Firstly, I would like to thank the Professional Development Committee for their support of my research this summer.

I was given a grant for three projects. The first was to write a paper I had been asked to give as a keynote speaker at a conference on Fundamentalism and Evangelicalism in Britain. The conference was funded by the British equivalent of the NEH. In short: I wrote the paper, went to London, gave it, and came home. The conference gathered historians, sociologists, theologians, and others interested in religion in modern Britain, and it was a good opportunity to renew old professional relationships and make new ones. My paper looked at John Stott’s relationship to fundamentalism over his career and provided a historical account of different understandings of fundamentalism in Britain since the Second World War. The paper went down very well; one historian wrote on his blog that he reckoned it the best of the conference (see: [http://davidceri.blogspot.com/2009_06_01_archive.html](http://davidceri.blogspot.com/2009_06_01_archive.html)).

The second project was to explore a possible future research project on the Anglican debates over homosexuality at the 1998 Lambeth Conference. The rationale was the need to submit a sabbatical proposal due this autumn. However, a lot changed during the intervening year. For one, I was not as far along with another project—a book on John Stott—as I had hoped (dreamed?!). A publisher expressed interest in the book, but they also expressed interest in a series of revisions. I spent the bulk of July and August working on these. In addition, several things brought me to the conclusion that the Lambeth project would be harder than I had envisaged. The article would be dependent on correspondence or interviews with leading churchmen, but a couple of letters that I sent to key figures last year yielded no significant response. And after years of working in the messy world of contemporary history, I am ready to write on some dead people for a change!

The final reason why I did not pursue the Lambeth idea was that in December I was invited to research and write a chapter for a book on British fundamentalism that, after discussion with my chair, Chandra Mallampalli, and Rick Pointer, I decided would be an ideal sabbatical project. The chapter would focus on relations between British and American fundamentalists, and would be both a good follow-on to the paper I wrote this summer and a good opportunity to learn more about American religious history and the history of places like Westmont. So I accepted the invitation to write the chapter, thus removing the need to spend lots of time with summer trying to come up with a proposal. Given the work I had to do on my Stott book, I was grateful to have one less thing to worry about.

The third project was to explore funding for a conference on global evangelicalism and education. I looked at some of the standard options, including the Lilly foundation and the CCCU, but there were no programmes that matched what I wanted to propose. I also met with Joel Carpenter while he was in town for Rick Pointer’s installation in the Fletcher Jones chair to discuss the idea. Joel used to be the provost at Calvin College and now directs the Nagel Institute for the Study of World Christianity at Calvin, which would have been a possible source of funding. Joel told me
about a book that he is currently editing on global Christian education that, while not
specifically evangelical, will include contributions from educators on every continent. He
suggested that we at Westmont might like to hold one of the conferences that form part of
this project, which I expressed interest in, but I have yet to hear back from the project
director. Given the lack of obvious funding possibilities, it seemed that it would be better
to watch this other project develop before putting out more feelers.

In sum, it was a productive summer. I would be happy to answer any further
questions the Professional Development Committee might have.

Respectfully submitted,

Alister Chapman