

## Editor's Notes

We begin Volume 99 by inaugurating a celebration of *ATR* history. The very first volume of this journal (1918–1919) was edited by the co-founders of the *ATR*, Samuel Alfred Brown Mercer and Leicester C. Lewis, who were both professors at the Western Theological Seminary in Chicago. In their editorial notes for that first issue in May 1918, Mercer and Lewis note that in times of war and social dislocation “the work of religion, theoretical as well as practical, must not be neglected.” Indeed, the participation of the church would be essential to the process of reconciliation following World War I, and for this reason the creation of a new theological journal in America was vital, for “a vigorous church, conscious of her reasons for the faith that is in her, will be much better able to grapple with the new problems.” Thus this scholarly journal emerged as an urgent and practical response within the crucible of a world at war, and in the face of such divisions the editors declared their intention that “the *Anglican Theological Review* is partisan to only one consideration, namely, to a scientific and scholarly study and discussion of theological questions.”

Under their names on that first issue of the *ATR* Mercer and Lewis included the byline “In Collaboration with Representative Scholars throughout the Church,” and indeed they were fortunate to launch the journal with an impressive roster of advisors and assisting editors from a wide swath of church leaders of that day, one of which was Professor **Vida D. Scudder** of Wellesley College. The fourth issue of the *ATR* includes Scudder’s 1918 well-known address, “The Social Teachings of the Church Year,” which calls on Christians of that radical age after the war, when the rebuilding of a world society seemed not only possible but a moral imperative, to look in an unlikely place for a scaffold for social transformation: the liturgical calendar. The rhythm of change and growth and renewal that comprises the Christian year argues against the common opposition—prevalent still today though it was worn out a century ago—between an institutional church and the spiritual vitality of Christian living, since “the conservative habits of organized religion find no sanction in the authoritative life of the Church.” Read it along with the brief, informative, and theologically attuned introduction by Scudder scholar

**Sheryl A. Kujawa-Holbrook**, and this addition to our pages will, I suspect, alarm you with its power and relevance. This essay marks the beginning of our centenary celebration, which will peak, naturally, with Volume 100 next year. In future issues we will be republishing a small selection of significant essays from our archives, juxtaposed with essays from current scholars that allow us to look not only backward on what has been, but forward to what is to come.

So, in this issue, we follow Scudder with a socially conscious essay by **Myriam Renaud**, suggesting that we need a theological account of social and economic differentiation in our churches, so that the goals and tools of Christian formation do not end up serving only those with opportunity and resources. Do we have theological resources at hand to observe and address, for instance, not only the questions of meaning that tend to imply some leisure among the inquirers, but also the more petitionary inquiries from those whose time is strained to the absolute limits? Churches, she argues, need a “theology of theologies,” naming and arranging the different kinds of faith-talk called for by groups with diverse economic means.

We are pleased to offer in this issue another installment in a series of essays on liturgical revision. In the Summer 2016 issue we published two articles joining the conversation on revisions to the American Episcopal *Book of Common Prayer*. Here **Andrew-John Bethke** investigates the historical developments and employment of the South African *An Anglican Prayer Book 1989*, and in doing so opens up an important question for any process of liturgical revision: How can a church seek unity and coherence in its chief liturgical text, if the latter will almost certainly contain layers and divergent voices as it accumulates over time? The case of South Africa demonstrates ambiguities surrounding the theological load-bearing capacities of baptism and confirmation. Scholarship of this sort is essential as churches continue to do the practical, pastoral, and economic work that Renaud and Scudder insist upon, and to ensure that liturgical language provides a theologically coherent context for formation.

We offer two Practicing Theology articles in this issue. Editor Emerita **Ellen K. Wondra** launches a series of articles on the practice of ministry in higher education, putting to us the question of what shape “broad theological concepts such as incarnation, hospitality, witness, love of neighbor, and formation” assume when we discuss them on the diverse and rapidly changing contexts of university campuses. From her work on with the Canterbury Downtown ministry in

New York City, **Mary Catherine Young** suggests in the first essay of the series that the answer will always begin from the formation of communities analogous to the fellowship that surrounded Jesus. I am grateful for Dr. Wondra's continuing editorial and scholarly attention to this journal, both in bringing this conversation to us and in giving shape and vision to the Practicing Theology articles.

Along with our regular Book Reviews section, we introduce in this issue a new genre that will occasionally make an appearance in these pages: "Reviews In Depth." Our intention here is to give a portion of our pages to conversations around what we deem particularly significant texts of the times, and we include four in-depth reviews in this issue. First, **Pierre W. Whalon** reviews Alan Gregory's *Science Fiction Theology*, which offers the entirely new argument that a genre of literature can illuminate both the theology from which it originates and the theological remainder that survives its important and instructive challenges. Then **Scott MacDougall** reviews the first four volumes of a massive systematics project by Lutheran theologian Veli-Matti Kärkkäinen, attending in particular to his pluralistic methodology, which allows aspects of contemporary religion and culture to query and inform traditional Christian loci and formulae. MacDougall's own book is the subject of a third review, as **Ellen K. Wondra** examines his new ambitious project of eschatological ecclesiology. *More Than Communion* argues, in brief, that Communion-based thinking can emphasize the "already" to the negligence of the critical "not yet." Finally, **William J. Danaher, Jr.** reviews Peter Ochs's *Another Reformation*, a book which he says transcends its subject matter by providing both a map and model for contemporary theology. Investigating the development of Christian theology over against Judaism, Ochs offers a new way of framing the passage to and beyond modernity.

Finally, we include, as always, the best of contemporary theological poetry. Six poems take us on a bus trip across New Jersey while beams of light break through the midnight darkness, and then through a monastery in which the silences give way to alarming interruptions. You will find beautifully charged lines that characterize the waning of the day as a crashing wave that erases us, and profoundly simple words imagining death as a time when living beings finally learn to wait on God.

Of course none of this would be possible without all those who have donated so generously to this journal. You will find our donor

pages included in this issue, and the editors and staff, along with the entire Board of Trustees, wish to express our immense gratitude to all who have given to the *ATR* in various ways this year. Many of you have also supported global theological education through our Overseas Subscription Fund and Seminaries Abroad Gift Program. Gifts like these will continue to be essential to furthering the *ATR*'s mission to "foster scholarly excellence and thoughtful conversation in and for the church" for the next one hundred years.

Looking back over the ninety-nine-year history of this journal, I am struck—but not surprised—by the scope of theological inquiry that we offer. The range of analysis across the last century moves from the liturgical to the socio-economic to reflective practices; from the literary to the technically dogmatic to the interreligious and methodological, and beyond. In other words, something like what you will find in this issue of the *ATR*, and not unlike what you will find in nearly every issue that we publish. This is, indeed, a journal for "a vigorous church, conscious of her reasons for the faith that is in her."

ANTHONY D. BAKER  
*Editor in Chief*