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## ON THE COVER

“Before children have a chance even to begin developing a sense of self, they have been locked into a consumer world” (see “Initiation into Consumerism,” p. 8).



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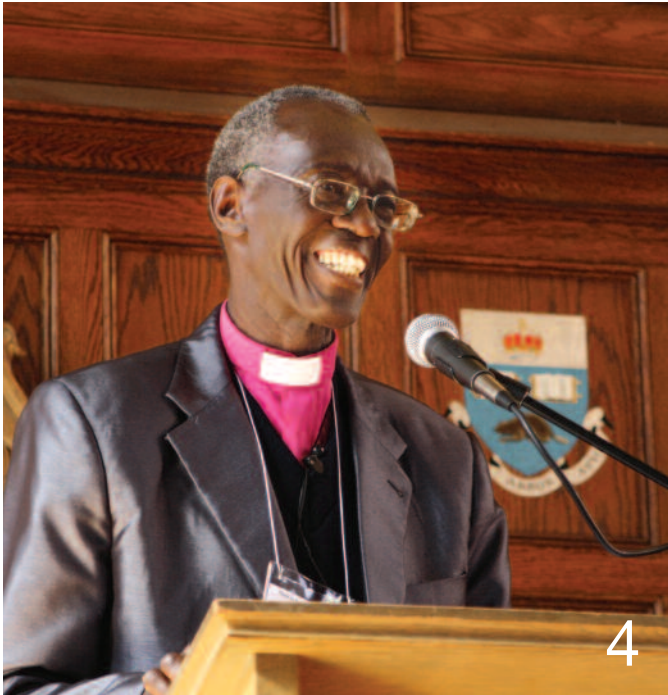
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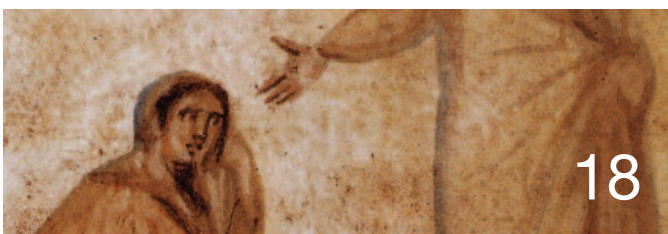
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We are grateful to the Cathedral Church of All Saints, Milwaukee, Wisconsin [p. 27], whose generous support helped make this issue possible.

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to seek and serve the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.



# Reviving Interdependence

In 1963, the Toronto Anglican Congress marked a certain coming of age of Anglicanism with the document “Mutual Responsibility and Interdependence in the Body of Christ.”

A one-day conference on September 18 gathered global Anglican leaders at Wycliffe College, University of Toronto, to discuss this theme of interdependence 50 years later in light of contemporary questions. More than 180 people, including five bishops from Africa and Asia, attended “Back to the Anglican Future: The Toronto Congress and the Future of Global Communion.”

The day opened with the Most Rev. Eliud Wabukala, Archbishop of Kenya, discussing *koinonia*, the Greek word for “fellowship.” Wabukala said fellowship means “working together, sharing the challenges and joys of life,” but “unity cannot be easily attained. ... Community on its own, without Christ, will collapse.”

The Rt. Rev. Stephen Andrews, Bishop of Algoma, quoted Michael Ramsey, the 100th Archbishop of Canterbury, who had warned the Toronto Congress: “A church which lives to itself will die by itself.” Just two years later the Anglican Church of Canada would hit its demographic peak; it has been in decline ever since.

Andrews told the audience that the interdependence statement of 1963 rings deeper today: “It is now irrelevant to talk of ‘giving’ and ‘receiving’ churches. The keynotes of our time are equality, interdependence, mutual responsibility.”

The Most Rev. Mouneer Anis, President Bishop of Jerusalem and the Middle East and Bishop in Egypt with North Africa and the Horn of Africa, spoke on “Why the Covenant Still Matters” and “Why the Instruments of Unity Still Matter.”

Anis compared the conflict in the Anglican Communion to an adulterous husband who hopes to reconcile with his wife while still continuing an amorous relationship with his mistress.

He recommended six steps to restore trust in the Anglican Communion: follow through on the recommendations of *The Windsor Report* and previous Primates Meetings; recognize and support faithful orthodox Anglicans who have been mistreated; recover conciliarity in the Lambeth Conference and the Primates Meetings; strengthen the proposed Anglican Communion Covenant; restructure the Anglican Consultative Council; and restructure the Anglican Communion Office.

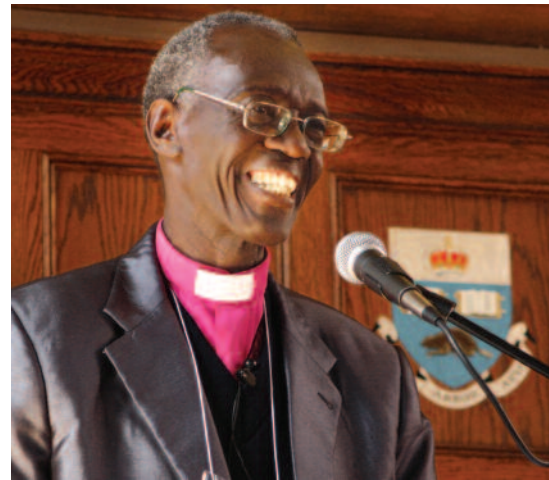
The Rev. Ephraim Radner, an American member of the Covenant Design Group and professor of historical theology at Wycliffe, surveyed the historical landscape.

“Until 1950, all Anglican bishops were either British or American. And the British all went to the same two schools.” By 1963 the imperial British church was “long over” and any American imperial church was, he said, “short-lived.” National churches “cannot be autonomous, sovereign states,” Radner said. “Conflict is not something God wants but that he uses.”

The Rev. Canon Christopher Seitz, canon theologian for the Diocese of Dallas, offered a lament in his talk, “Why Encouragement for Parishes and Dioceses Matters,” with primary reference to the conservative or traditionalist remnant in North America.

“We’ve lost the war,” Seitz said about conflicts within the Episcopal Church and the Anglican Church of Canada. “Can we hope for some moral space?”

The Most Rev. Bernard Ntahoturi,



Wabukala: “Community on its own, without Christ, will collapse.”  
Sue Careless photo

Archbishop of Burundi and Bishop of Matana, spoke on “Why Reconciliation in the Midst of Conflict Matters,” drawing on his experience in an impoverished country just emerging from a 12-year civil war. He reported that thousands had been killed in Burundi but only now was the nation “timidly” talking about truth and reconciliation.

“No one wanted to take responsibility,” he said, but “any unity not based on truth is a fragile reconciliation.” Ntahoturi celebrated the conference Eucharist at St. Paul’s Church on Bloor Street, and offered a benediction in both English and Kirundi.

The Very Rev. Kuan Kim Seng, dean of St. Andrew’s Cathedral in Singapore, spoke on “Why Mission and Theological Education Matter.” Kuan grew up in a non-Christian family that believed in ancestral worship and polytheism. He first heard of God the Creator as a 17-year-old. “I thank God that he chose me.”

Kuan noted that next year will mark the 200th anniversary of the first Protestant Chinese Christian’s baptism, and today the fastest-growing church in the world is in China.

“Missions is the hallmark of the Church that is in sync with the heart of God,” he said.

Kuan does not believe short-term mission teams are a waste of God’s resources if such teams are trained properly. He sees the Global South and East as sending their own long-term missionaries and said the West should make room for them. He expressed concern that too many people are “in the church but not in Christ” and that the “prosperity gospel which spiritualizes materialism would maim, if not kill, the Church.”

The Most Rev. Ian Ernest, Archbishop of the Province of the Indian Ocean and Bishop of Mauritius, urged that the Anglican Communion not retreat into itself: “Our world is God’s world.” The Church is to be salt in the world, “preserving

the world, not preserving itself.” He said the Anglican Communion’s lack of any system of canon law seriously weakens it.

The Rt. Rev. Josiah Idowu-Fearon, Bishop of Kaduna in violence-torn northern Nigeria, believes the Archbishop of Canterbury “has a very real influence.” He can “steer, push and lead” but he should not rule “autocratically, as some African leaders do.” Idowu-Fearon would have the Archbishop of Canterbury consult more regularly with senior prelates and work with more liaison officers.

Archbishop Justin Welby sent greetings via Skype. Welby said that in every generation Christians have thought their problems were “terminal” and yet the Church has survived.

The Most Rev. Fred Hiltz, Archbishop of the Anglican Church of

Canada, was away on a brief sabbatical but sent greetings to his fellow primates through his secretary.

*Sue Careless in Toronto*

## Wiffle Ball and Faith

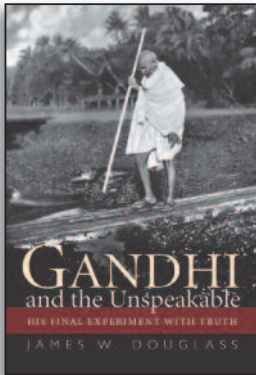
For recently ordained priests Christina Vance and Hannah Mudge, blue jeans are as much a part of the uniform as are clerical shirts and white collars. Each part serves an essential purpose.

Jeans are practical for their day-to-day work at Oaks of Righteousness Café & Ministry Center, a mission of the Diocese of Albany in inner-city Troy, New York.

On any given day, Vance and Mudge provide safe space for dozens of children in the hardscrabble North Central neighborhood. They’re play-

(Continued on next page)

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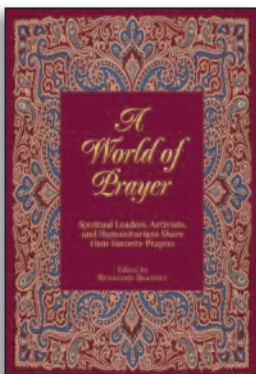
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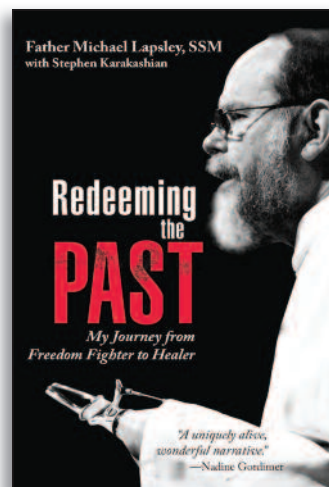
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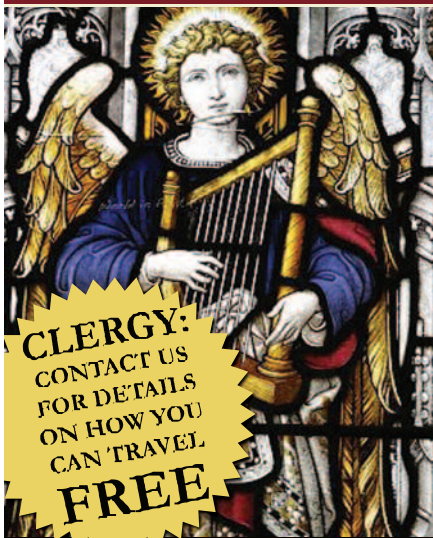
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## Wiffle Ball and Faith

(Continued from previous page)

ing Wiffle Ball, making burritos for kids who've earned them by doing chores, or otherwise getting dirty in kid-oriented activities.

But their collars, too, serve a function that's every bit as pragmatic for their mission, which is to make disciples of Jesus Christ in a place where life is often hard and hope can be elusive. Collars signal to their wary, mostly African American neighbors that these two young white women might be trustworthy.

"Some of them think we're nuns," Vance said. "For the most part, they just think, *Well, these people are somehow God people.* And it's just been helpful relationally because, for most of them, that's a positive thing in that neighborhood."

Neither Vance nor Mudge knew exactly what to expect when the two friends discerned a call, upon their graduation from Trinity School for Ministry in 2010, to ministry in Mudge's home diocese. All they knew was that they were called — and they would need to find jobs.

Vance worked as a barista at Starbucks. Mudge worked as a veterinary technician and a church educator. They convened a house church and sought the Lord's direction. They realized their work was not as much church planting as it was making disciples.

Soon, support from parishes enabled them to set up shop where a diner had closed. Thus began the renewal of an Episcopal presence in a neighborhood where Episcopal parishes closed years ago.

Now the center provides drop-in hours after school, hosts adult Bible study, and convenes worship services. The two priests pray with anyone who comes in feeling stressed. If someone has a court date and needs an advocate for support, they go along to the courthouse.

So far, they've baptized three chil-

dren and are preparing 10 more. Preparation includes learning the Apostles' Creed, the Sermon on the Mount, and the Lord's Prayer.

Each day involves listening for where God might be opening doors, Vance says, or calling them to try something new. When their cars are vandalized or someone yells at them, they try to offer a Christ-like response. Through example and patience, they're learning what it takes to make disciples.

"It gives us a chance to grow in a major way, to literally bless those who curse us and to model that for the kids," Vance said. "We can model: if somebody calls us a foul name, we can show them that the response doesn't have to be harder punch-back. But it's hard, though. I mean, we're human. So we're learning a lot, too."

G. Jeffrey MacDonald  
TLC Correspondent

## Making Academia More Accessible

The Rev. Frederick Schmidt has taken on two new challenges this year: acquiring new titles for Church Publishing and teaching spiritual formation at the landmark Garrett-Evangelical Theological Seminary in Chicago. And he sees those paths converging into scholarship that will shape the spiritual life of a rising generation.

"It makes for a larger conversation," he said in a phone interview. "I want to identify and promote the work of younger voices. As a church we tend to recycle the same voices. There are a lot of writers, readers, and thinkers out there who would like to engage the Church more than they have so far."

Schmidt is a prolific author who, until joining Garrett's faculty in July, taught Christian spirituality at Southern Methodist University's Perkins School of Theology. He also

*Schmidt writes with a directness that can be stunning in the jargon-laden fields of mainline faith.*

writes on themes of progressive Christian faith for the religion website Patheos.

At Patheos, Schmidt writes with a directness that can be stunning in the jargon-laden fields of mainline faith.

"The national church will spend countless hours and proportionately more money on studying its own structure (good luck with that)," he wrote about the 77th General Convention in 2012. "We will continue to press our case in court for the ownership of churches we can't fill and property that we can't maintain. And, with ever so delicate equivocation, we told the Anglican Communion to go to hell."

And he wrote of asking a friend during the summer whether zombies are a good metaphor for the Church: "Zombies are driven by routine. They react violently but unthinkingly to noise. They are given to mindless repetition. They run in circles with no particular direction in mind, unless they are momentarily confronted with a threat or prey. ... My friend rejected the notion. 'Zombies move too fast.'"

Schmidt's title with Church Publishing is consulting editor. He has published three books with Morehouse and edited the Church's Conversations with Scripture series.

"Church Publishing, as it is now configured, is the only book-publishing company that contributes directly to the well-being of the Episcopal Church," he said.

Schmidt will draw on his connections and his experience to attract new authors and titles to the Church Publishing family.

"Acquiring book titles is a dynamic process, and an author may or not be able to deliver in a given year," he said. "I think the emphasis will be on more accessible theology. Strictly speaking, Church Publishing is not an academic house."

He sees his new work with Church Publishing as an opportunity to

"round out and complete Conversations with Scripture," among other themes.

In keeping with his writing for Patheos, Schmidt is keen to explore electronic publishing.

"I think nearly every dimension of publishing includes a web-based or

electronic version of its material," he said, adding that publishers neglect the platform at their peril. "Kodak took too long to come to grips with the fact that it was not a manufacturer of film but a purveyor of images."

*Douglas LeBlanc*

**Wesley Granberg-Michaelson**

Foreword by **James H. Billington**

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# Consumerism

*This essay is adapted from Rescuing the Church from Consumerism, released in August by SPCK Publishing, and is reprinted with permission from the publisher.*

By Mark F.M. Clavier

Initiation into the Christian faith involves two rites: baptism and confirmation. Baptism is the sacrament whereby one is incorporated into the body of Christ and begins life as a Christian. Within liturgical Christianity, baptism is ideally followed at a later age by the rite of confirmation when individuals profess their baptismal vows for themselves and embark upon their Christian adulthood. Similarly, although the initiation of people into consumerism is more of a process than an event, it can be divided into two stages: in the first stage young children are “baptized” into consumerism and firmly grounded in its worldview; in the second stage they engage as adolescents actively with consumer culture to develop an identity and an understanding of the world. Together these two stages provide the emotional and intellectual environment in which the initiated relate to one another, understand and weigh issues, and experience the underlying pattern of their own lives.

## Commercialization of Childhood

During the 1970s in the United States, a disparate collection of activists began to worry about the expanding role of marketing in children’s lives. Eventually, advocacy groups petitioned the Federal Trade Commission (FTC) to consider imposing various levels of restrictions on advertising to children.<sup>1</sup> In the midst of these discussions, however, Congress passed the Federal Trade Commission Improvement Act, which removed from the FTC any authority to regulate marketing to children.<sup>2</sup> Subsequently, children’s marketing grew at an astonishing rate, so that by 2006 U.S. children were spending \$40 billion and influencing the additional spending of \$700 billion a year.<sup>3</sup> As with adults, the lives of children changed dramatically within a very brief period.

Although the U.K. and the European Union have maintained much stricter regulations about market-

ing to children, advertising made similar inroads into children’s lives in Europe during the same period. The arrival of MTV, a channel devoted entirely to lifestyle marketing, is an obvious benchmark of this development. The advent of the internet has made it even more difficult for regulators to limit the exposure of children to advertising now featured on websites, mobiles, online entertainment, and games. So it should be no surprise that despite regulations, the child and teenage market in the U.K. has grown to an astonishing £30 billion a year.<sup>4</sup> Indeed, according to a report by the Institute for Public Policy Research, evidence suggests that in the U.K. children are now more “enmeshed” in consumerism than children in the U.S.<sup>5</sup>

Of course, marketing to children was not a new development. Since at least the late 19th century, businesses have recognized that money can be made from consumer products aimed at children. The impact of this is seen in the very way in which we conceive of childhood: “toddler,” “tween,” and “teenager” are all terms developed by the commercial world to help identify or create focused markets for their goods and services. With the expansion of television ownership, followed by the introduction of computers, the internet, and mobile telephones, however, the opportunities and dimensions of such mar-

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The age at which brand marketing begins has also been brought forward.

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keting have vastly expanded. *Teletubbies*, *Elmo*, *Bratz*, *Power Rangers*, *Dora the Explorer*, and any number of other brand products influence or define the play of children through their pervasive role in children’s imaginative and sensual world. The age at which brand marketing begins has also been brought forward. Even items that are necessary for infants and toddlers such as dummies, sippy cups, nappies, toys, and bedding come with logos and characters created to draw their attention and lay the foundation for brand loyalty. One recent study determined that reception-age children can typically identify a large number of brands and even “willingly judge their

(Continued on next page)

# Consumerism

(Continued from previous page)

peers” according to brand use.<sup>6</sup> A 2003 study of children first entering school found that while only half of them could recognize their own name, speak articulately, or count to five, 81 percent of them could recognize the Coca-Cola logo while 69 percent knew McDonald’s Golden Arches.<sup>7</sup> Thus, before children have a chance even to begin developing a sense of self, they have been locked into a consumer world; once they are put in front of the television or computer, there is really no turning back.

The commodification of childhood also means that young children are introduced to a global market before they have any capacity to cope with it. That global market becomes their world; their exposure to television, film, popular music, and the internet far outweighs in time and attention the impact of any local or traditional culture. This “new digital ecosystem” is where children, even from a very early age, spend much of their leisure time, and marketers see this ecosystem as an environment of almost limitless advertising potential.<sup>8</sup> Similarly, the fictional characters with whom young children relate are typically creations of the market, and the subjects that interest them most are those that appear on television or in games. For example, in many households various worlds created by Disney to sell products shape children’s earliest lives and provide them with shared memories and interests. Hannah Montana is a good example of a celebrity aimed at a tween. *Star Wars* is another example of a world created solely for profit — George Lucas notoriously described himself as a toymaker who shoots films — which becomes the “culture” in which children imaginatively live and play. Visit almost any toy shop and you will be hard-pressed to find any goods that are not related to a character from a television program, console game, or film. Consequently, a few global corporations are shaping the imagination and play of millions of children worldwide.

This point illustrates a defining irony of consumerism. Even while it claims to promote individuality, it compels conformity through the virtual and imaginary worlds it creates. As children strive through play and narrative to find their place in the world, they are not given freedom to enjoy their own imagination, drawing from their experience of family, neighbors, friends, and their natural environment. They are not even raised within a particular, organic culture. Instead, they are provided with a limited



range of imaginary worlds — such as Disney, *Star Wars*, *Harry Potter*, various superheroes, and anime creations like *Pokémon* — that they explore through film, television, games, and products which do much of the imaginary work for them. In fact, their play is less a form of imagination than of mimicry; they are re-enacting what they have seen on the screen. While some of these creations can be enormously complex and evocative — for instance *Harry Potter*, which only become widely marketed through toys and films after its initial success — they are all part of a single digital environment that has become the overriding culture in which children live, relate to each other, and develop values. Thus, beginning with Disney cartoons, *Teletubbies*, *Sesame Street*, and *Thomas the Tank Engine* (among others), children become dependent on an imaginary life that is incarnated through products and media.

That imaginary world also tends either to be intolerant of traditional cultures or to co-opt them within a consumer framework. One will rarely find overtly religious or ethnic customs presented in storylines; when they are, it is typically as part of a theme of tolerance. But as children grow older, traditional norms and religious and ethnic customs that limit access to the world of consumerism are subtly undermined. Such cultures may be tolerated, but they are definitely not “cool.” Members of those cultures are, therefore, depicted as intolerant, backwards, crude, and, above all else, boring. For example, in the animated movie *Happy Feet*, the priestly caste of elder penguins, whose leader is portrayed as a kind of dour Presbyterian minister, attempts to prevent the main character from expressing his true self. To avoid such characterization various micro-cultures package, market, and commodify themselves for a targeted segment of society. One of the most positive depictions of Roman Catholicism is *Sister Act*, in which a convent of rather staid nuns becomes more appealing by embracing Whoopi Goldberg’s “hipper” form of



music. To preserve themselves, traditional cultures such as religions are pressured to translate how they express themselves into ways more acceptable to consumer culture.

Often, however, an overtly antagonistic approach to traditional cultures will be seen as insensitive, and so marketers and media corporations deliberately co-opt them into a consumerist framework. Disney most notably introduced this tactic as early as the 1940s with its animated adaptation of traditional fairy tales. Walt Disney openly expressed his belief that the films ought not to be bound by the original stories; *Sleeping Beauty* and *The Jungle Book* are notable examples of this. Similarly, most children who love Winnie the Pooh are familiar with only Disney's depiction of him; many have never read the original books by A.A. Milne. Perhaps worse, however, is Disney's use of cultural stories as commercial vehicles for a set of values, products, theme parks, and food. Films such as *Aladdin*, *Pocahontas*, and *Mulan*, while ostensibly multicultural, do little justice to the cultures they represent or to the classical stories they purport to retell. In fact, the characters and storylines are interchangeable because they are not really situated in any particular culture: their purpose is not to instill or portray a set of cultural norms but to sell an array of products. All of these could be dismissed as benign entertainment were it not, again, for the way they permeate children's lives. These and other similar stories have become the wellsprings of imagination for millions of children. Any classical story or fairy tale not adapted and popularized by film and ancillary products is soon forgotten. In the end, even traditional cultures are commodified.

The pervasive commercialization of childhood introduces a central paradox of consumerism. While it purports to create a world in which individuals have an almost infinite and unfettered range of choices, it actually limits choice from a very early age. It is only because children are socialized as consumers that they may embark on a life of self-invention through consumption. Any expression of individualism from that point onwards will be expressed within a consumerist framework. Few reach adolescence in a neutral state in which they may freely choose to become consumers. By the time children reach the age at which they have the capacity for critical thought, they know of no other way of being;

consumerism has profoundly shaped the way they see themselves and their society. According to the "Children and Marketing Literature" report:

Today's children and young people are growing up in a cultural environment which is becoming more saturated with promotional messages than ever before. They are persistently encouraged to think of themselves as consumers. We need to ask whether this has consequences for education in citizenship, designed to encourage a rising generation to think of themselves as members of a moral and political community and to see their future as inextricably linked to the quality of public life.<sup>9</sup>

This situation is deeply ironic: parents who feel strongly about deferring baptism or discussing religion because they want their children to be free to decide for themselves happily raise their children to be thoroughgoing consumers.<sup>10</sup> But this simply supports the claim that consumerism is best understood as a religion. Parents are comfortable with their children's baptism into consumerism because it is their own way of life.

*The Rev. Mark F.M. Clavier is dean of residential training at St. Michael's College, Llandaff, and teaches theology at Cardiff University.*

In the end, even traditional cultures are commodified.

## Notes

<sup>1</sup> J. Howard Beales III, "Advertising to Kids and the FTC: A Regulatory Retrospective that Advises the Present," *George Mason Law Review* 12:4 (April 2004), pp. 873-94.

<sup>2</sup> Public Law 96-252, 94 Stat. 374 (May 28, 1980): "Federal Trade Commission Improvements Act of 1980."

<sup>3</sup> "Marketing to Children: Trillion Dollar Kids," *The Economist*, Nov. 30, 2006 ([www.economist.com/node/8355035](http://www.economist.com/node/8355035)).

<sup>4</sup> Julia Margo, Mike Dixon, Nick Pearce, and Howard Reed, *Freedom's Orphans: Raising Youth in a Changing World* (London: Institute for Public Policy Research, 2006), p. 142.

<sup>5</sup> *Ibid.*, p. 145.

<sup>6</sup> Anna R. McAlister and T. Bettina Cornwell, "Children's Brand Symbolism Understanding: Links to Theory of Mind and Executive Functioning," *Psychology and Marketing* 27:3 (March 2010), p. 224.

<sup>7</sup> Margo et al., *Freedom's Orphans*, p. 144.

<sup>8</sup> Alan France, Joanne Meredith and Graham Murdoch, "Children and Marketing Literature Final Report, CRSP 583" (Loughborough: CRSP, 2008).

<sup>9</sup> *Ibid.*, p. iv.

<sup>10</sup> On the influence of styles of parenthood on "consumer socialization," see Les Carlson and Sanford Grossbart, "Parental Style and Consumer Socialization," *Journal of Consumer Research* 15:1 (June 1988), pp. 77-94.

# Under the Sign of Whim

Review by W.L. “Chip” Prehn

When I was 22, the tutor preparing me for seminary — a bishop who cared as much for sound spiritual and intellectual growth as for church growth — recommended Bishop Joseph Butler’s *Analogy*. He said, “If you don’t like it, I’ll assign something else more palatable.” I had heard of the *Analogy* but had no proper appreciation of what I was getting myself into. Though the revered author’s dense and involved prose was like eat-

(especially Dave Campbell’s *Texas Football*). Reading for enjoyment gave me the confidence and the skills to take on Bishop Butler’s 18th-century masterpiece.

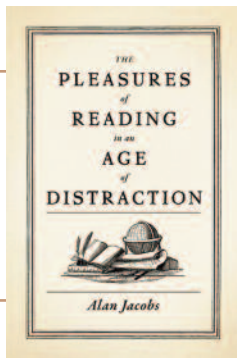
This is a major theme of Alan Jacobs’s fine book on books and reading: we should pursue our reading life “under the sign of Whim” (p. 73). In such a life speed does not matter, though facility as a reader often follows whimsical dancing through texts. “We read what we want, when we want, and there is none to assign or to evaluate” (p. 73).

serious academic setting. Back in the 1830s he favored allowing boys to choose their own books for extracurricular reading.

Jacobs stands firm on what he knows — the world of teaching, learning, reading, writing, and books — in order to resist a lightweight, pretentious, and consumerist culture. Yet he wisely insists that there are “multiple forms of readerly attentiveness” (p. 106). Television ensured that people became “ever more distracted and ever less instructed” (p. 4), but daily improvements in high-tech communication have not made reading unnatural. A 2008 survey by the National Endowment for the Arts revealed that reading was on the rise in the United States for the first time in 25 years (p. 5).

Though Jacobs acknowledges that we are living in an age of distraction, he is comfortable with smartphones and tablets, if they help us be avid readers. For the same reason, letting a British actor read to you as you drive to work suffices. This is how I came to a deep love of *Great Expectations*. The main thing is to engage and be engaged by your author, be immersed in the story, and be moved. The late Donald Allchin paraphrased Bishop Lancelot Andrewes by suggesting that Christians must see knowledge as a living thing we cannot possess or control; knowledge is not a certain collection of information and expertise so much as a living thing that becomes part of us. Christians are caught up into what we know. Hence we may multiply the sources.

Deep reading does not always require Great Books. Deep reading means absorption; it means being lost in the world the book you are reading creates — mostly in your mind and imagination. Jacobs insists that “books are the natural, inevitable, and permanent means of being absorbed in something other than the self” (p.



## The Pleasures of Reading in an Age of Distraction

By Alan Jacobs. Oxford. Pp. 162. \$19.95.

ing sawdust, I realized that I had just been through an important rite of passage and not a penance.

Since I had gained very little education that prepared for Butler’s argument, I cannot say that I altogether understood it. My tutor was good enough to give me access. I was the typical, dutiful pupil who wanted to please his master. I wanted to read a great work I knew most of my heroes had read before me. I knew the *Analogy* was an authoritative text and a keystone of my Anglican faith, because titans such as John Keble, Edward Pusey, John Henry Newman, William Gladstone, William Muhlenberg, and my beloved mentor had read it. And I was a strong, confident reader because I had been reading a great many books just for fun: the thoroughbred mysteries of Dick Francis, the Narnia Chronicles, the whole of Tolkien’s available Middle-earth tales, and lots of sports journalism

Read what you are inclined to read, but do read and encourage others to read. That you read is more important than what you read; reading engages not only the mind but the soul, and it is a formative, enriching social activity. Naturally there are some big, difficult books one *should* read, like the *Analogy*, but Jacobs’s point about whim holds true.

Maturity as a reader is not so planned as we sometimes suppose. Deep knowledge follows being at once catholic and serendipitous in our choices. If you must pull out Harold Bloom’s reading list or dust off Mortimer Adler and Charles Van Doren’s *How to Read a Book* in order to chart an inspiring course that’s fine, but do not forget what you want to read. These virtues are prerequisites for taking on the Great Books that (also) change lives and inform your big writing projects. Headmaster Thomas Arnold of Rugby had similar views about the reading life of students in a



116). This alone gives reading profound value. Indeed, *The Pleasures of Reading* could be taken as a manifesto contra the culture of consumption, the rising ethic of superficiality, the pride of quick fixes, and the putative good life of conspicuous vanity and super-conspicuous vacuity.

*Pleasures* is full of sound learning and delightful morsels of wisdom. The quotations, sometimes lengthy (thank God) but never useless, prove that the program of reading Jacobs recommends actually works. He sees value in authors ancient and modern and moves in and out of the centuries with ease. Bishop Richard de Bury of Durham was at once eloquent and profound:

In books I find the dead as if they were alive; in books I foresee things to come; in books warlike affairs are set forth; from books come forth the laws of peace. All things are corrupted and decay in time; ... all the glory of the world would be buried in oblivion, unless God had provided mortals with the remedy of books.

Jacobs's book is filled with wonderful passages such as these by ancient, modern, and in-between authors.

In the 20th century, the poet W.H. Auden argued for "a catholic taste" that does not create dilettantes. Jacobs cites the contemporary scientist Nicholas Carr, whose discoveries about the neuroplasticity of the brain reinforce Jacobs's contention that one must read at many different levels and speeds. Carr's research goes hand in hand with Stanford's Carol Dweck, whose 2006 *Mindset* is a revolutionary utterance among educators and schoolmasters. Jacobs believes that "filter failure" rather than information overload is the challenge

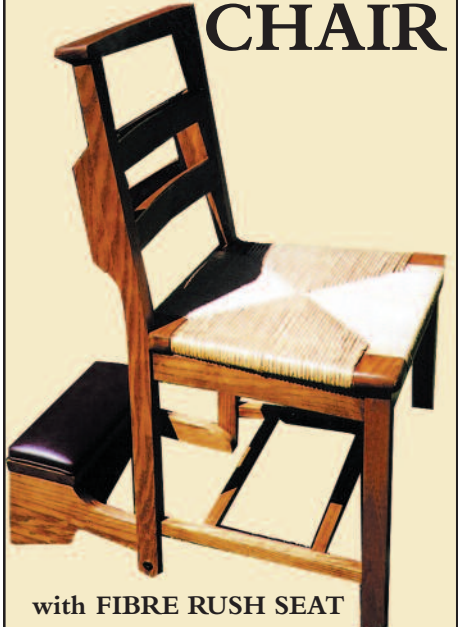
many readers experience as they take in the world. He recommends learning how to skim well because, at the end of the day, this is what the bulk of American education requires anyway. Intelligent skimming is indeed smart; not only is it the best way to commit certain information to memory, but it gives us that wonderful blessing of time for deep, serious, and more enjoyable reading. Adler and Van Doren counseled that the intent of every author can be comprehended by "pre-reading" a book. This requires a 15-minute perusal of the table of contents, the index, chapter headings, and the first and last paragraph of every chapter. A serious look at a book's index — sometimes flipping to referenced texts — reveals an author's intent.

Aquinas noted that the human mind is a "truth-hungering apparatus." But the mind as appetitive machine is not all there is to a human being. We have souls. Jacobs's essay is a plea for restoring the soul into the life of reading. Worthwhile reading is in fact disinterested fellowship with others via the medium of books contra the world, the flesh, and the devil. Our culture of fast food and bite-sized speed reading, and of learning for cash value, has come upon us insensibly and we find ourselves surrounded.

The correct response is that of Jacobs: live one's reading life under the sign of whim, which allows the attentiveness and other habits required for more serious or academic reading. Thus Jacobs would qualify the value of core-standards reading lists even as he values canons and classics. He is not only a distinguished English professor but a person who finds reading a rich enjoyment. Bravo (again), Alan Jacobs!

*The Rev. W.L. "Chip" Prehn is headmaster of Trinity School of Midland in West Texas.*

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# Due Credit for Inklings

Review by Charles R. Henery

This year is the 50th anniversary of the death of C.S. Lewis. Lewis once told his lawyer: “After I’ve been dead five years, no one will read anything I’ve written.” He was quite wrong. Lewis enjoys a greater readership now than before his death. His books reportedly sell more than 6 million copies a year. He is more influential than ever.

Among the many tributes to Lewis’s enduring influence, a memorial stone is to be placed in Poets’

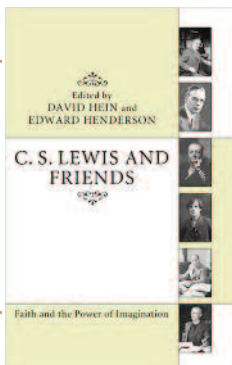
study in this new collection of essays. The essays, written by an ensemble of eminent scholars, consider and illuminate the essential role the faculty of imagination plays in theological reflection, as representative in the work of Lewis and his friends.

Peter J. Schakel of Hope College, Holland, Michigan, traces Lewis’s efforts to reconcile imagination and reason in his thought. In the years after World War I, Lewis waged what he called “The Great War” in a dispute on the place of imagination in seeking truth. Gradually, with the aid

great biblical images that constitute the Christian story allow a person to be deeply sensible of God’s active attendance in life, as Edward Henderson of Louisiana State University emphasizes. Images are sacramental, outwardly and visibly conveying God’s inward and gracious activity. Living the scriptural images in a response of faith realizes what Farrer regarded as the supreme definition of reason: knowledge of “what is most worthy of love, and most binding on conduct, in the world of real existence.”

Dorothy L. Sayers is best remembered today as a writer of detective fiction in the years before World War II. In the late 1930s she began to write religious plays for the cathedral stage and the radio. The broadcast of a series of plays under the title *The Man Born to Be King* attained wide attention in Britain during the 1940s, and after its publication Lewis would reread it every Easter. Her theological essay *The Mind of the Maker* (1941), along with her revival of religious drama, prompted William Temple, the Archbishop of Canterbury, to offer her a doctor of divinity degree, which she politely declined. Sayers worked in a variety of genres, as Ann Loades of the University of Durham traces, but always her purpose was boldly to make visible fundamental Christian beliefs. “The Christian faith is the most exciting drama that ever staggered the imagination of man,” Sayers once declared, “and the dogma is the drama.”

The novels of Charles Williams are not likely to be made into motion pictures as the fiction of Lewis and Tolkien have enjoyed, suggests Charles Hefling of Boston College. Williams’s novels are “colorful, dramatic, imaginative,” but his literary style and devices are not easily trans-



## C.S. Lewis and Friends Faith and the Power of Imagination

Edited by **David Hein**

and **Edward Henderson**. Cascade. Pp. x + 149. \$18

Corner at Westminster Abbey on November 22, the day of his death. There this gifted Christian writer will join a select company of literary figures, including William Shakespeare, Jane Austen, William Blake, and Lewis Carroll. In announcing the commemoration, the canon theologian of the abbey said: “C.S. Lewis was an extraordinarily imaginative and rigorous thinker and writer, who was able to convey the Christian faith in a way that made it both credible and attractive to a wide range of people.”

During his literary life, Lewis moved within a creative circle of writers who, like him, used the power of imagination to explicate the truths of Christian living. This group included Austin Farrer, Dorothy L. Sayers, Charles Williams, Rose Macaulay, and J.R.R. Tolkien. Each of these authors is the focus of

of friends like Tolkien, he was led to appreciate the necessary interplay of imagination and reason in achieving knowledge, and more especially in understanding and affirming the doctrines of Christianity. While Lewis’s early Christian writings continue to show a “privileging of reason,” his later works evidence more reliance “on experience and imagination.” In his last work of fiction, according to Schakel, Lewis reaches his highest level of imaginative power. In *Till We Have Faces* (1956), the celebrated author at last comes to “a full reconciliation and unification of the reason he admired with the imagination he loved.”

Farrer was a close friend of Lewis’s and his confessor. Lewis dedicated his *Reflections on the Psalms* (1958) to the devoted fellow and chaplain of Trinity College, Oxford. For Farrer imagination is at the heart of Christian faith. He believed the



lated. In his fiction, Hefling observes, Williams “was building intellectual patterns, not painting verbal pictures. Even the most fantastically imaginative passages in his novels are informed by a passion for precision, definition and order.” Williams sought to express experiences that comprised what he called “the pattern of the glory.” “The glory of God is in facts,” the Oxford don said. “The almost incredible nature of things is that there is no fact which is not in His glory.” Imagination redeemed is what interested Williams, and images for him, states Hefling, “are embodied accuracies, worded and regulated and set in order by the ‘taking of the manhood into God’ that is the Incarnation of the Word.”

Rose Macaulay was one of the most prolific and popular English satirical novelists in the first half of the 20th century. She was also one of the few novelists of her generation to grapple with Christian themes in her writings. Reared in a family of proud Anglican lineage and as a young woman disciplined in her religious practice, she turned away from a life of faith to pursue a secretive romantic affair with a married man for more than 20 years. During this estranged period from the church, Macaulay described herself as “an Anglo-agnostic,” still feeling an affinity with Anglicanism based on “a matter of taste and affection ... rather than of belief.” A renewed correspondence with a former priest-confessor some years after her lover’s death led to a reconciliation with the church and a new life of devotion. David Hein of Hood College, Maryland, examines the troubled religious pilgrimage of this overlooked personality who was “a voice from the edge” of Lewis’s circle, and whose semi-autobiographical, fictional masterpiece, *The Towers of Trebizond* (1956), finds her heroine professing the appreciation: “Anglicans have less certainty but more

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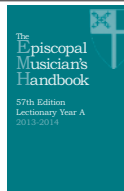
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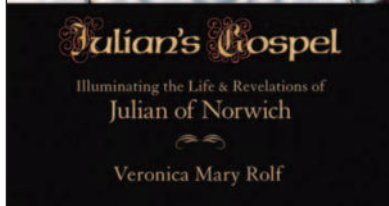


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# Molded by Anglicanism

## The Marriage of Faith

Christianity in Jane Austen and William Wordsworth

By **Laura Dabundo**. Mercer University Press. Pp. 152. \$35

Both William Wordsworth and Jane Austen fall chronologically in the Romantic Period of English literature. If you asked a freshman English major to define Romanticism, she might tell you of a movement that exalted individual experience and prized feeling above all else. These are not, typically, values associated with the Church of England. But in *The Marriage of Faith* Laura Dabundo has set out to show that both Wordsworth and Austen were deeply shaped by the church and its teachings.

In addition to Wordsworth's characteristic quest for individual epiphany, Dabundo finds an "irresistible force to community." For example, in the poem "The Wanderer" the pull to a solitary life is portrayed as a temptation. Dabundo also notes Wordsworth's belief in, as he said, "a spiritual community

binding together the living and the dead; the good, the brave, and the wise, of all ages." Such a shared communion can be readily seen in one of Wordsworth's most accessible poems, "We are Seven," in which a little girl draws no distinction between her living siblings and those who "in the church-yard lie."

The presence of Christianity in Austen's writing is more overt. Three of Austen's six heroes are clergymen who take their calling seriously, and Dabundo notes that "the novelist's endings are universally communitarian." The ideal

ending is not only a marriage (in the parish church) but a marriage surrounded by, as Austen writes in *Emma*, a "small band of true friends."

Among Austen's surviving literary fragments are three prayers. Though I have read all of Austen's novels and thought I had read all of her ephemera, I had never before encountered these prayers. They are not extraordinary, but they are sincere and genuine. One example:

Above all other blessings oh! God, for ourselves and our fellow-creatures, we implore thee to quicken our sense of thy mercy in the redemption of the world, of the value of that holy religion in which we have been brought up, that we may not by our own neglect, throw away the salvation thou hast given us, nor be Christians only in name.

Dabundo makes a good case that neither Wordsworth nor Austen were "Christians only in name" but instead self-consciously molded by the Anglican communities in which they lived and worshiped.

*Betsy Childs  
Birmingham, Alabama*

## C.S. Lewis and Friends

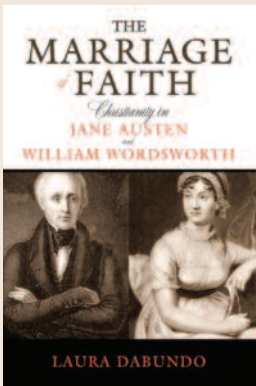
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scope, and can use their imaginations more."

Tolkien met Lewis in 1926 at Merton College, Oxford, and the two men soon discovered many mutual interests, among them a taste for old Norse myths and legends. Lewis strongly encouraged Tolkien to finish and polish up his mythic stories of Middle-earth, leading to the publication of *The Hobbit* (1937). In his works of fiction, Tolkien aimed to make his imaginative creations consistent with a Christian understanding of the cosmos. Ralph C. Wood of Baylor University explores what he calls Tolkien's "sorrowful vision of joy" or "a pervasive gloom" found in *The Lord of the Rings* trilogy (1954-55) and *The Children of Húrin* (2007). He concludes that the author's "vision is constituted by a complex interweaving of the pagan and the Christian, the despairing and the hopeful, the fated and the free." All of these are brought into a single vision where good may suffer temporary defeat, but in the end will triumph. In the struggle against evil, there is no shame in defeat, only in surrendering and not daring forth in hope to partake of an unseen and ultimate joy "in the grand cosmic Drama." Lewis said of reading his old friend's literary labors: "when we have finished, we return to our own life not relaxed but fortified."

This is a sophisticated collection of essays to be delved into deeply and for the reader to be rewarded with rich, stimulating insights. It recalls a remarkable period in Britain in the 20th century graced by a unique circle of Christian witnesses to the inspired power of imagination in the life of faith.

*The Rev. Charles R. Henery is rector of the Church of St. John Chrysostom, Delafield, Wisconsin.*



# Sheed and Ward's Brilliance

Review by Patrick J. Hayes

In 1934, Mary Josephine (Maisie) Ward published a large volume detailing the relationship her famous father, Wilfred, had with the Roman Catholic Church in England. Maisie called it *The Wilfred Wards and the Transition*, the latter term coming to signify the slippery and swiftly changing moment that believers were undergoing throughout Europe. The Wards were intimates of Cardinals Henry Manning and Herbert Vaughan and acquaintances of such diverse personalities as Alfred Lord Tennyson, Baron Friedrich von Hügel, and Arthur Balfour. Maisie was a communicative witness and fully in command of the nature, scope, and significance of her faith.

Only in conjunction with the Australian Frank Sheed, though, did she come to discern Catholicism's purposes — an encounter with the Incarnation, the release of the will to the divine life of the Blessed Trinity, and the satiation of the soul. Together as spouses, the two plunged headlong into a world ripe for lay Roman Catholic intellectuals to take their place. With Frank's skills as both orator and apologist honed through his expostulations in Hyde Park, where he spoke on behalf of the Catholic Evidence Guild, and Maisie's earnest advocacy for the reasonableness of holiness, the two made their mark through the founding, in 1926, of the publishing firm Sheed and Ward.

With no little effort, they brought forward a number of books whose authors are well-ensconced in the pantheon of 20th-century Roman Catholic literature: C.C. Martindale, Caryll Houselander, G.K. Chesterton, Hillaire Belloc, Ronald Knox, Yves M.J. Congar, Karl Rahner, Edward Schillebeeckx, and Hans Küng. By 1933 the couple opened the American branch of Sheed and Ward and they spent the

war years in the United States, where Frank was used by the British Ministry of Information to foment anti-Nazi propaganda and report on disloyal British expats. He eventually enlisted people like Dorothy Day and Jacques Maritain as friends and sympathizers.

In 1944, Frank published *Theology and Sanity*, a standout book in religious publishing for that year, tempered mainly by the diagnosis of the Sheeds' son, Wilfrid, with polio, and the difficulties Britain faced in the war. Peacetime did wonders for the firm; Maisie churned out several well-received books on the saints and an exegetical volume on the gospels and Acts of the Apostles. Frank wrote a no-nonsense introduction to theology for undergraduates. They continued to lecture widely.

to have been both eclectic in their tastes and firm in their convictions. One senses a deep reliance on an ecclesiology of the Mystical Body — one that strikes many today as somewhat ethereal and impractical. Though it is not named as such, this ecclesiology is closely akin to what many theologians of the last two decades have lumped under the rubric of communion ecclesiology, due largely to the fact that Sheed and Ward were so heavily indebted to the human relationship to the Trinity.

In an age when we now have tweeting pontiffs, massive parochial reorganization, and the fetid stench of scandal still lingering in our nostrils, one wonders whether Sheed and Ward would recog-

## Frank Sheed and Maisie Ward Spiritual Writings

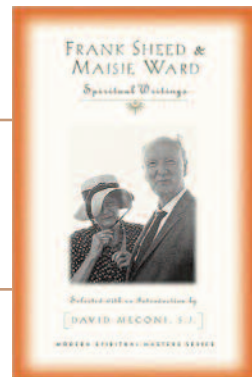
Edited by **David Meconi, SJ**. Orbis. Pp. 190. \$20

By their own admission, however, they were unprepared for the Second Vatican Council and in many ways their publications attempted to catch up to the maelstrom that ensued because of it. Particular attention was given to the importance of lay life in the Church, especially in the promotion of sound reflection on marriage and human sexuality. But the totality of the event could not be fully grasped and the once-solid ground Sheed and Ward traversed now seemed illusory. Within a decade of the Council's close, Maisie died (1975). For his part, Frank Sheed spent his remaining years working to shore up the company from financial disaster — achieved eventually through its sale — and being a doting grandfather. He died in 1981.

With the publication of extracts on spiritual topics from some of their books and lectures, the duo is shown

nize their church. It is both a blessing and curse to have lived in a bygone era imprinted so deeply with one's own influence. The residue of what is positive, good, and true is happily restored and preserved by Father Meconi's collection, though the reader may find many of the selections to be rather quaint. Both Sheed and Ward were cognizant of the transient nature of epochs and their own fleeting impact on them. They saw change less as something to be feared and more as an opportunity to exercise the mind God supplies. For them, that is where renewal lies and how solace comes.

*Patrick J. Hayes is the archivist for the Baltimore Province of the Redemptorists and author of A Catholic Brain Trust, published by the University of Notre Dame Press in 2011.*





# Normative Pattern in the Early Church

Review by John C. Bauerschmidt

**T**imes have changed in the world of early Christian studies. For centuries the emphasis of scholars and students was unabashedly theological, focusing on the “creeds, councils, and controversies” of the period that saw the adoption of the Nicene Creed and its statement of trinitarian faith as well as the formulation of the Chalcedonian definition of orthodox belief in the divine and human natures of the one Christ. The texts were assessed primarily through this lens and were brought to bear on a host of related theological themes. The question was *What do the Fathers say?* What do the upholders of this orthodox faith say about the classic theological concerns of the Christian Church?

But in the past 50 years or so there has been a renewed emphasis on context in what has become known as “late ancient Christianity.” Social, political, and cultural factors have become crucial for a consideration of the texts and other artifacts of the period. Art and architecture as well as economic theory and ancient pagan and Hebrew religion figure as well, and the main purpose is no longer theological understanding but the appropriation of the historical genre of late antiquity. It is hard not to mention the work of the incomparable Peter Brown in this context. Along with this wider lens came consideration of other points of view, with an appreciation of the diverse geographical centers of early Christianity and their different contexts, as well as consideration of “marginalized” perspectives like Gnosticism and other excluded “heresies” that help color the period.

Sometimes consideration of context and diversity leads back to theology, however, and it is disingenuous to think it does not. Absent an orthodox

lens through which the evidence is considered, equal voice and an equal valuing are often given to these other theological perspectives, against a background of a “hermeneutic of suspicion” that sees the triumph of orthodoxy as a mere power game. There may even be a counterfactual desire for other outcomes, for a desired “might have been” in the past that might even still be wished for in the present. Here the past becomes an arena for contestation by modern theologies and perspectives that seek an anchor in the shifting sands of Christian antiquity.

**R**obert Wilken, William R. Kenan Professor of the History of Christianity Emeritus at the University of Virginia, now offers his latest contribution to the continuing re-

consideration of Christian history. The frame is slightly larger than the period usually covered by early Christian studies, though this is mainly in order to cover developments in eastern Europe, Norway, and even Iceland, where Christianity came late. It is also a global history, giving a welcome weight to early Christianity’s presence and flourishing in Africa and farther Asia, especially in Ethiopia and along the Silk Route between Persia and China. Chapters on “Constructing a Catacomb,” “Architecture and Art,” “Music and Worship,” and “The Birth of Hospitals,” alongside chapters on Nicaea, Chalcedon, Origen, and Augustine, demonstrate command of a diversity of sources. There are no footnotes, but helpful maps are included (as befits a global history)



Healing of a bleeding woman, from the catacombs of Marcellinus and Peter. Wikimedia Commons photo



## The First Thousand Years A Global History of Christianity

By **Robert Louis Wilken**. Yale. Pp. 416. \$22

and there is a bibliography of suggested readings for those who wish to go further.

Wilken's synthesizing of the evidence in order to point to normative characteristics of early Christianity is most noteworthy, since it runs counter to now well-established tendencies in this discipline that emphasize diversity and plurality of practice. Wilken gives us an interesting list. "Christianity is a culture-forming religion" (p. 2): it is a community enterprise with its own culture that through public practice shapes the culture it inhabits. Institutions were important for the early Church as it formed culture, and none more so in Christian history than the office of the bishop, monasticism, and kingship or imperial rule. In this last feature, Wilken makes the point that Christianity was spread from the top down, with the royal or imperial family often being the key players in the spread of the Christian faith.

According to Wilken, difference does not overcome a common shape. "Christianity is transcultural and migratory, and each interaction with a new people and language brought changes in how Christians practiced their faith. At the same time, Christian rituals such as baptism and the Eucharist, the Bible, the Nicene Creed, the office of bishop, and monasticism bound Christians in a spiritual unity that transcended the deep cultural differences" (p. 4). Elsewhere Wilken points to the normative presence of the office of the bishop, baptism, and the Eucharist as giving shape to Christianity, pro-

viding "the architecture of its communal life" (p. 36), even when it was still relatively invisible to the larger society. To vary the metaphor, "The early Church was a community with a distinct anatomy; it was not simply an aggregate of individuals who believed the same things" (p. 35).

It is important to stress that Wilken, in positing a normative pattern, is not returning to a simplistic account of early Christianity that proposes a monolithic orthodoxy, the "single story" that modern cultural elites eschew. His chapter on Chalcedon is enormously even-handed, pointing out that its alienation of the Alexandrian party through the introduction of the language of a Christ known "in two natures" produced one of the most divisive doctrinal statements in Church history. This definition, seemingly contravening that party's emphasis on the "one nature of God the Word incarnate" (p. 200), led eventually to the separation of the non-Chalcedonian Coptic Church in Egypt and the Jacobite Church of Syria. At the same time, if Wilken's book has a hero, it is Timothy I, Catholicos of the Syriac Church of the East, which had its origins in members of the Antiochene party that had rejected the even earlier Council of Ephesus. Galvanized by Timothy's leadership, this church, centered in Persia beyond the Roman border, sent out missionaries all through Central Asia, China, and India, establishing Christian communities and taking the Gospel to places far beyond the Chalcedonian horizon. Wilken's approach, in this and other points, is nuanced and sympathetic.

So it is even more significant that Wilken is confident enough to describe a normative pattern: significant in a scholar who first established a reputation exploring the relationship of Jews and Christians in the micro-context of Antioch, and

(Continued on next page)

## CHRISTIANOPHOBIA A Faith under Attack



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## The First Thousand Years

(Continued from previous page)

from the author of *The Christians as the Romans Saw Them*. His credentials are well established as a scholar of late antiquity who demonstrates in his works a care and concern for the influence of different cultures and contexts. But Wilken's description of a normative pattern sets boundaries that place some ancient religious systems (for instance, Gnosticism or Montanism) in a position that is at best at the fringe of Christian community.

This normative pattern will chafe as well for some modern reassessors of early Christianity, with their commitment to the reappropriation of marginalized theological perspectives. An affirmation of the community-shaping character of the office of the bishop will not so much offend modern members of non-episcopal churches, who in ecumenical dialogue usually are willing to assign the functions of this office to some person or body in some form, as it will offend those who are committed to the valorization of an unlimited diversity and pluralism in Christian faith. If Wilken's pattern is bracing in this instance, one might almost think it is tempting fate to include the office of the king or emperor as a part of the Christian inheritance without at least some symbolic literary handwringing about the evils of imperialism. For along with the mono-episcopate the rise of imperial Christianity is often seen by modern reassessors as establishing a legacy that in our times, under the heading of colonialism, still plagues the Church by limiting diversity through an emphasis on common order and belief.

If there is a criticism here to be made, it is not of Wilken's insistence on a normative pattern, which seems intrinsic to the story he wants to tell as well as historically coherent, but rather a wish that the implications of this insistence

for some modern debates might be acknowledged more fully. The interplay between the poles of unity on the one hand and diversity on the other is a well-established phenomenon in Christian history, and Wilken's book is a testament to it. But there are points at which Wilken's assertions about the normative pattern seem too serene and not mindful enough of the case that needs making, namely, that any phenomenon that forms culture and is possessed of its own culture (as Wilken is rightly convinced Christianity does) must have a discernible shape itself in order to leave an impression, and all the more in order to create something new. Wilken's book is about the first thousand years of Christianity, and not about our own time, but it is a story that in some of its most basic assumptions is being questioned and reassessed in our day. His modern readers may need some persuasion and encouragement in affirming the notion of a normative pattern, as an observable phenomenon and even as a providentially provided means of grace.

A final point about Wilken's book should be mentioned, one that is also distinctive and not unrelated to the ways in which the Church has shaped and formed culture. Wilken devotes several chapters to the rise of Islam and to its impact on Christianity, not simply in the Middle East and elsewhere in the Mediterranean littoral, but also as a global phenomenon: "No event during the first thousand years of Christian history was more unexpected, calamitous, and consequential than the rise of Islam" (p. 288). Wilken makes the point that Islam along with Christianity is a religion "with universal ambitions" (p. 315), and that its eruption upon the world stage in the ancient heartland of belief shifted Christianity's center of gravity. Wilken never loses sight of Christians in Egypt and Syria and points further east, and includes a welcome chapter on "Arabic-Speak-

ing Christianity," continuing to tell the global story.

Yet Wilken has a realistic understanding of the newly precarious situation in which Christians found themselves after the eighth century, not just in the conquered lands in which they gradually became a minority but also in the much-reduced Christian territories that remained. He notes that through social constraints and other changes, as well as the atrophy of ecclesiastical structures and lack of leadership, Christianity in North Africa gradually died out. This history parallels the eclipse of the Christian mission along the Silk Route. What remained of Christendom was centered in Europe and Asia Minor (for the time being) and was cut off from its birthplace and points east. "Set against the success of Islam and its staying power, the career of Christianity is marked as much by decline and attrition as it is by growth and triumph. . . . The great story of Christian success in the early centuries must be tempered by a melancholy account of decline and in some cases extinction" (pp. 358-59).

It is in this sober and not serene insight that Wilken may connect most closely with present concerns. The cultural dominance of Christianity was not inevitable, nor was it even universal in late antiquity. It certainly is not assured today. Christians in modern North America and Europe have grown familiar with a narrative of decline and attrition, and the reminder of extinction through a changing social landscape, structural challenges, and poor leadership ought to get our attention. Perhaps Wilken's recalling of the Church's own distinctive culture and its history of forming the culture in which it lives is a salutary one for us, even though the means employed may be different in our day. But culture shaping will require the Church both to possess a culture and to make an impression.

*The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee.*



# An Honest Hearing

Review by David Bertaina

In this work of comparative theology, professor Mona Siddiqui of the University of Edinburgh presents a provocative exposition of Islamic and Christian Christology (specifically the Incarnation and the Trinity). The book is not about personal experiences or worship practices related to Jesus. Instead, its methodology is intellectual history, addressing what Christians and Muslims have believed about Jesus. While the title is succinct, the book is more accurately a Muslim theological perspective on Jesus and Christianity in comparison with Siddiqui's vision of Islam. The order of questions and topics are determined by the classical Islamic approaches to Christianity.

Siddiqui begins by pointing out that Christians and Muslims must be able to explain their views of Jesus (her first goal) and know their sources (her second purpose). In the first chapter, she argues that while Scripture and prophecy are primary sources of authority for Muslims and guarantee divine communication, the Incarnation plays the primary role of God's message to the world for Christians. Although the chapter is titled "The End of Prophecy," it is more about the concept of authority and "Word," meaning the Qur'an for Muslims and Christ incarnate for Christians.

The second chapter focuses on the question of monotheism and the Trinity. Muslims emphasize God's oneness and transcendence, while Christians emphasize God's triune nature and immanence. Siddiqui tries to show that both embody the characteristics of transcendence and immanence. She concludes that

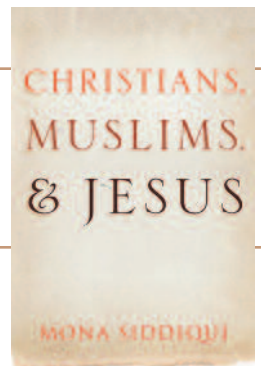
while believers may see creeds and dogma as barriers to discussion, they should be able to share the passion of their faith and attempt to make it comprehensible to another.

The third chapter covers the scholastic debates of the medieval period. Siddiqui sums up medieval Islamic approaches to Christianity by highlighting that they failed to address what faith in Jesus Christ meant for Christians. In particular, the absence of the language of divine love and its influence on Christian life and culture is not a part of these Muslim polemics (p. 113). In the same way, medieval Christian au-

thors that Sura Maryam (Q 19) is a commentary on the Proto-Gospel of James, a second-century Christian story about Mary. This is an important point because it is a good example of how Muslims can learn to read Christian literature faithfully alongside the Qur'an. Sharing biblical stories is incumbent upon Christians who want Muslims to understand their faith and practice. Another valuable theological point left out of the chapter is the Qur'anic text that castigates Christians for taking Mary as one of the Trinity (Q 5:116: And when God said: "Jesus, son of

## Christians, Muslims, and Jesus

By **Mona Siddiqui**. Yale. Pp. 296. \$32.50



thors failed to grasp the Islamic view of God's immanence. For Muslims, divine transcendence was upheld when the prophets received God's revelation. For Christians, God revealed himself in the Incarnation and his divine immanence overcame the distance between human and divine (pp. 147-48). Siddiqui concludes by highlighting that Muslims must comprehend the meaning of Christian belief and worship and its effect on the lives of individual Christians. Dialogue requires sympathy and understanding.

The fourth chapter focuses on the role of Mary within each tradition in light of Jesus. Siddiqui makes an insightful point that Mary is not as amenable to interreligious dialogue as is sometimes supposed. For Muslims, Mary's work was complete with the birth of Jesus and her role as a liberator in Christianity is absent (pp. 167-68). While Siddiqui analyzes Mary in the Qur'an she never men-

Mary, did you say to the people: "Take me and my mother as gods apart from God?"). Certainly the theological implications of this verse need to be addressed in the Islamic community: when they critique Christian Trinitarian belief, what exactly do they think Christians believe about Mary?

The fifth chapter examines the contrast between the themes of law and love in Islam and Christianity. Siddiqui argues rightly that the religions lack agreement about the concepts of sin and salvation. The drama of the Genesis story of Adam and Eve, Siddiqui argues, is not essential to Islamic concepts of sin, redemption, and salvation. Sin is temporary and God's mercy at the time of judgment will determine one's fate. One's actions will give God a

(Continued on next page)

## BOOKS

# An Honest Hearing

(Continued from previous page)

criterion to determine one's salvation. But for Christians sin is relational because it breaks communion with God. One can freely choose to enter into reconciliation with God or to abandon him.

The contrast between law and love is important to Christians and lacking from Islamic frameworks. For Muslims, their ultimate faith is in the law, because it is not seen to bring condemnation when it fails. Law is the instrument of salvation and the medium for God's grace. For Muslims, God's mercy is of his own choosing, bestowed out of his desire

The most important goal in comparative theology is to create a symmetrical model that compares the traditions of each faith without misrepresenting or idealizing one over the other.

to be merciful. For Christians, God's love is of our mutual choosing, generously given through Jesus Christ to all people in order to be freely embraced by humans for eternal life. One of the challenges for Christians is to understand how Muslims do not have a problem with believing that neither will nor action makes God merciful, particularly since the Christian concept of sacrament — repentance and acceptance of God's grace in this life — is absent from Islamic frameworks. Thus God's love is not as central as his mercy, nor is his relationship to us, and his immanence, important as a redeeming factor in our lives. One of the missing aspects of this chapter is a sufficient discussion of sanctification in Christian theology and life. Siddiqui does not address the fact that Christians

see God's love fundamentally through the lens of communion. Further, the chapter compares the dialectics of law and love exclusively in relation to God. The commandment to love one's neighbor in relation to Christian faith would develop this topic with greater symmetry.

The concluding chapter on the cross addresses the rejection of the crucifixion by Muslims. The tone of the chapter is fundamentally Islamic in its mourning over Jesus' death as a tragic image that God failed. Siddiqui acknowledges that "the tragedy of the human situation" allows Christians to be close to those in poverty, suffering, and death. And yet the triumph, the life of sanctification, the power of the cross is absent from her analysis of the crucifixion. The chapter does not fully appreciate that Christians proclaim Jesus' victory over death on the cross and its path to eternal

life. Siddiqui notes that the cross is impossible in an Islamic framework because "[f]orgiveness is not a given, it has not happened yet, not because it needs to be earned but simply because we have not witnessed it yet" (p. 243). More discussion of Christian ecclesiology and the sacraments, especially the Eucharist, would help to make this comparison more fruitful and to better understand the positive work of redemption.

The most important goal in comparative theology is to create a symmetrical model, that is, a structure that compares the traditions of each faith without misrepresenting or idealizing one over the other. This is perhaps the greatest challenge to anyone who does comparative stud-

ies, and in this case there are some instances where more fruitful comparisons could have been made. One of the asymmetrical comparisons in this book comes from the use of sources. On the one hand, academic debates about Christology by pluralists (including non-Christians) are portrayed as if they were normative for Christianity. Yet their views are compared with traditional Islamic thinkers. In another instance, the book gives a detailed historical-critical assessment of Jesus but nothing about the historical Muhammad. Eliminating these skeptical analyses of Jesus, or adding them for Muhammad, would actually put the two figures in closer symmetry.

One value to Siddiqui's book is its honest Islamic inquiry into the relationship of Islam to Christianity. We need more Muslims making honest attempts to understand Christianity. Reading Christian sources and taking them actually to mean what they say is an important step in entering dialogue. This attitude is taken for granted in Western cultures, but it needs to be taught at the popular level in the Islamic world, where polemics still pervade the mindset of religious communities. Finally, Siddiqui's book is welcome because it encourages Muslims to read the Bible in order to understand the context of their own scripture. Siddiqui's analysis of the Bible and what Christians believe is important, despite some analytical asymmetries. Instead of repeating polemical mantras of the past, Siddiqui has put forward a book demonstrating that Muslims and Christians are in dialogue. Books like this should be encouraged from academia and the wider Islamic community.

*David Bertaina is the first comparative religion specialist at the University of Illinois at Springfield.*

# Remember the Peshawar 81

By Patrick Pervez Augustine

More than 600 Christians gathered for worship at the historic All Saints' Church in Peshawar, Pakistan, September 22. The Rev. Ejaz Gill urged them to be kind and decent to their Muslim neighbors, who comprise the vast majority of the Islamic Republic of Pakistan. After the service they were leaving the nave to begin their traditional fellowship meal of rice pilau.

Suddenly two Islamist terrorists entered the church courtyard through the main gate and set off explosives. The explosion killed 81 people, including 34 women and seven children, and wounded 140. The Rt. Rev. Humphrey S. Peters, Bishop of Peshawar, called the attack on his flock "a total failure of official efforts to protect the Christian minority."



All Saints' Church in Peshawar, Pakistan

This was not the first attack on the Christians who comprise 3 percent of Pakistan's 193 million people, but it was the deadliest. Attacks occur nearly every day. While I was visiting Pakistan last March, a mob of hundreds attacked 160 houses and 80 shops owned by Christians in Joseph Colony, Badami Bagh, Lahore. In 2009, another mob torched 200 homes of Christians in Gojra. Some imams used minarets to foment more violence. Seven members of a family burned to death in their home.

Many Christians in the West do not comprehend Christians' peril in predominantly Muslim countries. We need to pray, to be the voice for besieged Christians in Pakistan — but also in Egypt, Iran, Iraq, Palestine, and Syria. "Remember those who are in

prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured" (Heb. 13:3).

The Rt. Rev. William Jay Lambert III, my bishop in the Diocese of Eau Claire, wrote soon after the bombing:

In America going to Church is considered a peaceful, personal activity. It is helpful to understand that we are actively participating in a way of life that evil forces despise. By our actions we practice a faith where our lives are on the line. There is a spiritual warfare that goes on in our world. Evil likes to go after various people in search of fertile ground. Those inclined to violence are evil's priority.

Let us remember in our prayers and in our conversation the "81." They are our newest martyrs. They didn't seek it, but they ended up being witnesses for Jesus Christ. They are telling us to wake up and no longer be complacent about our faith. We know that the sacrifices of those who lived in past ages paid for our faith with their blood. Now the 81 martyrs of All Saints' Anglican in Peshawar have provided a new testimony for why we take the name of Christian. Let us accept their witness and press forward more determined than ever to share the Good News of Jesus who came into the world to save sinners.

The Rt. Rev. Mano Rumlshah, Bishop Emeritus of Peshawar, visited the Diocese of Eau Clare in May. "The Church in the West does not care about the churches today under the oppression of Islamic militancy," he told us. "We are being killed, in pain and suffering, but we are a church above the ground, not under the ground. Our church serves in our hospitals the wounded militants of Al-Qaida and Taliban who come to kill us. We show them the love of Jesus Christ."

How might Christians in the West begin to emulate such sacrificial love?

*The Very Rev. Canon Patrick Pervez Augustine is rector of Christ Church, La Crosse, and an honorary canon of the Diocese of Peshawar.*





## Blue-collar Redemption

Review by Leonard Freeman



### Blue Jasmine

Directed by  
Woody Allen  
Sony Classic Pictures

If we trust the words of John's gospel, that you shall know the truth and the truth will set you free, then Woody Allen's new film *Blue Jasmine* is the personification of its corollary: our self-delusional lies will do us in.

Jasmine (Cate Blanchett) has spent most of her adult life (and maybe her childhood) living on lies and self-delusion. The epitome of the Upper East Side Manhattan ultra rich, she "married well." Her husband, Hal (Alec Baldwin), is Bernie Madoff's clone, a wheeler-dealer who lies, steals, and cheats, but in gorgeous, chic, high-finance ways. Even her adopted name, Jasmine, is a bend from her original *Jeanne*. Pretense is all, which is what Jasmine personifies and what brings her down.

At film's open she has come to live with her half-sister, Ginger (Sally Hawkins), in a blue-collar San Francisco walk-up that she clearly finds distasteful. Hal's fall, arrest, and suicide in prison has left her flat broke — although she flew first-class since she recognizes nothing else. Ginger is relatively poor and divorced, partly because of Jasmine's talking her into investing her first husband's lottery winnings into one of Hal's schemes.

A distancing from truth and roots — she and Ginger are adopted siblings — sits at the heart of the story. Jasmine's inability to recognize, consciously looking away from, any inconvenient truths is amazing, as is her self-referential focus. She ignores her husband's blatant philandering and crimes. And when truths are forced upon her she acts disastrously.

Paradoxically, for a story ostensibly centered on the upper financial crust, and from an Upper East Side intellectual (Allen), the film's moral, ethical heart lies in its blue-collar residents, who anchor a fulfilled life. The meek, or at least the tenacious semi-poor dealing with everyday reality, are indeed those who will inherit the promises of the real world.

Ginger's boyfriend, Chili (Bobby Cannavale), a rough male figure whose haircut and style



scream to look the other way in embarrassment, is the best guy in the film. He yells, he throws and breaks things in male rage, blurts out un-coolly his longings in public. He is socially inept, political incorrectness writ large. And it is no accident, I suspect, that the other blue-collar male figure, Ginger's first husband, Augie, is played by Andrew Dice Clay, an actor/comedian who has been seen as the personification of male chauvinism.

It is Augie who confronts Jasmine with the uncomfortable truths of her life just before she is about to "score" through another pretense. There are some of us who don't forget, he tells her.

And Chili is the real thing: the guy who is faithful, cares, understands that Ginger's boys need a good father, and who, it is clear, will deliver.

Jasmine's stepson, who drops out of his final year at Harvard after his father's suicide, is saved by becoming



part of the blue-collar world. Jasmine stumbles into him in a small, grimy shop in Oakland (Oakland?), where he repairs guitars. She may consider him pathetic, but for him it has been salvation. His new wife and this work have saved him from drugs and drink and a life that was going along his father's wasted track.

*Blue Jasmine* is listed as a comedy-drama. The comedy is so-so but the drama is for real.

*The Rev. Leonard Freeman writes at the weblog poemsperday.com.*

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First reading and psalm: Jer. 29:1, 4-7 • Ps. 66:1-11

Alternate: 2 Kings 5:1-3, 7-15c • Ps. 111 • 2 Tim. 2:8-15 • Luke 17:11-19

## Exile

“And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us his ways; and we will walk in his paths, for the law shall go forth of Zion” (Mic. 4:2, KJV). The gravitational pull of the law draws the nations to Zion, the earth’s center. Editors of the King James Version felt the liberty to write of “the glory and victory of the church.” *Sic et non*, for the prophet Jeremiah speaks not of Zion’s pull upon nations but of the centrifugal diaspora of a desperate people picked up and carted off to ancient Babylon.

Writing to the elders, priests, prophets and all the people enslaved under Nebuchadnezzar, Jeremiah speaks not of their return home. Rather, he tells them to build houses, plant gardens, raise families, and seek the welfare of the city where the Lord has sent them into exile. Jeremiah reads their misfortune as an act of God. “For you, O God, have proved us; you have tried us just as silver is tried” (Ps. 66:10). Not only the law goes forth from Zion, but the people of the law go forth too as exiles, resident aliens, strangers in a strange land.

Think not of the Church’s glory and its victory but of its weakness, its declining social power, the world’s indifference to virtually everything it says. Are we being proved, tried, and burnt in the fire of judgment? Is God speaking through the old prophet telling us that the world is not attracted to us and we are not its center? And is there a place for our smallness, our humility, perhaps our humiliation? The prophet speaks: build houses, plant gardens, multiply, pray for those in authority, do not neglect the grace of sacrament and word. Take a vow of stability to the faith once delivered, though surrounded by a sea of

idols. Such a quiet witness has worked before. Jews being Jews have caused others to say, “I know that there is no god in all the earth except in Israel” (2 Kings 5:15). Christians being Christians have inspired others to ask, “What must I do to inherit eternal life?” (Luke 18:18).

Exile is an occasion to turn the heart toward one’s true center, not the geographic east or the location of any holy place, but the heart turning to itself to discover another self, the beating force of all life. “Remember,” St. Paul says, “Jesus Christ raised from the dead, a descendant of David — that is my gospel” (2 Tim. 2:8). Uttering the name *Jesus Christ*, one has said everything, for he was in the beginning, the Word calling being out of nothing, the expectant Word of the prophets, the Word of the law, the Word become flesh in the fullness of time — our teacher, healer, and redeemer.

He is the signpost on the forehead of the baptized. We live in him and he in us, whether the world cares or does not care. We are his in good repute and ill repute. We are his in health and in woe, in birth and in death. Thus we endure everything, dying and rising with him each day. We so love him and so live in him that we do not wrangle about words. We use them, of course, but always to explain the word of truth so that faith ever grows in the fragile environment of a foreign land (2 Tim. 2:8-15).

### Look It Up

Read 2 Kings 5:14. A seven-fold dipping of divine gifts.

### Think About It

No one will scrub away the invisible tattoo of the divine name placed just above your brow.



## Home, Heart, and the World

Returning from exile, the people Rare planted like seed by the provident hand of God. What had been plucked and broken, overthrown and destroyed, is now coming to life again, a new people prepared for a new covenant. No longer will the law live outside them, a code which they had broken again and again, but the law will reside within, for God will etch it into their soft hearts. Indeed, the new temple will be first and foremost the heart. Blessed are the pure in heart, for theirs is the kingdom of heaven (Jer. 31:27-34).

“Oh, how I love your law! All the day long it is in my mind” (Ps. 119:97). The mind is not far from the heart, for all meditation upon the law quietly forms one’s desires and affections. The law of love is the greatest of the laws, the summation of them all. How good and sweet it is to love God and go with God in love to all our neighbors. God says to this new people, “I have not sent you (in love) to two cities, or ten, or twenty, neither have I sent you to one nation as I once sent the prophets, but I send you into the world, and upon the sea, and into every city” (John Chrysostom, Hom. 15, 6.7). The nation, which is a light to all nations, becomes, in Christ, love to all nations. Christ, the fulfillment of every just law, is a living flame of love placed in the sanctuary of the believing heart. We are going home now in complete confidence that God is planting a new people. The law lives in the heart and the heart lives in all places.

Secure in God, we are not, however, without woe; we cannot quiet every question. All our believing is seasoned with a deep humility as we acknowledge that “we have striven with God and humans” (Gen. 32:28). If only, in this regard, Christians were more Jewish, more fully honest about the strangeness of life,

the perplexities and riddles of divine providence. Without for one second receding from a full trust in all that Christ is, knowing that “we have striven with God” and ever shall until the close of our days, will keep the heart open to Christ’s daily visitation, and — let us be grateful — striving with God will make us often laugh at ourselves and the world.

Part of our striving with God is our daily prayer. At home, Christ in the heart, the heart at home in all places, our prayer goes out to the ends of the earth. We pray and pray and wait. We complain and lament. We give thanks and offer praise. Jesus would have us, like the whining widow, beseeching night and day, as if to wear God down. Strange, is it not, for God knows what we need even before we ask? What are we doing when we pray? Praying, we look to God, and looking to God we expand our capacity to receive what God gives.

Help from a teacher: “We should understand that the Lord does not want to know our will, which he is incapable of ignoring, but rather he wants to exercise (expand) our desire in all our prayers so that we are able to receive what he is prepared to give” (Augustine, Ep. 130). Note this: we will never know with certainty what the Lord is prepared to give, and so our prayer is always striving with God.

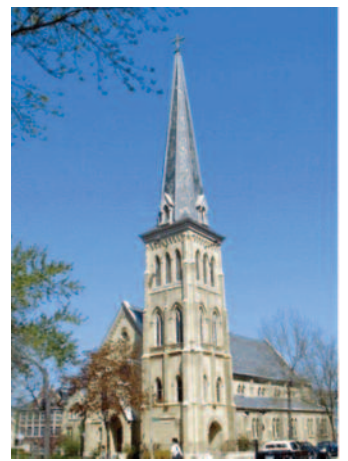
It is good to be home, to have Christ in the heart, to love the world. It is good also to have very few answers.

### Look It Up

Read Ps. 119:103. Divine conditions: word and honey.

### Think About It

Faith is open.



## Worship and Service

All Saints’ Cathedral has served as a center for mission, formation and worship in the Diocese of Milwaukee since 1873. Sixty saints depicted in the windows and statuary keep vigil over a sacred space that its steeped in prayer. The rich Anglo-Catholic life of the cathedral is anchored by the Daily Offices and a daily Eucharist.

All Saints’ is now offering a third service on Sundays, at 6 p.m., a celebration of Holy Communion in a relaxed, urbane, mostly jazzy setting, with time set apart for quiet contemplation.

At 10 a.m. each Sunday, the 32-voice cathedral choir, unsurpassed in Milwaukee, leads a traditional choral Eucharist. All Saints’ is resident to five ensembles and musicians, and hosts numerous musical events throughout the year.

The cathedral congregation extends service to the community through many programs including Community of Hope, an extensive home communion ministry, and the annual Hunger Book Sale which raised \$19,500 for feeding programs in Greater Milwaukee.

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**Appointments**

The Rev. **Michael Canning** is rector of St. John the Evangelist, 4808 – 50 Ave., Cold Lake, Alberta T9M 1Y2.

The Rev. **Steve Ferguson** is Managing Chaplain at St. Luke's Hospital at the Vintage, 20171 Chasewood Park Dr., Houston, TX 77070.

The Rev. **Leander S. Harding** is rector of St. Luke's, 50 William St., Catskill, NY 12414-0395.

The Rev. **Kristen L. Hawley** is assistant at Christ Church, 3116 O Street NW, Washington DC 20007.

**Retirements**

The Rev. **Lloyd Alexander Lewis, Jr.**, as Downs Professor of New Testament at Virginia Theological Seminary, Alexandria, VA.

**Deaths**

The Rev. **Clifford Alexander Comfort**, a priest for more than 50 years and a former engine inspector for Pan American World Airways, died July 31 at his home in Ft. Myers Beach, FL. He was 94.

Born in Newburgh, NY, he was a graduate of the University of Miami and Nashotah House Theological Seminary. He was ordained deacon in 1955 and priest in 1962.

He served as assistant at St. Faith's, Perinne, FL, 1955-56; assistant, St. Thomas, South Miami, 1956-57; assistant, Epiphany, Hialeah, 1957-60; assistant, Emmanuel Church, Rockford, IL, 1961-62; and rector, St. Raphael's, Ft. Myers Beach, 1962-80.

Fr. Comfort retired in 1980. In his retirement, he served five churches in the Diocese of Southwest Florida: All Souls', North Ft. Myers; St. Barnabas, Immokalee; St. John's, St. James City; St. Mark's, Marco Island; and St. Raphael's, Ft. Myers Beach.

Comfort married Ruby Lorraine Reed in 1940. They had two daughters, Catherine Ann and Grace, and a son, Clifford, who is deceased. Ruby Comfort died in 1996. In August 1997 he married Anna Lee Polk Peet Walton, who died in July 2012.

The Rev. Canon **Cecil Clifford Ferguson-Wagstaff**, who served as a military chaplain in the 1960s and a canon theologian in this decade, died Aug. 15. He was 93.

Born in Meriden, CT, he was a graduate of the University of Tennessee, Northern Baptist Seminary, and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1963.

He was chaplain with the 228th and 131st Infantry Regiments, the 878th Airborne, and completed his military service in the U.S. Air Force Auxiliary, Civil Air Patrol of Michigan.

He served as assistant, St. Andrew's, Louisville, KY, 1963-64; dean, Grace Church, Menominee, MI, 1964-67; associate, Trinity Church, Grand Ledge, MI, 1973-82; and priest-in-charge at several churches: Grace, Traverse City, MI, 1973-82; Zion Church, Pierrepont Manor, NY, 1982-88; St. Luke's, Hendersen Harbor, NY, 1982-88; Emmanuel Church, Adams, NY 1982-88; and St. John's, Cuyahoga Falls, NY, 1989-93. He was canon theologian to the Rt. Rev. David Loomis, a bishop of the Anglican Mission in the Americas.

He is survived by sons Richard Wagstaff and Scott Wagstaff; a daughter, Marcy Kraus; two stepchildren, James Pickard and Jacquie Pickard Graham; seven grandchildren; and five great-grandchildren.

The Rev. Canon **Cyprian William Fields**, whose priesthood included ministries in Los Angeles, Washington D.C., New York, New Jersey, and New Orleans, died Sept. 12. He was 89.

Born in San Antonio, he was a graduate of Southern University and the University of California-Santa Barbara. He held a licentiate in theology from the United Theological College at the University of the West Indies. He was ordained deacon in 1975 and priest in 1976.

He served as priest-in-charge, St. Andrew's, New York City, 1976-77; rector, All Souls, New York City, 1978-80; vicar, St. Agnes and St. Paul's, East Orange, NJ, 1980-86; associate, St. Phillip's, New York City, 1986-88; associate chaplain, St. Luke's/Roosevelt Hospital Cen-

ter, New York City, 1986-88; bishop's assistant for social ministries, Diocese of Washington, 1988-93; assistant, St. Timothy's, Washington, DC, 1990-93; rector, St. Luke's, New Orleans, 1993-95; and pastoral work for the Diocese of Los Angeles at St. Philip's, Advent, St. Mary in Palms, and Christ the Good Shepherd parishes from 1995 onward. In 2004 he was named an honorary canon of the Cathedral Center of St. Paul, Los Angeles.

Fr. Fields was a member of the Order of the Holy Cross, serving for a time as assistant superior in the 1970s. Through that order he was associate dean of students at UC-Santa Barbara and chancellor's assistant for affirmative action at Washington University in St. Louis.

The Rev. **Lloyd Winthrop Johnson**, a national leader in Episcopal Marriage Encounter, died June 2 in San Antonio. He was 73.

He was a brother-in-law of the Rt. Rev. Francis C. Gray, sixth Bishop of Northern Indiana.

Born in Hartford, CT, he was a graduate of the University of Miami and Nashotah House Theological Seminary. He was ordained deacon and priest in 1966.

He served as curate, St. Gregory's, Boca Raton, FL, 1966-74; rector, St. Peter's, Canton, IL, 1974-84; rector, St. Paul's, Pekin, IL, 1984-2001; and rector, St. Alban's, Ft. Wayne, IN, 2001-2006. After retiring in 2006 he was licensed in the Diocese of West Texas.

Fr. Johnson and Jane Gray Johnson, his wife of 45 years, served Episcopal Marriage Encounter as a presenting clergy team and as national clergy executive couple.

He is survived, in addition to his wife, by sons Mark Gray Johnson of Bristow, VA, and Andrew Christensen Johnson of Commerce, OK; daughter Mary Campbell Johnson Dixon; and ten grandchildren.

The Rev. **Frank E. Wismer III**, a retired colonel of the U.S. Army Reserve, died May 12. He was 65.

Born in Philadelphia, he was a graduate of the University of Massachusetts-Dartmouth and Berkeley Divinity School at Yale. He was ordained deacon in 1973 and priest in 1974. His service as a chaplain in the U.S. Army Reserve from 1982 to 2008 included deployments in Iraq and Kuwait.

He served as curate, St. Matthew's, Wilton, CT, 1974-75; assistant, Christ Church, Reading, PA, 1975-78; rector, St. Mary's, Northfield, VT, 1978-82; rector, St. Michael's On-the-Heights, Worcester, MA, 1997-2003; and vicar, Christ Church, Norwalk, CT, from 2008 until his death.

He was the author of *The Gospel of Mark: A Guide for Apostolic Living* and *A Chaplain's Memoir from Baghdad*.

Fr. Wismer is survived by his mother, Nancy Wismer; his wife, the Rev. Canon Patricia Collier; a daughter, Jennifer Wismer; a son, Zachary Wismer; a sister, Meg Wismer; a stepson, Casey Collier; a stepdaughter, Stephanie Denig; and two step-grandchildren.



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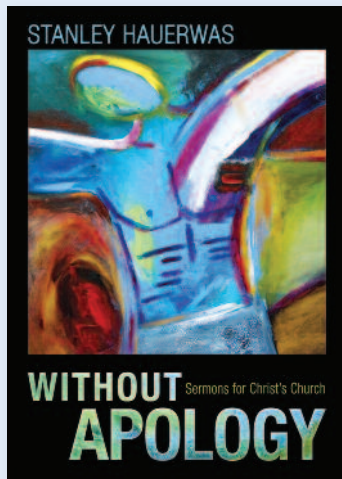
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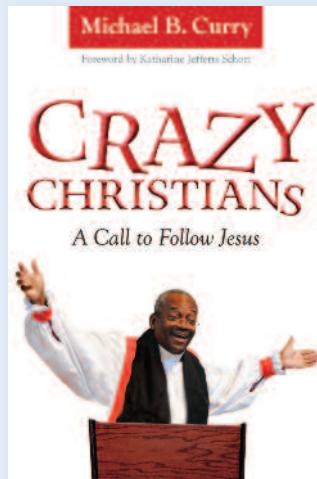
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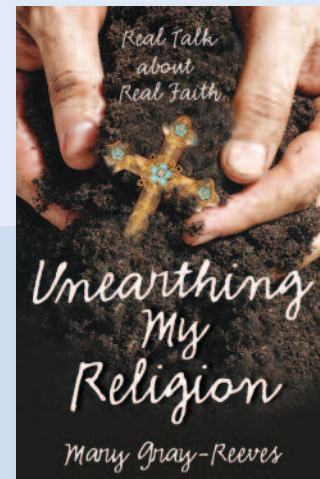
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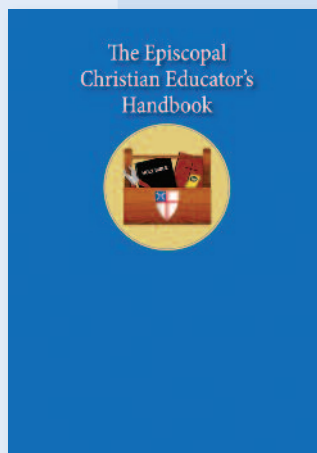
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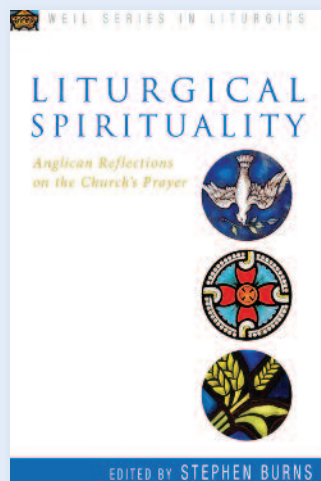
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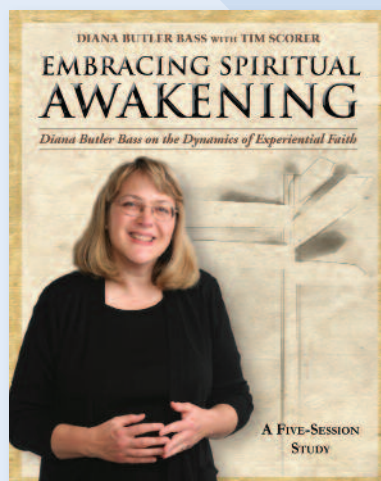
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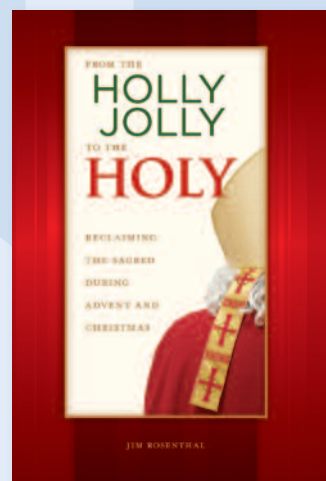
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