The Right Reverend Rowan Williams

104th ARCHBISHOP OF CANTERBURY

CAMBRIDGE UNIVERSITY

FULLER SEMINARY

ABOUT THE PAYTON LECTURES

Fuller Seminary instituted the Payton Lectures in 1948, providing for a series of divinity lectures by a notable scholar outside the regular faculty. This lectureship, hosted by the School of Theology, is named for Dr. John E. and Mrs. Eliza Payton, parents of the late Mrs. Grace Fuller, wife of seminary founder Charles E. Fuller.

2018 PAYTON LECTURES

Theology and Human Rights

TENSION OR CONVERGENCE?

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APRIL 4-5, 2018

Travis Auditorium
**Wednesday, April 4**

10:00 am: **Human Rights and Human Identity**  
THE RIGHT REVEREND ROWAN WILLIAMS

This lecture examines where recent tensions have come from—both in regard to Christians arguing that the idea of rights is a mistake, obscuring our dependence on God and one another and reinstating a legal relation in the place of grace and communion; and in regard to the sense that rights activists are pressing an individualistic and morally empty picture of human identity. It is true that the language of entitlement and legal enforceability is at best awkward and at worst risky. But can we restate this in terms of a proper self-recognition as a bearer of God's image and potential minister of the gifts of the Spirit in the community?

Respondents: Matthew Kaemingk and Clifton R. Clarke

**Thursday, April 5**

10:00 am **Rights, Recognition, and the Body of Christ**  
THE RIGHT REVEREND ROWAN WILLIAMS

Self-recognition is never a self-initiated matter; it depends on being recognized. Theology establishes that every human, every organic and spiritual individual, is recognized by God as maker and redeemer; and the church can be seen as, above all, a place where recognition is learned and offered. Christian self-recognition and mutual recognition declare that any human has a claim on my attention and service. What makes this more than a formal acceptance of endlessly diverse individual aims and desires is the conviction that recognition changes the character of relation between persons in such a way that faithful nurture, selfless patience, and risk for the good of the neighbor become central and universal aspects of a life lived in recognition of self and one another. We need to build bridges between this vision—essentially the biblical vision of Christ’s body—and the sometimes confused and badly grounded language of rights as we often hear it. Christians have a genuinely crucial perspective to offer on universal human dignity and destiny, and they need to be ready to engage with the language of rights both positively and critically.

Respondents: Sebastian Kim and Erin Dufault-Hunter

For additional information, including respondent bios, parking information, and campus maps, visit Fuller.edu/PaytonLectures.