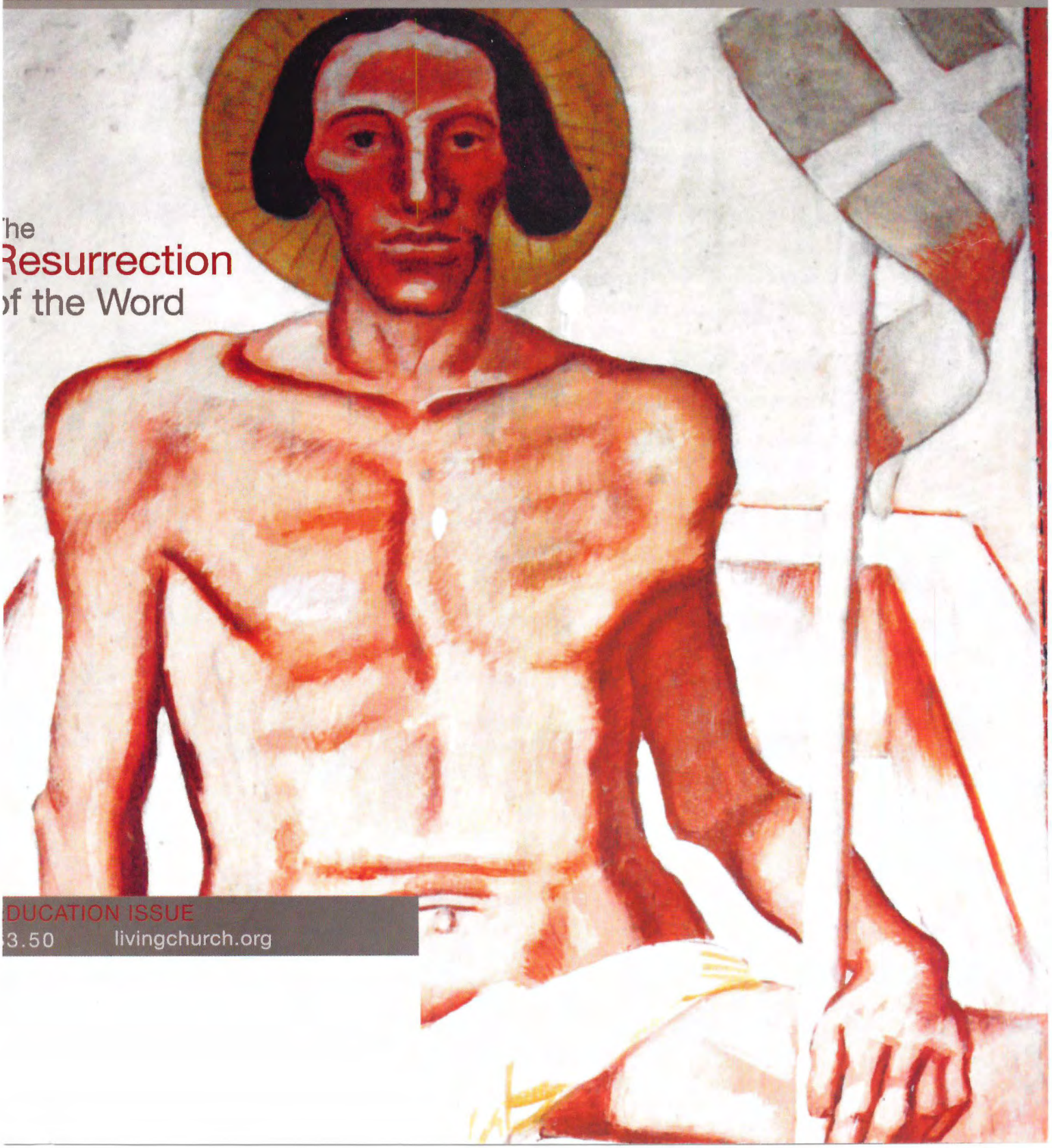
Student Essay Competition

April 24, 2011

The Living Church

CATHOLIC EVANGELICAL ECUMENICAL



he
Resurrection
of the Word

DUCATION ISSUE
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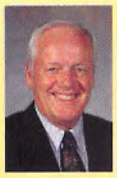
INCARNATION SCHOOL *of* THEOLOGY

June 13-24
2011

Theology of Luke

Monday-Friday, June 13-24 | 9:00 am - 11:00 am

This seminar will focus on the theological purpose of Luke in relation to his ordering of the narrative (*diegesis*), following on his collecting of eyewitness accounts from those who were present, as he was not, during the events of Jesus' life, ministry, death and resurrection.



INSTRUCTOR: David Lyle Jeffrey, Distinguished Professor of Literature and Humanities, Baylor University

"... [IST] is helping me to discern what place God has for me ..."

— Paul Wheatley

Christian Unity in Word and Sacrament

Monday-Friday, June 13-24 | 1:30 pm - 4:00 pm

Students in this course will examine Scripture and the history of Christian thought on the matter of the Church as a baptismal and eucharistic body under the sign of grace/election.

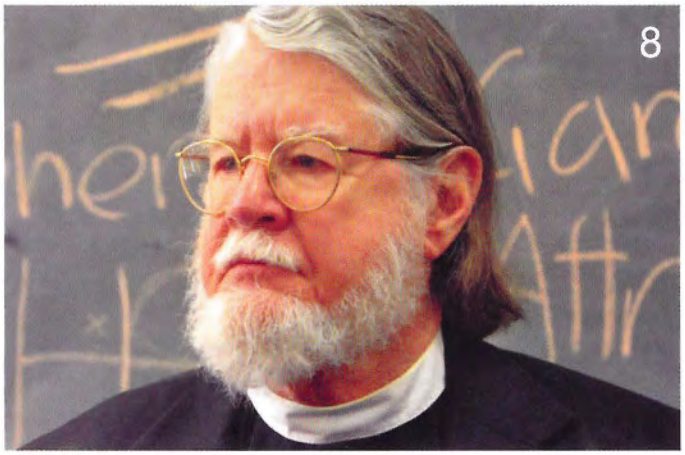
INSTRUCTOR: Christopher Wells, Executive Director of the Living Church Foundation and editor of *The Living Church* magazine

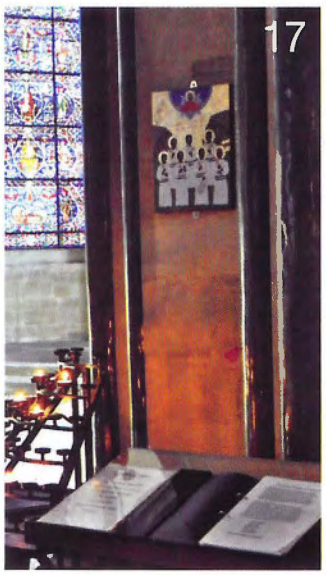
INCARNATION SCHOOL OF THEOLOGY is a partnership between the Diocese of Dallas, Church of the Incarnation and Wycliffe College in Toronto, Canada. It aims to provide a limited number of courses accredited through Wycliffe with the Association of Theological Schools but based at Incarnation. These courses will allow potential students to test their vocations and to get a head start in study; they are also appropriate for those preparing for the diaconate, for clergy continuing education, and for auditing by interested lay people. The diocese wishes its seminarians to spend at least a full year in a residential seminary, where a more intense formational and educational experience is possible.

incarnation.org

With All Your Mind

Anglicans sometimes say that their church does not require them to check their brains at the door. The problem with the cliché is not its celebration of the mind but its conceit that any church is the champion of such celebration. The apostolic Church is alive with ideas, and this issue (including our announcement of TLC's second annual Student Essays in Christian Wisdom Competition) dips into an ocean of dynamic orthodoxy. May your Holy Week and Easter be alive with reflection on how the Word and Wisdom of God redeems Christians' entire being, brains included, regardless of ecclesial locale.





THE LIVING CHURCH

THIS ISSUE | April 24, 2011

NEWS

FEATURES

CATHOLIC VOICES

OTHER DEPARTMENTS

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

ON THE COVER
The Risen Christ. Albin Egger-Lienz (1868-1926).

Haitian President-elect: 'I Need to See Results'

Popular carnival musician Michel Martelly has been elected president of Haiti in a surprising come-from-behind landslide, defeating former First Lady Mirlande Manigat, according to preliminary election results released by Haiti's Provisional Electoral Council late April 4.

The Council said that Martelly, 50, won 67.57 percent of the vote, against 31.74 percent for Manigat — a lead that the 70-year-old Manigat will almost certainly be unable to overcome when the final results are released April 16.

Martelly, affectionately known in Haiti as "Sweet Micky," said in an interview with THE LIVING CHURCH before the election, held on March 20, that his first priority as president would be to find adequate housing for the more than 1 million Haitians still living in tents following the massive earthquake that devastated the country in January 2010.

He also said that he would move quickly to crack down on the thousands of church-based and other international charities that have poured into the country to provide assistance, saying that many have not performed. "If they're here to help," he said, "I need to see results."

The U.S. Embassy in Port-au-Prince said that the election represents "another important milestone as the people of Haiti move forward to rebuild their country."

"Election-day accounts by Haitian and international observers uniformly reported that, while there were cases of irregularities and fraud on March 20," the embassy said in a press release, "these cases were isolated and reduced, especially when compared to the first round of voting."

Martelly, who is expected to be installed as the country's next president in May, will replace current president René Préval, who is barred by the Haitian Constitution from serving a third term.

Gary G. Yerkey photo

Haitian president-elect Michel Martelly takes a break for a telephone call.

Preval had picked Jude Celestin, a businessman-turned-politician, as his successor. But he was eliminated in the first round of elections, held November 28, after finishing second to Manigat, according to an initial count of the vote. He was replaced, however, in the runoff on March 20 by Martelly, who reportedly had finished third, after the Organization of American States found and reported widespread fraud and confusion at the polls.

The National Spiritual Council of Churches of Haiti (CONASPEH), an umbrella organization of 8,000 Protestant churches and associations, had endorsed Martelly's candidacy. In the last three decades Haiti has witnessed "a collapse of the state authority and a systematic impoverishment of all social strata of the country due to a lack of vision of our traditional leaders allied to a political clan," the organization said in a statement signed by its president, Bishop Patrick Villiers.

CONASPEH said that Martelly, who has never held political office, was a leader who could make the changes that Protestant churches in Haiti believe are necessary — a "new leader capable of promoting coexistence among all Haitians in mutual respect, solidarity, social justice and gender equity."

Gary G. Yerkey

An 'Eagle and Child' at LSU

When C.S. Lewis gathered with his colleagues in the Inklings to discuss their shared faith and latest endeavors, they met at a pub in Oxford called the Eagle and Child.

The parish hall of St. Alban's Chapel at Louisiana State University in Baton Rouge is larger than the Eagle and Child and it's not serving draft beer, but the premise is similar:

Gathering together for a meal and lively discussion of higher things.

The Rev. Andrew S. Rollins uses "Lunch with C.S. Lewis" to make some of the grand concepts of Christianity — the goodness of God, suffering, heaven and hell — accessible to an audience not limited to scholars.

"This is not a stealth confirmation class. I'm not out to make you an Episcopalian," said Rollins, who has been chaplain at St. Alban's Chapel since 2004. Audio from some of the sessions is available on the chapel's website (www.stalban.org).

"Lunch with C.S. Lewis" meets each Wednesday from 11:30 to 12:30 p.m. Limiting the program to one hour (30 minutes for eating, 15 to 20 minutes for a talk, followed by open discussion) helps it fit in the busy schedules of students.

The lunches attracted about 20 students a week when they began, but now they sometimes draw 200, Rollins said.

Rollins says he founded the program in 2006 because he wanted to expand the scope of ministry at St. Alban's.

"I wanted to move us out of working primarily with Episcopal students," he said. "We had a small, dedicated core of Episcopal students on this enormous campus of about 35,000 students."

He found the right content in the writing of Lewis, who joined the Church of England after his reluctant conversion from atheism to Christianity.

"Lewis doesn't put up many walls," Rollins said. "I wanted something orthodox that wasn't strongly attached to any one denomination or church movement."

While attending Virginia Theological Seminary in the mid-1990s, Rollins was youth minister at an Episcopal church and worked with Young Life. He draws on his Young Life work, which emphasized broad humor, to capture and hold the attention of his audience.

His lighthearted presentation style notwithstanding, Rollins presents works about good and evil (*The Screwtape Letters*), choosing between eternal life or separation from God (*The Great Divorce*), and the foundational truths of Christian faith (*Mere Christianity*).

Lewis is "a good model for how to live the Christian life in an academic setting," Rollins said. "He spent so

(Continued on next page)

C.S. LEWIS (continued from previous page)
much of his time on the core teachings, the central beliefs of Christianity, which is why he appeals to such a variety of Christians."

The success of "Lunch with Lewis" has prompted Rollins to launch a new afternoon program, "Tea with C.S. Lewis," for students who want to study the Oxford don's works in greater depth.

Douglas LeBlanc

Five Washington Nominees

The Diocese of Washington has announced five nominees in the search for its ninth bishop. Résumés, biographies and discussion questions about each of the nominees are available at the diocese's website for the search (http://search.edow.org).

The nominees are:

- The Rev. Ron Abrams, 53, rector, St. James Parish, Wilmington, N.C.
- The Rev. Dr. Mariann Edgar Budde, 51, rector, St. John's Church, Minneapolis.
- The Very Rev. Sam Candler, 54, dean, Cathedral of St. Philip, Atlanta.
- The Rev. Jane Soyster Gould, 54, rector, St. Stephen's Church, Lynn, Mass.
- The Rev. Canon John T.W. Harmon, 46, rector, Trinity Church, Washington.

The diocese's eighth bishop, the Rt. Rev. John Bryson Chane, 65, announced in January that he will retire after the consecration of his successor in the fall.

The diocese will accept nominees by petition until April 15. A special convention to elect Chane's successor is scheduled for June 18 at Washington National Cathedral.

Diocese of West Texas Endorses Covenant

The Diocese of West Texas affirmed the proposed Anglican Covenant during its annual council Feb. 17.

"Because we strongly value our joint citizenship, we believe the Anglican Covenant deserves our support and the support of the Episcopal Church," said a statement adopted by the council. "We urge the General Convention to adopt the Anglican Covenant in 2012."

The same statement acknowledged that the diocese is not of one mind about human sexuality, or about the Anglican Covenant.

"Like the wider church and our culture, we continue to reflect

prayerfully and theologically on the meaning and intent of Christian marriage, and the complex issues surrounding human sexuality, including homosexuality," the statement said. "We are increasingly called to be mindful that behind all of these 'issues' are precious human lives."

The statement continued: "We know that adoption of the Covenant will not resolve the current debates and divisions, nor will it solve all of the challenges facing the Communion. We recognize that faithful members have concerns about an imbalance between provincial autonomy and mutual accountability.

"We also believe that the Covenant is an effort, in the words of its own Introduction, to help 'redeem our struggles and weakness, renew and enrich our common life and use the Anglican Communion to witness effectively in all the world, working with all people of good will, to the new life and hope found in Christ Jesus.'

The full statement is available at http://scr.bi/hvYgCs.

Theological Education Group Meets in Zimbabwe

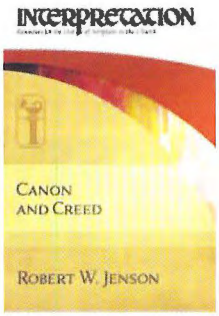
The steering group of Theological Education in the Anglican Communion held its second meeting February 17-24 in Harare, Zimbabwe, offering two days of continuing ministerial education to about 80 clergy from the Province of Central Africa.

The training developed themes explored in the Signposts statement (http://bit.ly/TEAC2statement), which seeks to set out essential themes of Anglicanism.

The group also discussed plans for a consultation for Anglican theological college principals to be held in Canterbury, England, in May. Soon after that conference, TEAC plans to create an online course about the Anglican Way.

Anglican Communion News Service

The Church & Critical Theory



Canon and Creed

Interpretation: Resources for the Use of Scripture in the Church

By **Robert W. Jenson**. Westminster John Knox. Pp. 132 + xi. $25. ISBN 978-0664-23054-8.

Right: Robert W. Jenson

Review by Leander S. Harding

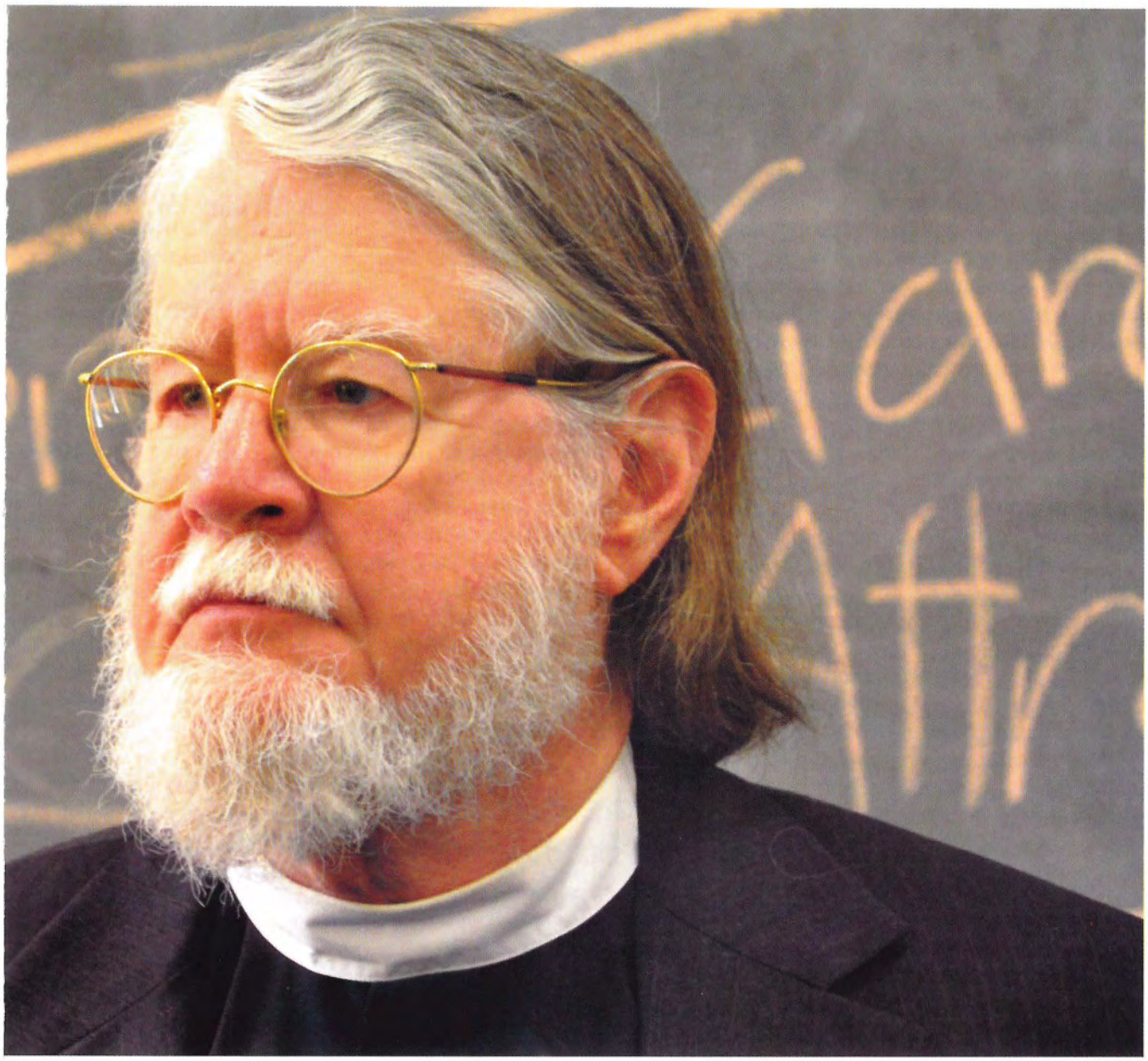
The journal *Interpretation* has a distinguished tradition of mediating between the world of academic biblical scholarship and the world of the working preacher. The journal has initiated a very practical series which is meant to supplement its commentary series. Rather than focusing on specific books of the Bible, this series will focus on more general problems in hermeneutics and exegesis.

The series is off to a good start with this gem of a book by Robert Jenson. Jenson is a major force in systematic theology and, with his colleague Carl Braaten, founded the Center for Catholic and Evangelical Theology, which has acted as a theological conscience for North American mainline Christianity. Though grounded in classic confessional Lutheranism, this center through its books and conferences has been a witness for a learned and ecumenical orthodoxy which is fully engaged in critical scholarship and contemporary issues.

The purpose of the book is to make a robust case for the mutual interdependence of canon and creed as the hermeneutic key to interpreting Scripture in a way that ensures both relevance to present challenges and faithfulness to the apostolic deposit. This is an approach that is contrary to major trends in modern and postmodern biblical scholarship, but Jenson makes the case winsomely and with a complete command of the material.

Writes Jenson: "if we cannot say what it means for the affairs of the church that we have these particular Scriptures, or what convictions center and delimit the life of the church, or how our Scriptures and our convictions work together, how do we make an identifiable community?" It may be, Jenson says, "that it is precisely because the mutuality of canon and creed has slipped from our grasp that so many other aspects of the church's life do the same" (pp. 25-26).

The book is divided into three sections. Part One is a presentation of the history of the emergence of the canon, creed and catholic order of the Church out of the regulative historical consciousness of the Church or what theologians have called the *regula fidei*. Jenson, echoing



such scholars as Michael Ramsey, argues that this self-correcting and self-reinforcing gestalt of creed, canon and episcopacy is the Church's response under the guidance of the Holy Spirit to the threats to her apostolic integrity presented by the challenge of Gnosticism and other spiritualizing tendencies which threaten to move the church away from a central focus on the historical events of the death and resurrection of the Lord. Part Two examines the canonical text, the Apostles' Creed and the Nicene Creed and the development of episcopacy in greater detail. In Part Three the argument that Jenson has been building comes to fruition in a proposal for the Creed as Critical Theory for Scripture, with several examples of how this hermeneutical principle might work.

Critical Theory is based on the presupposition that the real meaning of a text is available only to those who are in position to discern the underlying agenda of the text. So Marxist Critical Theory would insist that the classist agenda of a text is only discernible from the vantage point of the oppressed class. Jenson argues that the Church cannot opt out of "modernity's critical pathos" and so must ask: "Following *what* critical theory, and penetrating to *whose* agenda, should the church read its Scripture?" (p. 81)

Jenson gives this answer: "The community positioned to perceive what a scriptural text is truly up to is the church, and the creed is the set of instructions for discerning this agenda. ... And it is the triune God who is up to something with these texts, whose agenda is to be discovered, to be affirmed by the church and denounced by others." What God is up to in the Scriptures is Christ, as the creeds tell us. This Jenson calls the "Christological plain sense of the scripture" (p. 81).

Here Jenson quotes Karl Barth with sympathy — that historical-critical exegetes are not critical enough, and that instead of revealing the underlying agenda of the New Testament their constructions conceal it. It is for instance perfectly helpful to ask the questions, as historical-critical exegetes are apt to do: "What was Mark or Matthew or John up to in this text, what was his agenda?" These questions are appropriate as long as they do not

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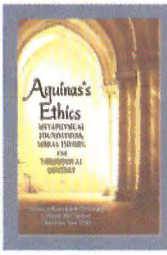
in an individual; the will of the Trinity occurs only in the mutual life of three persons. Thus, "Jesus makes a human decision, and this decision is present in the divine life, as the Son's part in a triune act of willing. And since this triune event is the divine will, it is this that belongs to the Son's divine nature" (p. 114).

The exegetical payoff of this approach is powerful. "Could Jesus have fled? No, because his life is governed by the divine will, here by the triune decision that he will be faithful. Yes, because his human decision not to flee constitutes, in its specific way, that triune deciding. Both the 'all things are possible' and the 'if it were possible' are true. The preacher should say: 'See your hope in God at stake in this man's struggle, and rejoice in its glorious outcome'" (p. 115). When the

More Thomist Questions, Please

Review by David B. Burrell

I agreed to review this study of Aquinas because I respect the authors as well as the colleague to whom the book is dedicated, Eleonore Stump. Moreover it is refreshing to find Aquinas's "theological context" present from the outset, auguring the beginning of the end of the modernist bifurcation between "philosophy" and "theology." That sharp divide, unfortunately imbedded in departmental divisions in Catholic colleges and universities, effectively prohibits authentic access to medieval thinkers, and also misses an opportunity to address a postmodern situation constructively by reminding us how faith once again can be a mode of knowing.



Aquinas's Ethics
Metaphysical Foundations, Moral Theory, and Theological Context
By **Rebecca Konyndyk DeYoung, Colleen McCluskey,** and **Christina Van Dyke.** Notre Dame. Pp. xvi + 241. $30, paper. ISBN 978-0-268-02601-1.

What the authors call "an integrated approach" to ethics not only helps bring "virtue ethics" together with "natural law" approaches, but also reminds us how the teleological focus of Aquinas's ethics stems from the centrality of free creation to his thought — a reminder of Josef Pieper's dictum that "the hidden element in the philosophy of Aquinas is creation" — in stark opposition to modernist readings.

The study nicely reflects the authors' involvement with undergraduate teaching, which affords a refreshing level of presentation, replete with examples. They begin with the metaphysics of human nature, and astute reflections on Aquinas's use of "soul" and "body," then move to human capacities in the image of God. They discuss human action: actions and ends, moral appraisal of actions, habits and freedom, and then address human flourishing: virtues, law and grace, and theologically transformed virtue and vice. Robert Pasnau's endorsement underscores all this: "the ideal introduction to Aquinas's ethics."

Moreover, in established academic form, *ethics* is here treated as a subject matter, so we are given detailed outlines of how his "moral theory," if you will, is elaborated. This is executed deftly and competently. What one misses, however, is the way in which a study of ethics classically promised a pedagogy, a *paideia*, for which academe has little room, but with which I suspect the authors are constantly involved in their collegiate milieu. Their submission to proper academic form is best revealed in a predilection for answers rather than questions, in stark contrast to

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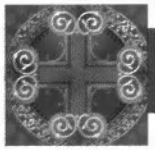
dogma thus successfully guides the interpretation of Scripture, its own validity as a logical corollary of the Scripture is reconfirmed.

Jenson concludes his study with a plea for the Church to renew its grip on its creed and canon, and a plea for the reunification of theology and scriptural studies. The current opposition, he believes, is rooted in modernity's repristination of the Hellenistic conviction that what it regards as the accidents of history can never be the location of universal truth. This is to side with those Greeks who find the cross a laughingstock. "Those parts of the modern Western ecumene most afflicted by modernity's alienation between and from creed and canon are unlikely to remain even nominally Christian beyond the present generation unless they quickly learn again to rely on the aid they have been granted" (p. 118).

Jenson urges the Church, renewed in her commitment to creed and canon, to "summon the audacity to say that modernity's scientific/metaphysical metanarrative — at the moment told by astrophysicists and neo-Darwinians — is not the encompassing story within which all other accounts of reality must establish their places. ... It is instead a rather brutal abstraction from reality," as it proscribes the category of purpose or *telos*. In the end, "the tale told by Scripture is too comprehensive to find place within so drastically curtailed a version of the facts. Indeed, the gospel story cannot fit within *any* other would-be metanarrative because it is itself the only true metanarrative — or it is altogether false" (p. 120).

This is a powerful book. It gives us a way to use the insights of historical-criticism without letting the method's modernist and ultimately anti-theistic presuppositions subtly undermine the reality of the Bible as the Church's Scripture. This book helps us reclaim the creeds as functioning instruments of the Church's self identity in time as the Church faces the challenge of proclaiming the Gospel in new circumstances. Jenson here shows the way to a renewed partnership between biblical studies and dogmatic theology that is long overdue. This short book is a not altogether easy reading and it is characterized by Jenson's somewhat over-condensed style. I often wish he would play out some of his points at more length and with more examples. But this is a book that the working preacher is bound to find immensely practical and useful in fulfilling the summons of the prayer book, to "set forth thy true and lively Word." ■

The Rev. Dr. Leander S. Harding is dean of church relations and seminary advancement and associate professor of pastoral theology at Trinity School for Ministry, Ambridge, Pennsylvania.



OUR UNITY IN CHRIST
In Support of the Anglican Covenant

Belonging TOGETHER

By Geoffrey Rowell

As long ago as 1963 the Anglican Congress in Toronto produced a significant document, *Mutual Responsibility and Interdependence in the Body of Christ.* All ecclesiology is about our belonging together, and our belonging together in Christ. The great images of the Church in the New Testament — the people of God, the vine and the branches, the living temple, the Body of Christ — all point in their different ways to the fact that to share in the redeemed life of the new creation is not something anyone of us can do alone, either as an individual or as a group or province. To be in Christ is to be bound together in mutual responsibility and interdependence.

That mutual responsibility and interdependence is expressed through the structures of the Church which flow from our common baptism and our common participation in the Eucharist. We belong to each other and what one does affects all. The four marks or notes of the Church — unity, holiness, catholicity and apostolicity — are all outworkings of this "belonging together." They are expressions of the "belonging togetherness" — the communion, the fellowship, the *koinonia,* of the Holy Spirit, or, to use an image from today's world, the internet of the Holy Spirit. In a divided Church seeking unity we have learned to be sensitive to how we tell our history, and how we can go back behind statements and understandings coming from past battles and entrenched positions, to learn what we share in common. The ecumenical dialogues have produced remarkable convergences and agreements in the statements of the ARCIC dialogues and the recent report of the Anglican-Orthodox dialogue, *The Church of the Triune God.*

This is the context in which the Anglican Covenant must be seen. Unilateral actions always, or almost always, lead to division. When John Wesley, as a priest of the Church of England, laid hands to ordain, that sacramental action, done out of conviction that mission priests were needed, led to a schism which has still not been fully healed. So when a particular province of the Anglican Communion acted in the consecration of a bishop who was divorced and in a same-sex partnership, this did not have the consent of the Communion.

For historical reasons the way in which the Anglican Communion grew did not give the constituent churches of the communion a common canon law, though recent work done by Anglican canon lawyers has demonstrated 101 common principles in the canon law of the various provinces. As the Communion has grown, and global communications have increased immediate awareness of the actions of other provinces, so a need has grown for a more explicit commitment to a common faith and order which expresses our mutual responsibility and interdependence. The catalyst for this was a particular action in a particular church, but this was surely something waiting to happen, and if it had not happened in relation to the consecration of Bishop Gene Robinson in New Hampshire, it might have happened in relation to lay presidency at the Eucharist in the Archdiocese of Sydney.

As vice-chair for a number of years of the Inter-Anglican Standing Commission on Ecumenical Relations, I am aware of how divisions in the Communion pose challenges to our ecumenical partners in dialogue — who are we talking to? Do Anglicans affirm same-sex relationships as equal and equivalent to marriage, or do they uphold Christian teaching of marriage as being a lifelong union between a man and a woman? Behind the particular questions are questions about authority in the Communion, and our belonging together. The Anglican Covenant emerges out of this situation and is a result of careful consultation. If we can make ecumenical agreements with other churches we ought clearly be able to do so among ourselves.

So much of the Covenant expresses, largely uncontentiously, the common faith that Anglicans acknowledge and express. But if you propose a covenant that expresses how we are bound together you cannot avoid the question of what happens if one particular province wants to press ahead with an action that does not have the catholic consent of the communion — it is inescapable that there has to be first a process of dialogue, and then if the matter cannot be resolved, consequences. If there are no consequences then there is no point in putting anything at all in place. What is important is that there should be a recognition of mutual responsibility, interdependence and accountability, and that before potentially church-dividing actions happen, there is a commonly accepted process for dialogue, listening and clear consideration in a wider context. The Covenant does just this and we need to endorse it for both Anglican Communion and ecumenical reasons. ■

The Rt. Rev. Geoffrey Rowell is the third Bishop of Gibraltar in Europe.

Emil Nolde "Abendmahl (Last Supper)" 1909 (Wvz Urban 316). ©Nolde Stiftung Seebüll

The Paradox of Emil Nolde

By Dennis Raverty

Along with his French contemporary, Georges Rouault, German painter Emil Nolde is one of the foremost expressionists of the early 20th century to devote a significant portion of his work to Christian subject matter. Nolde painted unique and deeply felt interpretations of themes from the New Testament, like his *Last Supper* of 1909, which bring a new mystical dimension to a subject that might seem to have already been exhausted by earlier artists.

Unlike Leonardo's famous painting, which depicts the moment after Jesus tells his disciples that he will be betrayed, Nolde represents the moment of the institution of the Eucharist, when Christ, raising the cup of wine, says, "This is my Blood." Lost in the ecstasy of union with the Father and communion with his disciples, Jesus closes his eyes, as if witnessing a dream or vision. His face seems to glow with a light from within, illuminating his disciples like a human lantern. Crowding around him, they seem to sense the importance of the moment but fail to fully grasp its significance, and they look at Christ and at one another in puzzled amazement.

The artist brings all of them into an almost claustrophobic proximity to us through the thick yet transparent paint application; this rough texture brings the viewer back to the surface of the painting, while bright underlying colors glow through transparent layers of

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The Paradox of Emil Nolde

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overpainting and black, giving it almost the effect of stained glass. All of the disciples are absorbed in the words of Christ — all, that is, except a very Semitic-looking Judas Iscariot at Jesus' left, who looks aside nervously.

Nolde, like many early modernists, was interested in the art of Africa and Oceania, at that time referred to as "primitive" art; and this can be seen in the mask-like faces in his *Last Supper*. He participated in an anthropological expedition to New Guinea in 1913, for which he served as the illustrator and photographer. He also supported Zionism, believing that it was important for the Jews to establish a homeland in Palestine, and incongruously, he was also a Nazi.

Nolde's ideas were so at odds with the objectives of the Nazis that it is surprising he stuck with them as long as he did. Perhaps he saw the danger of a communist coup after the defeat of Germany in 1918 and the occupation of Berlin by communist sailors in its immediate aftermath. The communists' intolerance of religion undoubtedly propelled Nolde toward the rule of law and order promised by the Nazis, who vowed to eliminate the "godless" ideology of Marxism from the political discourse altogether.

Unlike many opportunists who joined the Nazi party in 1933, just after Hitler seized power in Germany, Nolde joined the party as early as 1922, when the movement was just a small ultra-conservative minority in the heterogeneous political diversity of the fledgling Weimar Republic.

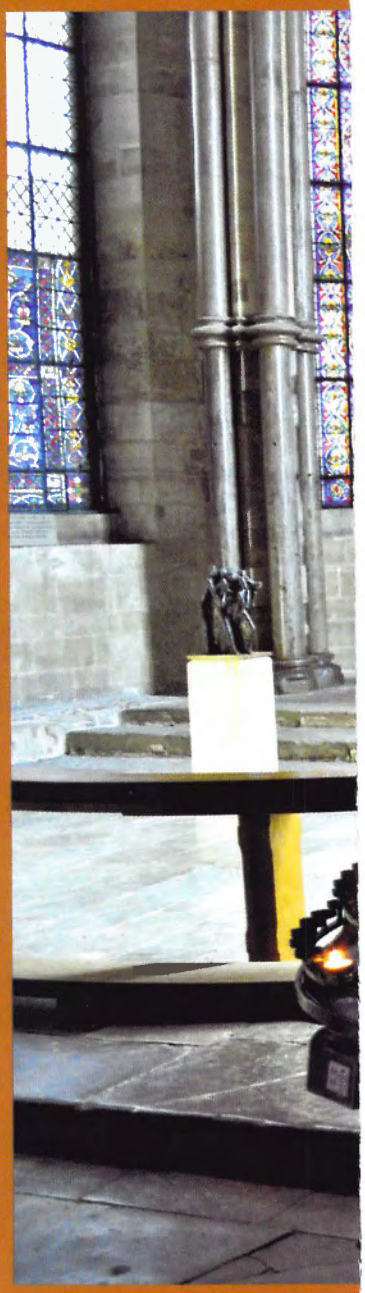
Nolde was understandably mortified when in 1937 hundreds of his works were confiscated from German museums by the government, some of which were put

Nolde's ideas were so at odds with the objectives of the Nazis that it is surprising he stuck with them as long as he did.

into the notorious "Degenerate" art exhibit, which opened in Munich later that year. The exhibit was created by the Nazis to discredit modern art, which they claimed to be evidence of a spurious de-evolution of the "master" race into "primitivism." They also objected to the well-known leftist sympathies of most avant-garde artists — not only expressionists like Nolde, but also Dadaists and even the Bauhaus, which they closed down within weeks of their rise to power. Among avant-garde artists living in Germany, Nolde's right-wing politics were unique.

In 1941, the party issued orders that Nolde was no longer allowed to paint, even privately. The Nazis enforced this by making it a crime to sell Nolde art supplies and through random searches of his home and studio — their hatred of modern art was truly obsessive.

Nolde, however, continued to paint small watercolors which he hid from them. He called them his "unpainted pictures." After the war, he developed some of these into full-size oil paintings, but he died in the mid-1950s a broken man. His is a tragic story of a sincere spiritual and artistic quest, serious errors in moral judgment, and finally, at the end of his life, repentance.



Martyrs of Melanesia

Remembered on April 24

Excerpts from text at a Canterbury Cathedral shrine honoring the Melanesian martyrs:

The Melanesian Brotherhood, an indigenous Anglican religious community, working together with the Sisters of Melanesia, The Sisters of the Church, and the Society of St. Francis, became known for their peacemaking when an ethnic conflict broke out in the Solomon Islands in 1999. Fearlessly crossing the militant road blocks they worked to get supplies through to the innocent trapped by the conflict, to negotiate the release of hostages and to search for the missing, injured and dead.

A group of rebels tortured and killed Nathaniel Sado, a Melanesian Brother, at Easter 2003. Led by the assistant head of the Brotherhood, Robin Lindsay, five other brothers went to ask for Nathaniel's body. Three were killed when they arrived (April 24), the others a day later after being tortured. Their funerals were attended by crowds in tens of thousands, and the rebel leader, Harold Keke, renounced the violence and handed himself over to the Australian and New Zealand intervention force. In their lives and in the manner of their deaths, the seven Melanesian Brothers witnessed to the costly reconciling love of God.

Robin Lindsay
Francis Tofi
Alfred Hill
Patteson Gatu
Tony Sirihi
Ini Paratabatu
Nathaniel Sado

Members of the Melanesian Brotherhood

Katie's Compassion

Last Easter Day my husband and I accompanied our son and his family to their church. All six of us were dressed in our finest outfits, and our spirits were running high. The church was small, and the parishioners exuded the feeling of a closely knit group. Katie and Jake were four and eight years old.

Just before Communion, the children returned from Christian education to join their parents. Katie stood at the end of our pew and smiled brightly. A couple of hops later, she was sitting next to me. With the quick hands of a young child, she reached for my charm bracelet. In a voice just loud enough to catch the attention of people sitting near us, she asked me to tell her about all 12 charms.

A pair of shoes had Katie and Christiana's names engraved on them. Another cousin, Danelle, was represented by a baby buggy. Her brother, Jake, was a figure that looked like a gingerbread man. Little Donovan, the youngest of our grandchildren at five months old, was depicted by a boy's silhouette.

Katie got a faraway look in her eyes. Then her hands reached for my arm and grasped the bracelet once again. Turning it round and round, she located Donovan. Placing my arm on my leg, so she could look at him again, this dear little girl spread her hands over the bracelet. Slowly she lowered her head and placed it on top of her hands. A look of care and concern came over her face. She sat still in this position for what seemed like a minute or more. When I asked if she was all right, she whispered, "I'm sharing my love with Donovan."

When this little cousin was born, her parents explained to Katie that he was special. The day he was born, our family learned that Donovan had Down syndrome. During the first few months of his life, Donovan was hospitalized for several related conditions. These events are difficult enough for adults to understand, much less a little girl. But Katie's tender heart was already expressing itself. ■

Mary Dolven
Idaho Falls, Idaho

Thanksgiving for the gift of children

Heavenly Father, you sent your own Son into this world. We thank you for the lives of our children entrusted to our care. Help us to remember that we are all your children, and so to love and nurture them, that they may attain to that full stature intended for them in your eternal kingdom; for the sake of your dear Son, Jesus Christ our Lord. *Amen.*

Completing What Is Lacking

We previously explored the Christian tradition of martyrdom as a school of discipleship, that is, a school of virtue in light of Christian faith and hope. The whole of Scripture, and our common worship, summons Christians to joyful sacrifice, as an imitation of Christ in his passion. And it's vital to see how this works in the New Testament: that Christ rescues us from our individual "body of death" (Rom. 7:24), our sin and rebellion, by giving us new life *in him*, in *his* body.

St. Paul famously writes: "I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me," and that is surely true (Gal. 2:19-20). But, interestingly enough, by this very mechanism, *I* now live *in Christ*, for in this way we are "united with him" (Rom. 6:5). In baptism we die and rise to new life in him, and thereafter his body is our home; he is our head and we are his members (see Eph. 1:22-23; Col. 1:18; cf. 1 Cor. 12:12ff.). Thus, Christ himself *is* the locale, the place, of Christian habitation, and Christian discipleship *is* corporate, by definition.

In this way we can begin to understand the notion of St. Paul's "completing in my flesh what is lacking in Christ's afflictions" for the sake of the Church (Col. 1:24). The statement may seem elliptical at best, mistaken at worst, and Christian teachers have traditionally hastened to interpret it rightly, to avoid error. As St. Thomas Aquinas acknowledges: "At first glance these words can be misunderstood to mean that the passion of Christ was not sufficient for our redemption, and that the sufferings of the saints were added to complete it. But this is heretical, because the blood of Christ is sufficient, even to redeem many worlds." (Hereby Thomas avoids at a stroke the pitfall into which John Calvin supposes the "papists" to have fallen in his own commentary on this text, penned some 300 years later. And

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while Aquinas and Calvin superficially disagree on the question of *merit*, ascribed by God to the faithful, Aquinas's presentation of the matter doesn't touch his account of justification, unlike the view that Calvin objects to, according to which the saints are cast as redeemers.)

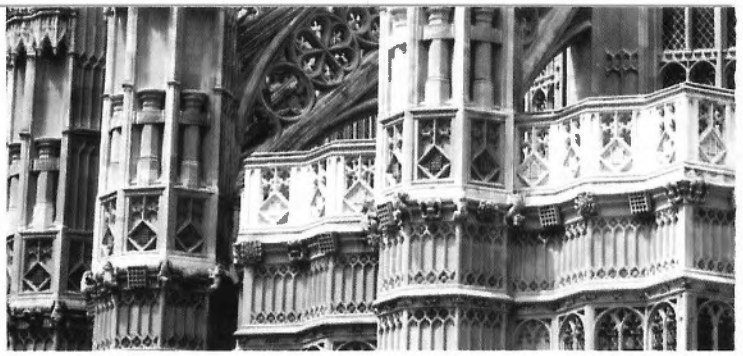
The key, says Aquinas, is that "Christ and the Church are one mystical person, whose head is Christ, and whose body is all the just, for every justified person is a member of this head," as 1 Corinthians 12:27 teaches. Thus, St. Paul completes what is lacking "in the afflictions of the whole Church, of which Christ is the head," explains Thomas, and this can be understood in several ways:

> "I complete," that is, I add my own amount; and I do this "in my flesh," that is, it is I myself who am suffering. Or, we could say that Paul was completing the sufferings that were lacking in his own flesh. For what was lacking was that, just as Christ had suffered in his own body, so he should also suffer in Paul his member, and similarly in others.
>
> And Paul does this "for the sake of his body," which is the Church that was to be redeemed by Christ — "so as to present the Church to himself in splendor, without spot or wrinkle" (Eph. 5:27). In the same way, all the saints suffer for the Church, which receives strength from their example.

Calvin's interpretation is similar on all counts. As Calvin writes: "Paul speaks in this manner because it is necessary that by the afflictions of the pious the body of the Church should be brought to its perfection, inasmuch as the members are conformed to their head." And Calvin agrees that Paul's sufferings were "for the sake of" the body in that the afflictions of the faithful are "profitable to all the pious, and promote the welfare of the whole Church, by adorning the doctrine of the gospel."

In each case, ecclesiology — the Christian doctrine of the Church — comprehends Christian truth, ordered around a christological center; and the gospel, "the message about the cross" (1 Cor. 1:18), can only be identified, apprehended, propounded, and obeyed in the communion of Christ, visible and invisible. We might say, paraphrasing our text: Truth and unity are bound in Christ, and neither is complete — and thus will suffer for the sake of his body, that is, the Church — lacking the other.

Christopher Wells



CATHOLIC VOICES

Arbiters of the

By Andrew Goddard

The Church of England, wrestling with internal differences over provision for opponents of women bishops and over responses to same-sex relationships, could soon find a further contentious topic being added to the mix: the question of establishment, the church's relationship with the state. This has been highlighted by two recent developments in which government ministers or Members of Parliament have pressed for a certain conception of equality in English law and society.

More than 50 MPs recently signed an Early Day Motion which not only supports women bishops but also "calls on Her Majesty's Government to remove any exemptions pertaining to gender under existing equality legislation" if that legislation "fails through a technicality to receive final approval in General Synod." The most likely "technicality" is the requirement of two-thirds support in all three houses of General Synod, which may not be achieved if some supporters of women bishops believe provision for opponents is insufficient.

> The Church of England is still far from independent of the state.

Although such blatant disregard for the church's procedures is unlikely, the motion is a reminder that, despite much greater freedom, the Church of England is still far from independent of the state. Church legislation requires approval by Parliament and so, as my politics tutor Dr. David Butler always reminded us when considering how effective a check the legislature really was on the executive, the "law of anticipated reactions" kicks in: Synod must factor into its proposed legislation the likely response of parliamentarians if it wants to succeed and so Parliament influences synodical debates.

And some MPs are making quite clear what they think. Tony Baldry, the MP whose task it is to steer church legislation through the Commons, told General Synod last

FAITH?

July — just before it debated the Archbishops' amendments to give stronger provision for traditionalist opponents — that he thought it hard "to explain why the Church has thought it necessary to make provision for those with theological difficulties about women's ordination." He warned Synod members that "a difficult task could well become impossible if I had to steer through the House of Commons any Measure which left a scintilla of a suggestion that women bishops were in some way to be second-class bishops."

Thankfully Bishop Tom Wright — in his parting words to Synod — strongly opposed the implicit threat that the church had to fall into line with parliamentary demands to keep provision to a minimum, because "the day the church ceases to be able to say that we must obey God rather than human authority will be the day that it ceases to be the church."

His view, however, was in turn rejected by a former MP on Synod, and the main group campaigning for women bishops — Women and the Church (WATCH) — has supported the MPs' motion and Baldry's warnings. There are, it appears, Anglicans who believe God's voice, especially on matters understood in terms of equality and inclusion, is more clearly heard in the corridors of power than among those called to govern the church and that the state disregarding the church's deliberations may therefore be appropriate.

Perhaps the even more serious challenge looming relates to same-

(Continued on next page)

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(Continued from page 23)

cially as Prince Charles wishes to be known as "Defender of Faith" rather than "Defender of the Faith." Consider these questions in the oath:

> Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? Will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them or any of them?

It is now over 40 years since the Chadwick Report of 1970, the last major Church review of establishment. The Archbishop of Canterbury, coming from the Church in Wales which was disestablished in 1920, has in the past raised questions about the nature of Church of England establishment but largely refrained from doing so since taking office. It may be the church can continue to avoid directly addressing the effect of the major changes in English church, society and law since 1970 and even more since the accession of Queen Elizabeth nearly 60 years ago. It may be able to respond effectively but coherently in a piecemeal manner to each challenge as it arises. However, the relatively minor issues raised in recent months may be a sign that the time will soon have to come when more sustained reflection needs to be given to the theological, ecclesiological, political and missiological questions that now arise from the Church of England's historic establishment. ■

The Rev. Dr. Andrew Goddard (andrewgoddard.squarespace.com) has taught at Trinity College, Bristol and Wycliffe Hall, Oxford.

LETTERS

Comphrension vs. Compromise

"Everyone Must Sacrifice" [TLC, March 13] reveals that the Rev. Sarah E. Kerr's experiences of the Anglican position in England impressed her that "the different worship styles could all exist under the Anglican umbrella rather than being separated into different denominations" and resulted in her becoming an Anglican.

Mother Kerr's answer to the question "What is your experience of Christian division and how do you address it?" included a warning she heard delivered by Archbishop Josiah Idowu-Fearon of Nigeria that "for the Communion to stay together everyone must sacrifice something — both conservative and liberal."

However, it seems that her initial impression of the Anglican Church was its "comprehension for the sake of truth rather than compromise for the sake of peace," which seems to be the position the archbishop took.

(The Rev.) Harry Brant
Bordentown, New Jersey

Two Cheers

Thanks, David Baumann, for once again giving us a marvelous article [TLC, March 27]. Outstanding.

And dear Matthew [Gunter], thanks for giving us an article on the Anglican Covenant that does not bloody the heads of those who disagree or are undecided on the issue.

(The Rev.) Richard Guy Belliss
Santa Clarita, California

Catholicism and Social Media

The March 27 issue of TLC struck me as the best in some time but I did have two comments.

First, the article by John Martin seemed to need editorial work.

Second, the article under the heading Catholic Voices seemed to say nothing much about catholicism or even Christianity, for that matter, though it could well have done so. What are the implications of new technologies for catholicism? In a world in which everyone has a voice and independent judgment, how do we arrive at or retain a catholic consensus?

Evangelicalism has no apparent problem with self-constituted authorities, but I think that has not been tradition in catholicism and surely the reconciling of diverse voices is a pressing concern for Roman and Anglican Catholics. Someone should write another article beginning where this one left off!

(The Rev.) Christopher L. Webber
Sharon, Connecticut

Answered Prayer

I just had occasion to consult the centennial issue of Oct. 29, 1978, and noticed an ad placed by dear Bp. Sheridan, on behalf of the diocese of Northern Indiana, p. 11, saying: "Our prayer is that this publication will always be known for its witness to Catholic truth — with Evangelical zeal." So you have good precedent for at least two-thirds of the present motto!

(The Rev.) Lawrence Crumb
Eugene, Oregon

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Easter Day

Above, Where Christ Is

Acts 10:34-43 or Jer. 31:1-6; Ps. 118:1-2, 14-24; Col. 3:1-4 or Acts 10:34-43; John 20:1-18 or Matt. 28:1-10

The angel speaking to the women, as portrayed in Matthew's gospel, announces: "This is my message for you!" What message? "He has been raised from the dead." St. Paul plunges deep into the heart of this mystery by proclaiming our union with Christ in both his death and resurrection. To the Romans he says, "For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his." To the church in Colossae he says, "Since you have been raised with Christ, seek the things from above, where Christ is, seated at the right hand of God. ... For you [the old self] have died and your life is hidden with God in Christ."

All of which is transferred to Christ's sacred body and her appointed rites. An early Jerusalem catechesis, the Mystagogia, says with evident enthusiasm: "This is a new and unheard of thing. We did not actually die, nor were we raised, nor were we buried, nor have we risen, but through the imitation [by baptism] of these things, they are truly and actually expressed." Thus Christian life is being alive with Christ, utterly alive in his victory over sin and death.

The best exegesis of Easter is Christ himself, and his outpouring love evident in his people. These are people who live both extraordinary and very ordinary lives, but who live in the knowledge that they are hidden in Christ, clothed with the vestment of his identity. They have put on the Living Christ, a cloak they are not at liberty to relinquish, for putting on Christ implies Christ marking us as his own forever. Living in him, we are freed from sin and death, a liberty in which we are invited, by the exercise of prayer and will, to play our part.

Just as Christ, on Holy Saturday, broke the gates of Hades, and freed our ancestors, he is at work in us, setting us free and inviting us into his freedom and joy. He that the Son sets free is free indeed. "I came," Jesus said, "that my joy may be in you and your joy may be full." Let our Easter joy be full, and strong, without reserve or attenuation.

We may sing and pray our hearts to the heights of heaven, for that is where we are, hidden with God in Christ. A hymn cries out, "Rejoice O heavens above; applaud earth and sea. Christ has risen from the cross, and has given life to mortals." That is to say, his own Risen Life.

Look It Up

Read Col. 3:1-3. United with Christ in his death and resurrection, we are also united to the full extent of his incarnate life. Every word of Jesus, every healing, even his silence, as St. Ignatius of Antioch insists, may speak to you.

Think About It

Baptism is our sacramental and mystical communion with the death and resurrection of Christ. It is an event and mystery worth revisiting every day. Every day is the day that Christ is rising. Every day, if his will is not deliberately obstructed, he is unfolding new wonders of life and love and challenge.

The Second Sunday of Easter

My God Thou Art True

Acts 2:14a, 22-32; Ps. 16; 1 Pet. 1:3-9; John 20:19-31

The faith of our ancestors, though a powerful testimony, is always the story of a life that begins and then ends, taken up, we may hope, in some measure in the lives of those touched by their influence. Thus the prophets are remembered, and the saints as well — living lights in their generation. But the miracle of Christ is another matter altogether. Peter speaks: "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day." Turning to the Easter announcement, Peter says, "This Jesus God raised up, and of that all of us are witnesses."

"By his great mercy he has given us a new birth into a living hope through the resurrection," Peter writes in his epistle. Amid trials, being filled with the presence of the Living Lord, "we believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls." Thus Christ was a visceral reality to those first witnesses. He lived and lived evermore in them.

Is such a deep communion available to us? His rising was so long ago. St. John tells the story of doubting Thomas, in part to expose "doubt" as a necessary step in the movement toward faith, but also to show the moment of faith's awakening. Christ's irrefutable word declares that there are those "who have not seen." Indeed, we have not looked upon the flesh of the historical Jesus. Faith is the substance of things hoped for, the evidence of things not seen. Still, there is another kind of seeing which occurs when the eyes of our faith are opened. When, by God's prompting, we say "My Lord and my God," the world itself and the mysteries of the Church look very new. Seeing in faith, we may rightly imagine ourselves in a place no less privileged than St. Thomas. We doubt. Jesus comes to us, issues his peace, and shows his wounds. When does this happen?

The death and resurrection of Christ are preeminently displayed in the Eucharist, in which we keep "a perpetual memory of that his precious death and sacrifice, until his coming again." After giving a careful and fair description of three distinct understandings of the Eucharist (Roman Catholic, Lutheran, Reformed), Richard Hooker, the great 17th-century Anglican divine, gathers them together: "the very letter of the word of Christ giveth plain security that these mysteries do as nails fasten us to his very Cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of his gored side .... Why should any cogitation possess the mind of a faithful communicant but this, O my God thou art true, O my soul thou art happy" (Laws, Book 5, LXVII, 12).

Christ is so real and so true to his word.

Look It Up

Read John 20:6. Whatever your trial or doubt, imagine Jesus administering his peace.

Think About It

The peace of Christ surpasses all understanding because it is the peace of the One risen from the dead.

AQUINAS (continued from page 12)

Aquinas's own approach.

The result, familiar to old-time Thomists, is a textbook version of the old *manual*, which intends to distill Thomas's teaching into a system for transmission. (When I congratulated Herbert McCabe, OP, a few years ago in Oxford on his recent catechism, he asked me to note that while the form must be question-and-answer, most of these answers were in fact questions!)

The result is an articulate and detailed presentation of what Aquinas says, yet affording less insight into the issues he was struggling with, or of the creative ways he develops to address them. An approach like that, however, could have energized a similar journey in students, effecting the *paideia* alluded to, which can truly integrate *ethics* as a subject-matter with lives lived, whereas an answer-approach not only betrays students but also Aquinas himself, presenting him as another "moral theorist" — where is Wittgenstein when we need him?

This emerges most clearly in their treatment of human capacities, notably "intellect" and "will," with the "process of action: intellect and will." The subtle interaction between "intellect" and "will" is carefully outlined, yet the absence of probing questions regarding the discourse itself leaves intact what contemporary readers inevitably bring to the discussion — a keen sense that these are two different things — reinforced by this: "the intellect judges which alternative for action is to be performed and presents this alternative to the will, which chooses the alternative in question" (p. 84).

True, they must immediately remind us that "Aquinas argues that there is something of the intellect in the will's activity of choosing" (p. 85), for they had already parsed "will" as *rational appetite*, as it "straddles the divide between rational and appetitive capacities" (p. 62). Yet the sense of "straddling" is lost in asserting that "the will, in making a choice, depends upon the activities of the intellect in order to have alternatives" (p. 82).

Nor will it do to attribute this "to-and-fro" to the "complexity" of the interaction, without reminding ourselves that an interaction which is relatively smooth for Aquinas becomes "complex" only when these two capacities are treated as separate "things," despite the prescient descriptor *rational appetite*. What this suggests is that the authors bring to the subject the same presumption as their students, in a modern post-Scotistic world in which *choosing* has become the paradigm for freedom, and intellect serves as consultant to will's action.

But that is simply not Aquinas, nor, I would argue, does it introduce us to a therapy whereby he can help us confront modern notions of human freedom. Instead, they try to expound his way of elaborating human freedom, which will then involve complex interaction between intellect and will, in the teeth of current notions of free action which are diametrically opposed to his.

This emerges in a brief aside, addressing the issue of "libertarian freedom" and Aquinas: "although some historians of medieval philosophy would argue that to insert Aquinas into the current debate [regarding libertarian freedom] would be anachronistic, since his concerns were not our own, the fear of anachronism does not stop philosophers from doing so" (p. 124). Does not such an imperious view of "philosophy" reflect a gross inattention to hermeneutic issues, which may characterize some forms of philosophy, but happily not all.

What animates the remark is telling, for it could reflect a view of the philosopher's role as providing answers, with a clear systematic treatment of a subject matter, rather than raising questions for inquiring into pressing human issues. One misses the latter dimension in this presentation, yet knowing the authors, I suspect the textbook form the work assumed has in effect muted their vital sense of inquiry, of questioning. Would that their efforts had reflected more of their practice.

David B. Burrell, CSC, is professor emeritus in philosophy and theology at the University of Notre Dame and professor of ethics and development at Uganda Martyrs University.

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ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi
www.stmichaels-kauai.org (808) 245-3796
The Rev. William B. Miller, r
Sat Eu 5:30, Sun Eu 7:30 & Eu 9:45

PASSAIC, NJ
ST. JOHN'S Lafayette and Passaic Avenues
Website: **www.stjohnschurchpassaicnj.org** (973) 779-0966
The Rev. William C. Thiele, r **frthiele@gmail.com**
Sun Low Mass 8, Sung Mass 10:30, HD anno.

RED BANK, NJ
TRINITY CHURCH 65 W. Front St.
Website: **www.TrinityRedBank.org**
The Rev. Christopher Rodriguez, r; **the Rev. Thomas May,** assoc
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

CARLSBAD, NM
GRACE CHURCH 508 W. Fox St. (575) 885-6200
The Rev. Rod Hurst, r **www.gracecarlsbad.org**
Mass Sun 8:30, 10:30 (Sung), Wed 10; MP/EP as posted

CHARLESTON, SC
CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
www.holycomm.org **office@holycomm.org**
The Rev. Dow Sanderson, r; **the Rev. Dan Clarke,** c; **the Rev. Patrick Allen,** assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

DALLAS, TX
CHURCH OF THE INCARNATION 3966 McKinney Ave.
Website: **www.incarnation.org** (216) 521-5101
The Rt. Rev. Anthony Burton
Sun 7:30, 9, 11:15, 5:30

MILWAUKEE, WI
ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. **www.ascathedral.org**
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

ANGLICAN

ELLSWORTH, ME
ST. THOMAS TRADITIONAL ANGLICAN
373 Bangor Rd. (207) 326-4120
Sun MP & HC 10; Sat Evensong 3; Holy Days as announced

LUTHERAN

MOJAVE, CA
HOPE & RESURRECTION CHURCHES
K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 9

CHURCH DIRECTORY KEY Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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