Extended Communion: One Parish's Experience

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This account of one parish's experience of 'Extended Communion' is not intended to be a model for others to follow, but a description and critical analysis of one attempt by an individual parish to develop a practical expression of shared ministry. If it suggests some general principles that could be of value for others who are considering the introduction of this style of shared ministry, it will have been worthwhile.

It is important to note that it was only when the pragmatic consequences of specific parochial decisions were actually implemented that the necessity for an exhaustive theological examination of the subject of shared ministry became apparent. Although it can be argued that, ideally, radical parochial action should always be based upon well-proven theological precepts, practical events usually overtake hypothetical theories and this was certainly the situation in Ulverston, Cumbria, during 1978/79 when the experiment under discussion began.

To understand the reasons for its origins, it will first be necessary to consider the background which exists at present within the Church of England as a whole and then to consider the Ulverston experiment within this context.

There is at the present time, increasing pressure from both the clergy and laity of the Church of England to re-examine the implications of the exclusive Eucharistic role of the ordained Priest. At the Synod of the General Assembly of the Church of England held in March 1983, a Private Member's motion was brought forward by Canon Williams of the Diocese of Chelmsford, requesting that:

> 'This Synod requests the House of Bishops to set up a small representative group to consider in what circumstances lay people should be permitted to celebrate Holy Communion in the Church of England, and to report to this Synod'.[1]

The motion was never put to the vote. Such radical re-thinking proved to be unacceptable to the Synod and the historic divisions of churchmanship were apparently too deep-seated even to consider that the present regulations might not be in the best interests of the

whole church. Mrs. Veronica Ffinch, who is Honorary Secretary of the Additional Curates' Society expressed the view that:

> This motion has at its core an impossibility. Whatever the special circumstances might be, the Eucharist can only be celebrated by an ordained Priest, a privilege even denied a Deacon.[2]

The Synod apparently agreed with her, since Canon Austin of the Diocese of St. Albans moved that the motion be withdrawn and his proposal was duly carried. Canon Williams' motion, however, does reflect the growing awareness that with the economic difficulties the Church of England is facing in this last quarter of the twentieth century, there are neither the 'men' offering for the ordained ministry, nor the money to pay them even if sufficient ordinands were, in fact, available.

This contraction in manpower has led inevitably to a shortage of authorised celebrants and since the majority of parish churches in the Anglican tradition have come to expect a regular weekly Eucharist, the parish priest has sometimes become little short of a 'Mass' priest, conducting three, four or even more separate celebrations each Sunday. In some rural areas, where there are the added complications of considerable distances between churches, often hampered by weekend tourist traffic, the situation has become unacceptable. There can be little sense of vocational fulfilment for a parish priest with one eye on his watch and the other on the number of communicants in his congregation. Yet despite the regular appeals to ecclesiastical authorities by rural deans attempting to run multiple parishes during vacancies with two few clergy, no solution has been offered.

In the Furness Deanery in the Diocese of Carlisle during August 1983 there were no fewer than twelve parishes without an incumbent out of a full complement of thirty-two and these were being manned by only nineteen ordained priests, many of whom were on holiday that month. Whilst retired clergy are able to give some assistance on a temporary basis, this does not solve the long-term problem. One solution has been to develop the Non-stipendiary Ministry. There is, however, the danger that this additional order of ordained ministry could become unpaid 'Mass' curates. Since this is an urgent problem, that could only be solved by radical alteration in the accepted patterns of worship and there appears to be little help forthcoming from the official channels of the Church of England, a number of local initiatives and experimental schemes have been developed, one of which has been designated 'Extended Communion'.

This particular form of experimental eucharistic service began as a practical attempt to alleviate some of the strain of conducting a large number of Holy Communion services which had become the sole

responsibility of one priest in the parish of Ulverston, in the Diocese of Carlisle. This parish was founded in the twelfth century (AD 1111) and during its long history had not experienced a shortage of ordained priests until recent times. As recently as 1964 there were two large parish churches, situated less than one mile apart and each seating around 1,000 people. Both churches had their own incumbent, assistant curate(s), church wardens, parochial church council and designated parochial boundaries. Under a pastoral reorganisation scheme introduced by the Diocese and implemented in 1965, Ulverston became a United Benefice under the incumbent of one of the churches. This took place within a few months of the death of the incumbent of the parish church, who had been its Rector since 1919. It was recognised by the Diocesan Pastoral Committee that an internal rationalisation scheme was imperative, since the total population of both the parishes was under 13,000 people. During the subsequent ten years, several attempts were made to close one of the two large churches, but an unwillingness on the part of the PCC members and a powerful public opinion lobby prevented this taking place. Shortly after the arrival of a new incumbent in 1974, the difficult decision was made to close the more modern of the two churches and in May 1976 the church of Holy Trinity, Ulverston, founded in 1835, was formally declared redundant. Regular public worship and ministry was then concentrated on the Parish Church of St. Mary and its ancilliary buildings.

The pastoral unit now consisted of the ancient parish church of St. Mary; the country-based daughter church of St. John, which served a farming community; the mission church of St. Jude, built in an industrial development area; and regular services of worship held in an ex-Sunday School building adapted to meet the needs of the aged. In addition, there was a regular celebration of the Holy Communion conducted in the Meeting House of the Society of Friends on alternate weeks. After the amalgamation of the two parishes and before the closure of Holy Trinity there was, out of a total of twenty-three regular monthly services taking place in the parish, sixteen celebrations of the Holy Communion. After rationalisation and closure of Holy Trinity, this number of celebrations of Holy Communion was reduced to twelve. However, this situation presented no real problems because the parish was staffed at that time by the Rector, two full-time assistant Curates and a Non-stipendiary Minister. However, within the next four years both Curates received preferment and the NSM left the district.

The result was an impossible work-load for one priest and the decision had to be made whether or not it was appropriate to abandon one or more of the worship centres and to concentrate on expanding all future worship and ministry using the parish church as a base. An appeal for help was made to the diocese, but the suggestion

that a deacon be appointed to the parish the following Petertide was thought to be of little value, since it would have meant waiting almost eighteen months before his services as celebrant could be utilised. It was considered that by that time, much of the valuable work in establishing regular worship in the daughter/mission churches would, in all probability, have been lost. The possibility of the appointment of a priest for a second curacy was suggested and though attractive, all attempts to find a suitable candidate proved unsuccessful. This was hardly surprising, since with the large number of vacancies that were then available it was only to be expected that most trained priests would choose to accept a living rather than a second curacy. It was at this point that the PCC decided to set up a small working party to examine the theological implications and practicability of a scheme of extending Communion from one congregation to another within the same parish.

For a number of years, the congregations of the parish had become familiar with the extensive use of lay people in public worship. The parish had five lay readers who had been responsible for the conduct of public worship, including preaching. Members of the congregation had regularly read the lessons at matins and evensong and lay assistance with both chalice and paten had become normal at the eucharist in the parish church since the Bishop, with the approval of the PCC, had authorised six members of the congregation to assist the Rector. The sub-committee argued that since there already existed a regular extension of the Holy Communion from the main holy table to the two Lady chapel tables within the same building, there appeared to be little difference if the extension table was in a different church building within the same parish. The possibility seemed to exist in this extension concept for a proper and lawful sacramental service to take place which could legitimately be conducted by authorised lay persons and which would, at the same time, help to maintain the existing practice of a well-established pattern of regular eucharistic worship. A carefully drawn up *schema* was prepared and submitted to the Bishop for his consideration. This included a detailed timetable of services which would allow the extension services to fit naturally into the regular pattern of Sunday worship. The 8.00 am Holy Communion Service would be followed at 8.45 am by an extended Communion service in another church building, and would be conducted by authorised lay ministers. The ministers would first share in the 8.00 am celebration, perhaps reading either the Epistle or the Gospel and lead the intercessions. At the time of the administration they would receive their own Communion first within the context of the 'extending' congregation, at which an ordained priest would be officiating. They would then receive, in suitable containers, the appropriate amount of consecrated bread and wine and would transport it straight to the

'receiving' congregation, where an agreed form of ASB Holy Communion Service would be conducted. This act of worship would include hymns if appropriate, congregational confession, authorised lay absolution and ministry of the word, which could include a sermon if the minister was an authorised Reader. Following the 'peace' the congregation would be informed by the lay minister that elements that they were about to share had been properly consecrated by their parish priest, or another ordained celebrant, at the parish church. They would then be invited to 'draw near with faith and receive the body of our Lord Jesus Christ which He gave for you, and His blood which He shed for you . . . with thanksgiving.'[3] There would be no perpetual reservation, still less any culture of the reserved sacrament.

The Bishop of Carlisle invited his examining chaplains to consider the suggested scheme and a number of questions were raised concerning the appropriateness of continuing a pattern of services which could not be maintained by more traditional methods. It was felt, however, that in the context of the Ulverston churches any reduction in services could easily become counter-productive, since the closure of Holy Trinity had left a group of five worship centres that it was hoped could become viable Christian centres. It was felt by the PCC that any further closures would be unacceptable so soon after the disposal of the church of Holy Trinity. The choice of lay ministers was raised, as was their training for this rôle and a course of theological education and practical training was undertaken by the Archdeacon of Westmoreland and Furness, Canon A. Attwell, presently Bishop of Sodor and Man. The PCC carefully considered the choice of membership for this proposed ministry 'team' and included in its recommended list of ministers all five parochial Readers, an Anglican nun from the Order of the Holy Paraclete, five lay men and one lay woman who were in good standing in the parish, including both churchwardens. On Palm Sunday 1979, the Archdeacon, on behalf of the Bishop, authorised the ministry team to begin its work and this method of 'extending' Communion using authorised lay 'ministers' was inaugurated on Easter Day 1979.

At the time of writing, five years later, this scheme of extended communion is still being developed, but a number of significant modifications to the original practice have taken place. Perhaps the most important is that there has been the realisation that there is, in fact, a very real difference between an extension from a main holy table to a Lady chapel in the same building with the same congregation and an extension from one table to another in a different building and to a different congregation. In the 'original' celebration, priest and people have shared together in the eucharistic prayer, partly through the various congregational responses, but also by sharing in the eucharistic prayer itself. Whilst it is true that only

the president verbalises that prayer, the people make a silent, but nevertheless crucial, contribution. This fundamental truth has been expressed well by G.D. Kilpatrick: '. . . the eucharist is offered by the whole congregation of God's people present. It is this congregation, rather than the priest alone, which celebrates the liturgy.'[4] In the ASB it is implicit that there be a minimum number of people present other than the priest for a celebration of the Holy Communion service to take place. In the Book of Common Prayer of 1662, this requirement was explicit:

> . . .And there shall be no celebration of the Lord's Supper except there be a convenient number to communicate with the Priest according to his discretion. And if there be not above 20 persons in the Parish of discretion to receive the Communion, yet there shall be no Communion except 4 (or 3 at the least) communicate with the Priest.[5]

The Bishop's regulations for Extended Communion make it quite clear that the eucharistic prayer either in part, or in whole, cannot be used by the authorised ministers and it was soon recognised by the ministers themselves that this was a great omission.

It was on this issue that Bishop Hanson of the University of Manchester, Department of Theology, had occasion to write to the Church Times in December 1979: 'I am very concerned about the events taking place in the parish of Ulverston, Cumbria.'[6] His concern was that since the worshippers of the receiving congregation had no opportunity to share in the Thanksgiving or Consecration Prayer, the elements were being given an independence which he believed was quite unwarranted. Furthermore, he maintained that the priest conducting such a service was acting in a sacerdotal manner, in direct conflict with the reformed traditions of the Church of England. His letter went on to make a plea that the church would clarify its position once and for all regarding the relationship between the priest, the prayer of Thanksgiving, the elements in the Holy Communion service and the laity. He viewed this adaptation of the existing service, using authorised lay persons, as a piecemeal attempt to solve a real and important problem. Whilst sympathetic to the problem, he felt that the solution was less than satisfactory. Consultations with the lay ministers involved indicated that they also felt there was a distinct hiatus in the service where the prayer of Thanksgiving had been removed. In Ulverston, the problem was solved by reading from a New Testament translation of the Biblical record outlining the events of the Last Supper (1 Cor. 11:23) immediately after the Lord's Prayer and before the invitation to 'draw near with faith . . .'. This has also proved to be an acceptable solution to the receiving congregation and is at the same time in sympathy with the spirit of the experiment, since there is no

suggestion that this is a 'para-celebration' conducted by unauthorised lay persons.

Within this context of lay persons conducting independently a service of liturgical public worship there is a very real danger of developing a form of clericalised laity. To minimise this possibility, the ministers share in other aspects of public worship, often coming forward from the body of the congregation, unrobed, to read the Epistle, Gospel or lead the intercessions and assist at the administration of the Communion. Since several of the ministry team have become qualified Readers there is no longer a tension between the Ministry of the Word and the Ministry of the Sacrament, since by virtue of their Readership they are authorised to preach. To emphasise further that this shared ministry is in no way subordinate to the ordained ministry, it has become normal practice for the celebrant to give Communion first to the extending ministers and then to receive his own Communion at their hands before they are commissioned by the congregation to: 'Go in peace to love and serve the Lord.'[7]

In the course of the past five years, Extended Communion has become an accepted and much appreciated form of eucharistic lay ministry. Initially, there was a certain amount of suspicion, since change of any kind is usually resisted, and this is especially true in rural communities. But careful preparation of the service, regular teaching and much consultation has led to its acceptance and even though the immediate staffing crisis has now passed with the appointment of an assistant Curate and an NSM, Extended Communion remains an established part of the regular ministry of the church in Ulverston. It has never been seen as a substitute for Holy Communion or a second-class alternative, but as an important addition, which emphasises in a unique way the corporate nature of a parish with a variety of worshipping centres.

The potential of this scheme is now becoming recognised in the wider context of the Deanery as neighbouring parishes begin to take advantage of this extended facility. It means that in a very practical and immediate way parishes which have previously viewed with mistrust and suspicion the larger market-town church, fearing a 'take over' can now, in the event of clerical sickness, holidays or lengthy interregna, share in the benefits of a well-established ministry team, either by becoming the receiving congregation, or, on occasions, the 'extending' parish. Its more general adoption would lend an added dimension to the development of group or team ministries where the sharing of mutual resources and the inter-change of individual ministries is recognised as important. Planning the Sunday worship for a group of parishes which were the responsibility of several clergy would cease to be determined by the requirement of an ordained priest for every eucharistic service. The various

distinctive gifts which each clergyman has could be utilised within the context of non-Communion services — Morning or Evening Prayer, civic services, healing services, memorial services, ecumenical or evangelistic events. There would be a far greater variety of ministry available to all the parishes because lay ministry, as expressed in Extended Communion, goes a considerable way to removing the subordinate position in which the laity are bound to remain as long as the majority of services require the officiant to be an ordained priest.

A further development of this form of ministry which is proving valuable in the pastoral life of the parish of Ulverston is within the context of ministry to the sick and housebound. In the normal course of events the parish priest is limited in the number of sick Communion services he is able to conduct and when there is an intensive programme of sick Communions at the major festivals of Christmas, Easter and Pentecost, the number that can realistically be conducted by one priest with any degree of reverence and meaning is relatively small. Yet there are potentially many scores of parishioners who would both appreciate and benefit from such a Ministry of the Sacrament. Within a parish that adopts Extended Communion this limitation disappears, since the Ministry Team that is trained, authorised and able to conduct public worship is automatically acceptable to the majority of those parishioners who, for a variety of reasons, are unable to attend those services. Since any public service of Holy Communion can be extended, it means that there are many different occasions when house Communions can be administered. It is now a very normal event within the Parish of Ulverston for the main Sunday celebration in the Parish Church to extend its Communion to parishioners who are ill or housebound, adding a new meaning to the acclamation: '. . . we are one body because we all share in the one bread . . .'[8] A valuable ministry of Extended Communion is also exercised from the local hospital where the Rector is the official Anglican Chaplain. On major festivals and other occasions, usually four or five times a year — the hospital Communion is shared with the local Methodist minister who is also an official Chaplain and a number of lay ministers from both churches attend to bring the sacrament to the patients. At this service enough bread and wine is consecrated for a whole series of extensions of Communion during the course of the same day. The elements are returned to the Chapel of the Parish Church where a lay co-ordinator, herself a member of the ministry team, prepares the various sets of Communion vessels for the subsequent services. Since she has already visited and prepared the individual homes for the Communion visit she is familiar with the amounts of bread and wine that will be required in each case. During the course of the day, four or five teams of two prepare themselves in the Chapel and then taking the consecrated elements with them, visit two or three homes

each during the course of a morning and afternoon. The limitations of being a deacon in the Church of England are thus obviated. In fact, unless special permission is received from the Bishop for this authority to be given to a deacon, his eucharistic function is less usable than that of a lay minister and this despite his training and ordination by the Bishop. With remarkably few exceptions, the ministry team are accepted with enthusiasm by the parishioners and usually finish their service with a cup of tea and a chat, a far cry from the hasty and often unsatisfactory celebrations when a clergyman alone was responsible for every service.

The scheme, as outlined and developed in Ulverston, is not unique. Other dioceses are experimenting with similar schemes and variations are in use in the Dioceses of Norwich, Winchester, Liverpool, and Hereford. Other national churches are becoming involved in alternative forms of sacramental lay ministry. The Roman Catholic church in Britain has recently authorised laymen to assist at the eucharist and a recent circular from the Roman Catholic Central Hospitals' Board asked for reactions to the possibility of laity taking the perpetually 'reserved' sacrament into hospitals. In the American Episcopal church the reserved sacrament is regularly used by their permanent lay diaconate in their ministry to the sick. It would seem, therefore, that such a scheme is rather more acceptable in churches and congregations where a 'catholic' understanding of the ministry is traditional.

It is, however, to avoid the danger of developing an unwarranted emphasis on the elements that wherever possible the celebration by the ordained priest and the extended service with the lay ministers follow each other as closely as possible. This is not always possible, but experience has shown that it is better to extend from 8.00 am to an 8.45 am service and to extend a second time from 9.30 am to a 10.30 am service than to consecrate sufficient bread and wine for the rest of the eucharistic services of the day from 8.00 am. This appears to be because in this form of shared ministry it is as important for the extending congregation to be aware of their responsibilities to and prayer for the receiving congregation as it is for those who are receiving the Communion. Time inevitably distances these events and therefore the link between the two congregations is weakened.

This is not seen as a purely utilitarian solution to the current shortage of ordained clergy. It is rather intended to encourage inter-congregational responsibility and at the same time to go some way towards developing a new partnership between the laity and the clergy. It should be noted that the introduction of such a scheme of Extended Communion may have its problems. It can be interpreted as threatening to the traditional rôle of the priest. Although a recent publication by ACCM states clearly that: '. . . the present professional form of the church's ministry is sanctioned neither by

scripture nor the early church'[9] for the most part the church appears to be unwilling to examine too closely the origins of its present structures. F. Gordon Browning as a layman outlines his expectation of the priesthood,and states:

> . . .and the church has done this (the Holy Communion) from the beginning, everywhere. No command has been more faithfully carried out, and be it noted, universally. Under the guidance of the Holy Spirit this action has been reserved to the priesthood: this is what the priest is ordained to do.[10]

As we have already discussed at some length, it is simply not the case that the eucharist has always been conducted by an ordained man. It was not so in the New Testament church; in the sixteenth century this view of the priesthood was recognised as sacerdotal and was rejected by all the Reformed traditions. Today, many non-episcopal churches exercise an effective Ministry of the Sacrament without an ordained priesthood. It would be both arrogant and presumptuous to deny the validity of many Free Church traditions, which include Methodism, the United Reformed Church or the Baptist Union on the grounds that their leadership includes authorised laymen and that their ministry is not episcopally ordained.

Hanson states:

> It is manifestly wrong for clergy or priests or any other official to claim, to teach, or even to boast that they and they alone can dispense this gift . . . because they alone admit people to the Sacraments. In the Sacraments, God offers Himself to man, but man does not control Him.[11]

The choice of suitable persons to act as ministers is an area that requires very considerable care. There is always the danger that this development of ministry will provide the opportunity for unsuitable persons who have been unable to acquire leadership status in other areas of church life to try to grasp this office as a means of personal power and prestige. Whilst it is natural for the clergy to be aware of the particular gifts and skills of individual members of a congregation, it is the parochial church council who are the elected authority and who must, therefore, submit to the bishop those whom they consider are suitable for training. A responsible and well balanced council will recognise the strengths and weaknesses of its church membership and will act accordingly. It is in keeping with the New Testament pattern that the congregation, through its council, should have responsibility for its own ministry.

The particular gifts that are required in establishing an effective ministry of Extended Communion will naturally vary, but some general guidelines can be suggested. Apart from the personal

conviction that this is God's call to each individual, which must be the basis of any form of Christian ministry, there needs to be variety in age and experience. Since it is likely that the majority of visits to the sick will be to the elderly, it makes good sense, and has Biblical warranty, for teams of two to work together. This avoids the ever-present danger of the communicant becoming dependent upon the individual minister and not upon the ministry that is being offered. It also enables members of the ministry team to support each other in prayer and fellowship. In practice it has been found that an older person and a younger person working together are sometimes more effective than two people of similar ages. All members of the ministry team should be recognised by the congregation as persons with an active and mature Christian faith, whose service to the life of the church is well established and respected.

Once the membership of the ministry team has been chosen, approved, trained and authorised, its first task should be to establish a deep and lasting relationship between its members. Unless mutual trust exists, there will inevitably be problems of inter-personnel tension. The ministry team in which the priest is simply the full-time member needs to discover its own identity and there is no substitute for regular prayer, study, and frequent but informal meetings. Each member of the team should be encouraged to attend morning or evening prayers on a regular basis, even if this is only once in the course of a week. In Ulverston, Friday has become the most natural day for this to take place, since it is an ideal opportunity to check with the various members of the ministry team that all the details for the coming weekend are well prepared. It also means that specific prayers for Sunday services can be offered and any last minute alterations noted. Each pair of ministers receive their schedule only after a regular monthly planning session with the whole team, when the various opportunitites for ministry, both in the parish and outside it, are outlined. As each service for the coming month is noted, individuals volunteer their services, co-ordinating their personal commitments with their pastoral responsibilities. Since the normal pattern will involve at least two ministers in working together, they are encouraged to meet privately to discuss the requirements and theme of the service for which they have accepted responsibility. To simplify administration of the scheme, any internal re-arrangements are made without reference to the Parish Administrator, unless of course a major crisis, such as sickness, occurs. The work schedule is prepared monthly, usually three weeks in advance. Earlier experiments to work out a three-monthly schedule were found to be impracticable, due to considerable alterations in individual and parochial commitments. Regular extensions are now included in this schedule both for Sundays and weekdays where this is possible, but often the requirements and opportunities for home Communions

occur at short notice.

What has become clear is that this somewhat specialised Sacramental ministry has opened the way for other forms of shared ministry to develop and the team is now becoming the key group in a much larger-scale Pastoral Link Scheme.

It would appear that the natural corollary of the Sacramental lay ministry is a commitment to pastoral care and several of the ministry team have developed great skills in sick visiting, post funeral visiting and counselling. The ideal will be when members of the team, having developed a strong link with one of the satellite churches through liturgical worship, are able to support a sick or bereaved family in that geographical area of the parish by visiting, prayer and Sacrament, perhaps share in the funeral and remain their pastoral link with the parish during the particularly demanding period of grief. In due course, they will be able to discover their proper place within the life of the worshipping community, encouraged by the ministrations which they have received.

It should be noted that if the main intention of the development of a ministry team is that of extension to other congregations, it is important that there should be a high proportion of Readers amongst the membership. This is the best guarantee that all those persons have an adequate understanding of the Faith, since they will all have received training under the Diocesan Readers' Board and will have been supervised in the preparation and preaching of sermons. In the past there has been real conflict between the Ministry of the Word and the Ministry of the Sacraments. If shared ministry is to be adopted there is a ready made and well established body of 'ministers' in the office of Reader. Frequently, their services are only used as a stop-gap when all else fails. Their subordinate rôle could rapidly be transformed and the deep sense of frustration which many Readers already feel would be removed. H. Currie, a Reader in the Diocese of York, comments:

> In the diocese in which I live there is no permission for Readers or lay persons to take the elements consecrated at the Eucharist to housebound parishioners. This is occasionally allowable elsewhere. Two years ago, during our rector's convalescence from a heart attack (we have no curate) I sought leave for lay members of the parish, Readers as well as others, to minister thus, pro tempore. The official answer was a kindly but unambiguous 'no'.[12]

If Extended Communion was introduced more widely, it is possible that the Reader, whether man or woman, could easily and naturally become the *persona* of the eucharist, resident in his or her

community, but drawing regularly upon the resources of a ministry team as one of its members for encouragement and support.

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A reply to this Article will appear in a subsequent issue. Ed.

NOTES

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5 Rubric: conclusion of Holy Communion, *The Book of Common Prayer*, 1662.
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7 The Holy Communion, Rite A – dismissal, *op. cit.*
8 *Op. cit.*
9 P. Welsby, *A Supporting Ministry*, CIO, London, 1968.
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11 R.P.C. Hanson, *Christian Priesthood Examined*, Lutterworth, London, 1979, p.98.
12 H.M. Currie, *The Reader*, January, 1984, p.40.