

# On Public Commands, Affections and Christian Nationalism

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## Abstract

This concluding paper addresses some important themes in Joan Lockwood O'Donovan's *English Public Theology*, not considered in other papers in this special issue, but which take us to the heart of her contribution to public theology. The focus is upon how an evangelical community may be emancipated, especially in its desires and affections, from what O'Donovan sees as the distorting, even enslaving effects of liberalism's preoccupation with juridical subjective rights. It proceeds by taking up O'Donovan's challenge that theologians should be more alert to the meaning of what is 'public'. In this regard, it considers a striking feature of her account of evangelical public authority, which is her use of the term 'command', when applied to the beliefs, affections, understanding and behaviour of those commanded. The connection between the church's commands and those made by a wide variety of social institutions and influences is considered. The significance of the distinction between jurisdictional and evangelical commanding is also examined in order to develop an account of evangelical affective culture and its practical consequences. In particular, this practical focus includes consideration of Eric Gregory's invitation to remark on what difference O'Donovan's approach makes with respect to the discussion of Christian nationalism.

## Keywords

Christian nationalism, affections, Church of England, liturgy, public theology, vocation

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## Introduction

In this concluding paper, I will address some important themes in Joan Lockwood O'Donovan's *English Public Theology*<sup>1</sup> (hereafter *EPT*) which are not central foci of earlier papers in this special issue. And yet they take us to the heart of her contribution to public theology. The emphasis will fall on how an evangelical community may be emancipated, especially in its desires and affections, from the occupation of its inner life and institutional forms by what O'Donovan sees as the distorting, even enslaving effects of juridical subjective rights. Put differently, the discussion here examines how the affective aspects of what John Walker calls O'Donovan's 'theological anthropology *in nuce*'<sup>2</sup> matter practically. An adjacent thought is found in one of Eckhart Chan's concluding remarks following his analysis of O'Donovan and Joas, namely that

the tradition of natural rights seems to appear not merely as a historical or philosophical entity that must be judged as right or wrong, good or bad. Instead, it is also an affective reality or what Wolterstorff calls a 'subculture' that we have all been made to share, a reality rooted in contingent experiences, and as such, subject to change, whether for better or for worse.<sup>3</sup>

The alternative, evangelical affective (sub)cultural reality, and its practical consequence, is the object of this paper's enquiry. The practical element will include, in conclusion, a consideration of Eric Gregory's invitation to remark on what difference O'Donovan's approach makes, by means of some observations on Christian nationalism.

## Public Commands

The journey towards that conclusion begins from a key concern for O'Donovan, namely that theologians should be more alert to the meaning of what is 'public'. The vocational charge she articulates is that

contemporary theologians must assert more robustly than did official Tudor theology the *intrinsically public character* of the church's evangelical practices and ministries. For recognition of the church's evangelical authority is instrumental to the renewal of individual and collective moral agency and action wrought by faith in Christ, on which truly good practice in every institutional and vocational sphere of social endeavor depends. (*EPT*, 252, original emphasis)

These words sum up the heart of the vision of renewal which O'Donovan commends to those who, singly and together, seek to speak of God revealed in Christ and to act in God's name.

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1. Joan Lockwood O'Donovan, *English Public Theology: A Reformation Response to the Crisis of Natural Rights* (London: T&T Clark, 2023).
  2. John Walker, 'Two Anxieties about Rights: Joan Lockwood O'Donovan and Pierre Manent on Liberalism and the Political', this issue.
  3. Eckhart Chan, 'Between Word and Spirit: A Methodological Consideration of Human Rights Genealogies', this issue.

A striking feature of her account of evangelical authority is her use of the term ‘command’. Walker quotes O’Donovan in earlier work saying that ‘The rights-bearing subject is habitually engaged in acquisitive and competitive, commanding and demanding activity, and in standing in judgement on and punishing his fellow human beings.’<sup>4</sup> This usage of ‘commanding’ is closely linked to what is, for O’Donovan, the highly deleterious trajectory of liberal natural rights in its destructive path through elements of creaturely, political and ecclesial life. It is notable that Manent’s account, as Walker rehearses it, is particularly concerned with the role of commands (or commandments) in human agency. He observes Manent’s analysis that ‘the immense machine of the state is busy emptying the social world of all commandment, busy producing a world without commandment, or with no other commandment than that of the state, which does not command in the proper sense’. The human person is left without a word, a command, a rule: they are ‘reduced to the condition prior to action’.<sup>5</sup> In such a sorry condition, they lack a path towards a renewal of agency.

O’Donovan’s account of commands, set within the evangelical essence of the church, addresses this lack. Her account follows her distinction between coercive and evangelical authority which in turn reflects her underlying conviction that the

absence of human jurisdiction from the Western theological vision of created and perfected human community under God’s rule of commanding love calls into question the attribution to human beings of the natural right of proprietary freedom and its satellite rights, and with them, the theoretical erection of political jurisdiction on the natural rights foundation. (*EPT*, 155)

Accordingly, she recounts, the reformers’ view that ‘Rulers are obliged by God to exercise a discipline of just legal judgment, command, and sanction over the ruled, individually and collectively’ (*EPT*, 15). The underlying logic is that, for ‘Tudor reforming theologians, the practice of political judgment gives external social expression to the internal human encounter with God’s address of command as the condemning law: the measure of righteous action that brings to light moral wrong, shame, and guilt’ (*EPT*, 259; cf. 273). The command—as the law of condemnation—discloses a key dimension of theological anthropology, via the vis-à-vis of God with humans in the depths of their inner life, namely in the conscience. Political judgment offers an analogical, communal form of that vis-à-vis. The words of this prayer, cited by O’Donovan, articulates the grounds for hope amidst the encounter: ‘Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid...’ (*EPT*, 202).

While the jurisdictional form of command is therefore important, holding significance for theological anthropology and for soteriology, O’Donovan observes that

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4. Joan Lockwood O’Donovan, ‘A Reformation Ethics: Proclamation and Jurisdiction as Determinants of Moral Agency and Action’, *Philosophia Reformata* 71 (2006): 59.

5. Pierre Manent, *Natural Law and Human Rights: Towards a Recovery of Practical Reason* (South Bend, IN: University of Notre Dame Press, 2020), 61; cf. Walker, ‘Two Anxieties about Rights’, n. 73.

the church's proclamatory authority, along with the authority of other social (i.e., essentially nonjurisdictional) institutions and enterprises, should be considered 'public' on the long-accepted secular ground of freely and representatively *commanding* the belief, affections, intentions, and actions of members of a community, independent of the public communal authority of coercive jurisdiction. (*EPT*, 14, italics added)

It is this interpretation of 'public' which will be to the fore in the discussion here. The preceding articles' discussions of rights (Chan, Walker) and the royal supremacy alongside constitutional affairs (Kuo) have assiduously explored ways in which O'Donovan thinks about public authority in terms of coercive jurisdiction. But here O'Donovan's usage of 'command' attracts theologians' attention to forms of public authority which make no use of force—which are 'essentially nonjurisdictional'. Speaking of this second meaning of 'public' that O'Donovan delineates, she observes that this 'use of the term retains the idea of commanding, in the sense of eliciting some belief, orientation or action, but not that of coercive enforcement'.<sup>6</sup>

We may note that the seal between the church's proclamatory authority (along with the authority of social 'institutions and enterprises' relevantly similar to the church) and coercive jurisdiction is not hermetic. On the one hand, the Church of England may use coercive force, under the authority of the lay monarch, especially in the task of discipline. This matter of Church of England discipline provides one very clear example—in response to Eric Gregory's request—concerning how O'Donovan's retrieval 'of the English Reformation's ecclesiological and political/legal legacy'<sup>7</sup> matters practically. As I have argued elsewhere, the quality of attention paid to the distinction between evangelical and jurisdictional will be determinative for the kind of affective culture which characterises the Church of England.<sup>8</sup>

But on the other hand, there is a complementary way in which the seal between evangelical and jurisdictional is not total but allows osmotic traffic between the two. For one factor which an essentially jurisdictional public authority (authorised to use coercion) may deploy to elicit belief, orientation or action is 'the evident, intrinsic justice of the command'.<sup>9</sup> If 'justice' is conceived in a broad sense, which need not imply any recourse to coercion, one could imagine a command which is non-jurisdictional (and, in the church's case, evangelical) in essence that elicits ready and joyful assent and action—the 'command' of an ecological charity that nation-states secure the renewal of a marine reserve by avoiding over-fishing is, in a certain sense, analogous to the command of the gospel to make oneself ready for the return of Christ and the coming of the new heaven and the new earth, albeit when there will no longer be any sea. Giving voice to Cranmer's framing, O'Donovan explains how 'faith subjects the sinner's will to God's sovereign command in holy fear and ready obedience, while it

6. Joan Lockwood O'Donovan, 'Public Authority of the Church in English Reformation Public Theology', this issue (hereafter, 'O'Donovan, 'Public Authority').

7. O'Donovan, 'Public Authority'.

8. Joshua Hordern, 'Anglicanism and Integralism: Reflections on the Discipline and Affective Culture of the Church of England', *Oxford Journal of Law and Religion* (forthcoming, 2026).

9. O'Donovan, 'Public Authority'.

directs his expectation with full assurance to God's promised future' (*EPT*, 165). Nonjurisdictional institutions (the enterprises of the public in the non-coercive sense) can speak and act in ways which mediate the command so as to contribute to this schema of faith, fear, obedience and assurance. However, the only permanent way out of the morass of liberal natural rights is decisively shaped by God's immediate command: 'Only in being conformed to his loving knowledge and judgment of us, to his commanding claim on us and will for us, do we truly and freely, in knowledge and love, possess ourselves, determine ourselves, and dispose of ourselves' (*EPT*, 176).

The limited nature of the overlap between jurisdictional and nonjurisdictional modes of command just reviewed only serves to signal the main point here which is that 'command', in the *central* and expansive case to which O'Donovan draws our attention—the ministry of the church in communicating the Scriptural witness to the Word of God—has an evangelical, *nonjurisdictional* character. The evangelical essence of the church issues in commands for obedient change of behaviour, especially via the divine command to the inner life of belief, affection and orientation—as the whole person, and whole community, grows from the root of faith in Jesus Christ.<sup>10</sup> We will now discuss the shape of this theological anthropology and its significance for liturgy and affection before turning to the question of Christian nationalism.

## Liturgy and Affection

In response to the sovereign command of love, O'Donovan considers 'congregational prayer as the model of faithful, trusting and loving intercourse with "Our Father in Heaven": the sovereign source and sustaining power of our life, the supreme truth illuminating our understanding, and the highest good ordering our desire and action'.<sup>11</sup> A participationist soteriology is particularly evident in her remarks on the sacraments:

The liturgies of Baptism and Holy Communion sustain the balance between the individual and the communal union in faith through the Holy Spirit with Christ crucified, raised and glorified, while at the same time manifesting the centrality of corporate action and participation to this union and to the spiritual benefits flowing from it.<sup>12</sup>

The living corporate body, the church is, then, central to renewal. Similarly, 'the church's liturgies of ordination and consecration show her corporate ministries, like her corporate practices, to be vehicles of participation by the faithful in Christ's resurrection life and promised future'. The hope for the church, therefore, is for their 'perfected moral agency in the Kingdom of God to be mutual participation in the Spirit's judgments, mutual sharing in the knowledge, love and freedom of Christ'.<sup>13</sup> There is a rich intensity

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10. For discussion concerning the possibility of affections being commanded, according to the Old and New Testaments, see Joshua Horderm, *Political Affections: Civic Participation and Moral Theology* (Oxford: Oxford University Press, 2013), 148–49.

11. O'Donovan, 'Public Authority'.

12. O'Donovan, 'Public Authority'.

13. O'Donovan, 'Public Authority'.

of focus here on that communal, mutual, participative theological anthropology which O'Donovan sees as emerging from the liturgical, sacramental life of the church.

Through preaching and these liturgical means, the church's evangelical public authority is exercised among its members: 'The church commands their belief and understanding by communicating God's revealed truth, their affections by communicating God's revealed goodness and glory, and their intentions and actions by communicating God's revealed will or law.' In summary, 'the church's authority is public by virtue of *commanding* the beliefs, understandings, affections, and actions of its members' (*EPT*, 250, original emphasis). Here again, the use of the word 'command' in relation to people's inner life and outward actions offers contemporary theologians an expansive view of their task, one rooted in a full appreciation of the ways in which theological anthropology should shape public theology.

Similarly, while the church may command coercively under the monarch's lay jurisdiction, as noted earlier, the Church of England speaks words of command in its *essential* evangelical vocation. For example, the collects of the Church of England serve its members by 'illuminating their judgments, strengthening their resolution, affording assurance, generating good and appropriate desires and affections, and suppressing wayward ones' (*EPT*, 213). Such prayer looks ahead in hope to 'the promised renewal of the moral subject, [in whom] there is no disjunction between knowledge and will, reason and desire, and the will and the affections' (*EPT*, 214).

These observations indicate the central importance of attending closely to the ways in which public theology must resist representations of human persons and human community which neglect these dimensions of life that are so basic to moral renewal, including national renewal. Whereas liberal political thought has characteristically neglected or mischaracterised this 'affective dimension',<sup>14</sup> English public theology offers profound insight into the human social and political condition, and the means available for the confirming and strengthening of people in all goodness.

Through these considerations, we arrive at the idea of 'influence'. O'Donovan writes: 'Public influence ... is, the power to command the beliefs, judgments, and actions of some members of society at large' (*EPT*, 253). This term, although only briefly deployed by O'Donovan, seems to capture accurately the mode in which change which is responsive to the church's evangelical authority takes place. By analogy, it also describes well the ways other social institutions and enterprises achieve change.

O'Donovan seems especially interested in the difficulties facing those discerning their vocation across a wide range of social roles and institutions. There are a vast variety of 'enterprises, organizations, associations, communities, social groups, and media platforms' (*EPT*, 253) which provide vocational paths which people may take to social influence. To this we might add some detail by considering briefly the novel, algorithmically entangled social role as an 'influencer'. Such a vocation, if the role can bear the weight of such a description, is an illustration of the illusions which accompany the highly individualised, competitive, proprietary and often highly reductive marketisation of the human self. For the influencer is not a person apart from their neighbours, but is endlessly

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14. Hordern, *Political Affections*, 20–24, 229–35.

interwoven in loves, affections and desires with those of his or her neighbours, socially mediated through the mechanisms of embeddings and recommenders which define the digital world. The sheer sociality of humanity continually reasserts itself, even and especially when seemingly intermeshed within the most technical aspects of human communication. Thus we might read ‘influence’ in terms of the weight of love.

The church—conceived not as the Church of England alone but as the whole worshipping community—is, on O’Donovan’s account, uniquely placed to develop and deploy a social theory which is salutary for this range of public (nonjurisdictional) bodies and actors. For it is not just one among this plurality of influences or influencers. Rather, from the church’s essential evangelical public authority, as authorised by Christ, arises the ‘social comprehensiveness of the church’s moral power to command the beliefs, judgments and actions of individuals, and, moreover, the impossibility of limiting the social, moral and epistemic claim and efficacy of the church’s public influence’.<sup>15</sup> She writes:

English Reformation public theology presents the visible community of the faithful as the structured social reality constituted primarily by practices of corporate worship, recognizing these practices to be paradigmatic or archetypal exemplars of faithful human action, uniquely and powerfully conveying its aspects as a communication of God’s own self-communicating action within and among his human creatures. (*EPT*, 214)

Thus the liturgy that the Church of England inhabits offers renewal of agency, including in the vocations of online influencers or indeed within the technically complex entanglement of human loves in the interweave of coding with human agency that organises social media. The gospel it proclaims is all-encompassing in its outward appeal. The emancipation it provides, to those seeking a worthwhile social role, is as complete as God’s own self-communication.

## Faith, Love and Christian Nationalism

The promise of the renewal of social agency invites the question of how the affections and desires which cluster around the nonjurisdictional authority of social institutions relate to the particular kind of affections and desires inspired by the evangelical essence of the church. This takes us into issues surrounding Christian nationalism for the simple reason that much of what contributes to what is called Christian nationalism lies at the nonjurisdictional level, in the ordinary practices and associational life of a country. As to the Church’s evangelical vocation in this interwoven patchwork, O’Donovan recalls the Tudor approach:

While often affirming the positive part in ‘civility’ played by natural motivations of affection for land and people, reverence and adulation of regality, and inclinations to justice and peace, the English reformers advocate Christian civility, in which natural affections and inclinations are transformed by ‘faith working through love’. (*EPT*, 264)

While many circumstances have changed since Tudor times, this interplay around civility and its transformation remains a proper focus for public theology. Just what it both offers

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15. O’Donovan, ‘Public Authority’.

conceptually and means for practical politics are questions Eric Gregory poses. O'Donovan concludes her response to Gregory by remarking that 'Christian civic nationalism differs radically from the English Reformation tradition of church establishment by rendering the civil polis rather than the worshipping church the central carrier of the Scriptural tradition'.<sup>16</sup> Indeed, 'the essential response of the faithful to God's judgment in Christ is that of evangelical proclamation—of joyful, thankful, humble and adoring worship—rather than of public judgment, whether in the civil or ecclesiastical realms'.<sup>17</sup>

On these bases, the discussion of Christian nationalism between Gregory and O'Donovan may be extended in three responses to Gregory's practical challenge. First, the civil polis has the task, O'Donovan tells us, of 'protecting all creaturely goods and pre-eminently the church's true worship from grave, condemnable and punishable abuses'.<sup>18</sup> This remark recalls the practical significance of O'Donovan's analysis to church discipline. That the *church* has need of the *jurisdictional* ministry of the civil government cautions against any easy assumptions about the moral excellence or doctrinal opinions of current members of the church, however thankful one may be for the church's inherited gifts such as the Book of Common Prayer. From the perspective of Christian nationalism, the point is that the nation has a stake in protecting that which is a vital source of its own social renewal. The practical orientation thus established is that the state and the wider nation is to protect the Church of England in its life and worship. How this practical orientation is realised—and how well—is part of the vagaries of party politics, as one passing government seeks to distance itself from its responsibilities for the established church, while another seeks to draw closer, for example through closer engagement in the appointment of bishops.

Second, the church—and by no means just the established church—remains the body which is authorised to communicate the faith which brings about transformation of affections in human persons and communities. O'Donovan's point is that it ought not to do so by seeking merely to be one among the variety of social institutions. As Graham Tomlin and I comment elsewhere:

The Anglican Church has a distinct role within the national life of England precisely because it is the *Church*—not the only, but historically the most prominent expression of Christian faith and common life within the nation. It is vital therefore that it recognises its role as the Church in the nation and does not seek to pretend to be anything else. If, or when, the Church seeks any other grounding on which to stand—perhaps as a political agent, as a lobbying group advocating certain causes, or as an NGO alongside other NGOs—it misses the mark in terms of its role in public life. The Church of England speaks precisely as the Church, not as a political party, a business or a charity alongside other charities. Being the church requires, first and foremost, a loyalty to its own faith in God, Father, Son and Holy Spirit, and the consciousness of its role as a witness to this God within the life of the nation.<sup>19</sup>

16. O'Donovan, 'Responses'.

17. O'Donovan, 'Public Authority'.

18. O'Donovan, 'Responses'.

19. Joshua Hordern and Graham Tomlin, 'Introduction', in Joshua Hordern and Graham Tomlin (eds.), *A Voice in the Wilderness? Why Should We Listen to the Church of England?* (London: SCM Press, 2026, forthcoming).

Nor, if we follow the Tudor reformers, should the church be characterised by a kind of craven or mawkish adulation of monarchy. Nonetheless, place, land and monarchy elicit affections: they have a commanding capacity. The form it takes will vary from place to place. However, in every case, these natural affections require transformation in conformity to the Scriptural witness to the Word of God. This is a key dimension of the task of the church in its work of social renewal. The mild form of church establishment in England provides a model which soberly recognises these facts about political life and interprets them in terms of the church's own evangelical (nonjurisdictional) essence.

Third, if it is granted, then, that the worshipping church is *central* to bearing the Scriptural tradition, proclaiming it afresh to each generation, this leaves open—and arguably implies—that features of the civil polis may be *peripherally* such bearers—much as a flotilla takes its bearings from the flagship, and thus from the master-commander aboard. To continue the simile but to misquote Burke, we might think of these features of civil polis as ‘little pontoons’, which in some way provide clustering points for platoons of men and women to keep aspects of Scriptural wisdom visible and above water, amidst the changing cultural tides which sweep through local and national life. In England (and, though differently, in Scotland), such visibility accompanies what O'Donovan refers to as the vestiges of establishment; although where no church is established the providential distribution in civic life of the traces of the evangelical proclamation may (of course) also take visible form in manifold ways. Practically then, the recognition, preservation, beautification and, where necessary, repair of such little pontoons is a vital task for the church and those with whom she keeps company.

As to Christian nationalism, therefore, a recognition that the church is the flagship in this image should act as a caution against any simple elision of nation with church. Moreover, we should avoid the identification of any one *national* church (such as the Church of England) with the flagship. As Graham Tomlin and I have discussed elsewhere, a core concern of a national church is with enabling all in the nation to have opportunity to join in the worship of the church. Thus

we should not be suspicious of all ways of configuring a close relationship between church and nation. In fact, the Church of England could itself be described as a form of Christian Nationalism, in that as the established church, the Church of England is intimately woven within the English nation ... Many would consider this to be a benign and indeed wholesome form of Christian nationalism, in which ... the Church of England sees its task as to share the faith with those who wish to discover it by providing opportunity for Christian worship in every community in the land for all who wish to participate, to bring to the nation's attention the moral path forged by the Christian gospel that has shaped its life in the past, and to hold the space of ‘transcendence’ in society for other denominations and indeed other faiths.<sup>20</sup>

Talk of faith, flag and family, common to Christian nationalism and identifying significant bases for human self-understanding and agency, may be reinterpreted in light of this account of Christian nationalism and this image of a flotilla surrounding a (catholic

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20. Joshua Hordern and Graham Tomlin, ‘Afterword’, in Hordern and Tomlin (eds.), *A Voice in the Wilderness?*

ecclesial) flagship bearing the gospel of Christ. The question which follows is whether the faith of the church, as to its evangelical essence, is the commanding centre of any movement of Christian nationalism; or whether the commanding centre, ordering the inner life and agency of its adherents, lies elsewhere. This is not a straightforward task of discernment, however, even were one exclusively to identify the church's work of 'commanding' with the work of ordained members of the church—including in the life of the Church of England, its consecrated bishops. In any case, one should not so identify the church with the clergy. For the mutuality of baptism between lay and ordained requires that the Church of England recognises that the commands which issue from the gospel are uttered by lay as well as ordained. A Christian nationalism of an Anglican sort in England which Gregory enquires about should not then be identified in the public imagination solely with the work of clergy. Indeed, inasmuch as O'Donovan's words about the evangelical essence of the Church of England being vital to the renewal of all kinds of societal activity are true and inasmuch as there is an analogy to be drawn from the church across a range of nonjurisdictional organisations and enterprises, then it is impossible to envisage a viable response to or version of Christian nationalism which is not characterised by the mutual witness and service of the *whole* church, including the whole Church of England, preserving the space for the recognition of the transcendent in our midst.<sup>21</sup>

Concerning such witness and service, the assessment falls on how the commanding seeks to transform the inner life, the affections, desires and understanding of those with whom it comes into contact, as well as their outward obedience. The expectation that it is *love* which arises from faith should be decisive for the form of that transformation. This observation does not yet determine what love entails in practice: for example, how what O'Donovan called above the 'natural motivations of affection for land and people' are to be recognised such that a love for England, a love little spoken of in some circles, is rooted in, nourished by and disciplined through faith in Jesus Christ. As I have argued elsewhere, we might summarise this as 'loyalty to the inheritance of faith',<sup>22</sup> where that inheritance is interpreted broadly to include not only the formularies of the Church of England but the wider cultural and political imprint of this faith in England, including the vestiges which accompany establishment.

O'Donovan's charge for public theologians stands: to recognise 'the *intrinsically public character* of the church's evangelical practices and ministries' (*EPT*, 252, original emphasis). In a time when seemingly 'every institutional and vocational sphere of social endeavor' in England at least, but also in the wider United Kingdom, faces significant challenges and stands in need of 'truly good practice', it is essential that faith and love sustain the hope of renewal. A renewal of English public theology will be vital in that cause.

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21. 'God meets us where we are, often surprising us. In these ways, the ideas of transcendence and immanence belong together in a unity in distinction ... God is found not at the limits set by a theory of knowledge but in "the middle of the village"'. David Fergusson, 'The Beyond in our Midst: Transcendence, the Church, and National Life', in Hordern and Tomlin (eds.), *A Voice in the Wilderness?*

22. Joshua Hordern, 'A Legitimate Witness: On Loyalty to the Church of England's Inheritance of Faith', in Hordern and Tomlin (eds.), *A Voice in the Wilderness?*

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