

**Evaluations of Paper Proposals for the 1999 WTS Meeting
Southern Nazarene University, March 5-6**

Proposal submitted by: Jason Vickers, M.Div. student, Nazarene Theological Seminary

(Note: Jason Vickers is an advanced student and is quite capable of doing justice to the topic he has proposed)

Topic: "Theology as Enacted Narrative: Legitimizing a Liturgical Angle of Vision"

Comments by the evaluator:

_____ This proposal should not be accepted for use in the 1999 program.

_____ This proposal should be discussed during the conference call.

Evaluator's name _____

Theology as Enacted Narrative:
Legitimizing a Liturgical Angle of Vision
by
Jason E. Vickers

Proposal for the Thirty-fourth Annual meeting of the Wesleyan Theological Society: To provide insights from Wittgenstein on how Wesleyanism should proceed in a postmodern era.

The paper will show that in a Postmodern era, a liturgical approach to theology provides an angle of vision commensurate with the linguistic character of nonfoundational epistemology and with no fewer than three vital aspects of the Wesleyan theological tradition. It will do so by examining the anglo-American strand of Postmodern thought as represented in the work of Ludwig Wittgenstein, Geoffrey Wainwright, and Alasdair MacIntyre.

I will organize the paper into four sections: *First*, I will show that for Wittgenstein, language determines our knowing at a level that is, so to speak, unknowable. However, while the language which gives shape to our *weltbild* (an inherited world-picture) is in one sense inaccessible to us, the *second* section will demonstrate an alternative pathway by which to arrive at some understanding of the nature of our beliefs, and thus, our knowing. This pathway, in turn, will provide the basis of the argument for a liturgical angle of vision. The *third* section will point to Geoffrey Wainwright's *Doxology* as a working model for Wesleyan theology in a Postmodern era. Finally, the role of *action* in Wittgenstein's epistemology will be further appropriated by relating to Alasdair MacIntyre's view of a *practice* as constitutive of a *tradition*. The last section will also demonstrate the significant degree of fit between nonfoundational epistemology and three vital aspects of the Wesleyan theological tradition: the Anglican heritage of Wesleyanism; the catholic or ecumenical character of Wesleyan theology; and the Wesleyan construal of Christian holiness.