

THE LIVING CHURCH

Ministry Delivery in the Post-Industrial Age

(Part II)

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The First Article

On the Rocks

By TRAVIS DU PRIEST

One thing summertime means for me is having a little more time than usual and with my children. Summertime is less hectic and somewhat slower than wintertime: no teaching preparations and no paper grading.

Last week, one evening after dinner, my two sons and I walked down to Lake Michigan. The children wanted to play on the rocks. I was not wild about the idea but I said, "OK." I was, even in retrospect, aware of things I needed to do that I needed to answer, office work that needed attention, an essay I had to write.

On the rocks and my sons, though, had a lot of lessons to teach me, lessons about the quality of summertime, about life, and about God's ways. We were with the children, in great excitement; in ordering certain responsibilities. As the children climbed around on the boulders which line the shore of the lake near our house, I felt an especially strong vein of fatherly concern: I was cautioning about the dangers of the rocks. My cautions were well intended, and to a degree necessary; however, I began to realize as I climbed that there is more to caution than I had. In a sense I couldn't be too cautious, but I could do too much. And besides, the children had to play, and I was not entering that spirit.

At the rocks taught me was that caution has to be learned firsthand, a mixture of knowledge and trust. Verily, one cannot cover all the bases.

Guest columnist this week is the Travis Du Priest, TLC editorial assistant and priest and teacher in the, Wis.

The stable, flat, secure-looking rock you step on in certainty of safety may let you down. The great big rock you jump to may be delicately poised, just ready to topple down the cliff. On the other hand, a rock that appears awkwardly placed and treacherous may turn out to be firm and safe.

On the rocks you test and experiment, use your common sense, and step in trust. The rocks caution against too much adult caution, invite play, and teach a caution of their own. One adult preconception down. The rocks and my children had more in store, though, more to teach me about being an adult, about summertime, and, I now see, about being Christian.

The children naturally wanted to throw small rocks into the lake — what child doesn't? My older son wanted to skip rocks, and I dutifully thought I would show him how. After trying to skip about five well-chosen, flat rocks and having seen every last one sink, my son threw a rather large round rock straight down toward the water, and it skipped beautifully, three times across the lake top.

I, of course, with my sense of responsibility and duty, had tried too hard. I felt responsible to teach. My son simply wanted to skip the rock, and the rock skipped. He was relaxed and playful. Yes, I was beginning to see, this was an evening of paradoxes: don't try so hard next time, the ripples of the water seemed to smile.

Settling in to the beauty of that evening and that time with my children, enjoying the setting sun and the breeze off the lake, I asked my sons why they threw so many rocks into the lake. "Because it's fun," allowed the seven-year-

old. The four-year-old agreed heartily, "It's fun."

Because it's fun. That's hard for me to say and to admit as a reason for doing things. I'm overly conditioned to identify my own self-worth and validity with what I produce. I am conditioned to want to do. Not to do something is not good. Idle time, so the old cliché goes, is the devil's workshop.

But summertime is God's time, as is all time. God redeems my idleness, just as well as my business. I remembered, sitting there watching my sons, a conversation I had had with the wife of a retired college professor the first year I had started teaching.

The woman politely asked what I was doing, and I rambled on about the number of classes I taught, my evening school class, my church responsibilities, and numerous committees and professional conferences. Her response star-



Believer

When life came crashing down, he took the flying glass, and made cathedral windows fair to pass.

Gloria Maxson

...died me, and at the time angered me.
 I have only more recently come to hear the wisdom and the kindness of her remark, which was, "Oh, yes, I remember when my husband first started teaching, he used to brag a lot about how busy he was."

She was right. I was bragging. Our talk about being busy is really talk about ourselves, our own little lives which we feel so insecure about that we must constantly find ways to justify. And so we busy ourselves with endless tasks and justify, justify, justify. Once in a while we mutter something about how no one is indispensable, but we all know that we don't mean that about ourselves.

On the rocks with my sons, my adulthood, my concerns, my goals were preventing me from simply and thoroughly enjoying the lake, the egg-shaped and zebra-striped rocks, my children, and my own uselessness. God needed, through the children, to remind me to become a child again — to relax, to receive, and to enjoy his blessings. To let him give me rest. God had, indeed, revealed things hidden to the wise and understanding, through babes. And he was trying to show his burdensomeless ways, the lightness of his yoke.

On the way home I was reminded of one of the lovely parables in Anne Morrow Lindbergh's *Gift from the Sea*. She is at the beach wanting to get things done; but at the beach, books remain closed, pencil points break, and tablets remain unused. Beach thoughts are not thoughts anyone can work at. Beach thoughts, she says, roll in carelessly like the waves and wash up unexpected treasures. The treasure must not be sought; to do so would actually prevent the sea from giving its own gifts.

I recalled that the archaic spelling for jail (*gaol*) and the word *goal* come from a similar root. Our adult goals can and do enslave us.

How often have I searched in vain for the shark's tooth or the million-year-old shell on a coastal beach, trying too hard to see what is below my foot. How hard I had tried to be cautious, to be dutiful, to be a worker, with my sons. All the time preventing the enjoyment of the gifts from my children, from the lake, from the rocks, from the soft air of a summer evening, from God.

The rocks that evening taught me not to try so hard. As Anne Lindbergh puts it, "To dig for treasures shows not only impatience and greed, but lack of faith. Patience . . . is what the sea teaches. Patience and faith. One should lie empty, open, choiceless as a beach — waiting for a gift from the sea."

The psalmist affirms that all of God's works praise him and make known the glory of his kingdom. God's world, our families and friends want to bless us. They can and will, if we patiently let them.

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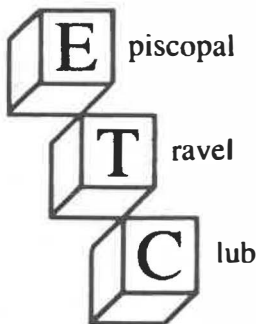
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THE LIVING CHURCH

Volume 189 Established 1878 Number 12

An independent weekly record of the news of the Church and the views of Episcopians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
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TELEPHONE 414-278-5420

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

LETTERS

Native Americans

I was very sorry to read the news that a separatist Christian curriculum is being prepared for Native American (Indian) children [TLC, Aug. 26]. The excuse is their need to hear the Gospel in terms of their own culture.

Since when have shepherds and sheep, money changers or vineyards been a part of the lifestyle of the average American child, especially urban inner city children? In actuality, the opposite is probably true: for the Indian children in rural areas, say a Dakota reservation ruled both by the tribe and by the U.S. government, the analogy with Judaea and Rome should be quite close.

But apart from noting this instinct to overparticularize one subculture, I am distressed to think that our church is backtracking from the goal of one body. I have seen too much factionalism created by well-intentioned bilingualism here in Chicago.

ALZINA STONE DALE

Chicago, Ill.

Infant Baptism

Concerning infant baptism, the baptism of the household of Lydia in Acts 16:14-15 is used as an example. However, there is no mention of her children. The case of Cornelius in Acts 10 is similar. Having to resort to such texts only shows the weakness of the tradition of infant baptism.

Years of study and residence in Europe lead me to believe that no other doctrine so contributes to the decline of the church. It gives a false sense of security, leading to an abandonment of living faith and spiritual growth.

Statistics of the Evangelical Lutheran Church of Germany published in 1982 showed that of the population, 47 percent were church members, but only five percent attended services. In Finland, 92 percent claimed membership, but only three percent of these are active. Similar figures could be cited in most countries where infant baptism is pre-dominant.

HARVEY LESTER SPERRY

Greenwood, S.C.

Smuggling of Books

The fact that the SPCK has come out in opposition to "smuggling" books into communist bloc countries [TLC, Aug. 5] greatly distresses me. I assume they include Bibles among books. The distress comes because it appears on the surface that communism and its propaganda win out over the Divine Commission to go into all the world without counting the cost.

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only partly right when he says the smuggler could be expelled, placed on a plane, and asked to leave the country, but the residents must suffer the consequences of the smugglers' acts.

It is ironic that Christians in Russia, China, Cuba, and parts of Latin America continue to lay their lives on the line and take extreme risks in order to have Bibles and Christian literature brought in to them. They know more than we the great cost involved for them, yet numbers of these people continue to pay it willingly.

Recently I was in Guangzhou, Peoples' Republic of China, for a third visit. I had in my possession a large number of Bibles printed in Chinese. I had gone to great risk and expense getting them into China, and when I had failed in meeting my contacts, I decided to distribute them wherever possible to whomever would be willing to take a Bible.

Some friends and I went out on the street near midnight and within minutes had given away over a hundred Bibles to people so pleased to get a Bible that they helped us unwrap the packages.

This is a country where the government claims religious freedom and has printed Bibles in a government translation. What the propaganda fails to report is that to get one of these Bibles from the controlled church, the recipients must give details on how and when they became Christians, who told them about Jesus Christ, and other data that sometimes result in beatings, job loss, and imprisonment.

Why should the church cooperate with an atheistic government designed to persecute believers? The Gospel would never have been preached if Paul had waited for the governments to approve and invite his missionary endeavors.

(The Rev.) PHILIP E. WEEKS
Executive Director
Barnabas Ministries

Maitland, Fla.

Role of the Church

I share Fr. John Mulryan's concern regarding the Episcopal Church and the enormous amount of time and energy spent in battles [TLC, July 29]. I'm sure our Lord would prefer that we devote our total energies to preaching the Gospel, leading individuals to personal conversion, and allowing the fruit of the Holy Spirit to become manifest throughout the world.

Unfortunately, we cannot isolate the Good News about Christ from his Body, the church. We are no more free to disregard theology while evangelizing, educating, and witnessing, than were the churchmen in former centuries who were forced to battle various heresies and reductionist tendencies. For example, if there are gnostic influences in the

charged, it is not just a matter of how we pray but rather what we believe.

Similarly, if a significant minority in our church believe the ordination of women to the priesthood and episcopate to be a distortion of our sacramental theology, then it is a matter of our catholicity, not just an extraneous issue.

We must remember that in 1976 the Episcopal bishops did not achieve a consensus on women's ordination. Approximately 40 percent of the bishops, some of them excellent theologians, believed the action to be no more than a surrender to the spirit of the age. If a simple majority was a guarantee of truth, then Arianism would still be the order of the day. Bishops have been wrong in the past!

(The Rev.) DONALD A. SEEKS
St. Clement's Church

Woodlake, Calif.

Deacons

Several months ago, I became aware of THE LIVING CHURCH practice of distinguishing between deacons and permanent deacons in its People and Places section. I would like to suggest that if you feel that a distinction must be made between persons in the diaconate, that you use the term "transitional deacon" for those who feel called to be priests, and the term "deacon" for those who feel called to this order.

At present we are in a transitional period in the church in restoring the deacons' order. A question facing many of us who feel called to be deacons is, "Who are the 'real' deacons?" Unfortunately, in the eyes of many laypeople and clergy, the 'real' deacons are those who are, in reality, priest apprentices and who only remain deacons for a short time . . . six months to two years.

Many things go into effective ministry. Surely two of the enhancing ingredients of such ministry are respect and self-esteem, for others and for oneself. As long as deacons are viewed as lesser clergy by others and by themselves, their ministry will be less than it could be.

There is certainly enough ministry for all orders — laity, deacons, priests, and bishops! Whatever we can do to build up, support, and assist one another will always be to the glory of God.

RUTH W. JONES
Deacon Candidate

Diocese of Northwest Texas
Lubbock, Texas

Women Priests

Traditions go through life cycles. They form to fulfill a cultural need, often last long after that need has vanished, and die when they become impediments. Jesus, recognizing this, refused to cling to outworn traditions. At the same time,

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world of traditions still in the first stage of their life cycle.

Were there not cultural forces at work then which would have made it imperative for Jesus to have chosen male disciples? Were there not demands made on those original disciples that might have been impossible for women to fulfill in that particular culture?

Are the demands presently made on our priests the same demands as those made on the original disciples, demands such as leaving behind all family responsibilities, perhaps traveling great distances (relatively speaking), and confronting violently hostile religious and political forces in the face of which a woman 2,000 years ago would have been helpless?

In other words, must we not look beyond the equation that because Jesus chose 12 men as his disciples, we must choose only men for our priests? We certainly have interpreted many of his specific instructions loosely, to say the least. Why, then, should we imitate so mechanically, so mindlessly, this selection process?

Should we not look beyond the superficial physical attribute of sex (unless there is really something about being a male that is essential to being a priest) to the true spiritual requisites for being an effective priest in 20th century America?

GERTRUDE B. HOPKINS
Bel Air, Md.

Freemasonry

Since Freemasonry is older by far than English Methodism and is the fraternity of George Washington and the majority of the signers of the Declaration of Independence, it has nothing to fear from an investigation [TLC, news, Aug. 19].

It is indeed a sign of the times when English Methodism is so paranoid that an ancient fraternity, whose noble tenets are brotherly love, relief, and truth, is termed by them a "Masonic menace." This, when they are ignoring the present genocide of hundreds of thousands in Afghanistan and the recent millions in Cambodia.

Freemasonry is no more clandestine than any college fraternity whose members pledge not to reveal its ritual secrets.

Freemasonry proudly publishes its leaders' names — national, state, and local — in the media, wears its symbols on lapel or finger, and is anything but a secret society.

Freemasonry's benevolence is known worldwide by its educational scholarships, medical research, burn hospitals, and crippled children's hospitals. Freemasonry generates civic and national improvement, as witnessed by its members being the author of our public

education system and the pledge of allegiance to our flag.

Millions of American Freemasons, including our bishops, clergy, and laypeople know that by its own standards, Freemasonry does not interfere or supplant one's duties to his nation, his religion, or his family. In 1983, the Grand Master of Masons in Israel was an Arab Christian; this year, a Jew. Freemasonry is the world's oldest and largest fraternity for men.

(The Rev.) W. ARMISTEAD BOARDMAN
Grand Chaplain of Masons in Colorado
St. Matthias' Church
Monument, Colo.

Oversupply of Clergy?

The Rev. Wendell Tamburro's comment on a moratorium on ordinations [TLC, July 29] makes good logic only if you hold onto the mindset of the mainline North American church or that of an American business corporation. Naturally you call a moratorium if the 13,000 clergy are trained to minister only to the 2,000,000 U.S. Episcopalians.

However, the Anglican Communion is faced with a far greater mission in the 1980s. What about our growing churches in Central and South America? What about the Asians who throng to our west coast cities? What about the mass Hispanic invasion to our southwest and Pacific regions?

These people have far too few priests and trained laypeople. By mid-1985 many of our dioceses in these areas will be competing in the recruitment of the few bilingual priests we presently have on our rolls. We will be actively seeking vocations among young Hispanics, and I sincerely hope that we will resist the temptation to raid our young Province IX churches of their best personnel.

I rejoice in the fact that four candidates whom I recruited and trained in Panama now serve in Central America. Two El Salvadoran refugees now helping in our new missions in California could be future priests in our tiny but valiant church in that war-torn land when it is safe to return and begin rebuilding.

I have to laugh when I hear talk about the so-called clergy surplus, while I stretch myself between four Hispanic congregations less than a year old. If there were four bilingual clergy to serve our diocese, we would very soon have 16 Hispanic congregations.

One of our clergy will return this month from language training in Mexico to assist, and I will welcome a letter from any priest motivated enough to learn Spanish in order to renew his vocation.

(The Rev.) ASA BUTTERFIELD
Hispanic Missioner
Diocese of El Camino Real
Gonzales, Calif.

Diocese Challenged

The Rev. John R. Edler, who was removed last December as vicar of St. Alban's Church, Oakland and Franklin Lakes, N.J., has brought suit against the Diocese of Newark, claiming that he was dismissed without cause, according to *The Voice*, Newark's diocesan paper. Fr. Edler, 60, had been vicar of St. Alban's Church since 1966.

In the complaint, which was filed July 30 in the New Jersey Superior Court, Fr. Edler alleged that his assignment was terminated illegally since priests ordained in the Episcopal Church are entitled to an implied contract guaranteeing employment until retirement. Such a contract, the brief argued, was made by the national church and is binding on all dioceses.

"When the bishop removes you, it has to be for just cause, and when he removes you, it's not just out on the street," Fr. Edler told the Newark, N.J., *Star-Ledger*. The priest's suit also contends that the diocese "did maliciously and intentionally injure plaintiff, making it impossible for plaintiff to pursue his career as a priest in the Diocese of Newark."

According to *The Voice*, the diocesan canons state that "missions shall be created by the bishop, who shall be *ex officio* the rector thereof and who may appoint a vicar to be in charge of each mission and to serve during the pleasure of the bishop. No termination of such appointment shall be made except on one month's notice."

On August 14, the Diocese of Newark and its department of missions filed a complaint against Fr. Edler over his refusal to vacate St. Alban's vicarage. The diocese also denied in writing all charges of substance made by the priest and argued that "a contractual obligation to furnish employment from ordination until the established age of retirement, if not in writing, is not enforceable."

In one of the many reports of the dispute appearing in the secular press, Fr. Edler is quoted as stating that in his view, the Episcopal priesthood "is a contract where you're married to the church for life and the only reason you get separated is if you did something immoral or illegal or if you become disabled or incompetent." The priest suggested that his troubles with the diocese began when he disagreed with diocesan officials in 1981 about the sale of a ten-acre parcel of land adjacent to the church.

At the diocesan convention in January, Fr. Edler submitted a proposal for a new canon stipulating that no priest ordained prior to June, 1965, and canonically resident in the diocese at age 60 could be involuntarily removed from his cure. The canon stated that if a priest agrees to dissolution of a pastoral relationship, he shall be compensated at diocesan salary standards for an amount equivalent to the total number of years he had served in the ordained ministry. The proposal was referred to a task force.

The priest estimated that he stands to lose about \$250,000 in salary and pension benefits before he is 72, the church's mandatory retirement age. Damages of an unspecified amount are being sought against the diocese. An early trial date is not anticipated.

Church-State Separation Eroding?

The American Jewish Committee issued a statement in August which criticized what the human relations agency sees as a "steady trend toward the erosion of the principle of church-state separation in the U.S." The AJC announced that it would launch a major religious freedom education project "to revive the principles of tolerance and pluralism in national discussions of religion and public affairs."

"Recent attempts to inject religion into the public life of the country, however well meaning, violate constitutional principles and weaken our country's pluralistic ethic," said Howard I. Friedman, AJC president.

The statement cited the recent passage by the U.S. Congress of a bill to allow student-run religious groups to meet in public schools; continued attempts to introduce silent prayer into public schools; and the Supreme Court decision to permit the public display of city-owned nativity scenes.

Protests Continue in England

The Rev. William Ledwich, who organized a national petition drive against the appointment of the Rt. Rev. David Jenkins as Bishop of Durham [TLC, July 22], has made known his plans to resign from the Church of England and join the Greek Orthodox Church. Fr. Ledwich said he now regards the Greek church "as the truest manifestation of

Christianity." The priest stated that he would remain in his present position as chaplain at Hereford Cathedral until the end of the year.

In another incident related to the bishop's controversial views, a priest chained himself to the pulpit of Durham Cathedral on Sunday, August 5, just before the dean, the Very Rev. Peter Baelz, was about to read the New Testament lesson.

The unnamed man addressed the congregation for several minutes. He said it was a mockery to call the cathedral house of God when it was associated with Bishop Jenkins and he asked listeners to join him in walking out in accordance with the *Church of England* paper. He then unchained himself and was led out by an usher. Dean Baelz prefaced his reading with the words "Judge not, lest ye be judged."

Archbishop's Remarks Assailed

Recent remarks made by Roman Catholic Archbishop John J. O'Connor of New York concerning Roman Catholic teaching and political candidates favoring pro-choice in the abortion debate were criticized by a coalition of 27 faith groups recently at a press conference in New York City.

The Rt. Rev. Walter D. Dennis, Episcopal Suffragan Bishop of New York, spoke on behalf of the Religious Coalition for Abortion Rights (RCAR) in voicing support for N.Y. Governor Mario Cuomo, who has taken issue with Archbishop O'Connor's criticisms of candidates who do not take the same view on abortion as does the [Roman] Catholic Church.

"We support Governor Cuomo's position to raise the issue of religious freedom in the political process," Dennis said. "It has always been proper and proper for religious organizations to offer guidance to their practitioners on the personal morality of specific issues; but we believe it is inappropriate for a religious leader to equate voting for a specific candidate based on a single issue, like abortion, with being a part of religious practice."

Bishop Dennis quoted two statements made by the Roman Catholic priest which RCAR views as contradictory. On August 4, he noted, Archbishop O'Connor said that "it is neither my responsibility nor my desire to evaluate the

holders. "My sole responsibility," rchbishop said, "is to present as y as I can the formal, official teach- f the Roman Catholic Church. I to those interested in such teach- whether or not the public state- ; of office holders and candidates l with this teaching." rlier on July 24, however, the arch- p said, "I do not see how a Catholic d conscience can vote for a candi- who explicitly supports abortion." g the statements "dichotomous" 'contradictory," Bishop Dennis on the archbishop to "clearly re- te" his earlier remarks.

Bishop Neill Dies in England
The Rt. Rev. Stephen Neill, noted mis- sionary, teacher, church historian, ecu- menical theologian, and author of many books, died at Wycliffe Hall, Oxford, England, in late July. He was 83. He had been an assistant bishop in the Diocese of Oxford since 1979.

Although elected a Fellow of Trinity College, Cambridge, at the age of 24, Stephen Neill abandoned the prospect of an academic career to become a mission- ary in India. He was elected Bishop of Tirunelveli in 1939.

After two years at Cambridge Univer- sity, Bishop Neill went to Geneva to di-

Churches' study program. Already an author of note, he became general editor of World Christian Books for a decade beginning in 1952. He also lectured and conducted missions in many countries and served as a university professor in Hamburg and Nairobi.

Two of his most widely known books were *Anglicanism* (1958) and *A History of Christian Missions* (1964). He edited for the World Council a history of the ecumenical movement from 1517 to 1948 and *The Layman in Christian His- tory*. He kept up his writing to the end, returning to his first love, the history of Christianity in India.

REFLY...

ting in June at General Theologi- minary in New York, the Episcopal n's History Project elected Mag-oolverton of Virginia as its new lent. Mrs. Woolverton succeeds a Gillespie, who will continue to the organization as nationwide co- tor of oral histories. The publica- of *Cultivating Our Roots*, the P guide, was announced by its edi- andy Boyd. The history project's area chapter plans to publish a t entitled *Notable Churchwomen Diocese of California*.

formed churches were endorsed. The as- sembly also encouraged Lutherans to enter into discussions with representa- tives of certain theological trends which exist in several denominations, such as conservative evangelicals, evangelicals, and charismatics.

Petitions are circulating in England which call for stricter control over the appointment of Church of England bish- ops. The drive has been organized by the Rev. Anthony Higton of Essex, who ear- lier wrote to almost 11,000 parish clergy about his anxieties over the appoint- ment of the new Bishop of Durham and other controversial matters. Fr. Higton's petitions will be presented later in the fall to the Archbishop of Canterbury.

areas of the world. . . 'Mission partner' to me evokes more of what the best mis- sionaries always have been — self- effacing intermediaries, midwives or matchmakers for the Gospel."

James Nelson, who served nine years in prison for killing his mother, was li- censed in July as a probationary minis- ter of the Church of Scotland (Presbyte- rian). Mr. Nelson, whose application to join the clergy has divided that church, was accepted as an assistant minister at Hope Park Church in St. Andrews, Scot- land. The church's general assembly voted in May to instruct St. Andrews Presbytery to accept Mr. Nelson after the presbytery had rejected his applica- tion by a majority of one vote in April.

Rev. Ronald L. Reed has been ap- d staff officer for stewardship at piscopal Church Center in New A graduate of the University of oma at Norman and Episcopal Di- School, Fr. Reed, 38, has been co- tor of the ministry process and of stewardship education for ocese of Pennsylvania for the past He previously served as associate of St. Thomas Church, White- t, Pa., and rector of Christ Church t. Michael's in Philadelphia. In ad- , Fr. Reed has worked with the h Center's office of stewardship evelopment as a stewardship area entative.

In August, Romanian Orthodox Arch- bishop Valerian Trifa was deported from the U.S. to Portugal after nine years of effort by the U.S. Justice Department. Although the prelate had not been a U.S. citizen for two years, he remained in this country because no other nation would accept him due to his alleged Nazi activities in World War II. Archbishop Trifa, who once was one of the members of the governing board of the National Council of Churches, is believed to have been an officer of the Nazi Iron Guard in Romania in the early 1940s, and to have been personally responsible for the deaths of many Jews.

Three of Great Britain's leading legal bodies have proposed abolishing the taking of an oath in criminal and civil court proceedings. The Law Society, Magistrates' Association, and Justices' Clerks' Society say that oath-taking in court has become an out-of-date ritual with little or no meaning for the vast majority of Britons. Instead, the legal bodies propose to seek legislation replac- ing the oath in which witnesses swear "by Almighty God" with a simple prom- ise to tell the truth.

seventh assembly of the Geneva- Lutheran World Federation met apest from July 22 to August 5. g the many matters which en- the assembly's attention were nical concerns. In a review of bi- l theological dialogues between rans and representatives of other ions, the assembly voted a "high y" for Roman Catholic discus- Dialogues with Anglican, Eastern dox, Baptist, Methodist, and Re-

Although there is no question of changing the name of the Church of En- gland's venerable Church Missionary Society, its general secretary would like to replace the term "missionaries" with "mission partners." The Rev. Canon Si- mon Barrington-Ward said recently that missionaries is a term which "carries overtones of patronage, of authority, and of the dominant individual in many

A group of health care professionals in Copenhagen has created the first com- prehensive treatment center for torture victims. The modest facility in the Dan- ish capital was established with private funds, but a year ago, the center was given two small office buildings by the university hospital. About \$1 million are needed annually to run it, with a staff of 20, including doctors, physiotherapists, dentists, social workers, and lawyers. Besides the Danish facility, torture treatment centers are being developed in France, the Netherlands, and Canada.

Ministry Delivery

in the Post-Industrial Age

By NEILSON RUDD

Part II

Some years ago I attended a clergy conference at which the late Urban T. Holmes spoke. I particularly recall the intriguing statistics he offered on the ratio of clergy to laypeople at various times in history: in England during a part of the Middle Ages the ratio was one to five. Such a statistic throws an interesting perspective on the question of clergy oversupply. What is an appropriate ratio of ordained clergy to laypeople?

We had 13,000 clergy serving three million baptized members according to 1981 figures; the ratio was one to 230. Adjusting the number of active clergy downward to account for retirement, incapacity, or disinclination, the number of active clergy in full-time or part-time ecclesiastical employment is estimated at 8,500, a ratio of one to 350.

The average congregational size is about 400 members, so we would come out about right if all congregations were of average size. But for each congregation of 1,000 there must be two of only 100 to maintain that average.

And there's the problem. For the church to serve God and his people in the non-urban environments in the not very distant future, we will have to develop models of ministry delivery which are effective in congregations of less than 100 members.

What is that model for ministry going to look like? I'm not sure. The purpose of this article is not to give answers, but to challenge the church to think about, pray about, and talk about this question. I am, however, quite sure of one thing which this model of ministry delivery will not be.

The Rev. Neilson Rudd is a self-supporting priest-geologist who serves as rector of St. Paul's Church, Put-in-Bay, Ohio. He delivered a longer version of this study paper to the clericus of the North Central Region in Ohio. This concludes his two-part article. Part one appeared in last week's issue.

We can get rid of that quaint agrarian image of the country parson working his glebe lands which support him as he ministers to the rural community. The 18th century parson was a relatively educated man in a generally ignorant and thoroughly unsophisticated environment. Perhaps the local squire would venture to debate a point of doctrine over a glass of sherry, but the parson was not confronted with questions of bioethics or demands for discussion groups on human sexuality.

Ministry in the smaller community in the future will be every bit as demanding as it is in the urban environment. Our struggles with ministry delivery in the smaller community over the past 50 years, ineffective as most of them have been, may nevertheless give us some clues as to the direction we should go.

First of all — subsidy. Endowments are convenient. It's also convenient if the priest has a "bit of family money." Lacking those conveniences, the most common subsidy is financial support from the diocese or a large parish.

The problems with diocesan or large parish subsidies are twofold. First, there is a limit. There are always more opportunities for mission than funds to support them. The second objection is that it is poor stewardship of both money and human talent: ministering to a congregation of less than 100 people is not a full-time job.

When subsidy is not available or recognized as not appropriate, the next strategy that may be tried is sharing. The priest is asked to divide time between two or more parishes or missions. Sometimes this works, particularly if the priest is energetic enough and imaginative enough to give the impression of being in two places at once.

One problem is that it is difficult to maintain that illusion at prime time on Sunday morning. Nevertheless, it does work in various configurations, and it's probably a strategy worth retaining.

The third strategy is the tentmaking ministry. This too can be seen as a form

of subsidy — the minister subsidizes his or her ministry by earning all or part of the necessary support from a secular occupation.

Superficially, this model is reminiscent of the agrarian country parson, but differs in many respects, most importantly in the use of rapid communications which are characteristic of our culture. The tentmaker is not necessarily dependent upon the resources of the community in which he ministers: he can live and work 30 to 60 miles away, and, in a rural environment, probably still be as responsive to the needs of his congregation as is the minister in congested urban areas.

Or, as do I, the minister can live in a small community in which he ministers, relying upon communications technology to keep him in touch with cities and resources in other places.

But should all the functions of ministry be concentrated in one person? Of course they should not, but how far do we go in parceling out our responsibilities for ministry? Perhaps the most notorious project of this sort was that called "Alaska Plan," introduced by Bishop William Gordon, in which the functions of ministry — even those traditionally assigned to the priest — were divided into small portions and delegated throughout the congregation. Thus, one person became the catechist, another was responsible for the music, another for the sick, and yet another was designated "sacramentalist" to perform those functions which are specifically priestly in character.

The plan had some great success, but not always in ways that were anticipated, but also encountered difficulties. Perhaps the greatest learning, though, from the Alaska Plan was that in communities no matter how the ministry was divided, one person emerged as the minister in charge. The ministry had to be seen more as delegated than shared, even in a society remote from the organization schemes of the industrial age.

There are other ways of sharing ministry. One in which I have had some success is raising up well trained, committed layreaders in a number of congregations within an area and delegating them under the supervision of a "circuit riding" priest who serves as a

Two Pilgrims from Canterbury

A Living Church interview

with Dr. and Dean de Waal

Earlier this year, distinguished Anglican author, lecturer, and historian Dr. Esther de Waal took an extended trip through the U.S., together with her husband, the Very Rev. Victor de Waal, dean of Canterbury Cathedral. They were interviewed by the editor at his home during the Wisconsin portion of their trip. A tall couple of striking appearance, they have been at Canterbury since 1976. The de Waals have four sons.

H.B.P. It is a very great pleasure to have you as our guests, both here in our home, and in the pages of THE LIVING CHURCH. Last year, when I wrote about arranging this occasion, I was looking forward to seeing Esther. I am delighted that you, Victor, can be here, too.

V. de W. I am glad to have further contact with THE LIVING CHURCH because I feel much indebted to you. It is only because I had your press card at the last Lambeth Conference [1978] that I was able to gain admission to some of it. Only the bishops and a very few others could get in. If I had not been serving as your correspondent, I should never have had the opportunity to witness a portion of the historic meeting taking place in the shadow of my own cathedral.

H.B.P. I know you are now visiting Nashotah House after being at Seabury-Western Theological Seminary [Evanston, Ill.] last week. I gather you are continuing for an extended trip west.

V. de W. Yes, we go on to the west coast and will be at the Church Divinity School of the Pacific in Berkeley, among other places. We look forward to meeting many people.

H.B.P. This is not, of course, your first trip to America.

E. de W. I first visited the U.S. in 1961 as a participant in Henry Kissinger's International Seminar at Harvard, and stayed six weeks. At that time, I was editor of the *Cambridge Review* and was the first woman to do so. Victor did not come for some years later. At present, the Canterbury Cathedral Trust in America gives us a close link with this country.

H.B.P. Would you like to say more about that?

E. de W. It has aroused a great deal of interest. I have been working on its program, "The Benedictine Experience" [TLC, Oct. 23, 1983]. I am very much interested in St. Benedict and the modern implications of his spirituality. Monasticism is offering to many people today something they do not find in ordinary institutional church life.

H.B.P. I know your recent book, Seeking God: The Way of St. Benedict. [Collins Fount Paperbacks/Faith Press, London].

E. de W. It was the Archbishop of Canterbury's Lent book this year. It was unusual in that he wrote one foreword and my friend Cardinal Hume, the Roman Catholic Archbishop of Westminster, also wrote one. It was the first of the Archbishop's Lent books to have been written by a layperson. An American edition is planned by the Liturgical Press in Collegeville, Minn.

H.B.P. We will look forward to that. You have also written various other things.

E. de W. Most of my earlier work was in English secular history.

Mark Cannaday

Relativity

By EDWARD CHINN

Albert Einstein, the scientist, made a lecture tour by traveling universities in a chauffeur-driven car. One day while he was on his way to the next campus, the chauffeur said to Einstein: "You know, I've heard you do that lecture on the theory of relativity about 30 times. I know it by heart. Why don't you let me give it myself?"

Dr. Einstein replied: "Well, I'll give you the chance. At this next university, the people have never seen me. When you get there, I'll put on your chauffeur's cap, and you introduce yourself as Einstein and give the lecture."

That afternoon the chauffeur delivered Einstein's lecture flawlessly. When he was finished, he started to leave the platform, but he was stopped by a mathematics professor who asked him a complex question. The chauffeur thought fast.

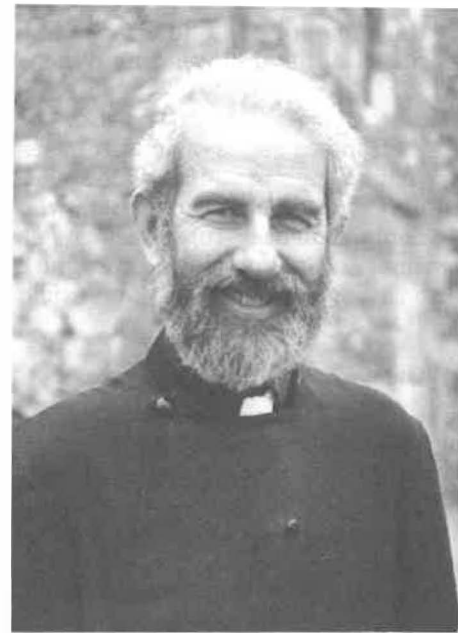
"The solution to that problem is very simple," he said, "I'm surprised you don't have to ask me. In fact, to show you how simple it is, I'm going to ask the chauffeur to come up here and answer your question!"

Dr. Einstein's chauffeur had learned to repeat the words perfectly, but he did not comprehend the theory of relativity about which he spoke. The word *comprehend* comes from two Latin words: (meaning "together" or "to complete" and *prehendere* (meaning "to seize" or "comprehend something is to grasp it completely with the mind and to understand it perfectly).

In that sense, God is incomprehensible. Just as a little boy playing on a beach cannot pour the ocean into a little sand bucket, still less can human beings comprehend the mystery of God.

Yet consider this. When someone asks Mrs. Albert Einstein, "I imagine you understand all about Dr. Einstein's theory of relativity," Mrs. Einstein answered: "No, I don't know much about that, but I do know Dr. Einstein." We may not be able to comprehend God, we can come to know "the near and dear God" in good people and most especially in Jesus of Nazareth.

The Rev. Edward Chinn is the rector of All Saints' Church, Philadelphia.



The Very Rev. Victor de Waal



Dr. Esther de Waal

H.B.P. You have also done research, have you not, on what might be called the social history of the English clergy?

E. de W. Yes, and I have been particularly interested recently in the change of status, education, and so on introduced by the Oxford Movement in the last century. There is no doubt that the movement had tremendous effectiveness in raising the standards of the priesthood. But there is also another side of the ledger. Along with the gains were also some losses.

H.B.P. In what ways?

E. de W. Prior to the Oxford Movement, the ordinary Anglican parson was on about the same level as most of his parishioners. He lived on the same street with many of them, in the same kind of house — Victorian improvements and enlargements had not yet been made for the vicarage. He wore similar clothes, and talked the same local dialect. The background of the clergy was often pretty much the same as that of their parishioners.

Parishes of working class people often had a vicar who shared their outlook and way of life. The different strata of British life were generally reflected in the clergy serving different sorts of parishes. In the country, for instance, he plowed his glebe land as the other men plowed their fields, and they drank ale together in the village pub. The church, as represented by its clergy, was very close to its people, in a way that has not usually been true since.

H.B.P. This brings us to the questions Roland Allen raises about "indigenous priesthood."

Both de Waals. Ah, yes.

H.B.P. I understand you both had a share in planting the seeds of the Roland Allen/Pacific Basin Conference held in

Hawaii in June of 1983. You talked, I believe, with some bishops about Roland Allen at the 1978 Lambeth Conference.

V. de W. Yes, we invited some of them to the deanery for evening discussions. We had a group of urban bishops, and a group of missionary bishops. It was some of the latter group who went ahead with this.

H.B.P. It led to an important conference. We hope there will be a Roland Allen Conference on the Atlantic side in 1986. Meanwhile, have you been involved in efforts to raise priests of a new sort in England?

V. de W. Yes, when we were in Nottingham ten years ago, I was involved in establishing a diocesan school for training older men as priests who might earn their own livings, and now we have such training at Canterbury too. Esther teaches church history in this program.

H.B.P. I understand that such training programs are now producing a very large share of the candidates for ordination in the Church of England.

V. de W. Yes, more than most people are aware of.

H.B.P. What else would you like to tell us of Canterbury today?

V. de W. I think Esther and I would both wish to speak of the papal visit during May of 1982. That was a tremendously moving occasion, the effects of which are still being felt. We are very optimistic about relations between the two churches. We have many Roman Catholic friends, and it is surprising how Anglican some English Roman Catholics are becoming.

H.B.P. Thank you very much for sharing your thoughts with us. You help us to have some sense of the many different ways in which the influence of Canterbury is being felt today.

Matthew

today's busy world, the Red Letter Days which come in the middle of the week do not receive the attention they deserve. St. Matthew's Day this week receives special attention, however, this year. As it is A in the lectionary, we hear readings from St. Matthew's Gospel every Sunday.

We need to remember that this Gospel was not an Lent. It was written by someone for specific purposes, and it has a distinctive contribution to make. It is from Matthew that we get our most detailed picture of the earthly ministry and teaching of Jesus. It is no longer "the good old days" when Episcopalians too often dozed through the Bible readings on Sunday, waiting for the real business of the sermon, if it was Morning Prayer, or for Holy Communion, if it was the Eucharist. The Holy Gospel is also real business and it always will be.

Religious Principles and Public Office

The relation between public policy and religious ethical teaching is an important topic, and American Roman Catholic bishops have done well to call attention to it. The fashionable secular idea seems to be that religion is a purely private matter which should have no bearing on government, business, or professional activities.

Perhaps a purely individual and purely mystical religion would fit into that mold, but not historic Christianity, nor Judaism, nor Islam. The monotheistic religions of the God of Abraham insist that our lives as individuals, as communities, and as nations have spiritual meaning, and that religion has something to say about the conduct at all of these levels.

Individuals elected to public office had no consciences, and no sense of right or wrong except what was stated in federal, state, and local laws, our country should not be governed. The laws do not and cannot provide a complete blueprint for public or private conduct. Laws by themselves cannot dictate integrity, honesty, or moral insight. We need leaders of conscience, of serious concern, and moral commitment. These are qualities gained, directly or indirectly, from the religious sphere.

General Protestants wish Roman Catholic or Baptist officials to think whatever they wish about the life of our children, but do nothing to reflect such beliefs in the course of their public duties.

How would they react, however, if the same officials announced that they were privately opposed to racial discrimination, but that since they had been elected or appointed to positions in branches of the government which had always been segregated, they would do their best to keep it that way? How would they feel about an official who was personally accused of bribery, but that since neither the public prosecutors nor the courts found anything wrong with the payoff system in ward politics, he would dutifully maintain the system?

would not be playing the game for a religious magazine to say there were specific times and places where these things happen.

Meanwhile, we all know that politics is the art of the possible, and political action is a series of compromises — some of them very painful compromises. The spiritual nurture of the church should help its members who are in public office to compromise as stubbornly and as wisely as circumstances permit, but also to recognize that there is a time to say "No," and to make it stick.

An Unpopular Word

Discipline is not a popular word in today's society, and we don't hear the word very much in church. Many people regard discipline as unnatural, cruel, or unhealthy. Yet it is difficult to think of many great accomplishments achieved without it.

Certainly the Olympic athletes we applauded last summer know what discipline is. So too do conspicuous achievers in business, the skilled professions, education, agriculture, and other fields. No one would wish to cross the ocean in either a ship or a plane in which the disciplines of navigation were not enforced. Nor would you receive this magazine each week if disciplines of weekly publication were not unremittingly observed.

The church needs no apologies for speaking of discipline in the spiritual life. Without it, no spiritual maturity can be expected. Nor does the church need to apologize for specifically churchly disciplines.

Returning to the ship, both sailors and officers observe disciplines unknown to the passengers, but crucial to their safety. On a well-managed ship, the personnel should be proud of their ship, proud of their work, and (where applicable) proud of their uniforms.

Most civilizations and cultures have recognized the need for special discipline on the part of those called to positions of special authority. Those who would lead others responsibly need to know how to establish priorities in their own lives and pay the cost and endure the pain which significant priorities entail. Constructive leadership, furthermore, is not a purely individual achievement. Effective leaders need the experience of working in a harmonious fashion with other disciplined people.

Yet one cannot have a convincing discipline that is arbitrarily made up by someone simply to supply the need for discipline. The church does not need to fabricate artificial disciplines. The canon law of the church and the rubrics of the Prayer Book call for much more discipline than is currently observed. If we are going to put the ship in order, we believe that the canons and the rubrics show us where to start.



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BOOKS

Brief and Thought-Provoking

WORSHIPFUL PREACHING. By Gerard S. Sloyan. Fortress Press. Pp. 77. \$3.95 paper.

Those of you who are busy parish priests no doubt find that a major challenge in your ministry is to maintain, week after week, inspiration and power in your preaching. An excellent aid for you in raising your sights and clarifying your perspectives is Gerard Sloyan's *Worshipful Preaching*.

At 77 pages, the book is short enough so that even the busiest of clergy can read it without an undue commitment of time. Yet within its brief scope, much can be found that is both practical and thought-provoking. Chapter titles such as "Preparation for Preaching," "Integrity in Preaching," and "Preaching for Action" suggest both the book's usefulness and its stimulation.

Its position is summed up in these sentences: "Preaching is an integral part of the worship act. One speaks in the assembly to facilitate the people's prayer. . . . Without worshipful preaching that probes the depth of our human lives, the people perish."

(The Rev.) PEYTON G. CRAIGHILL
Narbeth, Pa.

Fascinating for the Scholar

THE ANCHOR BIBLE, VOLUME 9: II SAMUEL. By P. Kyle McCarter, Jr. Doubleday. Pp. xvii and 553. \$18.00.

Like most recent volumes in the Anchor Bible Series, this impressive new commentary on II Samuel is directed toward the scholar rather than the general reader. Its concerns are critical and philological, not theological, homiletical, or even humanistic.

Its greatest strength is in its exhaustive treatment of the many problems of the Hebrew text, which in this book are especially numerous, and for the solution of which it has been possible to use for the first time the considerable body of material that came to light in the Dead Sea caves. In his breezy translation, the author frequently prefers a text from the Scrolls or one of the ancient versions to the Masoretic Hebrew text that underlies most of the familiar translations into English.

In the area of literary or source criticism, McCarter rejects the idea, familiar to most seminary graduates, that a major portion of the book is derived from a continuous "court history" composed in the reign of Solomon to justify Solomon's unexpected and dubiously legitimate accession to the throne. He thinks the material derives from various docu-

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 8, 10; Thurs HC & HS 10; Mon, Tues, Wed, Fri MP

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 icro, ass't's
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 Sun HC 8, 11

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 12:05.

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century sources from the time of David and is pertinent to the issue of David's reign.

One great merit of the book is the way in which the author summarizes sympathetically and at length the views of other scholars with whom he disagrees. While this is not a book for the average parson's shelf, it will prove invaluable — and even fascinating — to anyone especially attracted to the problems presented by a very interesting Old Testament book.

(The Rev.) ROBERT C. DENTAN
Professor Emeritus of Old Testament
General Theological Seminary

An Inspiring Book

A ROOM CALLED REMEMBER. By Frederick Buechner. Harper & Row. Pp. x and 190. \$12.95.

Many years ago, Frederick Buechner's first novel, *A Long Day's Dying*, was the only current work of fiction that many of my college classmates took the trouble to buy, for it so captivated our imagination that we wanted to savor it repeatedly.

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(The Rev.) ARRA M. GARAB
Professor of English
Northern Illinois University
DeKalb, Ill.

Books Received

THE PRISCILLA PRINCIPLE: Making Your Life A Ministry. By Jo Berry. Zondervan. Pp. 178. No price given. Paper.

PRAYING THE DAILY GOSPELS: A Guide to Meditation. By Philip A. St. Romain. Ave Maria Press. Pp. 247. \$5.95 paper.

BEYOND FORGIVENESS: The Healing Touch of Church Discipline. By Don Baker. Multnomah Press. Pp. 102. \$7.95.

BEYOND BROKEN DREAMS: A Scriptural Pathway to New Life. By Karen Berry, OSF. St. Anthony Messenger Press. Pp. x and 62. \$3.50 paper.

THE CATHOLIC YOUTH RETREAT BOOK. By Sr. Mary Loretta Pastva, SND. St. Anthony Messenger Press. Pp. vi and 87. \$7.95 paper.

PEOPLE and places

Appointments

The Rev. John Williams Gibson, Jr. is rector of St. Paul's Church, Edenton, N.C. Add: 102 W. Church St., Edenton 27932.

The Rev. William B. Hobbs is vicar of St. Joseph's Church, Port Alleghany, Pa., and St. Matthew's, Eldred. Add: 36 Chautauqua Pl., Bradford, Pa. 16701.

The Rev. C. Douglas Simmons is rector of Trinity Church, Asheville, N.C.

The Rev. Jacob A. Welbourne is rector of Trinity Church, 19 N. Willow St., Montclair, N.J.

The Rev. Howard W. White, Jr. is rector of Grace Church in-the-Mountains, Waynesville, N.C.

Ordinations

Priests

Minnesota—Karen S. Swanson, who is transferring her canonical connection to the Diocese of Hawaii, where she will work as a Christian education teacher and chaplain at St. Andrew's Priory School. She will also be youth minister at St. Andrew's Cathedral, Honolulu.

Nicaragua—Allan Wilford Taylor, to be vicar of St. James' Church, Corn Island. More than 1,300 people, half of the island's population, were present at the ordination. Fr. Taylor, a native of Corn Island, served for many years as the island's only health official. He studied for the priesthood at the Anglican Institute of the Episcopal Church in Managua, Nicaragua.

Deacons

Northern California—Nancy Edwards, assistant minister, St. John's Church, Marysville, Calif.; add: 800 D. St., Marysville 95901. Joan Margiotta Gardner, assistant, St. Anselm's, Lafayette, Calif.; add: 2537 Hamilton Ave., Concord, Calif. 94519.

Seminaries

The Rev. Paul Elmen is now at the School of Theology of the University of the South, having been invited to be the Visiting Professor in Moral Theology for one year.

Deaths

The Rev. Benedict Williams, 78, retired priest of the Diocese of Pittsburgh and rector of St. Stephen's Church, Sewickley, Pa., from 1947 until 1971, died on July 31 in a hospital on Hilton Head Island, S.C.

Early in his ministry he served as assistant at St. John's Church, Detroit. He then became rector of Trinity Church, Detroit, and senior canon at Trinity Cathedral, Cleveland, Ohio. From 1939 to 1947, he was rector of Trinity Church, Toledo, Ohio. Dr. Williams was always active in diocesan affairs, and after his retirement, he served St. Andrew's Church, Boca Grande, Fla., in winter. He is survived by his wife, the former Lucy Hale Hollander, two daughters, six grandchildren, and one great grandchild.

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sions; Cho, Choral; Ch S, Church School; c,
d, deacon, d.r.e., director of religious educa-
P, Evening Prayer; Eu, Eucharist; Ev, Evensong;
piscopal Young Churchmen; ex, except; 1S, 1st
r; hol, holiday, HC, Holy Communion; HD, Holy
th, Holy Hour; HS, Healing Service, HU, Holy
n; Instr, Instructions; Int, Intercessions; LOH,
On of Hands; Lit, Litany; Mat, Matins; MP,
g Prayer, MW, Morning Worship; P, Penance; r,
r-em, rector emeritus; Ser, Sermon; SM, Service
ic; Sol, Solemn; Sta, Stations; V, Vespers; v,
PF, Young People's Fellowship.