

Editors' Notes

In his magisterial work *The Love of Learning and the Desire for God*, the volume from which this centennial issue of the *Anglican Theological Review* borrows its title, Jean Leclercq identified three principal strains of monastic learning: theology, spirituality, and cultural history.¹ It's a triad we found useful in considering how best to describe this centenary issue. Theology, of course, takes pride of place as the principal preoccupation of the *ATR* writers from the journal's debut in 1918. But since the completion of that initial volume, which included the first of Vida Scudder's several contributions to the journal,² one can discern a spiritual undersong in even the most technical of academic pieces. The love of learning and the desire for God—theology and spirituality—lie at the heart of our one-hundred-year-old enterprise, and this centenary issue celebrates that.

This double focus on theology and spirituality should come as no surprise to longtime readers of the journal. But a century of publishing history offers an unusually clear window through which to view an implicit cultural history (the third element in Leclercq's monastic triad)—a history of Anglican thought in North America marked by both striking continuity and remarkable change in the way our writers go about their business. There is continuity in the conviction that responsible theological reflection, comprehensive rather than partisan, is essential to the life of the church—a conviction that remains a particular charism of this journal. But there is also a history of change—sometimes radical change—in both what is said and who could say it in these pages. In the first several decades, one gets the impression that theology in the Episcopal Church, with just a few exceptions, was more or less the exclusive domain of upper middle-class, Anglo-Saxon males writing from privileged positions in Episcopal seminaries intellectually located in the shadow of the Ivy League universities. There

¹ Jean Leclercq, *The Love of Learning and the Desire for God: A Study of Monastic Culture*, trans. Catharine Misrahi (New York: Fordham University Press, 1961), 9.

² Vida Scudder, "The Social Teachings of the Church Year" (1919), reprinted with an introduction by Sheryl Kujawa-Holbrook, *Anglican Theological Review* 99, no. 1 (Winter, 2017): 9–30.

were very few women's voices heard, and almost none from writers in racial or ethnic minorities. Of course, this profile matched the profile of academia itself until the 1960s, as well as the composition of our seminary faculties and of leadership in the Episcopal Church as a whole.³

History is, of course, what it is. Whatever the demographic and cultural limitations, both imposed and self-imposed, of past scholarship, those first several decades of the journal's publication produced some memorable writing, two examples of which (from **Evelyn Underhill** and **Samuel M. Shoemaker**) you will find reprinted in this issue. Both of those pieces were written for a lay as well as an academic audience, part of the so-called Church Congress syllabus that was one of the first attempts by the Episcopal Church to make academic scholarship more widely accessible, still a goal of the journal in our own day.⁴ Included with these two exemplary pieces—Underhill on worship and Shoemaker on personal evangelism—are brief introductions by **Kathleen Henderson Staudt** and **Ian Markham**, reflecting on the ways these pieces remain significant for a church in which worship and evangelism have been continuing sources of both innovation and conflict.

The remaining five articles, drawn from more recent decades, reflect some remarkable changes in direction within both Anglicanism and academic theology generally, particularly since the 1970s. These articles are likewise introduced by contemporary scholars with an eye to their current significance: **Richard A. Rosengarten** on **Nathan A. Scott, Jr.**; **Bill Wylie-Kellermann** on **William Stringfellow**; **Jason A. Fout** on **David F. Ford**; **Brad East** on **John Webster**; **Sofia M. Starnes** on poetry; and **Kelly Brown Douglas** re-examining and rethinking her own essay on womanist theology, which first appeared in these pages twenty-three years ago. (You will also find in this issue

³ On the occasion of our seventy-fifth anniversary, J. Robert Wright prepared an exhaustive survey of our long succession of editors through the years. See J. Robert Wright, "The First 75 Years of the *Anglican Theological Review*: Its Purpose and Contents, 1918–1973," *Anglican Theological Review* 76, no. 2 (April, 1973): 132–159.

⁴ See Robert Prichard, *A History of the Episcopal Church*, 3rd rev. ed. (New York: Morehouse Publishing, 2014), 269, and Richard Spielmann, "Later Episcopal Church Congresses: Enthusiastic Revival and Quiet Endings," *Journal of Anglican and Episcopal History* 62, no. 1 (March, 1989): 59–105. We are grateful to Professor Prichard for his helpful advice in researching the role of the Church Congress in these early days of the journal.

an insightful review essay by **Daniel Wade McClain**, as well as many fine book reviews.)

The more recent writings garnered from the archives reveal an ever-widening variety of theological points of view and theological styles; a greater sensibility to the newly heard voices in global Anglicanism, whether liberal or conservative; a closer attention to issues of gender and racial inequality; and an increasing appreciation for the theological richness of imaginative writing, beginning with the introduction of poetry in the 1970s as regular feature of the journal. It is notable too that, since the 1970s, there has been a steady increase in the number of articles written by women, reflecting the larger presence and influence of women in recent decades both in the church and the academy. But as Kelly Brown Douglas remarks in her retrospective appraisal, there is still much to be done, especially in including the voices of Latinx, African-, and Asian-American theologians, both men and women.

In selecting the articles from past years for inclusion in this centenary issue, we had essential help from several colleagues of the *ATR*: Vicki Black, Tony Baker, Rob McSwain, Sofia Starnes, and Ellen Wondra. First, the two guest editors divided the volumes between themselves by alternating decades, personally reading (or at least perusing) every published article in quest of the four or five from each ten year span that deserved a second look. Those fifty or so selected articles and poems were distributed among our stalwart volunteer readers, who helped us whittle them down to the texts that are included in this issue. It was helpful that all articles from the *ATR* are indexed and accessible through ATLASerials, which enabled us to download full-text pdfs—one of the many innovations that have transformed twenty-first-century journal publishing, of which more will be said below.

We sought for representation of the best work from across the decades, recognizing that the “best” may not have been recognized as such at the time. Notions of what is best or of lasting significance are, ironically, fleeting. Certain essays that, at the time of their publication, were seen as important and groundbreaking now seem almost hopelessly outdated, relegated to a place in the online index (for example, an article by Norman Pittenger on science and theology from 1939, or Schubert Ogden bringing Rudolf Bultmann and F. D. Maurice into conversation in 1972.) Other essays, not fully appreciated when first published, now come into a greater prominence with a combination of hindsight, history, and current preoccupations. We include in this

issue a representative sample of such articles, along with a selection of poems from past issues. We are especially privileged to republish a short poem from the distinguished Welsh poet-priest R. S. Thomas, a modern-day classic. No doubt the editors of the next centenary issue would make very different judgments about the essays of greatest lasting significance than we do. For that matter, readers may be making very different judgments in fifty or even just twenty years' time.

It should also be noted that we decided not to republish essays that have been reprinted elsewhere, including pieces by Wolfhart Pannenberg (October, 1973), Pauli Murray (January, 1978), Paul Ricoeur (October, 1979), Sarah Coakley, and Rowan Williams (both in Spring, 1999). There was a time when we might also have included an exhaustive index to the entire century run of the journal, which readers could page through to locate articles by past contributors as prominent as John MacQuarrie, Ellen Davis, Mark Chapman, Henry Chadwick, Michael Ramsey, Robert Bellah, Don Cupitt, Denise Levertov, Christopher Seitz, or Nicholas Lossky. But now, anyone with access to a computer and the Internet can download past articles, many of which are available on the ATR website.

The back issues of this journal are rich enough to create several alternative versions of what we present to you here. We would be delighted if you joined us in creating your own.



This issue includes our annual lists of donors, postponed from our Winter issue to appear in this special centenary tribute. Sustaining a print journal like the *ATR* in a digital world is a labor of love, and would be impossible without the generous support of our donors, whether in support of the Annual Fund, or by underwriting our occasional thematic issues, or by helping us to expand the free subscriptions we are able to offer to almost two hundred seminaries abroad. It is a joy to thank our generous diocesan, parish, and individual supporters in this celebratory issue.

And finally, as this issue goes to press, Jacqueline Winter, our Executive Director and Managing Editor, has announced her retirement at the end of this calendar year, when she will complete twenty-nine years of service to the *Anglican Theological Review*. Through almost a third of the journal's life, Jackie has been the face and voice and soul

of the *ATR*—for its editors, its writers, its readers, and its generous donors. This journal would not be what it is today without Jackie's consummate professionalism; her unfailing dedication to the mission of the *ATR*, through the thick and thin of its long history; her firm commitment to the responsible and innovative theological reflection that this journal seeks to embody; and above all, her sheer love and passion for this work. We are all deeply in her debt.

Roger Ferlo, President
Jason A. Fout, Co-Editor in Chief

