

Anglicanism in the Public Square

The John Wesley Institute

Conference Schedule

All events at Christ Church, Georgetown either in the Keith Hall or in the Church

Friday, Oct. 28

12:00 - Registration Open

1:00 - Greeting and Opening Prayer

1:15 - Session One

Daniel Inman, Chichester Cathedral, UK

“Anglicans and Empire: Negotiating the Past in the Public Square”

The Anglican Communion is often presented as a church irreparably marked by a postcolonial backlash against its mother church’s collusion with slavery, racism and oppression - a narrative that has been catalysed by the culture wars of the West and the Communion’s own internal divisions around sexuality and gender. This paper suggests, however, that from its earliest forays beyond Britain, the Church of England was far from being a simple handmaiden of empire and was, rather, often the location for ethical anguish about the imperial state’s actions and even a catalyst for its collapse.’

J. Peter Pham, Distinguished Fellow, Atlantic Council

Former U.S. Special Envoy to the Great Lakes & Sahel Regions

“Graceful Seasoned Speech: The Unrealized Promise of Anglicanism’s Contribution to International Affairs”

Since the Fourth Lambeth Conference (1897) addressed international relations in three resolutions proposed to the Churches of the Communion, Anglicanism has sought to add its distinctive voice to global affairs. However, despite the promise that its traditional *via media* might hold out as well as the demographic heft of representing the third-largest group of Christians in the world, many nowadays in geopolitical significant parts of the Global South, Anglicanism’s contribution to international affairs might be described as “punching below its weight.” This presentation seeks to better understand this situation and propose a path to reaching the hitherto unrealized potential of Anglicanism’s voice in the global public square.

John Milbank, University of Nottingham
"Anglicanism and Monarchy"

The role of the monarch is an integral aspect of Anglicanism. This is justifiable in both orthodox and Catholic terms, even if ideally Papal primacy should be acknowledged also. In the wake of dominant republicanism what has been forgotten by many Catholics (and even some Orthodox) is the Christological basis of kingship and the role of sacral kingship in Christian political theology from the very outset. Confusions in this area are legion and I hope to provide some indications as to how they might be unraveled.

3:00 - Break

3:15 - Session Two

Suzanne Geissler Bowles, William Paterson University, NJ
"Admiral Alfred Thayer Mahan: The Quintessential Anglican Layman"

Rear Admiral Alfred Thayer Mahan, US Navy (1840-1914) wrote a book in 1890 called *The Influence of Sea Power upon History, 1660-1783* that had a monumental impact on international naval history. But Mahan had another side to him, one that most naval historians have overlooked. Mahan was a devout Episcopalian who took his faith seriously. He was active in church affairs on the parish and diocesan level, but because of his already high reputation in military and diplomatic circles he had both a national and international forum to express his theological views. This paper will discuss Mahan's religious writings, including his book *The Harvest Within* (1909), the theological controversies of the day on which he had strong opinions, and the impact he had within the Episcopal Church.

Paul Marshall, Baylor University, TX
"The Anglican Divide of North America."

Anglican understandings of the state and the public square have often been more of a disposition than an explicit understanding. After the American Revolution it shaped English Canada in ways distinct from the United States. As George Grant has shown, its weakening from the mid-century has been a major factor in the Americanization of Canada.

Miles Smith, IV, Hillsdale College, MN "Continuity and Innovation: Anglican Political Theology in the Early Republic"

Disestablishment fundamentally changed Anglican churches' relationship to the civil order in the Early Republic United States, but it did not change Anglican political theology. Bishops and priests remained committed to robust interaction

between church and state within the disestablished order. The absence of state churches was not, for Anglicans, a harbinger of societal or even state secularization.

5:30 - Evensong with the Choir of Christ Church (in church)
The Rev. Tim Cole, Rector, officiant

6:30 - Reception (Keith Hall)

Sat. Oct. 29

9:00 - Greeting and Opening Prayer

9:15 - Session Three

David Corey, Baylor University, TX
"Socratic Anglicanism"

The paper will use the character of Socrates in Plato's dialogues to describe a way of being Christian that is philosophically honest about what we can know and not know about God, Jesus, and the eschaton, spelling out the implications of such honesty for the life of faith and the implications for the practice of politics-thus sketching out a political theology and arguing that Anglicanism is a welcome home for Christians who value this approach, a Socratic knowledge of ignorance.

Ephraim Radner, Wycliffe College, Canada
"Anglican Devotion and the Politics of Mortality"

A discussion of the Church of England's devotional preservation of the otherwise unremarkable religious concerns of human mortality, concerns that, in the face of evolving modern attitudes to the human person, proved politically quite remarkable and now wholly out of step of contemporary Western outlooks.

Bradford Littlejohn, Davenant Institute, VA
"The Chiefest Stay of the Commonwealth': Richard Hooker and the Necessity of Public Religion"

Anglican political theology has long stressed the irreducibly religious nature of civil society, and the crucial role that Christianity plays in sustaining public order and nurturing civic virtue. Contrary to common objections, such commitment to public religion need not crudely instrumentalize the church toward political ends, nor does it commit the state to illiberal persecution. I will outline this argument with the aid of the great Anglican political theorist Richard Hooker.

10:45 – Break

11:00 – 12:00 – Session Four

Oliver O’Donovan, University of Edinburgh, UK
“Political Community in Prayer”

The political theology of the English Reformation – as distinct from its constitutional law and theory of the relation of the state to the church – is economical and carefully balanced, and expressed most directly, as is most of its theology, in the Book of Common Prayer. I shall explore it through an expository reflection on Cranmer’s two collects for the monarch in the 1549/1552 Communion Service.

12:00 – 1:00 – Lunch

1:00 – Session Five

Archbishop Eliud Wabukala, Anglican Church of Kenya
“A Value-based and Integrity Driven Society: A Kenyan Perspective”

The presentation highlights the background, measures taken, and progress achieved in the realization of a Value-based and Integrity Driven Society in conformity with the policy, legal and institutional frameworks from a Kenyan perspective.

Jonathan Chaplin, Wesley House and Cambridge University, UK
“Adjudicating Pluralism: A Critical Engagement with Rowan Williams' Anglican Political Theology”

Rowan Williams' contemporary rendition of an Anglican tradition of social and political pluralism is innovative but incomplete. The paper applauds his robust critique of 'programmatically secularism' and his affirmation of 'interactive pluralism', but argues that these need to be framed within an account of the political community as agent of just adjudication.

Jonathan Askonas, Catholic University of America, DC
“Whose Service is Perfect Freedom?: Towards an Anglican Technopolitics”

Many of the most important figures in the development of modern scientific capitalism and technological civilization (from scientists like Francis Bacon, Isaac Newton and Charles Babbage to political leaders, industrialists, and inventors) were Anglican. And many more were shaped by broader English-speaking Protestantism. What responsibility does Anglicanism bear from the unleashing of technological

rationality and does it have the theological and spiritual resources to discipline our development and use of technology? Building on the work of George Parkin Grant and C.S. Lewis, I argue that Anglicanism has a unique and powerful contribution to make to a Christian critique of technology.

Nigel Biggar, Oxford University, UK
“Anglican Theology and Political Realism”

Partly because of its status as an established church, and partly because of its English intellectual character, Anglican thought about political life has often been commendably realistic. This paper describes and reflects on this ethical realism.

3:30 - Conference Concludes