graduate Theological Union (Berkeley) Ph.D. thesis, 2017.**

The third chapter of Cheng’s interdisciplinary inquiry into the transformative effects of hymn singing focuses on the image of the suffering Christ in the hymns of Charles Wesley.

**Clark, Brian Curtis. “The Contentious Birth of Wesleyan Methodism, 1738–41: Gender, Charism, and Sectarian Division.” Boston University Ph.D. thesis, 2008.**

Clark uses a close reading of relevant texts and emphasis on social-cultural history to argue that Wesleyan Methodism should be seen less as a gradually maturing “renewal movement” within the Church of England and more as a distinct popular religious movement that had substantially emerged by 1741 through a rapid and intense process of differentiation from conventional Anglicanism, Moravian Pietism, and Calvinistic Methodism. His study includes very helpful discussions of the tensions between the Wesleys, George Whitefield, and the Moravians.

**Clarke, Martin V. “John Wesley and Methodist Music in the Eighteenth-Century: Principles and Practice.” University of Durham Ph.D. thesis, 2008.**

Clarke focuses on the three collections of tunes produced under John Wesley’s authority in the 18<sup>th</sup> century, as well as other collections such as Lampe’s *Hymns on the Great Festivals* and Battishill’s *Twelve Hymns*, seeking to situate them both within the overall framework of Methodism’s evangelistic theology and practice and more widely within in the context of the relationship between congregational song and theological expression.

**Coleman, Jim. “The antithetical Homiletic of John Wesley’s *Sermons on Several Occasions*, I–IV.” University of Manchester (Nazarene Theological College / Asbury Theological Seminary) Ph.D. thesis, 2016.**

Coleman demonstrates Wesley’s place within the humanist rhetorical tradition and analyzes the first four volumes of *Sermons on Several Occasions* in light of the specific rhetorical use of antithesis. He argues that the overarching theological purpose of this set of *Sermons* was to “distinguish” Scriptural Christianity from the doctrinal imbalances of formalism (primarily moralism) and antinomianism.

**Colón-Emeric, Edgardo Antonio. “Perfection in Dialogue: An Ecumenical Encounter between Wesley and Aquinas.” Duke University Ph.D. thesis, 2007. Published as *Wesley, Aquinas, and Christian Perfection: An Ecumenical Dialogue*. Waco, TX: Baylor University Press, 2009.**

Colón-Emeric provides a comparative survey of the teachings of John Wesley and Thomas Aquinas on perfection, stressing their common emphasis on the universality of the call to holiness, the dynamic of the virtues (tempers) in framing the holy life, the centrality of love, and the social character of Christian holiness. In a fine example of ecumenical dialogue, he allows each tradition to probe and enrich the other. (see also Loyer)

**Crofford, James Gregory. “Streams of Mercy: Prevenient Grace in the Theology of John and Charles Wesley.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2008. Published under same title – Lexington, KY: Emeth Press, 2010.**

Crofford provides the most thorough study to date of the roots of John Wesley’s understanding of prevenient grace in 16<sup>th</sup>–18<sup>th</sup> century Anglican, Puritan, and Dissenting theologians, with particular emphasis on Wesley’s indebtedness to Robert Barclay. To this Crofford adds the first detailed exposition of the theme of prevenient grace in the writings of Charles Wesley. He concludes with a survey of how recent Wesleyan theologians have appropriated and applied the theme of prevenient grace.

**Cruickshank, Joanna Ruth. “Charles Wesley and the Construction of Suffering in Eighteenth-Century England.” University of Melbourne Ph.D. thesis, 2006. Published as *Pain, Passion and Faith: Revisiting the Place of Charles Wesley in Early Methodism*. Lanham, MD: Scarecrow, 2009.**

Cruickshank’s broadest theme is how Charles Wesley’s hymns helped early Methodists make sense of and draw spiritual benefit from the suffering that they endured. She uses this lens to organize perceptively a broad range of Wesley’s theology—from the nature of sin and fallenness, to Christ’s atonement, to sanctification and Christian mission. The result is one of the most significant studies of Charles Wesley’s theology to date.

**Crutcher, Timothy.** “‘The Crucible of Life’: The Role of Experience in John Wesley’s Theological Method.” Catholic University of Leuven Ph.D. thesis, 2003. Published under same title – Lexington, KY: Emeth Press, 2010.

Crutcher argues against the suggestion that Wesley viewed the “spiritual senses” as providing a distinctive direct avenue for experiencing the spiritual realm, insisting instead that Wesley used this term to describe his practice of interpreting ordinary experience in light of the truth apprehended from Scripture. (Compare Cunningham, Felleman, Lowery, and Mealey)

**Cummings, Hunter Dale.** “John Wesley’s Sources and Theology for Works of Mercy.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2014.

Cummings provides a detailed account of Wesley’s understanding of and emphasis on “works of mercy,” stressing their centrality to Wesley’s virtue ethics. While aware that the line of influence may be indirect, Cummings stresses particular similarities and divergences between Wesley and Thomas Aquinas’s account of the corporal and spiritual almsdeeds.

**Cunningham, Joseph William.** “Perceptible Inspiration: A Model for John Wesley’s Pneumatology.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2010. Published as *John Wesley’s Pneumatology: Perceptible Inspiration*. Burlington, VT: Ashgate, 2014.

Cunningham approaches the larger topic of John Wesley’s theology of the Holy Spirit through careful consideration of his notion of ‘perceptible inspiration’, articulated in correspondence with ‘John Smith’. Cunningham then offers an overview of Wesley’s practical pneumatology— or *via Spiritus*—in terms of grace, faith, the witness of the Spirit, and fruits of holiness. He interacts significantly with other recent analyses of spiritual sensation and virtue ethics in Wesley (compare Colón-Emeric, Crutcher, Felleman, Lowrey, and Mealey).

**Danker, Ryan N.** “Constrained to Deviate: John Wesley and the Evangelical Anglicans.” Boston University School of Theology Th.D. thesis, 2012. Published as *Wesley and the Anglicans: Political Division in Early Evangelicalism*. Downers Grove, IL: IVP Academic, 2016.

Most treatments of the growing divide between John Wesley and Evangelical Anglican clergy focus on theological issues like Christian perfection and predestination. Danker demonstrates that the forces at play were much more multifaceted by exploring the broader political, social, and religious context in which the Evangelical Revival arose in England. One contribution of his study is a more complete account of Evangelical clergy with whom Wesley interacted.

**De Blasio, Marlon Dominic.** “The Conscious Experience of Grace and the Transformation of Life: John Wesley’s Theology of Conversion with Particular Reference to his Sermons.” University of St. Michaels (Toronto) Ph.D. thesis, 2010.

De Blasio focuses on Wesley’s emphasis on a particular and conscious experience of grace, as characterizing the onset of the Christian life and as essential to genuine conversion or the appropriation of saving grace. He argues that this theme pervades Wesley’s teaching from Aldersgate through the end of his ministry. He then defends the emphasis, particularly against the “cognitivist” alternative advanced by Lowery (see below).

**Derr, Colleen R. “John Wesley and the Faith Formation of Children: Lessons for the Church.” Regent University Ed.D. thesis, 2013.**

Derr focuses on materials published by Wesley for the “faith formation” of children, as opposed to the curricular material he prepared for Kingswood School. She highlights how these materials reflect a shift in the primary setting of faith formation from the church to the family.

**Doggett, William Jordan. “Bright and Beautiful: Images of Nature in English-Language Hymns and Hymnals for Children.” Graduate Theological Union (Berkeley) Ph.D. thesis, 2005.**

Doggett highlights the prominence of use of images from nature (as examples of virtuous living, etc.) in the children’s hymns of John Bunyan and Isaac Watts. His section on Charles Wesley (pp. 46–54) stresses how such appeals to nature are almost entirely missing in Wesley’s *Hymns for Children* (1763). Doggett attributes this to Wesley’s focus on human flaws and frailties.

**Duncan, Michael. “The Moral Pathway Toward the Stranger in the Life and Thought of John Wesley.” Auckland (New Zealand) University of Technology Ph.D. thesis, 2013.**

Duncan probes John Wesley’s holistic approach for nurturing in his people the character to engage and sustain lives of ministry with the stranger. He elaborates six interwoven strands to Wesley’s moral pathway: orthodoxy, orthokardia, orthopaideia, orthokoinonia, orthonomos, and orthopraxy.

**Eby, Patrick Alan. “The One Thing Needful: The Development of Charles Wesley’s Theology of the Restoration of the Image of God.” Drew University Ph.D. thesis, 2010. Published as *The Heart of Charles Wesley’s Theology*. Lexington, KY: Emeth Press, 2017.**

Eby investigates Charles Wesley’s emphasis on the restoration of the “Image of God” as the goal of God’s saving work, showing broad consistency throughout Wesley’s life in his definition of this goal. At the same time, Eby highlights some varying emphases in Wesley’s application of this emphasis over the course of his life.

**Farrell, Michael John. “Blake and the Methodists.” University of Oxford D. Phil thesis, 2010.**

Farrell’s focus is contending for Methodist contributions to William Blake’s thought. In the process he provides extended comparisons of Blake with John Wesley’s theology and of their mutual engagement with the poets Edward Young and John Milton.

**Felleman, Laura Bartels. “The Evidence of Things Not Seen: John Wesley’s Use of Natural Philosophy.” Drew University Ph.D. thesis, 2004.**

Felleman identifies a significant influence behind Wesley’s notion of “spiritual senses” as George Cheyne’s writings in *Natural Philosophy*, where these sense do provide their own access to God’s general revelation. Felleman then explores how this casts light on Wesley’s maturing understanding of faith and his goals in *The Survey of the Wisdom of God in Creation*. (Compare Crutcher, Cunningham, Lowery, and Mealey)

**Fitzgerald, James Nelson. “‘Weaving a Rope of Sand’: The Separation of the Proclamation of the Word and the Celebration of the Eucharist in The Church of the Nazarene.” Vanderbilt University Ph.D. Thesis, 1999.**

Fitzgerald’s ultimate focus is accounting for the diminished the role of celebration of Eucharist in The Church of the Nazarene, which he argues is due to a lack of clarity and consistency in their doctrine of the church. But the dissertation opens with solid chapters on John Wesley’s ecclesiology and his views on Word and sacraments, which will be helpful to Wesley scholars.

**Frazier, J. Russell. “The Doctrine of Dispensations in the Thought of John William Fletcher (1729–85).” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2011. Published as *True Christianity: The Doctrine of Dispensations in the Thought of John William Fletcher (1729–1785)*. Eugene, OR: Pickwick Publications, 2014.**

While not on Wesley, this study will be of interest to Wesley scholars because of the shared prominence of the theme of dispensations in Fletcher and Wesley. Frazier argues that this theme in Fletcher must be appreciated as a specific case of his larger affirmation of the doctrine of accommodation—that God accommodated divine revelation to the fallen human condition in order to communicate effectively to human beings, and that preachers should accommodate their message (like Fletcher did) to congregants.

**Friedman, Matt. “Union with God in Christ: Early Christian and Wesleyan Spirituality as an Approach to Islamic Mysticism. Asbury Theological Seminary Ph.D. thesis, 2013. Published under same title – Eugene, OR: Pickwick Publications, 2016.**

Friedman includes a chapter focused on John Wesley, arguing for similarities in Wesley with the emphasis on union with God in Macarius, pietists, and others.

**Forsyth, Peter Stuart. “The Correspondence of the Revd. John W. Fletcher: Letters to the Revd. Charles Wesley, Considered in the Context of the Evangelical Revival.” Oxford Brookes University Ph.D. thesis, 2003; incorporated into: *Unexamined Labours: Letters of the Revd John Fletcher to Leaders in the Evangelical Revival*. Peterborough: Epworth, 2008.**

Forsyth provides a scholarly edition of all surviving letters from John Fletcher to Charles Wesley, accompanied with helpful commentary. These letters provide significant insight into the close relationship of Fletcher with Charles Wesley, in some contrast with the relationship of Fletcher and John Wesley.

**Ganske, Karl Ludwig. “The Religion of the Heart, Growth in Grace, and the Active Divine Presence: John Wesley’s Selection and Editing of Puritan Literature in A Christian Library.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2009.**

Ganske focuses on the Puritan literature selected by John Wesley for inclusion in his *Christian Library*, demonstrating that Wesley’s key interest (and principle of selection) was literature that encouraged growth in grace. This leads Ganske to reject suggestions that the *Christian Library* evidenced preference for legal descriptions of salvation over therapeutic descriptions. Ganske also highlights how the Puritan literature which Wesley selected emphasizes not only the divine initiative but also the requisite human response to that initiative for the heart to be changed.

**Goodhead, Andrew F. “A Crown and a Cross: The Origins, Development, and Decline of the Methodist Class Meeting in Eighteenth Century England.” University of Sheffield Ph.D. thesis, 2007. Published under same title – Eugene, OR: Wipf and Stock, 2010.**

Goodhead puts the class meeting in its larger historical context, analyzes several dimensions that made it truly affective for the earliest Methodists, and then identifies social dynamics that he contends led to the “inexorable and inevitable” demise of the class meeting among the second generation—as changes introduced by Wesley himself turned Methodism from a charismatic movement into a routinized sect.

**Gorman, Mark Christopher. “On the Love of God.” Duke Divinity School Th.D. thesis, 2015.**

Gorman develops an argument for understanding the Holy Spirit as the “Love of God” through comparison of sermons by Augustine and John Wesley on the epistle of First John. He provides a nuanced reading of Wesley’s five extant sermons on this epistle.

**Gray, Lauren Davis. “Birthing Bodies and Doctrine: The Natural Philosophy of Generation and the Evangelical Theology of Regeneration in the Early Modern Atlantic World.” The Florida State University Ph.D. thesis, 2015.**

Gray contends that rather than opposing the intellectualism of enlightenment empiricism, eighteenth-century evangelical theologians (including John Wesley) consistently drew from the findings of natural philosophy in the creation of their theology—specifically relating the new birth to current discussion of “generation” or childbirth.

**Hammond, Geordan. “Restoring Primitive Christianity: John Wesley and Georgia, 1735–37.” University of Manchester Ph.D. thesis, 2008. Published as *John Wesley in America: Restoring Primitive Christianity*. New York: Oxford University Press, 2014.**

Hammond offers the most extended analysis to-date of how John Wesley’s ministry aboard the *Simmonds* during his trip to Georgia and his parish ministry in Georgia were shaped by his interest in the ecclesial practices of primitive Christianity. The study opens with a very helpful survey of patristic study in the Church of England, and of the particular influence of the Nonjuror vision of the early church on Wesley.

**Hanover, Jacqueline. “The Role of the Spiritual Senses in Contemporary Mission with Particular Reference to John Wesley’s Employment of the Spiritual Senses: A Revised Correlational Approach. University of Manchester (Nazarene Theological College / Cliff College) Ph.D. thesis, 2018.**

Hanover’s dissertation includes a summary of the role of the spiritual senses in John Wesley’s theology), connecting this to sacramental spirituality, and considering implications for mission in a “spiritual age.”



**Hiatt, R. Jeffrey. “Salvation-as-Healing: John Wesley’s Missional Theology.” Asbury Theological Seminary D.Miss thesis, 2008.**

Hiatt stresses the theme of salvation as healing in Wesley, noting its prominence and its scope which incorporates spiritual, physical, social and cosmic dimensions. This leads to an account of Wesley’s holistic approach to mission and its implications for mission today.

**Hill, Matthew Nelson. “Nurturing Altruism: The Significance of Sociobiology for Wesleyan Ethics.” Durham University (UK) Ph.D. thesis, 2013. Published as *Evolution and Holiness: Sociobiology, Altruism, and the Quest for Wesleyan Holiness*. Downers Grove, IL: InterVarsity, 2016.**

The background of Hill’s study is debate in Sociobiology over the possibility or not of authentic altruism. After defending this possibility, Hill uses explanatory categories of sociobiology to probe how Wesley’s use of class meetings and other social structures were integral formation of altruistic love—as central to Christian holiness.

**Holgerson, Timothy Wayne. “The Wesleyan Enlightenment: Closing the Gap between Heart Religion and Reason in Eighteenth Century England.” Kansas State University Ph.D. thesis, 2017.**

Holgerson argues against the notion that Wesley was an anti-Enlightenment figure. He surveys recent historiography that has come to appreciate the distinctive nature of the specifically “English Enlightenment,” in which religion played an active role; and then argues that Wesley should be considered a central figure of the English Enlightenment in the eighteenth century.

**Hoover, Shayda Melia. “‘Not Within the Compass of Reason’: The Character of ‘The Enthusiast’ In Eighteenth-Century British Literature.” University of California, Irvine Ph.D. thesis, 2011.**

Hoover explores eighteenth-century British cultural conceptions of an “enthusiast” through a range of authors. She devotes chapter three to John Wesley.

**Hopper, Isaac N. “‘Christ Alone for Salvation’: The Role of Christ and his Work in John Wesley’s Theology.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2017.**

Hopper explores the presence and implications of a transition in Wesley’s Christology. He argues that in the events surrounding Aldersgate Christology became much more central to Wesley’s overall theology. He develops in particular how dependence upon Christ’s work—both for us, and in us—came to permeate Wesley’s understanding of salvation.

**Houston, Joel. “A Decade of Difference: Predestination and Early Methodist Identity in the ‘Free Grace’ Controversy, 1739–1749”. University of Manchester (Nazarene Theological College) Ph.D. thesis, 2017.**

Houston offers a comparative analysis of John Wesley and George Whitefield’s thought on predestination, focused on the controversy prompted by Wesley’s sermon ‘Free Grace’ (1739). He traces the impact of the debate through 1749, highlighting the role that the social function of

the doctrine played through this decade.

**Hucks, John T. “John Wesley and the Eighteenth-Century Methodist Movement: A Model for Effective Leadership.” Regent University Ph.D. thesis, 2003.**

Hucks relies largely on secondary studies in his analysis of Wesley, focusing his concern on recommendations for pastoral leadership in the present.

**Huson, Marcella Marie. “A Critical Comparison of Theological Method in John Wesley with that of Vladimir Lossky.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2011.**

Huson challenges the strand of recent scholarship that has sought to emphasize areas of resonance between John Wesley and Eastern Orthodox theology. Her central argument is that Wesley and Lossky have significant differences in theological method, that are based on fundamentally different understandings of the Christian faith in several key areas. She argues that those who see a real affinity between Wesley and modern Orthodoxy have failed to appreciate how significantly the Byzantine era shapes current Orthodox theology.

**Irelan, Rebecca Jane. “A Little Experiment in Pragmatic Divinity: Charles Sanders Peirce and the Women of Early Methodism Socialize the Subject of John Wesley’s Doctrine of Sanctification.” Graduate Theological Union (Berkeley) Ph.D. thesis, 2008.**

Irelan affirms Wesley’s emphases about the formation of holy tempers (sanctification) through participation in the means of grace, while joining others in suggesting that his notions of the self and of spiritual sensation are inadequate to support these emphases. She argues that Peirce’s semiotic theory provides a better model for how participation in communal practices is central to ongoing formation of the habits that constitute a person. Her final section applies the Peircian model to the embodied spiritual practices of a group of 18th-century Methodist women.

**Iwig-O’Byrne, Liam. “How Methodists were made: ‘The Arminian Magazine’ and Spiritual Transformation in the Transatlantic World, 1778–1803.” The University of Texas at Arlington Ph.D. thesis, 2008.**

Iwig-O’Byrne examines the spiritual autobiographies and biographies in *The Arminian Magazine*, with attention to how they exemplify Wesley’s theology and regimen of transformation—from awakening to entire sanctification.

**Jackson, Thomas Glenn III. “A Wesleyan Theology of Evangelism as Proclamation.” University of Manchester (Cliff College) Ph.D. thesis, 2009.**

Jackson’s focus is on current constructive proposals about the nature of evangelism in Wesleyan circles. His concern is to develop a multifaceted matrix of evangelism that includes a positive role for proclamation. Scholars of Wesley and early Methodism will find Chapter Four of interest, in its survey of early Methodist practices of evangelism.

**Johnson, Christine Lynn. “Holiness and Death in the Theology of John Wesley.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2014.**

While placing Wesley within the “art of dying” tradition, Johnson goes beyond earlier studies in elaborating Wesley’s three-fold understanding of death (physical, spiritual, and eternal) as the result of sin, and in tracing the interconnections of death with his doctrines of free grace, the new birth, progressive sanctification, and Christian perfection.

**Johnson, Steve. “John Wesley’s Liturgical Theology: His Sources, Unique Contributions, and Synthetic Practices.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2016.**

Johnson argues that an appreciation for John Wesley’s focus on “heart religion,” or forming the holy tempers/affections, best explains his eclectic sources for Methodist worship and the distinctive ways in which Wesley abridged, revised, and interwove these sources. This is a helpful study of the spiritual dynamic of Wesley’s liturgical theology.

**Kerr, Aaron K. “John and Charles Wesley’s *Hymns on the Lord’s Supper* (1745): Their Meaning for Methodist Ecclesial Identity and Ecumenical Dialogue.” Duquesne University Ph.D. thesis, 2007.**

Kerr surveys the historical context, textual formation, and theological shape of the *Hymns on the Lord’s Supper*, with a focus on their theological relevance and ecumenical potential for Roman Catholic-Methodist dialogue about ecclesial identity.

**Khoo, Lorna Lock-Nah. “Wesleyan Eucharistic Spirituality: Its Nature, Sources, and Future.” Open University (UK) Ph.D. thesis, 2002. Published as *Wesleyan Eucharistic Spirituality*. Adelaide: Australian Theological Forum Press, 2005.**

Khoo surveys both the eucharistic practices and eucharistic theology of the Wesley brothers, drawing on earlier studies, then focuses her contribution of “eucharistic spirituality” or the integral connection of regular participation in the Lord’s Supper to growth in Christian holiness.

**Kim, Hyung Gyum. “A Theological Comparison of Yi Yulgok’s Concept of Ch’eng and John Wesley’s Concept of Love.” Boston University Ph.D. thesis, 2001.**

This comparative study focuses more on differences than similarities. Kim argues that Yulgok’s model of the ideal human self is framed in terms of sincerity, while Wesley’s model is framed in terms of love. This difference is identified as a “fundamental option,” but Kim also suggests the two models can learn from each other.

**Kim, Sung Hyun. “A Critical Assessment of the Early Predestination Controversy between George Whitefield and John and Charles Wesley, and its Influence on Methodist Theology, with Special Reference to the Wesley Hymns from 1737 to 1742.” University of Oxford D. Phil. thesis, 2008.**

Kim probes the earliest stages of the predestination controversy in Methodism, focusing on the years 1739–41. He attributes the initial divide with Whitefield as much to John Wesley’s

authoritarian leadership style as to theological divergences. And he argues that Charles Wesley played a more prominent role in the divide than often recognized, particularly through the two volumes of *Hymns on God's Everlasting Love* (1741).

**Kim, Young Taek. "John Wesley's Anthropology: Restoration of the Imago Dei as a Framework for Wesley's Theology." Drew University Ph.D. thesis, 2006.**

Kim surveys Wesley's teachings on anthropology, stressing the three states of 1) original holiness, 2) the fall, and 3) salvation as restoration of the Imago Dei.

**Knapp, John William. "The Hymn Genre in British Poetry, 1700–1820." University of Virginia Ph.D. thesis, 2003.**

Knapp traces the emergence of hymnody as a genre in British ecclesial and broader cultural settings. He includes a discussion of the range of Charles Wesley's poetic collections, placing them in this literary context (pp. 183–218).

**Koskie, Steven Joe Jr. "Reading the Way to Heaven: A Wesleyan Theological Hermeneutic of Scripture." Brunel University (London School of Theology) Ph.D. thesis, 2010. Published under same title – Winona Lake, Indiana: Eisenbrauns, 2014.**

Grounded in recent calls to recover appreciation for "theological reading" of Scripture, Koskie engages Wesley as a possible context-determined model, with a focus on what would be a viable Wesleyan practice of reading Scripture today. Koskie is clear that he is not primarily interested in the "historical Wesley." Even so, his chapter (5) on Wesley's sense of the "literal sense" of Scripture is an insightful articulation that makes a contribution to Wesley Studies.

**Lacher, Lawrence A. "John Wesley's Liturgical Revision: A Pattern for Reshaping Worship for Post-Christian America." Concordia Seminary (St. Louis) Ph.D. thesis, 2011.**

Lacher surveys John Wesley's revisions in the *Sunday Service* and focuses on the implications of Wesley's principles of revision for worship in post-Christian America (with a particular eye to his own tradition – The Church of the Nazarene).

**Lee, Sung-Duk. "Der Deutsche Pietismus und John Wesley." University of Münster Ph.D. thesis, 1999. Published under same title – Giessen: Brunnen, 2003.**

Lee contends that the influence of the Halle branch of pietism (Augustus Franke, etc.) was more formative for emphases in John Wesley's mature theology than Moravian pietism.

**Lee-Koo, SunAe. "Humility as a Key Component of John Wesley's Understanding of a Christian's Spiritual Development." Catholic University of America Ph.D. thesis, 2011.**

Lee-Koo focuses on Wesley's sermons in expositing his understanding of humility as "self-knowledge before God," through the various dimension of the way of salvation or journey to Christian perfection.

**Lelos, Ingrid Goggan. “The Spirit in the Flesh: The Translation of German Pietist Imagery into Anglo-American Cultures.” University of Texas at Austin Ph.D. thesis, 2009.**

Lelos seeks to highlight the ongoing connections between German Pietism, Wesleyanism, and the American Methodist revivals, as mediated in imagery in hymns that emphasize the possibility of unmediated spiritual experience— thereby destabilizing established churches. She stresses how John Wesley took over the German Pietist emphasis on emotional sympathy of the believer for the suffering Jesus, and related emphasis on Jesus as lover, in his translation of German hymns. While allowing that Wesley later excised much of this imagery, she contends that enough remained in his own translations and in hymns of his brother Charles to mediate such emphases to American Methodism.

**Lloyd, Gareth. “Charles Wesley: A New Evaluation of His Life and Ministry.” Liverpool Hope University Ph.D. thesis, 2002; majority published as *Charles Wesley and the Struggle for Methodist Identity*. New York: Oxford University Press, 2007.**

Lloyd draws heavily on little used archive resources to cast significant light on Charles Wesley’s contributions to the early Methodist movement, on the relationship between the Wesley brothers, and on the growing tension between Charles Wesley (as a “church” Methodist) and many of the Methodist preachers.

**Lohrstorfer, Chris. “Know your Disease, Know your Cure: A Critical Analysis of John Wesley’s Sources for his Doctrine of Original Sin.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2006.**

Lohrstorfer traces four stages in the development of Wesley’s understanding of Original Sin: 1) in 1730, with the use of biological or consequential language that he gleaned from Peter Browne; 2) in 1733, with the inclusion of Augustinian and later Macarian disease language; 3) in 1757, as Wesley entered the longstanding debate with his *Doctrine of Original Sin*; and 4) by 1762, as he embraced the traducian model of Henry Woolnor.

**Lowery, Kevin T. “Constructing a More Cognitivist Account of Wesleyan Ethics.” University of Notre Dame Ph.D. thesis, 2004. Published as *Salvaging Wesley’s Agenda: A New Paradigm for Wesleyan Virtue Ethics*. Eugene, OR: Pickwick Publications, 2008.**

Lowery is seeking to counter models of Christian life and ethics in the holiness wing of the Wesleyan tradition that emphasize subjective experience. He contends that Wesley balanced appeal to subjective feeling by drawing on writers who stressed the role of reason in Christian living, comparing Wesley’s mature thought to a (modified) Kantianism. Lowery is particularly uncomfortable with emphasis on Wesley’s “spiritual sense” analogy. (Compare Crutcher, Cunningham, De Blasio, Felleman, and Mealey)

**Loyer, Kenneth M. “Spirit of Love: The Holy Spirit and the Christian Life in Thomas Aquinas and John Wesley.” Southern Methodist University Ph.D. thesis, 2010. Published as *God’s Love through the Spirit: The Holy Spirit in Thomas Aquinas and John Wesley*. Washington, DC: Catholic University of America Press, 2014.**

Loyer focuses on the interplay between love, the Holy Spirit, and holiness in Thomas Aquinas and John Wesley. He intends this interchange to help contemporary theology reclaim a richer pneumatology, specifically in relation to the theological virtue of love. He encourages Methodists to embrace Aquinas’ deeply trinitarian pneumatology, while using Wesley’s emphasis on the pursuit of personal and social sanctity in love to shed light on this concern in Catholic theology and spirituality, particularly Aquinas. (see also Colón-Emeric)

**Lunn, Julie. “‘Simply Resign’d and lost in God’: Resignation and Sanctification in the Hymns of Charles Wesley.” Durham University Ph.D. thesis, 2016.**

Through detailed exploration of his hymns (and supporting consideration of his sermons, letters, and journal) Lunn demonstrates that Charles Wesley integrally relates resignation to Christian Perfection. She considers resignation not simply as one of the Christian virtues (or tempers), but as a basic orientation towards God that is requisite to sanctification.

**McEwan, David B. “An Examination of How John Wesley’s Theological Methodology Functions in Pastoral Practice, Illustrated by His Doctrine of Christian Perfection.” University of Queensland Ph.D. thesis, 2006. Published as *Wesley as a Pastoral Theologian: Theological Methodology in John Wesley’s Doctrine of Christian Perfection*. Milton Keynes: Authentic Media (Paternoster), 2011.**

McEwan surveys Wesley’s theological methodology, stressing his role as a practical theologian. He speaks of Wesley’s theological method as a dynamic neural network, energized by the living presence of the Spirit, and stresses its relevance for pastoral practice in a postmodern setting.

**McGeever, Michael Sean. “Early Evangelical Conversion Theology: John Wesley and George Whitefield’s Theologies of Conversion.” University of Aberdeen Ph.D. thesis, 2018.**

McGeever’s central argument is that Wesley and Whitefield’s theologies of conversion are best understood as an inaugurated teleology with an emphasis on the *telos* of salvation rather than the *arché* of salvation. The chapter articulating John Wesley’s theology of conversion includes attending to precedents to conversion, the instantaneous nature of conversion, and expectation of fruit of conversion. A subsequent chapter related conversion to baptism, assurance, and the *via salutis*. The result is the most detailed study to-date of “conversion” in Wesley.

**Madden, Deborah. “Pristine Purity: Primitivism and Practical Piety in John Wesley’s Art of Physic.” Oxford University D.Phil thesis, 2003. Published as *A Cheap, Safe and Natural Medicine: Religion, Medicine and Culture in John Wesley’s “Primitive Physic.”* Atlanta: Rodopi, 2007.**

Madden provides a broad ranging and contextually sensitive study of John Wesley’s interest in medicine. This is now the standard on this topic.

**Maddock, Ian J. “Men of One Book: A Comparison of Two Methodist Preachers, John Wesley and George Whitefield.” University of Aberdeen Ph.D. thesis, 2008. Published under same title – Eugene, OR: Pickwick Publications, 2011.**

Maddock provides a perceptive and irenic comparison of both the oral preaching and printed sermons of Wesley and Whitefield. He underlines many similarities between the two, including their shared conviction of the scriptural mandate for field preaching and their similar hermeneutic approaches. He highlights the centrality in both of the doctrinal convictions of original sin, justification, and new birth, while teasing out subtle but significant differences in how these were understood by each.

**Magallanes-Tejeda, Hugo. “The Preferential Option for the Poor: A Wesleyan Liberation Ethics.” Drew University Ph.D. thesis, 2002.**

Magallanes-Tejeda stresses John Wesley’s concern for poor, but resists the suggestion that Wesley exercised a preferential option for the poor in the sense championed by Latin American liberation theology.

**Mann, Mark H. “Perfecting Grace: Holiness, Human Being, and the Sciences.” Boston University Ph.D. thesis, 2004. Published under same title – New York: T & T Clark, 2007.**

Raised within the Holiness wing of the Wesleyan tradition, Mann argues that current quandaries in that tradition about holy living are rooted in inadequate assumptions about anthropology. He draws on Charles Peirce and current work in neuroscience to articulate a more adequate theological anthropology. His analysis engages John Wesley’s teaching in several sections.

**Markham, Paul N. “Conversion Converted: A New Model of Christian Conversion in Light of Wesleyan Theology and Nonreductive Physicalism.” Durham University Ph.D. thesis, 2006. Published as *Rewired: Exploring Religious Conversion*. Eugene, OR: Pickwick, 2007.**

Markham’s primary goal is to develop an appreciation for conversion as a *holistic formative* process. He builds his case on an appropriation of nonreductive physicalism, using Wesley’s equation of “conversion” (in the broad sense) with formation of the holy tempers to provide traditional and theological warrant for his model.

**Mealey, Mark Thomas. “‘Taste and See that the Lord is Good’: John Wesley in the Christian Tradition of Spiritual Sensation.” Toronto School of Theology Ph.D. thesis, 2006.**

Mealey provides a survey of Wesley’s comments on “spiritual senses,” with a focus on the relation of this concept to faith, the new birth, and assurance. He contends that Wesley drew this theme primarily from scripture and that it became a stable, nuanced, and central aspect of his theology. He emphasizes the Aristotelian tone of this theme in Wesley, offering a critique of those who emphasize strong similarity between Wesley and John Locke. (Compare Crutcher, Cunningham, Felleman, and Lowery)

**Mitchell, Renee O. “John Wesley and John Henry Newman on the Nature and Function of Ecclesial Authority.” Southern Methodist University Ph.D. thesis, 2013.**

Mitchell compares the articulated and embodied understandings of the authority of the church in Newman and Wesley. She highlights similarities but ultimately contrasts Newman’s coherent account, that provides for a unified stable church, with Wesley’s inconsistencies that tend to contribute to division and weakening of the church.

**Mithra, H. G. “Wesley’s Philosophy of Education for Socio-Spiritual Change.” Serampore, India: South Asia Theological Research Institute D.Th. thesis, 2009. Published under same title – New Delhi: Christian World Imprints, 2016.**

Mithra draws together many earlier studies of Wesley approach to education, provides a (generally positive) evaluation of Wesley from the perspective of Paulo Freire’s model of critical pedagogy, and suggest some implications for the work of Christian education in India.

**Oh, Guang Seok. “John Wesley’s Ecclesiology: A Study in Its Sources and Development.” Southern Methodist University Ph.D. thesis, 2005. Published under same title – Lanham, MD: Scarecrow, 2008.**

Oh provides an overview of both the sources behind Wesley’s various emphases in ecclesiology and the developments within his emphases.

**Olson, Mark K. “Exegeting Aldersgate: John Wesley’s Interpretation of 24 May 1738.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2015. Published as *Wesley and Aldersgate: Interpreting Conversion Narratives*. New York: Routledge, 2018.**

Olson provides the most detailed exegesis to date of the various Wesley texts reflecting on Aldersgate. While allowing that in later years Wesley backed off of initial suggestions that he was outside of eternal salvation prior to Aldersgate, Olson insists that Wesley consistently viewed his experience that night as instantaneous and as marking his “evangelical conversion.”

**Park, Chang Hoon. “The Theology of John Wesley as ‘Checks to Antinomianism’.” Drew University Ph.D. thesis, 2002.**

Park emphasizes the contextual nature of Wesley’s theology—stressing how it developed in the midst of dialogue with opponents. He focuses on dialogues with William Law, the Moravians, Bishop Butler and Anglicanism, Thomas Maxfield and George Bell, and the Calvinists—esp. Augustus Toplady. Through each of these dialogues, Park contends that Wesley shows a consistent appreciation for holy living and rejection of antinomianism.

**Park, In Kap. “Theology und Praxis der Diakonie im Lebenswerk von John Wesley in Beziehung zum Werk Nikolaus Ludwig von Zinzendorfs: Ihre Bedeutung für den neuen diakonischen Aufbau der Korean Methodist Church.” Ruprecht-Karls Universität Heidelberg Ph.D. thesis, 2013.**

Park’s focal concern is the renewal of the church in Korea, enabling it to engage more effectually in service to and transformation of Korean society. He briefly sketches the precedents of Wesley



and Zinzendorf for suggestions in addressing this goal.

**Park, Kyoung-Shin Joseph. “The Influence of John Wesley’s Standard Sermons on the Eighteenth Century Methodist Society. Southwestern Baptist Theological Seminary Ph.D. thesis, 2014.**

Park defends the thesis that the “biblical preaching” of Wesley’s forty-four “Standard Sermons” edified the Methodist Societies, which were then foundational in stabilizing 18th century British society. Unfortunately he overlooks distinctions between Wesley’s oral and written sermons, and is unaware of the register of Wesley’s (relatively limited) preaching on these texts.

**Peterson, Brent David. “A Post-Wesleyan Eucharistic Ecclesiology: The Renewal of the Church as the Body of Christ to be doxologically broken and spilled out for the World.” Garrett-Evangelical Theological Seminary Ph.D. thesis, 2009.**

Peterson’s concern is to counter the anemic ecclesiology and individualistic soteriology prevalent in holiness settings and Methodism more broadly, by recovering, pushing against, and broadening John Wesley’s stress on the intersection of entire sanctification with eucharistic spirituality and compassionate ministry with and among the poor. While primarily a constructive focus, the dissertation includes survey chapters on Wesley’s soteriology, eucharistic theology, and ecclesiology.

**Powe, Douglas. “John Wesley and James Cone on the Rhetoric and Practice of Justice.” Emory University Ph.D. thesis, 2003.**

While this comparative analysis uncovers little new for Wesley studies, Powe effectively defends Wesley against Cone’s criticism of focusing on “heart religion” to the exclusion of concern for social-political holiness.

**Prosser, Barbara. “‘An Arrow from a Quiver.’ Written Instructions for a Reading People: John Wesley’s *Arminian Magazine* (1778–91).” University of Manchester Ph.D. thesis, 2008.**

Prosser provides an enlightening study of Wesley’s shifting purposes in publishing the *Arminian Magazine*. Started originally as a form of “controversial theology” to combat Calvinism, Prosser traces the process by which Wesley shifts the content increasingly to meet the needs of providing a broad instructional miscellany for the increasingly literate early Methodist readers.

**Rainey, David. “John Wesley’s Doctrine of Salvation in Relation to His Doctrine of God.” University of London (King’s College) Ph.D. thesis, 2006.**

Rainey investigates the resonance of Wesley’s trinitarian doctrine of God with his doctrine of salvation. Particular emphasis is given to the coherence between Wesley’s convictions concerning salvation and his emphasis on the three offices of Christ: Prophet, Priest, and King.

**Randolph, Richard O. “The Amazonian Rain Forest as an Environmental Test-Case for Renewal of the Ethics and Economics Dialogue Concerning the Common Good.” Graduate Theological Union (Berkeley) Ph.D. thesis, 2003.**

Randolph draws on Wesley in Chapter 6 of his dissertation, as a Protestant resource for developing an ethic of the common good that can guide environmental ethics.

**Riss, Richard Michael. “John Wesley’s Reactions to the Lisbon Earthquake of 1755.” Drew University Ph.D. thesis, 2007.**

Riss provides a contextual analysis of Wesley’s comments on the Lisbon earthquake, with comparisons to several other British figures. His analysis challenges the earlier scholarly assumption that a purely natural or secular account of earthquakes was widely spread by the mid-eighteenth century in Britain.

**Rodes, Stanley J. “From Faith to Faith: An Examination of the Servant-Son Metaphor in John Wesley’s Theological Thought.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2011. Published as *From Faith to Faith: John Wesley’s Covenant Theology and the Way of Salvation*. Eugene, OR: Pickwick, 2013.**

The core of Rodes’ study sketches Wesley’s appropriation and adaptation of the covenant (federal) theology of earlier English Reformed tradition. He argues that Wesley’s appeals to the servant-son metaphor are best understood within the general dynamics of this model, and critiques from this vantage the spectrum of stances on “the faith of a servant” in recent Wesley scholarship. This is an important study for future consideration of this debated topic.

**Ryan, Colin Philip. “Augustus M. Toplady and John Wesley: Their Theological Controversy on Predestination.” North-West University (Potchefstroom, South Africa) Ph.D. thesis, 2006.**

A basic survey of the debate, including contributions by peers on both sides. Ryan’s sympathy is with Toplady, arguing for the superiority of Toplady’s emphasis on the role of “spiritual law” in Christian life, versus Wesley’s emphasis on “moral law.”

**Ryan, Linda Ann. “Child-Rearing and Education: The Thinking and Practice of John Wesley and Some of his Contemporaries, Evaluated within its Eighteenth-Century Setting.” Oxford Brookes University Ph.D. thesis, 2015. Published as *John Wesley and the Education of Children: Gender, Class, and Piety*. New York: Routledge, 2018.**

Analyzing John Wesley’s thinking and practice on child-rearing and education in its broader social and cultural context, Ryan argues that his endeavours focused less on establishing a system of education than on learning within the home that conformed to Christian values of virtue, morality and piety. His educational practice was more strongly evangelical than intellectual, grounded in the Puritan traditions of the seventeenth century which emphasized original sin rather than new concepts of the innocence of childhood.

**Salgård Cunha, Emma Claire. “Methodist Literary Culture: John Wesley’s Practical Divinity.” University of Cambridge Ph.D. thesis, 2014. Published as *John Wesley, Practical Divinity, and the Defence of Literature*. London: Routledge, 2018.**

Salgård Cunha explores John Wesley’s appreciation for the persuasive and formative role of literature (i.e. its role as a means of grace) in the early Methodist societies. As a literary scholar, she contests the marginalization of religious discourse in twenty-first-century scholarship on literature in the eighteenth century. She also pays to how the various genres and modes of Wesley’s publications cohere as a body of “practical divinity.”

**Schmidt, Darren W. “Reviving the Past: Eighteenth-Century Evangelical Interpretations of Church History.” University of St Andrews PhD thesis, 2009.**

Schmidt analyzes Wesley’s revision of Mosheim’s *Ecclesiastical History* and several of Wesley’s later sermons reflecting on Christian history, alongside parallel 18<sup>th</sup>-century English-speaking evangelical treatments. He demonstrates a shared pattern of revival and declension in framing the history of Christianity, while highlighting distinctives like Wesley’s strongly negative assessment of Constantine and his assumption that God does not overwhelm in history.

**Schönberger, Dennis. “Gemeinschaft mit Christus: Eine komparative Untersuchung der Heiligungskonzeptionen Johannes Calvins, John Wesleys und Karl Barths.” Universität Siegen Ph.D. thesis, 2013. Published with same title – Neukirchen-Vluyn: Neukirchener, 2014.**

Schönberger’s “comparative study” is actually an extended criticism of Wesley’s “synergistic perfectionist” understanding of sanctification (and the holiness and charismatic movements that he helped birth), by contrast with Calvin’s “cross-centered” understanding and Barth’s “covenant-resurrection” understanding. Wesley is charged with semi-pelagian synergism, with undue zeal for realized eschatology, and with conceiving sanctification as a “mystical union” with God rather than “participation in Christ.” In making these charges, Schönberger engages little of the last two decades of scholarship on Wesley.

**Shaver, Joel A. “Metaphors of Travel in the Language of Hymns: 1650–1800.” University of Glasgow PhD thesis, 2010.**

Shaver engages in conceptual metaphor analysis of English hymns in the 17<sup>th</sup> and 18<sup>th</sup> century, with a focus on the theme of life as a journey toward our heavenly home. He includes Charles Wesley among those analyzed.

**Shim, Kioh. “John Wesley’s Eucharist and the online Eucharist.” University of Birmingham Ph.D. thesis, 2013.**

Shim appeals to Wesley’s theology, practice and fervor for communion to warrant the innovation of online Eucharist, while probing how Wesley’s theology and practice might inform the practice and theology of online Eucharist.

**Shin, Dong-Ook. “Wahrnehmung der Wirklichkeit und die vom Kommenden geöffnete Zukunft: Untersuchung der Gottesprädikate und der ekklesiologischen Schemata in der Apokalypse des Johannes mit Hilfe der Rezeption der Auslegung von M. Luther, J. Wesley und K. Barth.” Ruhr-Universität Bochum Ph.D. thesis, 2009. Published under same title – Berlin: Lit Verlag, 2009.**

Shin includes a section (pp. 50–81) giving a basic survey of Wesley’s eschatology, and his dependence upon Johann Bengel’s commentary on the book of Revelation.

**Sours, Stephen Bentley. “Eucharist and Anthropology: Seeking Convergence on Eucharistic Sacrifice between Catholics and Methodists.” Duke University Ph.D. thesis, 2010.**

One of the questions over which Catholics and Protestants divided in the Reformation was in what sense the offering of the Eucharist in Christian worship was a “sacrifice.” Sours surveys ecumenical dialogues on this issue, particularly in Methodist circles, where there is some sense that the Wesley brothers might be a positive resource. He then engages in a comparison of Eucharistic teaching in Thomas Aquinas and John Wesley, stressing significant points of convergence that are undergirded by similar anthropologies. Chapter 3 on Wesley will be of interest to Wesley scholars.

**Souza, José Carlos de. “Laicidade e Ecumenicidade da Igreja: O Pensamento Eclesiológico de John Wesley.” [The Lay and Ecumenical Nature of the Church: the Ecclesio-logical Thought of John Wesley.] Methodist University of São Paulo Doctor of Religious Studies thesis, 2008. Published (slightly abridged) as *Leiga, Ministerial e Ecumênica: A Igreja no Pensamento de John Wesley*. São Bernardo do Campo: Editeo, 2009 (second edition, 2013).**

Souza probes both John Wesley’s explicit reflections and the ecclesiology implicit in the social and missionary practices of the first Methodists. In dialogue with recent scholarly debate, Souza argues that Wesley’s ecclesiology was shaped most powerfully by his encounter with the poor. The result was a fundamentally “lay” and truly “ecumenical” understanding and practice of church—sensitive to those persons excluded from English society and sufficiently flexible to adjust itself to changing situations. Moreover, the role of the church was made relative to Wesley’s focal concern for *via salutis*, the renewal of the whole of creation, by the grace of God with responsible human participation.

**Stalcup, Erika Kay Ratana. “Sensing Salvation: Accounts of Spiritual Experience in Early British Methodism, 1735–65.” Boston University Ph.D. thesis, 2016.**

Stalcup explores early Methodist lay accounts of spiritual transformation, noting the centrality of bodily experience to and yet the problematic role of appeal to experience in these accounts. The accounts she explores were solicited by Charles Wesley, and Stalcup’s analysis sheds light on how both Wesley brothers were “received” in the early revival period.

**Stark, David Thomas. “‘The Peculiar Doctrine Committed to our Trust’: Ideal and Identity in the First Wesleyan Holiness Revival (1758–1763).” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2011.**

Stark focuses on the heightened attention to a “second blessing” of Christian perfection (and for many, a “third blessing” of a sanctified mind) among Wesleyan Methodists in the period 1758–63. He identifies a crucial stimulus in this emergence as John Wesley’s reversal (about 1757) of his earlier view that entire sanctification could not be lost. He draws on a range of manuscript items in capturing lay voices on this topic. He highlights the different reactions of John and Charles Wesley to this revival and its implications for the development of early Methodist identity.

**Suárez, Fernando Horacio. “Experiencia, Transformación, y Novedad: Comprensión de lo Económico en las Teología de John Wesley.” University Institute ISEDET (Argentina) Th.D. thesis, 2013.**

Wesley devoted increased attention to wealth and poverty in sermons and other writings over the last two decades of his ministry. Suárez states that most scholars attribute this to a concern for the spiritual purity of his Methodist people (a purity threatened by wealth). He argues instead that it reflects Wesley’s recognition of how the industrial revolution was transforming English society by the mid-eighteenth century, exacerbating the desperate situation of the poor. In other words, Suárez discerns a nascent awareness in Wesley’s later ministry that the love of God requires critiquing and transforming socio-economic structures.

**Thaarup, Jørgen. “Kristendommens Morgenstjerne: Konvergerende teologiske træk med baggrund i østlig tradition hos John Wesley og N.F.S. Grundtvig.” University of Gothenburg Th.D. thesis, 2016. Published under same title by University of Gothenburg: Studica Theologica Holmiensia, 2016.**

Thaarup details convergent traits in the central loci of the theologies of John Wesley and N.F.S. Grundtvig, which he contends are reflections of their common interest in early Eastern Christian theologians like Macarius, Clement of Alexandria, and Gregory of Nyssa.

**Thompson, Andrew Carl. “John Wesley and the Means of Grace: Historical and Theological Context.” Duke Divinity School Th.D. thesis, 2012.**

Thompson sheds light on Wesley’s emphasis on and understanding of the means of grace by: 1) tracing the emergence of “means of grace” in the English theological lexicon prior to Wesley, and Wesley’s appropriation of that tradition; 2) highlighting how Wesley’s conceptions of the nature of grace and moral psychology undergird his emphasis; 3) exploring the nature of means of grace as “practices”; and 4) stressing the communal nature of these practices.

**Torpy, Arthur Alan. “The Prevenient Piety of Samuel Wesley Sr.” Baylor University Ph.D. thesis, 2006. Published under same title – Lanham, MD: Scarecrow, 2009.**

Torpy provides an overview of the formative influences and the theological and spiritual commitments of Samuel Wesley Sr., drawing on Wesley’s various literary productions.

**Trinklein, J. K. Hans. "Holiness Unto Whom? John Wesley's Doctrine of Entire Sanctification in Light of the Two Kinds of Righteousness." Concordia Seminary (St Louis) Ph.D. thesis, 2015.**

Trinklein assesses Wesley doctrine of entire sanctification (particularly as understood among North American Holiness scholars) from the perspective of "classical" Lutheran teaching (as distinguished from the "theories" of the Finnish school). He argues that Luther's distinction between believers' "passive" righteousness in relationship to God and our "active" righteousness in relationship to the world is both more biblically warranted and pastorally sensitive than Wesley's insistence on entire sanctification as a prerequisite to eternal salvation.

**Van Reyk, William George Anthony. "Christian Ideals of Manliness During the Period of the Evangelical Revival, c. 1730 to c. 1840." Oxford University D.Phil. thesis, 2007.**

While this is not a dissertation on John Wesley per se, he figures as a key example for much of the analysis. Of particular note for Wesley scholars will be the attention to the theme of the "imitation of Christ" in the discussion.

**Vermilya, James. "Lutheran Literary Influences on John Wesley's Theology of Mission." Concordia Theological Seminary Ph.D. thesis, 2011.**

Vermilya surveys the works by Lutheran authors that John Wesley read, devoting particular attention to how these influenced Wesley's theology of mission. He mentions more briefly several authors whose influence on Wesley has been the subject of other studies, and devotes extended attention to Anton Wilhelm Böhm, whose influence on Wesley has not received adequate attention before this study.

**Wagner, Paul. "John Wesley and the German Pietist Heritage: The Development of Hymnody." Trinity College, University of Toronto Th.D. thesis, 2003.**

Wagner provides a solid study of all German hymn texts translated by John Wesley, tracing their original sources and Wesley's tendencies in translation. He also casts light on the hymn tunes that Wesley borrowed from German sources.

**Walls, David Robert. "The Influence of Greek Fathers Doctrine of Theosis on John Wesley's Doctrine of Perfection." University of St. Michael's (Toronto School of Theology) Ph.D. thesis, 2015.**

Walls compares selected works of Wesley with other Anglican divines and a number of Greek-writing Church fathers. He concludes that there is clear influence of several Greek fathers on Wesley's understanding of perfection, while allowing some of this influence may be indirect, through other Anglican divines of Wesley's era.

**Watson, Kevin M. “The Early Methodist Band Meeting: Its Origin, Development, and Significance.” Southern Methodist University Ph.D. thesis, 2012. Published as *Pursuing Social Holiness: The Band Meeting in Wesley’s Thought and Popular Methodist Practice*. New York: Oxford University Press, 2014.**

Watson provides the first detailed study of early Methodist band meetings (as distinct from class meetings), placing them firmly within Wesley’s theology of discipleship. He details how the bands embodied a distinctive Wesleyan synthesis of Anglican and Moravian piety. Drawing on a number of manuscript materials, Watson provides a textured account of the actual practice of bands, highlighting their adaptations (and beginning decline) through the eighteenth century.

**Watson, Pauline Elizabeth. “‘A Local Habitation and a Name’: A Kristevan Reading of Human Growth in Religion, with Reference to John and Charles Wesley.” University of Durham Ph.D. thesis, 2008.**

Watson provides a psychoanalytic reading of the lives of John and Charles Wesley, focusing on the possibility of their religious views promoting growth, the means by which this growth occurs, and the extent to which change is governed by their differing mental structures and psychological defenses. She opts for Kristevan theory as a less cognitive, ego-driven model of growth to goodness than more traditional developmental theories. Her study includes examination of Charles Wesley hymns for how they address the experience of loss, pain, and separation.

**Webster, Robert. “Methodism and the Miraculous: John Wesley’s Contribution to the *Historia Miraculorum*.” Oxford University Ph.D. thesis, 2006. Published as *Methodism and the Miraculous: John Wesley’s Idea of the Supernatural and the Identification of Methodists in the Eighteenth Century*. Lexington, KY: Emeth Press, 2013.**

Webster highlights Wesley’s openness to miraculous and supernatural manifestations as central components for understanding divine-human agency, human nature, and history. Topics treated include religious epistemology; the rhetoric of evil; dreams, visions, and the process of sanctification; and healing of the body.

**Weissenbacher, Alan C. “The Born-Again Brain: Neuroscience and Wesleyan Salvation.” Graduate Theological Union (Berkeley) Ph. D. thesis, 2016.**

Weissenbacher explores the resonance between Wesley’s “virtue ethic” and the emphasis on plasticity in recent neuroscience. While this resonance is shared with the Markham thesis above, Weissenbacher distinguishes his account by stressing the importance of *both* gradual and instantaneous elements of spiritual change.

**Williams, George H. “‘The Word Came With Power’: Print, Oratory, and Methodism in Eighteenth-Century Britain.” University of Maryland, College Park, Ph.D. thesis, 2002.**

Williams stresses how Whitefield and Wesley drew upon two emerging forms of mass communication in Britain—a burgeoning print culture and the increasingly systematized field of public speaking. He views this use as intentional, to hold the movement together.

**Williams, James Howard. ““Why Should I Strive to Set the Crooked Straight?’ Wesley, His Luminaries, Modern Critics, and the ‘Sinless Contradiction’ in 1 John 1: 8, 10 and 3: 6, 9.” University of Sheffield Ph.D. thesis, 2001.**

Williams stresses that in interpreting these passages Wesley did not just question “what does the text say” but also “how is it being read or used by various readers.” In other words, Wesley is presented as engaging in a type of “reader response criticism” in interpreting scripture.

**Williams, Leslie Bryan. “Religious-Based Managed Care: A Wesleyan Paradigm for Reforming Health Care.” University of Southern California Ph.D. thesis, 1998.**

Williams includes a survey of Wesley’s interest in health care as a theoretical framework for this proposal regarding current practice in managed health care.

**Wong, Tik-wah. “Eschatological Living in John Wesley’s Theology: A Doctrinal Analysis and Contextual Reflection.” Melbourne College of Divinity (Victoria, Australia) Ph.D. thesis, 2008.**

Wong presents Wesley’s understanding of present Christian salvation and life (the Kingdom of Grace) as a pilgrimage—nurtured in the means of grace—that is motivated and sustained by the eschatological conviction that we will *see* God face to face (the Kingdom of Glory). The closing section relates this conviction to some specific aspects of his Malaysian context.

**Wood, Joseph. “Tensions Between Evangelical Theology and the Established Church: John Wesley’s Ecclesiology.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2012.**

Wood places Wesley’s ecclesial thought within the evolution of the Church of England from Henry VIII to Wesley’s day, highlighting influential Anglican theologians, to argue that Wesley’s allegiance to the established Church was deeper than is generally claimed. He contends that Wesley is best seen as an Anglican theologian whose ecclesiology is a fusion of sacramental holiness and evangelical practice.

**Yang, Jung. “The Doctrine of God in the Theology of John Wesley.” University of Aberdeen Ph.D. thesis, 2003.**

Yang provides a solid survey of Wesley’s doctrine of God—both elements associated by tradition primarily with God as Father and Wesley’s comments on God as Triune. He emphasizes how Wesley’s doctrine is grounded in scripture, in keeping with tradition, and ecumenical in tone. A particular concern is to highlight spiritual and practical implications of Wesley’s doctrinal emphases.

**Yu, Chin Cheak. “Uncovering seeds for awakening and living in the Spirit: A cross-cultural study of John Sung and John Wesley.” Claremont School of Theology Ph.D. thesis, 2001.**

Yu’s main concern is to rehabilitate John Sung’s ministry in China as a model of spiritual awakening and formation, in contrast to those who focus only on the moment of the new birth (and dismiss Sung for not emphasizing this focus). Yu’s section on Wesley stresses how he



connects the new birth to an emphasis on continuing spiritual growth nurtured in a full range of the means of grace.

**Zele, Adam Scott. "John Wesley's America." Duke University Ph.D. thesis, 2008.**

Zele provides a study of John Wesley's relationship to America throughout his lifetime, with a particular focus on Wesley's changing political views, his emerging social ethics, and his evolving theology. Zele argues that Wesley was a frustrated founder who repeatedly attempted to create a new England in America and was repeatedly thwarted by a people who did not want the structure he was attempting to impose. He also contends that Wesley did less to create the Methodist Church in America that is broadly believed.