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William J. Taylor, Jr.

Suite 400

International Club Building

1800 K Street, N.W.

Washington, DC 20006

Telephone (202) 887-0200

September 28, 1983

file

Honorable Morton Blackwell
Special Assistant to the President
for Public Liaison
The White House
Washington, D.C. 20500

*OK
schedule
me.*

Dear Mr. Blackwell:

WJP

The fourth meeting of the Presiding Bishop's National Episcopal Roundtable will be held on Monday, **October 24th from 4:30 - 6:00 p.m.** in the Abshire Conference Room of the International Club Building, 1800 K Street, N.W., Washington, D.C. A light buffet supper will be available for those who would like to extend the discussion beyond 6:00 p.m.

*dinner
at 6 p.m.*

At our last meeting, Dave Abshire, Bill O'Brien and Allan Parrent spoke on the problems of strategy, deterrence and peace as these relate to the Church. Almost all who attended the session stayed for an extended discussion over supper. A summary of that session will be available soon and I will mail a copy to you.

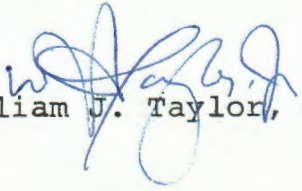
Bishop Allin expressed sometime ago his interest in a better understanding of the issues of morality and national security bound up in U.S. foreign policy toward South Africa. These issues, of course, have reached the forefront of public discussion and present serious considerations for the Church. We are extremely fortunate in having Dr. Helen Kitchen, a widely acclaimed scholar on African affairs, to share with us at our next meeting her views and analysis concerning South Africa. Her new Washington Paper, U.S. Interests in Africa, will be mailed to each of you who accept the invitation to attend the next session. The book is in such high demand that the bookstores are sold out, but I should have copies by the end of next week.

Dave Abshire was back in town last week. As in everything else he has done, he is fully engaged across the vast range of issues in US-NATO relations. He is healthy, happy in his new job as U.S. Ambassador to NATO, and full of his normal enthusiasm.

We look forward to our meeting on October 24th and to joining with you in this valuable sharing of insights and ideas. Please let Lela Palmer know whether or not you will be able to be with us. Her number is: 887-0200, Ext. 357.

With warm regards,

Sincerely,


William J. Taylor, Jr.

WJT: lhp

File Episcopal

THE WHITE HOUSE
WASHINGTON

~~Prop~~
Gallup Poll 1/3 who call themselves
Epis have
dropped of
since ^{mid} 1970's

2% of population
of the 2% 70% are members

twice as many say less active
as say they are more active

P. B. Societies - "on what do you
bias your opinion"

Bible study among teenagers up
1/2 would like to go on
religious retreats

THE WHITE HOUSE
WASHINGTON

67% say they are member
56% say church important in
their lives

trends leveled out
since mid 1970's

12% deeply church committed
Happier
stronger family
tolerant
very committed to improving
society
but tend to be downscale
socio-economic
status

Religion in America
Gallup Poll
Harveston, N.J.

THE WHITE HOUSE
WASHINGTON

1/2 believe all living
things created
in last 10,000 yrs

38 evolution w/ god
9 evolution w/o god involved

most wish ^{their} religion faith were
stronger

Dr. Schweitzer's poll
91% Christ lived
82 christians

70% believe their relationship
w/ Christ is increasing.

Self esteem
high med. low
1/3 1/3 1/3

THE WHITE HOUSE
WASHINGTON

Chargy ~~to~~ left
most respect the Chargy
54% of lately more positive
if continues on
present course

Younger people feel more positive
about church than do
old people.

THE WHITE HOUSE
WASHINGTON

$\frac{1}{3}$ dropped away
~~non-particip~~
away from organized religion
or just from

Motivation —

Why drop
Lack of Evangelism

$\frac{1}{3}$ of less active — prayer book issue
very on
~~fairly~~ fairly
 $\frac{2}{3}$ did not give prayer book
important
Not enough voice
in the changes in
prayer book.

Lack of evangelism main
reason



THE EPISCOPAL CHURCH IN

The DIOCESE of OHIO

THE RT. REV. JOHN HARRIS BURT, BISHOP

CHURCH HOUSE

2230 EUCLID AVENUE • CLEVELAND, OHIO 44115
TELEPHONE (216) 771-4815

OFFICE OF
THE ASSISTANT BISHOP
THE RT. REV. WILLIAM DAVIDSON

September 9, 1983

m. b. [unclear]

The Honorable Ronald Reagan
President of the United States
Washington, D. C. 20510

Dear Mr. President:

It has no doubt come to your attention that there are eleven principal participants in the Fast for Life, who began fasting on August 6, just over a month ago, to protest the International Arms Race. I understand support fasts have also developed in 163 cities in 31 states of the U.S. and in over 40 cities in 17 countries abroad.

While I have not been able to take such drastic personal action as to commit myself to such a fast, I am supporting those who have by making this appeal to you, on their behalf, to exert even more effort than heretofore in working to stop the arms race.

I am grateful for every effort you have made in this regard, and assure you of my continued prayers that you and others in position of national and international leadership, both in the U.S. and the whole world, will not give up until the hopes of the Fast for Life have been achieved.

Sincerely,

THE RT. REV. WILLIAM DAVIDSON
Assistant Bishop of Ohio

The Rt. Rev.
William Davidson
1420 Westover Road
Cleveland Heights, OH 44118



The Honorable Ronald Reagan
President of the United States
Washington, D. C. 20510

PRESERVATION COPY

THE MOST REVEREND JOHN M. ALLIN
PRESIDING BISHOP, EPISCOPAL CHURCH



*file
Episcopal*

815 SECOND AVENUE
NEW YORK, N.Y. 10017

November 18, 1983

Mr. Morton C. Blackwell
Special Assistant to the President
The White House
Washington, DC

Dear Morton:

This is just to inquire as to your progress in securing relief from the Administration in removing the civil INS fine inappropriately (as we agreed) placed upon the Rev. Leo Frade. As you may remember, I also took this matter up with Fred Fielding who readily indicated his willingness to help have this fine withdrawn. I will appreciate any help you can give in this matter.

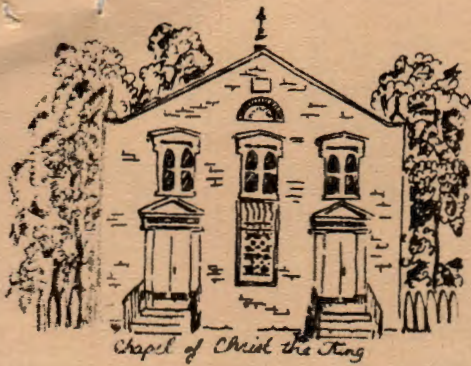
With best personal regards,

Faithfully,

A handwritten signature in cursive script that reads "John M. Allin". The signature is written in dark ink and is positioned above the typed name.

John M. Allin
PRESIDING BISHOP

JMA:mk



PARISH OF CHRIST THE KING
AND THE
EPISCOPAL HERITAGE CENTER

2727 'O' Street, N.W.
Washington, D.C. 20007
(202) 298-6282



December 22, 1983

The Honorable Morton Blackwell
Office of Public Liason
Old Executive Office Building
Washington, D.C. 20500

Dear Mr. Blackwell:

I appreciate your taking the time to meet with Mrs. Bork and me, and your assistance with our Service Concluding the Year of the Bible. A letter from President Reagan will be of enormous help in underlining the continuing importance of the Bible for Americans. We also greatly appreciate your offer to read the President's letter, and feel honored by your interest.

Enclosed is a copy of the flyer we have prepared announcing the service. I am also enclosing a brochure on the Episcopal Heritage Center.

Thank you again for your interest and help. We are looking forward to seeing you on the 31st.

Sincerely,

William C. Green
Acting Director

WCG: my

The Episcopal Heritage Center

will sponsor

A SERVICE OF READINGS
FROM HOLY SCRIPTURES

Concluding the Year of the Bible

Saturday December 31, 1983 at
11:00 a.m.

CHAPEL OF CHRIST THE KING
2727 "O" Street, N.W.
Washington, D.C.

Reception Following

For more information, please call: (202) 298-6282.

The Episcopal Heritage Center
2727 'O' Street, N.W.
Washington, D.C. 20007

As a place of both worship and study, the Chapel of Christ the King provides a center for those who are interested in learning from the Episcopal and Anglican heritage. Here the worship of God continues according to the offices of the classic of English liturgy and language, the Book of Common Prayer, whose gracious and majestic form has enriched the culture of all English-speaking peoples.

SCHEDULE OF SERVICES

Sunday, at 10:30 A.M. and 5:30 P.M.
Sung Eucharist and Sermon

The Rt. Rev. Robert S. Morse, Rector

We are planning a Church school, a choir, and an active parish program. We invite you to join with us in building a strong vital congregation, obedient to God's will.

—The Episcopal Heritage Center, 1983

The Episcopal Heritage Center
2727 'O' Street, N.W.
Washington, D.C. 20007

PARISH OF CHRIST THE KING EPISCOPAL HERITAGE CENTER



2727 O Street, N.W.
Washington, D.C. 20007
(202) 298-6282

Welcome to the Chapel of Christ the King. This historic building houses a parish of the independent Episcopal Diocese of Christ the King. It is also the site of the Episcopal Heritage Center, an institute for study of social, moral, and liturgical issues. The parish and Center alike are dedicated to the worship of God, proclaiming the unchanging Gospel of Jesus Christ to all men and women. They share the rich heritage of prayer and praise which is the gift of the Anglican tradition to the larger Christian community, a tradition embodied in our standard of faith and worship, the Book of Common Prayer.

THE CHAPEL OF CHRIST THE KING

The brick church that is now the Chapel of Christ the King had a rich history as Ebenezer African Methodist Episcopal Church. It was built in 1856, probably without the assistance of an architect. Its congregation is believed to have constructed it with its own manpower.

The pre-Civil War years were trying times for black Christians. Churches allowed blacks and whites to worship together, yet many restrictions were imposed on blacks. They were allowed to sit only in the balcony and back pews and could take Communion only after whites had been served. White pastors sometimes refused to hold black babies when administering Baptism, and blacks were discouraged from being ordained.

In 1844 black parishoners at Mt. Zion United Methodist Church grew impatient with "Mt. Zion's lack of self-determination." Leaving Mt. Zion, which still thrives several blocks away, they formed three parishes of the A.M.E.

church, including Ebenezer A.M.E. Thus it was one of the first churches in Washington with a black administration and pastor.

Ebenezer A.M.E. was probably a link in the underground railroad. It pioneered black education, through Sunday schools and rallying for free public education. As Frederick Douglas put it:

Whatever the Negro race has gained in the race of life — real gain — must in a large measure be attributed to the power exerted over the people by the Christian Church.

In recent years membership in many Georgetown black churches has fallen. Frequent change of pastors exacerbated this problem for Ebenezer A.M.E. In 1983 the African Methodist Episcopal Church sold the building to the independent Episcopal Diocese of Christ the King.

The building was in extensive need of repair and modernization. Its renovation has been carried out by the architectural firm of Joseph Wnuk and Associates. The chapel interior was redone in a mid-19th century 'Federal' style, emphasizing its simplicity. The downstairs meeting hall and kitchen are being refurbished to house the Episcopal Heritage Center. The exterior of the church has been retained with a minimum of change. The guiding principle of the renovation is to preserve the old building's charm and character.

The history of Ebenezer A.M.E. is a continuing inspiration to the people of the Parish of Christ the King and to the Episcopal Heritage Center. We give thanks that amid changing times and circumstances this historic church has been steadfast to Christ from its beginning over a century ago to the present day.

THE EPISCOPAL HERITAGE CENTER

The Episcopal Heritage Center was founded to provide moral and intellectual leadership on problems confronting American society. These include moral and theological issues, church history and liturgy, and public policy. In addressing these concerns, the Center will conduct a research, publication, and outreach program, including:

- sponsored research;
- a library and bookstore;
- publications;
- lectures, seminars and conferences.

These activities are designed to strengthen the spiritual and intellectual foundations of the continuing Anglican movement.

THE DIOCESE OF CHRIST THE KING

The Parish of Christ the King, named for its Diocese, is one of 56 in the nation and the first in the Washington area. The bishop of the Diocese is the Rt. Rev. Robert S. Morse, whose cathedral church is St. Peter's of Oakland, California.

The Diocese of Christ the King was established in 1978 as an independent non-geographical diocese of the Episcopal Church. It provides for the spiritual needs of Episcopalians distressed by changes imposed on the Episcopal Church by its national leadership: discarding the Book of Common Prayer, an irreplaceable treasure dating back ultimately to 1549; ordination of women to the priesthood through irregular and uncanonical procedures; and support of secular and ideological concerns alien to the mission of Christ's Church. As a movement of continuing Episcopalians, we are grateful for the distinctive gifts of our tradition. We seek to preserve them by sharing with others.

THE WHITE HOUSE
WASHINGTON
March 11, 1983

*Hold
I
away
yet go.*

The Right Reverend John M. Allin
Presiding Bishop, Episcopal Church
815 Second Avenue
New York, N. Y. 10017

*file
Episcopal*

Dear Bishop Allin:

Thank you for your invitation to attend
the April 28 conference entitled "To
Make Peace".

I'm sure it will be an excellent conference,
but I am not able to attend.

Please keep me in mind for other events and
be assured that I will make every effort to
attend the Round Table meetings.

Cordially,

Morton C. Blackwell
Special Assistant to the President
for Public Liaison

THE RIGHT REVEREND JOHN M. ALLIN
PRESIDING BISHOP, EPISCOPAL CHURCH



815 SECOND AVENUE
NEW YORK, N.Y. 10017

16 February 1983

Mr. Morton C. Blackwell
Special Assistant to The President
for Membership Groups
Office of Public Liaison
1600 Pennsylvania Avenue, N.W.
Washington, D.C. 20500

*Regret +
DONE*

Dear Mr. Blackwell:

I am convening a national conference on peacemaking, "To Make Peace," at the Cathedral of St. John, Denver, Colorado, April 28 - May 1, 1983. This conference is in response to a mandate of the General Convention. Its purpose will be educational, inspirational and, above all, participatory. Our intention is that participants will go forth equipped to work for the kind of peace that will contribute to peace on all levels of human transaction. Copies of the Conference goals and format are enclosed.

I am inviting you to attend and to contribute your experience, expertise, and wisdom as the Episcopal Church seeks to be a peace-making Church.

A registration form is enclosed with the request that it be returned by March 15 in the envelope provided. The conference agenda and information concerning room reservation will be mailed upon receipt of the registration form.

I look forward to seeing you in Denver.

Faithfully yours,

John M. Allin
John M. Allin
PRESIDING BISHOP

JMA/ab

Enclosures: Registration Form
Conference Goals and Format
Return Envelope



THE REV. CANON EDWARD B. GEYER, JR.
EXECUTIVE ADMINISTRATIVE ASSISTANT
TO THE PRESIDING BISHOP

867
8450

815 SECOND AVENUE
NEW YORK, N.Y. 10017

CS
They don't
expect to
meet with
RR do they?

17 November 1982

Mr. Morton C. Blackwell
Special Assistant to the President
The White House
Washington, D.C.

RE: Your letter of 29 October 1982

Dear Mr. Blackwell:

The Presiding Bishop was delighted to learn of your pleasant and productive meeting with The Reverend Don Mowery.

Bishop Allin asked me to inform you he will be in Washington, D.C. on Sunday and Monday 16 and 17 January 1983.

He will be most pleased to greet you and President Reagan at that time.

With all best wishes for a pleasant Holiday Season, I am,

Faithfully yours,

(The Rev. Canon) Edward B. Geyer, Jr.

EBG/sc

Rev. ATAS
CESARETTI

1/13
called the
Bishop's
Secretary
He understands
POTUS won't
be there!



THE REV. CANON EDWARD B. GEYER, JR.
EXECUTIVE ADMINISTRATIVE ASSISTANT
TO THE PRESIDING BISHOP

815 SECOND AVENUE
NEW YORK, N.Y. 10017

20 December 1982

Mr. Morton C. Blackwell
Special Assistant to the President
The White House
Washington, D.C.

Dear Mr. Blackwell:

As per my telephone conversation with your secretary on Thursday 16 December, I write to confirm Bishop Allin's acceptance of your luncheon invitation for Monday, 17 January 1983. The Presiding Bishop will be accompanied by the Rev. Charles A. Cesaretti. It is my understanding they are to come to the Old Executive Office building at 12 noon on that day. Please do not hesitate to communicate with me if you are in need of any additional information.

With all best wishes for a joyous Holiday Season, I am,

Faithfully yours,

(The Rev. Canon) Edward B. Geyer, Jr.

EBG:mjb

file

THE RIGHT REVEREND JOHN M. ALLIN
PRESIDING BISHOP, EPISCOPAL CHURCH



I spoke
to Deaver
Office
to back
this
3/7/83
MR

815 SECOND AVENUE
NEW YORK, N.Y. 10017

2 March 1983

Mr. Michael K. Deaver
The White House
1600 Pennsylvania Avenue, N.W.
Washington, D.C. 20500

Dear Mr. Deaver:

I am writing to arrange an appointment on Tuesday, March 15, 1983. The reason for this meeting is to discuss the granting of executive clemency for the Reverend Leopoldo Frade and the Reverend Joseph Morris Doss.

In August I met with Mr. Fred J. Fielding regarding a personal appeal to the President on behalf of Father Frade and Father Doss. He assured me that a full review had been undertaken and the matter had been brought to the personal attention of the President. However, Mr. Fielding suggested that I reintroduce the issue for consideration after a reasonable time.

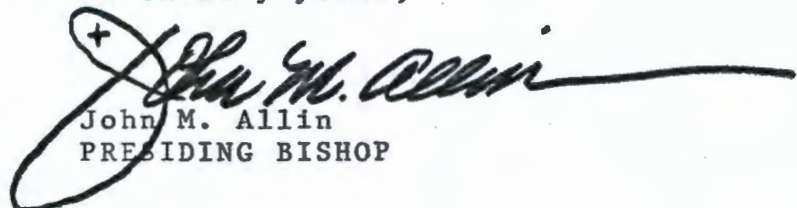
At a recent luncheon with Mr. Morton Blackwell, Special Assistant to the President for Public Liaison, it was suggested that I approach you on this subject and enlist your advice and assistance. I am assured that your counsel will be most valuable.

I am asking a member of my staff, the Reverend Charles A. Cesaretti, to contact your office to arrange a mutually agreeable time on March 15.

I regret that I must burden you with this request. We both have very busy schedules. Only such a very important and grave matter can justify the effort to find time on our respective calendars for a brief meeting.

With best personal regards.

Faithfully yours,


John M. Allin
PRESIDING BISHOP

JMA/ab

cc: The Honorable George H. W. Bush
Mr. Morton C. Blackwell ✓
The Rev. Charles A. Cesaretti

THE WHITE HOUSE

WASHINGTON

June 7, 1982

MEMORANDUM FOR ELIZABETH H. DOLE

THRU: DIANA LOZANO
FROM: MORTON C. BLACKWELL 

As the February 25 letter from Acting Pardon Attorney, David C. Stephenson states, the President may disregard the waiting period usual in pardon cases.

This whole case is an unfortuante result of an effort by Fidel Castro to embarrass the U.S. and to create internal dissention. The Carter Administration fell into Fidel's trap and now we have the rather staid Episcopal Church upset with us.

Clearly, this is a rare case, one which justifies a prompt pardon.

I suggest you take up the matter with Ed Meese and have him join you in bringing the case up personally with the President.

MAY 27 REC'D

THE RIGHT REVEREND JOHN M. ALLIN
PRESIDING BISHOP, EPISCOPAL CHURCH



815 SECOND AVENUE
NEW YORK, N.Y. 10017

May 24, 1982

The Honorable Elizabeth Dole
The White House
Washington, DC 20500

Dear Mrs. Dole:

First allow me to express my gratitude and my appreciation to you for the conference in your office on Tuesday, May 19. You were gracious in giving me the hearing. I very much appreciated the fact that Morton Blackwell shared that conference with us. As I stated at the time, I think the issue is of major importance and of significant dimensions.

Enclosed please find the copies [REDACTED]

[REDACTED] I have included my statement to the court on the day these two clergymen were present for sentencing. Please let us know if there is any other information we might supply.

As I noted in our conversation, the General Convention of the Episcopal Church gathers in New Orleans on September 5. The General Convention, as you know, is the highest authority of this Church. The House of Bishops consists of the Bishop of every diocese of our Church and every retired Bishop. The other half of the Convention, the House of Deputies, brings together four clergy and four lay persons from each of our ninety-five dioceses in the United States plus representatives from those jurisdictions beyond our continental border. There are some eighteen. The Doss/Frade case will certainly receive attention during the Convention. To have happily resolved it by that time would be almost universally beneficial.

I know you perceive the importance of this issue. I am prepared to come and personally present the appeal to the President and to anyone else in the Administration as is necessary. I have

The Honorable Elizabeth Dole
Page 2

May 24, 1982

discussed the matter at some length with the Vice-President, and he has been supportive and understanding from the beginning.

Thank you again for your kindness. I don't believe I could be better represented in making this appeal. With best personal regards,

Faithfully,

A handwritten signature in cursive script that reads "John M. Allin". The signature is written in black ink and includes a large, stylized initial "J" with a small cross-like mark above it.

John M. Allin
PRESIDING BISHOP

JMA:mk

enclosures

THE RIGHT REVEREND JOHN M. ALLIN
PRESIDING BISHOP, EPISCOPAL CHURCH



815 SECOND AVENUE
NEW YORK, N.Y. 10017

March 17, 1982

Honorable Ronald Reagan
The White House
Washington, D.C.

Dear Mr. President:

A wrong that has been suffered by two of our Episcopal clergy and the resulting relationship problems affecting the Episcopal Church, our Federal Government and a large segment of our Hispanic population cause me, as Presiding Bishop of the Episcopal Church, to bring an urgent request to you personally.

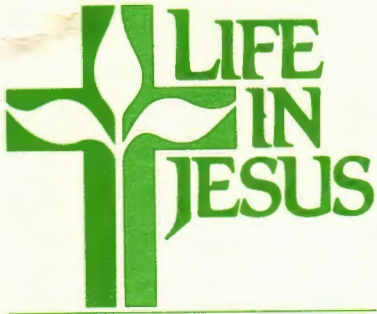
I have discussed the issue with the Vice President. I have informed both Mr. Fielding, your White House Counsel, and Mr. Deaver, the Deputy Chief of your Staff, of my concern, intention, and determination. While I believe such a predicament is properly a concern of the President, your determination that Government must better serve the people and your call to Churches and the private sector to relieve governmental agencies where possible in directly ministering to human need encourage me to request your attention, time, and good service in correcting a wrong and improving relationships.

My schedule will be adjusted to meet with you whenever you can share some time. With prayers and best wishes for the good service and leadership required of you, I am,

Faithfully,

A handwritten signature in cursive script, reading "John M. Allin".
John M. Allin
PRESIDING BISHOP

JMA:mk



PHILIP ZAMPINO MINISTRIES
P.O. BOX 6377
LAKELAND, FLORIDA 33803

file Episcopal Church

May 6, 1982

The Honorable Morton Blackwell
Special Assistant to the President
The White House
Washington, D.C.

Dear Mr. Blackwell:

What a joy it was to meet you during Holy Week. I was very interested in your sharing about the meeting between the President and the national religious leaders. Please know that you, the President, and that meeting were very much in my prayers. Today is May 6 and again as a result of your sharing, I have had an opportunity to communicate with a number of people and let them know that today is a day of prayer and fasting for our nation. Once again, thank you.

I am deeply concerned for the Christian fiber of our nation, and as I have shared with you, it has been my experience in traveling to parishes across the United States that in all too many instances what is happening on the national level of our denomination is not necessarily what is reflected in terms of the attitudes, beliefs, and convictions of the man in the pew.

I thank you for your willingness to see me and to share as two concerned Episcopalians. I look forward to the time, hopefully in the not too distant future when our schedules will permit that sharing to take place. The next time I am in Washington, in accordance with your instructions, I will call if it looks as though there may be a time when we can get together.

God bless you in the work you are doing.

Yours in Christ,

Philip C. Zampino
Philip C. Zampino

pcz/gsr

RELIGION TODAY BY WILLIAM F. WILLOUGHBY

Old Book Of Common Prayer vs. The New

Sporadically, the battle of words over where have all those Episcopalians gone, breaks out into the open, and the rhetoric, not always in the best tradition of Canterbury, flies high.

With the Episcopal Church's General Convention coming up in September in New Orleans, you can count on the Battle of New Orleans being fought all over again. And since the first Battle of New Orleans, fought long after the war was over, settled absolutely nothing, it is quite possible that once more nothing will be settled.

Even though I am not an Episcopalian (in heart and in sentiment I am one), I do hope the Episcopalian come back to their senses before there are no more of them left. I'm speaking particularly about the Book of Common Prayer, which, aside from the Bible itself, has had the greatest impact on the English-speaking people around the world.

Particularly as the General Convention draws nigh, the furor over what has been done in emasculating the Book of Common Prayer under the pretense of liturgical modernization becomes all the more furious. And it's not just because my good friend, the Rev. Jerome Politzer of Monterey, Calif., is president of the Prayer Book Society (PBS) that I see things this way.

Politzer is leading his stalwart troops (who just before the beginning of this decade must have felt as if they were pariahs of a lost cause), into the battle to make the Episcopal Church live up to a provision which allows for use of the 1928 Prayer Book, at least on a sometime basis, in each of the churches.

Politzer's troops are engaged in what fellow Episcopalian George Gallup of the Gallup Polls describes as a "grass-roots struggle for the soul of the Episcopal Church in America." I quite well agree, and did, even before I had Gallup's statistics to back me up. When a church all but abandons its historic theology, believe me, it is heading for bankruptcy.

The Book of Common Prayer, mind you, is no ordinary book, and has stood the test of time largely because of its theology. Of course, the beauty of its language and the orderliness of its worship rubrics only added to its stability. Except for a few minor changes over the years, until 1979 it had been almost as Archbishop Thomas Cranmer had known it when it was completed in 1549.

By and large, America was built on the Book of Common Prayer, and even though the Episcopal Church now has only about 2.5 million members, the quality of its impact on American culture and its traditions is greater than many other much bigger denominations put together.

Only 15 years ago the Episcopal Church had a million more members than it now has. It was then that the church began to accommodate itself to "modern" times and began to lose much of the eternal in its integrity of purpose and method. When that began to happen, it lost its distinctiveness, and church after church after church began either dwindling or else pulling out of the denomination.

The clergy at the 1979 General Convention were responsible for having the

theologically-emasculated new Prayer Book placed in the churches. At the same convention they voted in a "freedom of choice" resolution to permit those who wanted to, the privilege of using the 1928 Book of Common Prayer to do so instead.

But it soon became clear that the conscience of some within the church carried greater weight than the conscience of others. A Berlin Wall of sorts was erected, flying in the face of the vaunted "freedom of choice" that had become one of the bargaining points in an unwanted compromise with truth.

A tempest in a pot of tea (English style, of course)? Not at all. Politzer puts it quite pointedly, and a good many of his troops see it much the same way.

"The 1979 Book of Common Prayer is the product of a major doctrinal shift away from the classical theological teachings of Anglicanism and the Holy Scriptures. The new rites are based upon the theological speculations of secular humanism rather than upon the essential doctrines of the Holy Scriptures as taught by the early Church fathers and by ecumenical councils.

"Repeated denials of this situation by Episcopal Church leaders cannot alter the plain facts of the matter... Admission is finally forthcoming that the sacramental rites in the new Prayer Book were deliberately made ambiguous in order for them to gain the approval of the bishops and priests of the church... When weighed in the balance the service of Holy Communion in the 1979 Prayer Book is found wanting."

About that Gallup Poll and whether Politzer is nothing more than a modern Don Quixote jousting at windmills rather than fighting a real menace: Rest assured, Politzer is not fantasizing.

The poll reveals that the majority of Episcopal laymen still prefer the 1928 Book of Common Prayer to the new one. This is not merely the old fogeys, expected to resist change, but holds true for all age brackets, starting with those 18 years old and ending with those 63 and older.

Further, Gallup's as yet not fully analyzed figures, indicate that a resounding 81 percent of Episcopalians surveyed feel that parishioners should be allowed to use whichever prayer book they wish to use. And by the count of two to one, they say that if 25 or more persons in any parish desire to use the old book, then that wish should be granted.

Of course, what I am addressing right now is only the Prayer Book issue. The bigger issue is the direction the leadership has taken the church in, all of which is reflected in the precipitate drop in membership.

The church became highly politicized, and still is. As it happened in other churches which became politicized — resolution experts on everything from State Department policy to black lung disease — many became disheartened. They felt that type of activity best suited for the polls, not the pews. My viewpoint is that neither polarity is right, that people of religion-coached conscience need to wield their influence, both in the pew and at the polls.

But what must be in the minds of many of the Episcopalians who have left the church and the vast majority who remain, seems to be summed up by The Rev. James Law, vice president of the Prayer Book Society. He says there has been a "confusion in morals and manners which has affected religion in the United States in general in the last 15 years."

This, he said, "has brought an increasing worldliness to the Church and a loss of the sense of God's presence... This secularization has resulted in emphasis on humanism at the expense of theism; and a further danger results from the strong ruling cliques within the Church — influenced by Marxist philosophy, rather than the basic Christian teachings."

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