

Information Sheet: Articles

This folder contains a number of more academic article about biblical interpretation and other themes raised by the BILC initiative. These articles come from a variety of sources and theological standpoints. Most were previously published in other journals or delivered in other contexts but are relevant to and add substance to issues raised in this Report.

[1. Biblical Interpretation: Some Afro-Anglican Perspectives](#) by Kortright Davis

Kortright Davis was a member of the North American Regional Group. Unable to attend their final meeting he contributed this paper outlining some Afro-Anglican perspectives on Biblical interpretation.

[2. Biblical Studies for Ministry: Critical and Faithful Interpretation of Scripture in an Either/Or World](#) by Cynthia Kittredge

Cynthia Briggs Kittredge describes the “shift in perspective that the transition from graduate biblical studies to ministerial biblical studies required and the curriculum designed to integrate the historical and the hermeneutical with the practical arts of ministry, teach and preaching”

[3. Can the Bible mean whatever we want it to mean?](#) by Canon Professor Anthony Thistleton

This is the text of a lecture in three parts: part one explores the “shift in debates about the Bible some forty or fifty years ago from more traditional questions to keen controversies about interpretation..... part 2 discuss(es) some criteria for textual meanings, with six illustrative examples or case studies. and part 3 addresses the impact of post-modern perspectives (that) affect biblical interpretation and Christian theology profoundly for good or ill.”

[4. Contextual Bible Study](#) – an article outlining the thinking behind this approach to Bible Study and pointing towards further reading on the topic.

[5. An E-mail ‘conversation’ between three members of BILC project’s Reference Group](#)

At certain times during the BILC project the Steering Group asked a number of biblical scholars to act as a sounding board for our work. This ‘conversation’ began its life from two specific observations that suggested [a] that there was a view expressed that once we had studied and understood what the Bible might be saying on a particular subject there was no more to do or say; and [b] that there was a gap between what the ‘academy’ taught in relation to way we go about viewing and interpreting Scripture and how this was transmitted to those in the pew.

The three participants in this conversation are Revd Dr A K M Adam, Lecturer in New Testament, Department of Theology and Religious Studies, University of Glasgow, Scotland, Professor Jesse N K Mugambi, Professor of Philosophy and Religious Studies, University of Nairobi, Kenya and Professor Anthony Thistleton, Professor of Christian Theology, University of Nottingham, England.



[6. Mind the Gap 1: Reflections on the “Bible in the Life of the Church” project](#) by Stephen Lyon

Stephen (Coordinator of the BILC project) explores the significance of the ‘gaps’ the project identified at its half way stage in 2010 between ‘received wisdom’ as to hermeneutical principles and what appeared to be happening in practice. He seeks to offer an answer to the question ‘Do we have a responsibility to look at whether what we do in relation to handling the Bible is in keeping with what we say we do?’ In one sense this Final Report is evidence that we need to accept that responsibility.

[7. Bridging the Gaps: A response to “Mind the Gap” the Bible in the Life of the Church Project.](#) by Lorraine Cavanagh

In this paper Lorraine responds to the “Mind the Gap” paper written by Stephen Lyon suggesting ways in which the Anglican Communion can bridge those gaps. She does this by posing three questions: [1] How does the Anglican Communion conceptualize, describe or define its interactions with the Bible beyond the ‘gaps’? [2] How do contemporary approaches to Scripture help us hear the multiple layers of voices and perspectives embedded in the biblical texts? and [3] What elements and processes are needed to facilitate authentic dialogue that makes possible the prospect of intersubjectivity?

[8. Mind the Gap 2: With reference to the recent inquiry commissioned by the Anglican Consultative Council - "The Bible in the Life of the Church" – are 'hermeneutical gaps' in the use of the Bible necessarily detrimental to Anglican 'communion'?](#) by Alex Ross

Alex explores the ‘gaps’ identified midway through the life of the BILC project. His aim was to see what the “implications of these hermeneutical gaps (were) for Anglicanism (and to analyses them) against Anglican self-identification as a ‘communion’, and particularly whether these gaps are necessarily detrimental to such a self-conception.”

[9. Reading the Scriptures decently – and in order](#) by Charles Sherlock

“The pattern by which a church regularly reads the holy scriptures says a good deal about its view of their status and nature. It is one thing to accept that ‘all scripture is inspired by God and useful for instruction’ (2 Timothy 3.16), another to demonstrate this in the choice and arrangement of readings.” This assertion by Charles Sherlock leads him to explore our Anglican practices in reading the scriptures in public worship.

[10. Reading the Bible in a Sea of Signs: a Postmodern Therapy](#) by A.K.M Adam

Revd Dr A K M Adams explores a “baffling problem” he encountered as he discovered his fascination with biblical studies, that was “the more (he) learned in (his) biblical courses, the less (his) studies seemed to enhance (his) ministry and teaching”. His explorations add depth and value to his preaching.

[11. Should We Be Teaching the Historical Critical Method?](#)

This manuscript is an edited transcript of a panel discussion based on the argument that biblical studies in seminaries and divinity schools give too much emphasis to teaching the historical critical method and not enough to preparing students for ministry by teaching them to be self-reflective practitioners of the improvisational skills of interpreting scripture.



12. [The Food for the Soul](#) by Charles Sherlock

This paper poses two questions: "Did Cranmer have a distinctive understanding of Holy Scripture? Does this show through in his liturgical work?" He goes on to say that the "thesis of this paper is that both questions should be answered in the affirmative - and that his perspectives can and should inform our tasks in ministry today."

13. [The Word of God in our World today](#) by Clare Amos

In the year celebrating the 400th Anniversary of the King James Version of the Bible Clare explores the role of translation on our understanding of Scripture and the significance of current approaches to biblical studies. Clare brings many familiar Bible passages to life as she illustrates her lecture.

14. [The Vocation of Holiness in Today's Church: Anglican Interpretation of Scripture](#) by Professor David Ford.

Professor Ford offers as a case study or in his words "an example of Anglican wisdom in action, and as a sign of holy communication and hope" the biblical work undertaken at the 1998 Lambeth Conference by the sub-group on Human Sexuality.

15. [How to read the Bible: Collateral hermeneutics](#) by Canon John Madinda

John, a former principal at a Tanzanian theological college, suggests that 'within Anglicanism the great task today is to seek what we mean by the authority of scripture and how we can interpret the Bible through the umbrella of the Anglican Tradition especially on dividing matters'. Here, he says, is 'where I suggest what I call collateral hermeneutics'. He defines the starting point as being 'to seek and create the originality of the text' asking four questions: [i] What does this mean? [ii] What did it mean then? [iii] Is that meaning then still the same meaning today or has it taken a different form? And [iv] If it has taken a different form, what does it mean today?

16. [Anglicans and the Interpretation of Scripture](#) by The Revd Professor Richard A. Burridge Dean of King's College London

This is the text of the 2008 Southwark Cathedral Lecture [in south London, UK] in which Professor Burridge offers first a historical overview of the place of Scripture in Anglican thought and life. From this he draws out both an Anglican identity and a coherence in that history. Finally, he offers a number of examples of the way this has been worked out in different aspects of the life of the Anglican Communion.

