

ESTATE PLANNING CHECKLIST

- Review your will, checking for any updates that may need to be made because of a change in your life or that of a beneficiary's tax law changes. (This is also a prime time to add a bequest for Westar to become part of the John Dillenger Heritage Society.)
- Check that the executor you've named is still the qualified individual you want to manage your estate, resolve claims, minimize taxes and distribute the designated portions of your estate to your chosen beneficiaries.
- Be sure you are comfortable with the guardian named in your will for those under your care. If your dependents were minor children that are now grown, does a guardian still need to be listed?
- Update beneficiaries designated for your insurance and retirement plans to make sure you haven't named a deceased loved one or former spouse.
- Make sure the titles for your assets reflect your current circumstances and wishes, so they go to the people and organizations you intend.
- Implement a plan that minimizes taxes. That's where a bequest to Westar might be particularly helpful!
- Include in your estate plan a health care power of attorney to guide your family and health care providers when you are unable to make decisions for yourself.



Fall Meeting 2009

On the Voting Results for The Acts Seminar

Dennis E. Smith, Chair

The Acts Seminar continued its investigation into how well the Acts of the Apostles fits into a second-century environment. Milton Moreland's paper argued that the new temple and new Jerusalem theology in Acts is best understood as having arisen in the early second century. In his concluding ballot item, he proposed: "the claims of Acts that Jerusalem and temple ideology were a key to explaining the rise of Christianity are best understood as arising in the context of early second-century debates with Marcionite ideas and early second-century political uncertainties." His conclusions received strong red votes by both Fellows and Associates.

In her paper, Shelly Matthews proposed a revision to the hypothesis of Joseph Tyson that Acts was written to oppose the challenge of Marcionism. Critics of Tyson's thesis point out that Marcion's ideas did not become widely known until the 140s in Rome, which is much later than the proposed dating of Acts (ca. 115). Matthews argues in response that Marcionite ideas could very easily have been in circulation in the early second century in Asia Minor, which was Marcion's homeland and the place where Acts was probably written. This argument is buttressed by the strong evidence that an anti-Marcionite program can be identified not only in Acts but also in the first two chapters of canonical Luke. Fellows and Associates confirmed Matthews' arguments with strong red votes.

In the joint session with the Jesus Seminar on Christian Origins, Richard Pervo provided a synopsis of his theory concerning an Antioch source for Acts which he renames as the "Gentile mission source." Whereas the so-called "Antioch source" has been proposed in the past as a historical resource for first-century Christianity, Pervo argues differently. He agrees that such a source did exist and was used by Acts, and even became a model for the narrative structure of Acts. However, he argues that very little of that source can be confidently reconstructed and that nothing in it is historically reliable evidence for the pre-Pauline theology of the Antioch church. His proposals were supported by the votes of the Fellows and Associates. **4R**

Ballot 1
An Early Christian Idea of the
New Jerusalem
Milton C. Moreland

Q1 Early Judean/Jewish groups developed the idea of a new temple and/or new Jerusalem during times of social and political upheaval.

Fellows	0.80	Red	56%R	28%P	16%G	00%B
Associates	0.91	Red	78%R	20%P	00%G	03%B

Q2 The idea of a new temple and/or new Jerusalem was prevalent in Judean culture prior to the destruction of the temple in 70 CE.

Fellows	0.17	Black	04%R	08%P	24%G	64%B
Associates	0.13	Black	03%R	05%P	20%G	73%B

Q3 The references in Luke-Acts to the destruction of the Jerusalem temple were developed after the temple was destroyed in 70 CE.

Fellows	0.96	Red	88%R	12%P	00%G	00%B
Associates	0.97	Red	95%R	03%P	03%G	00%B

Q4 The ideas in Luke-Acts about the future of Jerusalem were developed after the temple was destroyed in 70 CE.

Fellows	0.87	Red	60%R	40%P	00%G	00%B
Associates	0.88	Red	72%R	23%P	03%G	03%B

Q5 The claims of Acts that Jerusalem and temple ideology were a key to explaining the rise of Christianity are best understood as arising in the context of early second-century debates with Marcionite ideas and early second-century political uncertainties.

Fellows	0.83	Red	60%R	28%P	12%G	00%B
Associates	0.87	Red	68%R	30%P	00%G	03%B

Ballot 2
Marcion and the Final Form
of Luke-Acts
Shelly Matthews

Q1 Acts was written in a milieu in which Marcionite ideas were circulating.

Fellows	0.92	Red	76%R	24%P	00%G	00%B
Associates	0.91	Red	79%R	16%P	02%G	02%B

Q2 The first two chapters of canonical Luke serve an anti-Marcionite program.

Fellows	0.82	Red	54%R	42%P	00%G	04%B
Associates	0.83	Red	62%R	31%P	02%G	05%B

Q3 The interpretation that Luke-Acts exhibits an anti-Marcionite program requires accounting for Marcion's whereabouts before his departure for Rome.

Fellows	0.18	Black	04%R	00%P	42%G	54%B
Associates	0.15	Black	00%R	02%P	40%G	57%B

Explanation of voting

Black	not true (0-.25*)	
Grey	probably not true (.2501-.5)	
Pink	probably true (.5001-.75)	
Red	true (.7501-1)	*Weighted average

Ballot 5
Looking for Antioch in the
Former Antioch Source
Richard Pervo

Q1 The major source behind Acts 1-15 was an account of the origins of the gentile mission (the Gentile Mission Source).

Fellows	0.71	Pink	43%R	38%P	10%G	10%R
Associates	0.80	Red	55%R	34%P	07%G	03%R

Q2 The Gentile Mission Source reflects the viewpoint of believers at Antioch and addressed various controversies among followers of Jesus.

Fellows	0.77	Red	55%R	25%P	15%G	05%R
Associates	0.79	Red	52%R	38%P	07%G	03%R

Q3 The Gentile Mission Source preferred summary to detailed narrative.

Fellows	0.58	Pink	05%R	70%P	20%G	05%R
Associates	0.57	Pink	03%R	69%P	24%G	03%R

Q4 The Gentile Mission Source is an excellent guide to the pre-Pauline theology of the church in Antioch.

Fellows	0.17	Black	00%R	00%P	50%G	50%R
Associates	0.20	Black	00%R	00%P	59%G	41%R

Q5 The Gentile Mission Source was a model for the structure of Acts.

Fellows	0.56	Pink	06%R	67%P	17%G	11%R
Associates	0.59	Pink	14%R	55%P	24%G	07%R

Q6 Acts allows a confident reconstruction of the contents, order, form, and theological viewpoint of the Gentile Mission Source.

Fellows	0.12	Black	00%R	00%P	37%G	63%R
Associates	0.11	Black	00%R	00%P	34%G	66%R

Q7 The Gentile Mission Source removes all doubt that the origins of the gentile "Law-free" mission were in Jerusalem.

Fellows	0.10	Black	00%R	00%P	29%G	71%R
Associates	0.17	Black	00%R	07%P	38%G	55%R

Q8 The Gentile Mission Source located Barnabas in Jerusalem prior to his move to Antioch.

Fellows	0.54	Pink	00%R	68%P	26%G	05%R
Associates	0.61	Pink	00%R	86%P	10%G	03%R

Q9 The Gentile Mission Source told the story of the conversion of Cornelius.

Fellows	0.38	Gray	00%R	25%P	65%G	10%R
Associates	0.38	Gray	00%R	21%P	71%G	07%R