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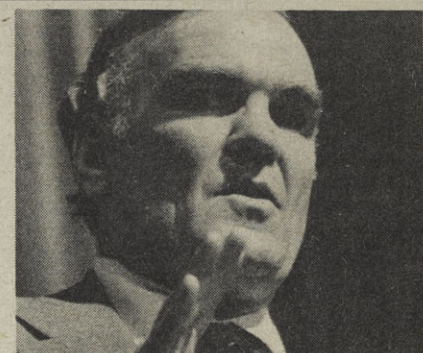
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# EPISCOPALIAN



**WAR TOOK NO VACATION** in Lebanon as thousands of people were left homeless and the Presiding Bishop issued an appeal (see page 2). At St. Mark's, Paw Paw, Mich., youngsters released message-filled balloons to mark the end of the parish's first vacation Bible school in several decades. Episcopalian George Gallup, top right, reported on Prayer Book use and church membership (see page 5). Russian Orthodox Patriarch Pimen of Moscow marked a milestone in visiting the National Council of Churches in New York City, the first visit made to the U.S. by the Russian Church's highest-ranking churchman.



## Presbyterians, Lutherans consider reunion actions

Unity and reunion may be the watchwords for American Protestants in 1982. The concept certainly has a major place on Presbyterian and Lutheran agendas this year.

When delegates to the United Presbyterian Church's General Assembly in Hartford, Conn., voted "yes," 571-18, on reunion, they came one step closer to bringing together two branches of Presbyterianism which had split in 1861 over slavery and other issues. Two weeks earlier, in mid-June, the southern branch, called the Presbyterian Church in the United States, also endorsed reunion, 344-30.

The merger will not take place until three-quarters of the southern branch's

61 regional units, or presbyteries, and two-thirds of the northern branches' 150 presbyteries ratify it. If approved at the local level, final action will take place at a special joint meeting in Atlanta, Ga., next year.

Despite unsuccessful attempts previously—in the mid-1950's the southern presbyteries defeated the last reunion effort—leaders of both denominations expect ratification. About half a million Presbyterians already live in presbyteries which anticipated the Assemblies' actions and are united at the local level.

The present plan ran into opposition from some United Presbyterian women's groups which objected to provision that southern congregations may be exempted from the requirement that women be ordained elders on congregational boards. Racial minorities are concerned that black United Presbyterian churches in the south could be swallowed by predominantly white presbyteries after reunion.

If the reunion plan receives final approval, the two bodies will merge to create the new Presbyterian Church (U.S.A.) with some 3.2 million members. If it is defeated, the proposal could be reintroduced next year.

While most media attention was focused on these votes, two small Presbyterian bodies completed a merger. The Reformed Presbyterian Church-Evangelical Synod, formed in 1965, accepted the reunion invitation and the name of the Presbyterian Church in America, formed in 1973. The expanded denomination has some 115,000 members in 700 congregations.

American Lutherans will vote on unity when the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches hold their conventions in September. Leaders expect the vote to be affirmative since local districts, called synods, voted favorably on reunion during their conventions in 1981.

The 1982 denominational conventions will also elect representatives to an inter-Church, 70-member Committee for a New Lutheran Church which will plan the structure for the new body. The new denomination, for which a name has yet to be chosen, would have over 5.3 million members.

Lutheran actions hold particular interest for Episcopalians. This September conventions of both Churches will ask permission for "interim sharing of the Eucharist." Boards of the American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches have already endorsed the concept which would allow joint services as well as permit Episcopalians and Lutherans to take Communion in each other's churches. Such eucharistic sharing, under specific guidelines, would fall short of full communion between the two bodies but would be what one Episcopal ecumenical expert calls a "serious but modest step."

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**Herbert O' Driscoll:  
'God often catches  
us in public, at work'**



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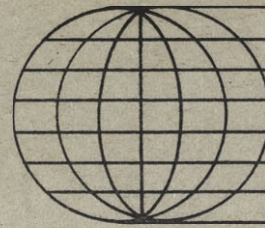
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# World News Briefs



## WASHINGTON

One of Canada's best-known preachers, Dean Herbert O'Driscoll of Christ Church Cathedral, Vancouver, B.C., will become the new warden of the College of Preachers here. Retired Bishop William Marmion has been interim warden since Canon Clement W. Welsh retired in 1981. O'Driscoll, a native of Ireland, has addressed the Episcopal Church's Executive Council, led daily devotions for the 1981 House of Bishops' meeting, and will be one of the principal speakers for this year's Triennial Meeting of Episcopal Churchwomen in New Orleans. He can be heard on NBC-Radio's *National Radio Pulpit*, speaking weekly on the life and ministry of Jesus.

## KIMBERLEY

The Rev. Ivor Shapiro was arrested in connection with the May issue of *Seek*, the monthly newspaper of the Church of the Province of Southern Africa. It was Shapiro's first issue as editor. Authorities also threatened Anglican Bishop Graham Chadwick of Kimberley and Kuruman with detention if he enters South Africa again. Denied permanent residence, he had settled in the geographically fragmented black "homeland" of Bophuthatswana, but his diocese also includes part of white South Africa.

## AUSTIN

Dorothy Faber, editor of *The Christian Challenge*, died here of a heart attack late in June. Her free-wheeling prose attacks on what she considered extreme liberal trends in the Episcopal Church earned her the nickname "Dragon Lady," which she adopted as the title for her editorial column. She left the Episcopal Church after the decisions to ordain women and revise the Prayer Book, becoming a member of the Anglican Catholic Church. Anglican Catholic Bishop Robert Harvey conducted her funeral service in Texas, and newsman and former Episcopal priest the Rev. Lester Kinsolving conducted a memorial service for her in Virginia.

## NEW YORK

Presiding Bishop John Allin has called on all Episcopalians to respond generously to a special appeal for Lebanon where thousands of civilians have been injured or left homeless in the Israeli-PLO war. Relief funds will be distributed through Churches and church agencies, such as the Anglican Diocese of Jerusalem and the Middle East Council of Churches in Beirut, as well as through such private agencies as the Red Cross. Contributions should be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017, and marked "Lebanon Special Appeal."

## CLAREMONT

The Episcopal Theological School in this southern California community has chosen Bishop Robert Wolterstorff to be president, succeeding Dean Charles U. Harris. Wolterstorff will retire as Bishop of San Diego on December 31.

## CAMBRIDGE

In June, 13 Episcopal women who were ordained priests before church law allowed

it pledged their support for passage and implementation of an Equal Rights Amendment in the face of its failure to be ratified by the June 30 deadline. They also pledged to do all in their power to eliminate sexism in Christian theology, education, worship, and practice and to preach, teach, and work for full equality of women as well as to support pro-ERA political candidates and work to defeat anti-ERA candidates at all levels of government. Signing the document were the Rev. Mmes. Merrill Bittner, Alla Bozarth-Campbell, Alison Cheek, Emily Hewitt, Carter Heyward, Suzanne Hiatt, Lee McGee, Alison Palmer, Betty Rosenberg, Betty Bone Schiess, Katrina Swanson, Diane Tickell, and Nancy Wittig.

## BETHLEHEM

On the third ballot, the Diocese of Bethlehem elected the Rev. Mark Dyer to be its new bishop coadjutor. Dyer, rector of



Barbara Benedict/Colorado Episcopalian

## SEE DENVER

Christ Church of Hamilton and Wenham in South Hamilton, Mass., will succeed Bishop Lloyd E. Gressle when the latter retires at the end of 1983. A native of New Hampshire, Dyer was a Roman Catholic priest before his reception into the Anglican Church of Canada in 1969. He became an Episcopal priest in 1971. Dyer's wife, Marie Elizabeth Hamlin, is also a priest.

## SOUTH BEND

This city's Cathedral Church of St. James was the scene of the celebration of William C. R. Sheridan's 10th anniversary as Bishop of Northern Indiana. Five other Episcopal bishops—James Montgomery of Chicago, Charles Gaskell of Milwaukee, Donald Hultstrand of Springfield, Edward Jones of Indianapolis, and William Stevens of Fond du Lac—participated in the service of Evensong which was followed by a dinner for 500 persons.

## HONG KONG

The Rev. Paul Clasper, 59, a former Baptist missionary, is the first American to be named dean of St. John's Anglican Cathedral here. A native of Ohio, Clasper was

president of the Burma Divinity School in Rangoon, a faculty member at New Jersey's Drew University, and dean of the American Baptist Seminary of the West in Berkeley, Calif., before he converted to Anglicanism. In 1975 he returned to Hong Kong and was a lecturer in religion at Chung Chi College at the time of his appointment as dean of the Cathedral.

## DENVER

H. R. H. Princess Anne included a Sunday church service at St. John's Cathedral here during her recent visit to the western part of the United States. The Princess, shown accompanied by Dean Donald McPhail, holds a nosegay of flowers presented earlier by the dean's daughter, Amy.

## ERIE

Following investigation of charges of canonical violation by clergy members of the Standing Committee of the Diocese of Northwestern Pennsylvania in refusing to accept women candidates for ordination to the priesthood, the majority of the lay members determined that no prima facie case exists and no presentment will be made.

## SHEFFIELD

After three years of discussion in this English city, Crookes Baptist Church and St. Thomas' Anglican Church have reached agreement on full union and will inaugurate a united church in October. Vicar Robert Warren said the 700 members of the combined church will be "fully united in worship, including Communion, fellowship, and mission."

## CINCINNATI

The Procter and Gamble Company, with headquarters here, has called upon church leaders to help convince the public that its corporate "moon and stars" trademark is not a symbol of devil worship or satanism. The unfounded rumor, circulating for two years, has recently escalated and spread to all 50 states, and the company is receiving some 12,000 calls a month. Episcopal Bishop William Black of Southern Ohio called the rumor "ludicrous. Many P&G employees are active in our Church and have been generous church supporters, going all the way back to the founding fathers in the 1800's." The circular trademark featuring a man in the moon figure and 13 stars was officially registered in 1882. The company has been unable to learn how the rumor started, but it plans to take action if necessary to stop the story's spread.

## LONDON

For the second time in 12 years clergy of the Anglican Church of England vetoed church unity. In 1970 a clergy vote rejected reunion with the Methodist Church. At the recent Synod here, despite affirmative votes by bishops and laity, the clergy vote fell short of the two-thirds majority required for approval of a covenant with the Methodist, United Reformed, and Moravian Churches, which had all approved the plan earlier. The rejected plan called for mutual recognition of ministries and open communion.



## RHODE ISLAND CHURCHPEOPLE FOSTER PEACE DIALOGUE

"We are deeply aware of the extraordinary nature of this request." So said the letter that invited Russian Ambassador Anatoly F. Dobrynin and Secretary of State Alexander Haig to meet last fall with churchpeople at St. John's Cathedral in Providence, R.I., to talk about war and peace.

The idea was deceptively simple. Parishioners at both Emmanuel Church, Newport, and St. Martin's, Pawtucket, were studying peace issues. One parishioner hoped for international dialogue. And their rectors thought, "Why can't both sides just sit down and talk as human beings?"

That simplicity, backed by Senator Claiborne Pell, an Episcopalian, and Rhode Island's Bishop George N. Hunt, was catching. As a result, two Soviet Embassy representatives—Yuri Kaprolov and Igor Nevrev—and a U.S. State Department representative—Thomas Graham, Jr.—came together on All Saints' Day to talk about peace with 150 Christians and Jews.

The meeting was closed to the press, but participants said afterward they were pleased they had taken a small step toward international understanding. They saw a film about the effects of a nuclear war, *The Last Epidemic*, produced by Physicians for Social Responsibility, which "quickly involved all of us in the gut realities of life, death, and survival," according to the Rev. Roy Cole, Emmanuel's rector and, with the Rev. Aaron Usher of St. Martin's, conference co-chairman. Hunt moderated discussion and questions about personal reactions, strategy, and attitudes toward nuclear war.

Prayers for peace and folk songs in both Russian and English followed the conversation. Pell read one of the lessons, and Hunt preached, quoting from the House of Bishops' pastoral letter on peace.

The conversation was named *Pacem I* because "we were trying to get behind the separation of English and Russian to something older and, at least, somewhat common to both," says Cole.

His parish is willing to help others form similar dialogues on the arms race, to provide a model "of what the Church should be: a bridge between human beings."

For information, write to Emmanuel Church, 42 Dearborn St., Newport, RI 02840.



Bobbie Callard of Good Shepherd, Allegan, Mich., led a group of citizens to design and display a billboard on the highway leading into town. Callard calls it "our gift to the community."

VIEWS ON

# WAR

AND PEACE

## CHURCHES COULD TAKE A TRUST BUILDING ROLE

by Leonard Freeman

Everyone wants nuclear peace, but as with the weather, we are often at a loss as to what to do about it.

In April a delegation from Trinity Church, New York City, visited the Soviet Union. Our discussions with Russian Orthodox representatives there suggest that perhaps the Church and religious community offer the best practical hope for moving toward nuclear peace.

In our anxiety to avoid holocaust, we can easily fall into the trap of overstating how much "we are all really alike." But at bottom our two systems, the Soviet and the American, sincerely differ. To ignore that is only to heighten, rather than lessen, the danger. Our ideologies, the values we hold, differ. Their system focuses on the group, the collective; ours focuses on the individual. Thus a conflict intrudes on the trust necessary for any settlements to work.

Each society has good reason for its particular view. American history provides the antecedents which move us to tip the scales toward the protection of individual liberties and a willingness to endure considerable damage and danger to the social fabric to do so.

Similarly, Soviet history is replete with incidents and emphases moving them toward preeminence of the group and a willingness seriously to compromise individual concerns to that end.

For us to trust each other we need to

hear and know that the other appreciates our concern. And within each society the Church represents that dimension where such conversations can occur.

In America's individualist society, the Church speaks up for and points to the common good and the collective responsibility and need: that we are members one of another and mutually interdependent children of God.

In Soviet communistic society, the Church has become the voice of the individual, with its focus on the spiritual quest and the freedom of conscience to believe. We were deeply impressed with a remark that one of the principal parts of the Soviet priest's job is to be the person to whom one can tell secrets—one of the few places in Soviet society where one's most intimate individuality may be expressed.

If we are serious about nuclear peace between our two societies—and we desperately should be—then we need the voice of the Churches for they are the links that will help us come to appreciate each other's deepest needs and concerns. Appreciating and being appreciated open people to the risk of trust.

Without trust, any disarmament talks, any freeze agreements, will be just words on paper hobbled by our basest fears.

Leonard Freeman is director of communications for the Parish of Trinity Church, New York City.

## CREATION

BY THOMAS KLEWIN

In the beginning man created darkness for it was to be a reflection of the darkness that lay within his spirit and soul.

And man saw the darkness was good for it provided him security and freedom to pervert the truth without being called to account for how he related to his fellow man.

And there was no evening or morning on the first day of man's creation work.

On the second day man said, "Let us divide the people into races and nations so we may know who is the enemy, those whom we can distrust because they are not like us, those from whom we must protect ourselves."

And there was no evening or morning on the second day of man's creation work.

On the third day man said, "Let us create armies, navies, and air forces. Let us equip them with awesome weapons. Let us comfort ourselves in knowing we can threaten destruction to those who offend us or refuse to bow to our will. Let us use these weapons to assert the rightness of our way of life."

And there was no evening or morning on the third day of man's creation work.

On the fourth day man said, "Let us create God in our own image. Let us have Him think and act as we do, and let us compel God to be on our side. Let us pray to our God to bless our weapons and military forces."

And there was no evening or morning on the fourth day of man's creation work.

On the fifth day man said, "Let us declare our form of government, our way of life, our economic structure the only godly and righteous ones. Let us classify friends and enemies by their economic systems and forms of government and their relationship to us."

And there was no evening or morning on the fifth day of man's creation work.

On the sixth day man said, "Let us intervene, hunt down and destroy those who seek truth for this will expose us to the light. Let us tell the people of the earth that darkness is safer, that their security is threatened by those who talk of love, compassion, sharing, and peace."

And there was no evening or morning on the sixth day of man's creation work.

On the seventh day man said, "We have fashioned an instrument of beauty, one which will permit us totally to destroy our enemies and lay waste the lands on which they live. Let us use this instrument upon those who will not listen to us, accept our decisions and acknowledge us as the chosen people of God."

And on the seventh day of man's creation a great light came upon the face of the earth followed by countless mushroom-like clouds ascending to the heavens. Silence descended upon the earth for no living creature or plant remained to cry out for mercy and hope.

And God saw all that man had done to the world He had created.

And God wept.

Thomas Klewin lives in Crapaud, Prince Edward Island, Canada.

## FOR SOME TAX RESISTANCE IS TACTIC AGAINST ARMS

by Dona Palmer

Some people see a resistance of war taxes as their imperative response to the arms build-up. They have Paul VI's words addressed to the United Nations as their backdrop: "No more war. War never again! Never 'one against the other' or even 'one above the other,' but always, on every occasion, 'with each other.'"

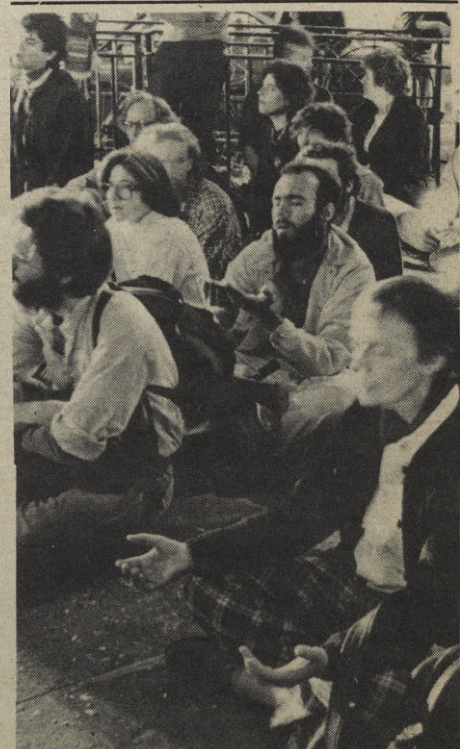
Those who for years have resisted such taxation have recently gained support from Roman Catholic Archbishop Raymond Hunthausen of Seattle who is refusing to pay half his 1981 income tax. On June 12 before the Pacific Northwest Synod of the Lutheran Church he said, "I would like to share this vision... a sizable number of people... refusing to pay 50 percent of their taxes in nonviolent resistance to nuclear murder and suicide... I think the teaching of Jesus tells us to render to God alone that complete trust which we now give, through our tax dollars, to our nuclear idol."

Another impetus is the military's abstraction of the arms race from the realm of reality. It speaks of war in video-game terms that make it appear unpeopled and winnable. Tax resisters, however, are rooted in the earth. They are Genesis people who don't want to be afraid of filling the earth. They truly want to subdue it. They see its fullness as the Lord's.

Some of these resisters are farmers, stewards, gardeners who have seen the power of one seed pushing open the earth and miraculously multiplying. Some of them are women who have nourished and nurtured their children, their men, and their sisters. Some are parents and teachers who are committed to passing the torch to the next generation. Some are backpackers who have known the simple beauty of life lived with everything one needs on one's back. They are Americans who believe in the First Amendment's guarantee of the free exercise of religion. They are laborers who cannot bear to see the fruit of their labor destroyed.

Who are the resisters? When is the choice made? Who can say! But now some Christians are identifying with their God as Love, Life, Bread, Joy, Shepherd and saying, "Enough is enough."

Dona Palmer of Milwaukee, Wis., writes out of her own decision to resist military taxes.



At a silent vigil during the World Peace Rally in New York City in mid-June, Buddhists, Quakers, Roman Catholics, Jews, and many Protestant groups prayed at the Isaiah Wall near the United Nations.

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# Switchboard

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## JUST SPELL IT RIGHT

Members of the Episcopal clergy have traditionally discouraged the use of the adjective "reverend" when used as a title. The reason usually given is such usage constitutes bad grammar although my hunch has always been that there are other more ecclesiastical reasons.

Recently many Episcopalians have begun to use the word "clergy" in violation of good English. A dictionary will describe the word as a collective noun. "Clergy" is defined as "the body of ordained persons." One can no more drive to a conference with two clergy than one can drive there with two laity or two herd of cattle.

The response may be made that "clergyman" is sexist and that "clergyperson" is awkward. The former objection is debated each way. The latter is certainly true. Do "minister," "pastor," and "preacher" sound too Protestant? Does "priest" sound too Catholic?

John S. Liebler  
Tequesta, Fla.

## WHAT'S BEHIND THE SCENE?

I was disturbed by the article "Churchpeople up in arms about peace" in the June issue, not because I am against peace—who could be—but because many aspects of this movement are questionable.

Aren't rallies organized by the movement an attempt to bypass the democratic process and transfer power to the street? Who would decide for what or to whom a churchwide "Fund for Peace" would be distributed? Where do church leaders acquire the military expertise to target specific weapons, such as the MX missile, from our arsenal?

Michelle G. Liewehr  
Lawton, Okla.

## QUESTIONS A PARADOX

I read the article on seminary support (June issue). That a Church which prides itself on its high degree of learning has never committed itself to financial support for the institutions which train its

clergy and lay leaders is a paradox.

I have also seen a report made to the House of Bishops' meeting last September which says our accredited seminaries do not give their students adequate academic training. According to the report, the majority of all GOE [General Ordination Examination] candidates the year before *did not pass* the data test for either theology or church history. That is not so surprising when one considers one seminary has neither required courses nor a comprehensive examination on core material and another does not apparently require a course in church history.

While Convention delegates are debating whether parishes should be assessed to provide seminaries with a financial support base—and I think the Church should support its seminaries—they ought also consider what they believe those seminaries should be teaching and perhaps demand a return to basic minimal requirements in such subjects as Bible, theology, and church history.

Frances Bell  
Tulsa, Okla.

## MORE ST. MARY'S ARE AROUND

It was with much gratification that I read "St. Mary's reaps faith rewards" in the June issue since that is the congregation I serve as vicar. We are not looking for a pat on the back—other congregations have grown more dramatically. I hope our story will serve to point out there are many unchurched people who want to become Christians and who want to become Episcopalians. The proclamation of the Gospel, sacramental worship, and Christian fellowship in the Episcopal Church combine to make a compelling invitation to those who do not know Jesus Christ. People want to join us! Let's do more to invite them in.

John F. Maher, Jr.  
Warwick, Pa.

## OH, DEAR!

I'm so sick! Sick to the point of nausea from such articles as "Coping with costs,

giving report shows trouble for churches" (June issue).

I'm sick of the Church bemoaning our financial plight. If a parish is having financial trouble, it is the spiritual welfare of individual Christians which is in jeopardy. Vestries need to get on their knees, not to bone up on ledger sheets.

Until our people are led into joyful obedient service, until our people understand stewardship, financial woes will continue. I even tithed for the five months last year when I was drawing unemployment compensation.

Richard F. Hicks  
Grapevine, Texas

# Exchange

The *Episcopalian* invites you to make use of the Exchange column. Send items to **Exchange, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.**

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The Rev. Herman Page is considering acquiring computer equipment and would like to learn about the experience of others with small microcomputers or home computers. He asks if anyone has done a program for Apple II, Osborne, or IBM personal computer for parish bookkeeping to fit with the parochial report or programs for computerizing parish registers. If you have experience to share, write to him at St. Philip's Church, P.O. Box 5167, Topeka, Kan. 66605.

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Louise Starr

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## God often catches us in public, at work

BY HERBERT O'DRISCOLL



*New Yorker* cartoons are often set in business offices and show some personal foible in the otherwise dignified businessman. They are amusing because they reveal the personal foibles we try to keep hidden in the private areas of our lives. At work, in public, we wear special clothes, and we think and behave differently from the way we do at home.

The Bible questions this separation between our public and private existence. If we observe not only the life of our Lord

Jesus, but many other stories in the Old Testament, we find the richest episodes are those that tell how people have been encountered by God and caught by Him. The fascinating thing is almost all such incidents occur during the pursuit of ongoing responsibilities, in other words, at work!

Moses is carrying out the tasks of a shepherd in the harshest of settings, and there he is intrigued by a bush that burns. Something he has been trying for a long time to push away comes forward with an ultimate demand. His whole life changes.

Nehemiah is an exile in Babylon working on the king's personal staff. Among the ceaseless demands of high responsibility comes the demand of God, and in the midst of his most public existence, Nehemiah responds.

Peter and Andrew are thigh-deep in the slime and chill of a fishing boat when a figure approaching along the lakeshore

issues an invitation to follow Him. Their lives are immediately changed.

Levi is assiduously scribbling tax entries in his ledger when he looks up into what may well have been a familiar face and finds himself responding to a course of action beyond his wildest imagination.

Paul is totally committed to the preservation of public security and morality. He is an apt contemporary symbol because he is not even in his office, but traveling! His world and experience would today include an expensive briefcase, a traveling alarm clock, and a big impressive file. Suddenly another reality slices through the professional armor, and Paul is on his knees listening to directions which would seem highly unsatisfactory and imprecise to his former professional instincts. "Get up," he is told. "Go into the city, and you will be told what you have to do."

The Bible is full of such incidents which

## Reflections

tell repeatedly how human beings experience the presence of God at their places of public involvement. This does not for a moment deny that the Bible is just as open to the possibility of God speaking within the private place, the quiet moment, the contemplative experience, the sacred building.

But the danger in our western world is to draw our well-beloved lines of demarcation on the movements of God, defining where He has the right to appear, to confront, or to invite. As we furnish our offices with desks and our kitchens with counters, God knows a desk and a counter are both potential altars.

From *A Certain Life* by Herbert O'Driscoll, © 1980 by The Anglican Book Centre, Toronto, Canada. Used by permission of The Seabury Press, Inc.

## Traditionalists continue push for 1928 Book

by Richard L. Walker

From a suburban office nerve center about 15 miles from downtown Louisville, Ky., a six-person staff is engaged in pre-General Convention planning for the Prayer Book Society which wants to preserve the availability of the 1928 Prayer Book for Episcopalians.

The Society has a new name, but it is the same group founded in the early 1970's to fight the Church's revised liturgy which was adopted as the 1979 *Book of Common Prayer*. The old Society for the Preservation of the Book of Common Prayer moved here from Nashville, Tenn., in 1980, and its new name reflects the desire of its leaders to project a more positive image for the cause of conservative traditionalists in the Episcopal Church.

The Rev. Jerome Politzer, rector of St. John's, Monterey, Calif., became Society president in 1981 after several years of activism among Episcopal traditionalists. In an interview during a recent Society national board meeting Politzer said his group plans to be present "with a strong contingent" at the New Orleans Convention. He indicated that the revision of the Hymnal will be on the Society's list of concerns along with its long-standing support for the continued availability of the 1928 Prayer Book.

Though many Episcopalians considered the issue of liturgy settled with the Denver Convention's passage of a resolution permitting limited use of 1928 texts under the bishop's authority, Politzer charges that some bishops are not carrying out that resolution's intent.

"In some dioceses it has worked well," Politzer said, "but we know of three bishops who issued directives denying any use of the traditional Prayer Book. Many clergy have been bullied into using the new book even though under the canons a bishop cannot order a parish to do that."

To counter this, Politzer would like the New Orleans Convention to adopt a canon allowing "the use of any previous American Prayer Book along with the current book."

"Every kind of service has been permitted over the last 15 years—even fostered—except the traditional Prayer Book," Politzer declared. "We feel if we give in to the denial of our freedom in using authorized worship, then what do we give up next?"

The Society is also publicizing the results of a poll by George Gallup, Jr., which indicates that the 1928 book retains its popularity with 57 percent of the laity while 72 percent of the clergy favor the

*Continued on page 12*

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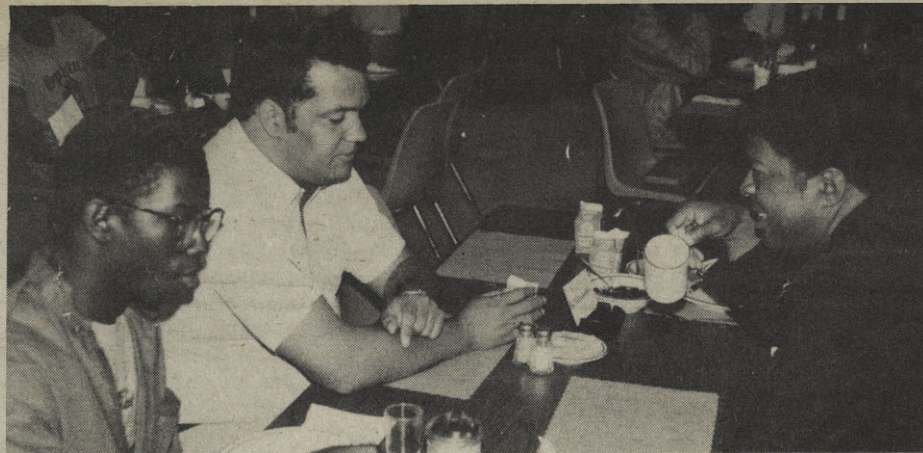
# Students hear about careers

by Amy Schoch

"The black priest has been the freest, most influential leader in the black community," the Rev. Nelson W. Pinder, rector of St. John the Baptist, Orlando, Fla., told students from black Episcopal colleges at a two-day conference on ministry held in North Carolina in April.

Pinder and the Rev. Franklin Turner, staff officer for the Commission for Black Ministries at the Episcopal Church Center, were among six speakers who came to Brown's Summit, N.C., to recruit black candidates for the Episcopal ministry.

"As many as 80 predominantly black congregations have vacancies but cannot find priests to fill them," Turner told the



nine students from St. Paul's, Lawrenceville, Va.; St. Augustine's, Raleigh, N.C.; and Voorhees College, Denmark, S.C. Only 2.5 percent of Episcopal clergy are black, Turner said, and "the number of black men and women currently attending Episcopal seminaries is barely enough to maintain that level."

The Rev. Ronald N. Fox, now a rector in Miami, Fla., was chaplain at St. Augustine's where he began the Pre-Seminary Group, an informal campus club to encourage students to consider the ordained ministry of any denomination. With the Rev. Cornelius White, Voorhees' chaplain, and the Rev. Alexander H. Easley, chaplain at



Personal encounters were important. At left above, the Rev. Ronald Fox, center, and the Rev. Nelson Pinder, right, lunch with Marion Poirtier. Students Austin Cooper, right above, and Daniel Mitchell came to learn about clerical careers.

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St. Paul's, Fox planned this recruitment effort to introduce candidates to the broad spectrum of ministries available within the Episcopal Church. Grants from the Episcopal Church Foundation and Trinity Church, New York City, made the conference possible.

Seventeen percent of all black Episcopal priests come from the three black colleges, which remain a natural base for further recruitment. Fox's program has about 15 students each year. Two former members now attend seminary, and three others plan to go within the next year.

The students' questions tended to be personal and practical, ranging from the mechanics of church membership and candidacy for holy orders to what sorts of activities they could expect to engage in as priests.

John Jolly, who was reared in the Roman Catholic Church and now receives instruction from an Episcopal priest, found the diversity of opinion at the conference helped "clarify my own views in a way I have been unable to do in my home church."

For Lawrence Silvester, whose father was the first black Bishop of Belize, the ministry has long been a possible choice. Because he was uncertain about parish ministry, he was glad to hear from priests who serve the Church as professor, chaplain, and administrator.

Daniel Mitchell was graduated from St. Augustine's but is spending another year on campus as a result of membership in the Pre-Seminary Group. He will assist St. Augustine's chaplain as a student intern as he learns more about Anglicanism and prepares to apply to seminary.

In his presentation Turner traced black Episcopal roots to the first Episcopal baptism at the Jamestown settlement in 1623. The first black Episcopal priest, Absalom Jones, was not ordained to the diaconate until 1795, however, and black people still experience discrimination in the Church as well as outside it.

Turner's office at the Episcopal Church Center has published a collection of Afro-American spirituals, *Lift Every Voice and Sing*, and a Christian education resource from a black perspective, *Free to Choose*. His office received an \$800,000 Venture in Mission grant to recruit and train black priests, and he plans to use the North Carolina conference as a model for a series of regional recruitment workshops beginning this fall.

"This is the challenge to you sitting here," Pinder concluded. "Out of the pain and beauty of the black experience you must forge a vision for black survival. Black liberation and salvation cannot take place unless the Church serves this moment."

Amy Schoch is director of public relations for the Association of Episcopal Church Colleges.



# They go down to see in ships

"More Episcopalians pass through the port of New Orleans in a year than are in the Diocese of Louisiana," said Robert Dodwell at a conference in Toronto, Canada, emphasizing the necessity of an Anglican ministry to seafarers. Dodwell, the Missions to Seamen honorary chaplain in New Orleans, was one of 135 seamen's chaplains who gathered in Toronto June 7-11 for the joint conference of the International Council of Seamen's Agencies and the National Catholic Conference for Seafarers.

The chaplains came from a wealth of denominations, from Roman Catholics to Southern Baptists, and included two Franciscan nuns, Sister Catherine Joy, CSF, an Episcopalian working in the ports of San Francisco and Oakland, and Sister Rachel Smith, OSF, a Roman Catholic who works in the port of Houston.

Thirty-six of the chaplains were Anglicans who also attended the second meeting of the Missions to Seamen in North America and the Caribbean, the newly formed umbrella body of Anglican and Episcopal chaplains who work with seamen in those areas. Most of the 36 are full-time chaplains like Jim Whittemore of the Seamen's Church Institute of New York and New Jersey, who came with four of the Institute's chaplains. Some like George Gladden of Charleston, S.C., work out of an interdenominational seamen's center. Art Bartlett of the Seamen's Church Institute in San Pedro, Calif., is the only chaplain in North America to be named a port commissioner (Los Angeles).

Honorary chaplains were also present—parish priests who are "on call" for ministrations in port, such as Maynard Lu in Baltimore, Randall Babb in St. John's, Newfoundland, and Dr. Evangylee Baldwin, a scientist deacon in Chicago.

The new organization is affiliated with the Missions to Seamen, the worldwide Anglican society working with seafarers which has 92 full-time stations throughout the world and 200 honorary chaplains in other ports. The episcopal promoter of the MSNAC is Bishop Basil Tonks, Suffragan of Toronto and a former Missions to Seamen chaplain in Port of Spain, Trinidad. He is advised by Bishop Paul Moore of New York, Bishop Robert Rusack of Los Angeles, and Bishop Clive Abdullah of Trinidad.

Tonks will address the House of Bishops at General Convention in Louisiana in September.



Under an umbrella of concern, the Rev. Everett Francis and Sister Martha McAndrew formed the Wellness Center.

# Cooperation brings health to Scranton

The religious community's concern for the health of the poor and elderly in Scranton, Pa.—whose senior citizen ranks are second only in size to those of St. Petersburg, Fla.—led to the lending of an Episcopal church for a "wellness center."

The Scranton Primary Health Care Center, headed by Roman Catholic Sister Martha McAndrew, wanted to expand its services at the same time St. Luke's was looking for additional ways to use its space in the heart of the city. Putting religious and medical heads together, the two developed The Wellness Center, a three-hours-weekly program of health education, preventive screening, and other services.

While the Health Care Center, which is run by two full-time doctors and support personnel, charges fees, The Wellness Center, staffed by medical volunteers, provides free weekly health screenings of blood

pressure, weight, and temperature, services the elderly often need but neglect because of high doctors' fees. The Wellness Center also tests blood sugar, vision, and hearing.

In addition to these services, The Wellness Center enlists professionals from the health care field to speak each week on such topics as nutrition, eye and foot care, oral hygiene, stress management, hypertension, and relaxation techniques. It also offers an exercise class for senior citizens.

Most of those who take advantage of The Wellness Center are in the 55-65 age range, says Sister Martha. Many come for coffee, to chat and hear a lecture, or to exercise. They may stay for as many—or as few—of the activities and services as they wish.

The high cost of health care impelled the community to "reach out to these people to keep them healthy," Sister Martha says. "In that way the elderly can remain at home, maintain their independence by taking care of themselves, and reduce admissions to nursing homes."



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# 'Go forth into world' Family, spirit among topics for Triennial

by Salome Breck

When Episcopal women gather for their Triennial Meeting in New Orleans, September 5-14, they will represent not only the thousands of Episcopal Churchwomen (ECW) members actively engaged in the work of the Church today, but the unseen, and often unsung, thousands of women who helped build Anglican faith in America. Ever since the days of the colonies, women have contributed greatly to the growth of the Episcopal Church and its mission.

Avis E. Harvey, former educational secretary of the Women's Auxiliary (as ECW was once called), writes in her history of Triennial, *Every Three Years*: "Sustaining a sense of mission supported by creative and innovative action, both material and financial, and by a strong abiding faith is a characteristic as old as Triennial itself."

The New Orleans program will "sustain that sense of mission" and carry on that "creative and innovative action" with its theme, "Go Forth into the World" in mission.

As Scott Evans, head of the Triennial Planning Committee, explained: "In Minneapolis we were 'Standing in the Midst.' In Denver we 'Walked in the Light.' Now it is time for us to 'Go Forth into the World.'" In New Orleans, Presiding Officer Betty Thomas Baker, long-time Kansas resident and communicant of St. Michael and All Angels, Shawnee Mission, will direct Triennial's "going forth."

The Triennial Committee spent three years in meticulous planning of the 1982 program. Representatives from all the women's organizations of the Church will be official visitors and will be featured in Triennial sessions and in the ECW newspaper, *Triennial Today*. Ordained women will be participants in program and worship. The theme, "Go Forth into the World," has been divided into three special areas of study: Spiritual Growth, The Family, and The Environment.

At its first meeting the 19-member committee elected Scott Evans of Durham, N.C., to head the group and Kay Harlan of Englewood, Colo., to be co-chairman. Martha Abbot Comstock of Northwood, N.H., is Assistant Presiding Officer.

The traditional opening service at 6 p.m. Sunday, September 5, will be the first of several joint events which Triennial will share with General Convention. Also traditional is the presentation of the United Thank Offering which will take place that evening with Presiding Bishop John Allin celebrating the Eucharist.

In *Thankfulness Unites*, her history of UTO, Frances M. Young, former executive director of the General Division of Women's Work, then first executive director for Lay Ministries, writes: "In the early days of the 1870's the aims of the Women's Auxiliary were to increase the funds for the Board of Missions, to circulate missionary publications, to educate missionaries and their children, and to make, collect, and distribute articles of clothing for missionaries and their children." Out of this grew the United Thank Offering.

Four nationally known speakers will appear at Triennial. Dr. Tilden Edwards, Jr., whose topic is Spiritual Growth, is executive director for the Shalom Institute for Spiritual Formation. His activities include development of a number of new functional ecumenical institutes, work with the Race Institute for Coordinated Work Against Racial Injustice, the Alban Institute for Applied Religious Research, and the Interfaith Metropolitan Theological organization, a new form of interfaith seminary. He is author of *Living Simply through the Day* as well as of other works.



Betty Thomas Baker will preside when Episcopal churchwomen gather in New Orleans for their 37th Triennial Meeting.

The Family is the subject of Dr. John Westerhoff, III. An Episcopal priest at Chapel of the Cross, Chapel Hill, N.C. Westerhoff is professor of practical theology at Duke University Divinity School, a widely traveled lecturer and author as well as editor of *Religious Education*, an international ecumenical journal.

Dr. Margaret Morgan Lawrence, who describes herself as a "psychoanalytically-oriented community child psychiatrist," will lead the workshop on Family. Lawrence is the daughter of an Episcopal priest and a school teacher and is the wife of House of Deputies President Charles R. Lawrence. She is associate clinical professor of psychiatry, College of Physicians and Surgeons, Columbia University, and supervising child psychiatrist, Harlem Hospital Center, New York City.

Dean Herbert O'Driscoll of Christ Church Cathedral, Vancouver, Canada, will speak on The Environment. Born in Cork, Ireland, O'Driscoll is much involved in adult education seminars and retreats as well as parish and diocesan conferences. He writes hymns, has done radio and TV scripts, and has written several books.

Delegates will be asked to designate a theme area they will follow throughout Triennial and which will include interaction groups.

Triennial will also provide skills training sessions in "Team Building in Church Groups," "Using Conflict Situations Productively," "Art and Science of Group Decision Making," and ministry training.

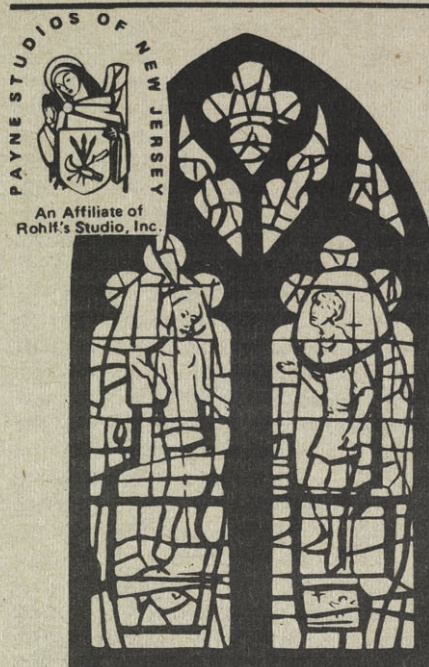
Those involved in UTO, world mission projects, work in the Hispanic community, changing life styles, networking, dealing with power structures, family, women and alcoholism, and spiritual growth will find much helpful information in these sessions.

Evans, who has wide experience in personnel, parish, and diocesan work, believes the success of the total Triennial program must be measured by what women do with what they have learned when they return home. "Each delegation will be asked to function as a team and will be trained in

specific skills for ministry."

A special Triennial issue of the August-October *Forward Day by Day* is centered on the theme, "Go Forth into the World." Editor Dorothy Johnson writes in the foreword: "The theme is a reminder that the Church does not exist for itself alone, but for the whole world. It is also a reminder that we are 'called' to be 'sent.' In the days ahead pause, if you will, to reflect with the writers on the three key issues facing the Church today: Spirituality, Family, Environment. Three issues yet one: Our relationship to our Creator and to our neighbor."

Salome Breck is editor of *The Colorado Churchman* and will edit *Triennial Today* in New Orleans.



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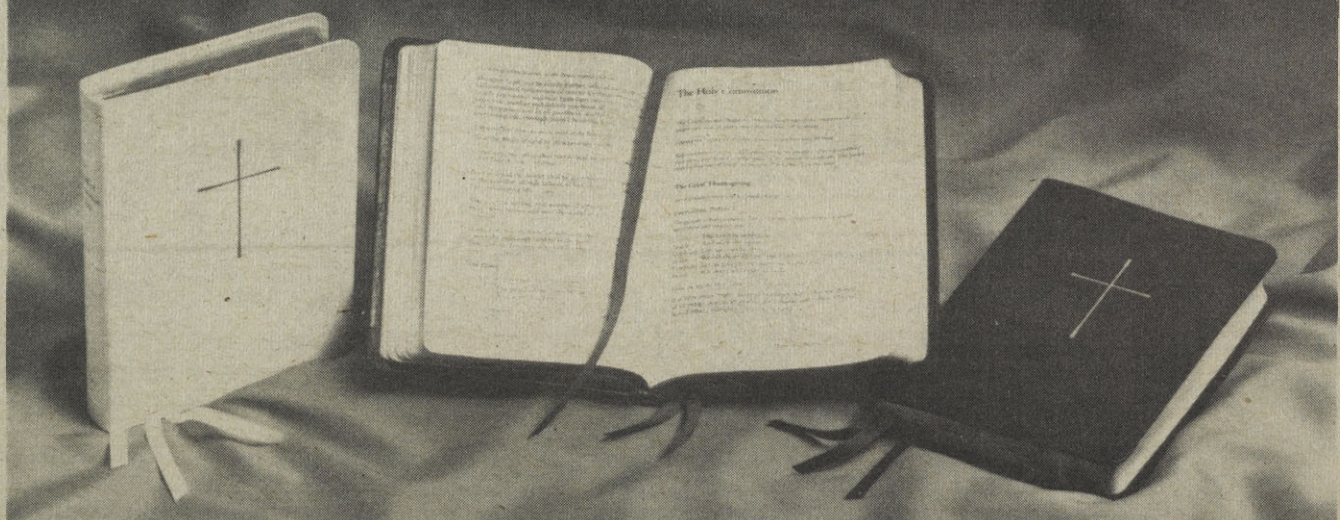
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## Deacons serve in varied ministries

by James L. Lowery

As the Episcopal Church moves into the 21st century, it has the opportunity to become the Servant Church, according to theologian John Booty in a book by that title to be published later this year. The historic order of deacons personifies such servanthood.

Though Episcopalians prize the historic threefold order of bishop, priest, and deacon, at some periods in history the diaconate was assigned an inferior position and reduced to little more than an internship for priesthood, albeit with a servant character. The story of the Church's last century, however, is one of revival of this order for service which is to "make known to the Church the needs of the world" as *The Book of Common Prayer* bids.

From the 1850 establishment of the office of deaconess, women were set apart by a bishop's laying-on-of-hands. The practice continued until 1970 when these women were recognized as members of the order of deacons. During those 120 years at least 425 women—some 40 of whom are alive today—served as pioneers in service and evangelism from Appalachia to China.

At the turn of the century the Church began ordaining men to be perpetual deacons for ethnic or isolated congregations.

Between 1940 and 1970, with the rise of the liturgical movement, the Episcopal Church became more eucharistically centered. In an era when lay administration of the chalice was unheard of, perpetual deacons were trained and ordained in growing numbers to be eucharistic ministers and parish assistants. They visited the sick, lonely, and imprisoned and taught catechism, but many found their identity more in liturgical ministry than in service. When they sought "advancement" to priesthood,

church leaders worried that the diaconate would become a backdoor to priesthood.

Since 1970 the number of "distinctive" deacons—now the preferred term—has continued to grow. Episcopal interest in the order is reflected in other denominations, particularly in the parallel movement in the Roman Catholic Church.

Today a diaconal candidate typically is a man or woman with community service interests who wishes to focus this ministry in the worshipping community by teaching and preaching, reading the Gospel, officiating at the offertory, leading intercessions, dismissing the congregation, and delivering the sacraments.

Diaconal training strengthens professional skills and teaches how to support and encourage laypeople to find and carry out the ministry to which each is called by baptism. At present nearly 800 men and women are serving as distinctive deacons using a wide variety of skills in many settings.

cons using a wide variety of skills in many settings.

The Rev. Josephine Borgeson, known as "Phina," is Assistant to the Bishop for Education and Training in Ministry in the Diocese of Nevada. She works closely with Bishop Wesley Frensdorff, an advocate and promoter of the distinctive diaconate.

Borgeson joined the staff in the second year of the diocese's decade-long program called TEAM-Nevada in which the diocese provides training and programs so each church member may "realize the opportunity to serve Christ in Church and world" and so each congregation may become self-sufficient in ministry, raising up both deacons and priests. Ordination of locally trained deacons began in 1979, and Borgeson has been the key person in the process.

Borgeson is a trustee of Church Divinity School of the Pacific, her alma mater, and



David Pendleton Oakerhater, a Cheyenne Indian warrior and Episcopal deacon, is the subject of a petition to the 1982 General Convention which calls for his name to be included in the calendar of saints in *The Book of Common Prayer*. Oakerhater served the Indians of western Oklahoma in a church known as Whirlwind Mission. The deacon served as pastor to his flock from 1881 until his death in 1931. For many years he was the only Episcopal clergyman in the vast prairies that were to become Oklahoma. He is shown with two members of his church at the Indian Convocation held in May, 1922, at Whirlwind Mission. The National Committee on Indian Work and the Oklahoma Indian Committee will present the petition.



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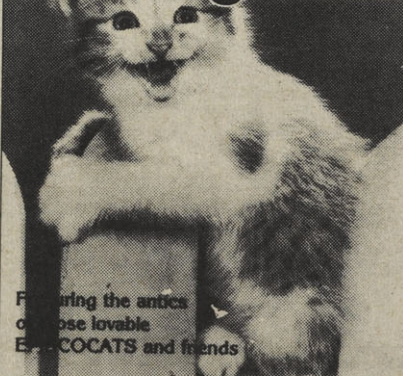
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chairs the program committee for Sindi-cators, a national alternative ministry training network.

The base for the Rev. Eleanor Hill's diaconal service is not a diocese or parish, but a women's service agency in Tulsa, Okla., called Resonance. Hill is a professionally recognized trainer and consultant who works with the Association for Creative Change.

After some years as a committed lay-person, she trained locally for ordination to the diaconate. At Resonance, which seeks to help women in transition—from wife to widow, housewife to wage earner, married to separated or divorced, full-time homemaker to empty-nester—she not only counsels but runs seminars and workshops. She also helps clergy of many denominations improve management skills.

At the altar of St. Dunstan's, Tulsa, Hill is one of two women deacons. She assists at the Eucharist, preaches every other month, teaches occasional adult classes, and leads parish-sponsored workshops. While her work base is the agency, her membership in a eucharistic community is important.

The Rev. James Harmon is the only full-time, stipendiary distinctive deacon in the Diocese of California. He uses his Pauline gift of "administrations" as associate to the rector of St. Stephen's, Belvedere, where he is parish administrator.

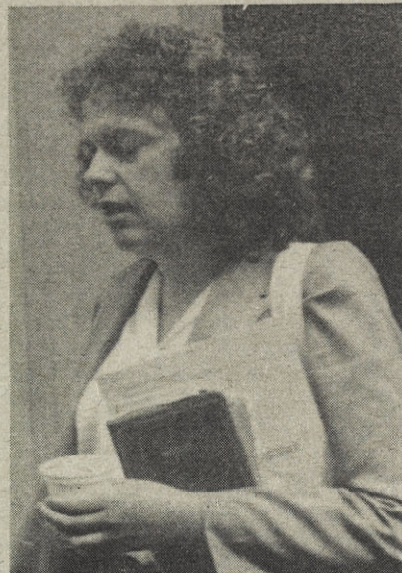
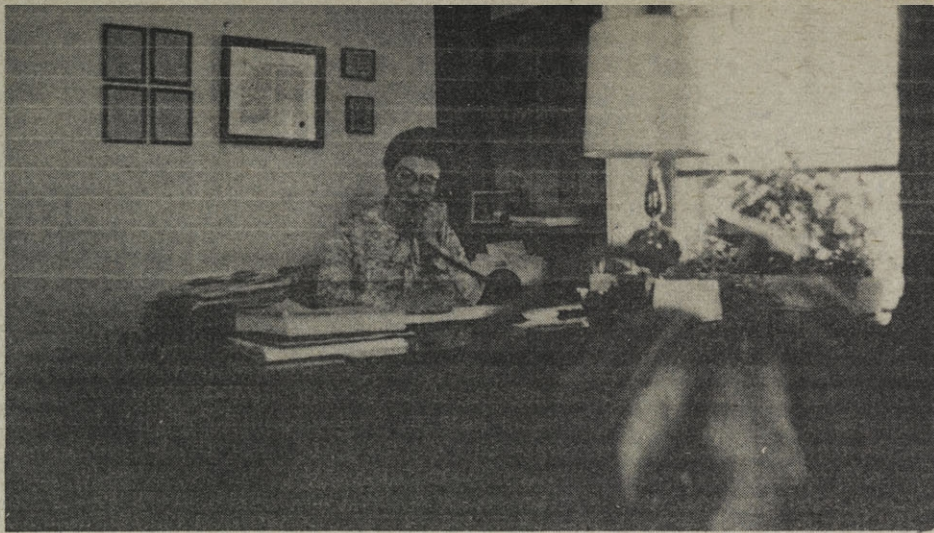
Though his job consists mostly of management skills learned while he was a manufacturer's representative, an importer, and a furniture manufacturer, he enjoys assisting in the liturgical and pastoral work of the parish. Currently he is working to obtain a use permit compromise from municipal authorities who have ruled that St. Stephen's proposed churchyard may have memorial markers but no ashes!

The Rev. Donald Wafler personifies the classic model of the parish-based non-stipendiary deacon. He works from the Pro-Cathedral of Our Merciful Saviour in Fairbault, Minn. Retired after 30 years of teaching, he became a deacon three years ago.

Wafler serves a cluster of people—hospital patients, rest home residents, disabled and handicapped persons, and shut-ins. He functions liturgically at the Cathedral and is occasionally sent to take a Deacon's Mass to a parish without a priest. Other duties include instructing lay readers, ushers, acolytes, chalice bearers, and lectors.


James L. Lowery, Jr., a non-stipendiary priest, is executive director of Enablement, Inc., a clergy development agency in Boston, Mass.

....DEACONS. ....DEACONS. ....DEACONS. ....DEACONS. ....



**MAKING KNOWN** the needs of the world is the deacon's vocation. Top, Eleanor Hill counsels women in transition; above, left, James Harmon is a parish administrator; above, Josephine Borgeson does training for ministry; and left, Donald Wafler counsels as well as acts as supply minister.

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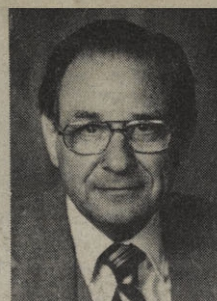
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## TAKING NOTE

Paul Walter has resigned as executive director of the South American Missionary Society. . . . Former Beverly Hills rector Barry Woods is a new vice-president of Crocker Bank in California. . . . K. Dennis Winslow is the new chaplain at Syracuse University. . . . Elizabeth Snapp (left above) was named university librarian at Texas Women's University, Denton. . . . Reinhart Gutmann (right above) will continue to assist at St. Martin's, Pawtucket, R.I., after retirement as national executive director of Foster Parents Plan. . . . New York's Trinity Parish has named Sarah Peveler director of personnel.

typical donation, he said, averaged "between \$25 and \$50."

From this financial base the Society plans to launch its own publishing company to print the 1928 Prayer Book, a theological journal, and Sunday school material to reflect its traditionalist Anglican viewpoint.

Politzer also reports the group plans to buy radio time for services using 1928 liturgy and hopes to set up an "auxiliary pension program for clergy threatened with loss of pension and position for using the traditional Prayer Book." He pegged the cost of these ventures at "about \$500,000."

The Society's operation has expanded since the move to Louisville but has not always been well received by local church authorities. Bishop David Reed of Kentucky, who has said the Society "exercises a divisive influence on the Church," refused to give then-Society president the Rev. Logan Jackson a license to officiate.

Jackson later resigned as president, received a license and became rector of a parish in the Kentucky diocese. He remains a member of the Prayer Book Society board.

Richard L. Walker is a former UPI reporter who now reports for The Christian Science Monitor, Reuters, and Religious News Service, among others.

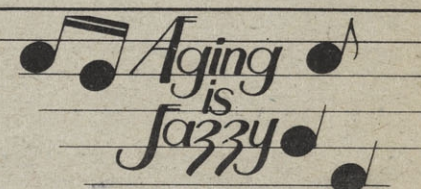
## Traditionalists

Continued from page 5

revised 1979 book. The \$20,000 poll sponsored by the Society also reported the Episcopal Church has lost about a third of its membership, a statistic that has been disputed by the Rev. John A. Schultz, director of management information systems at the Episcopal Church Center.

Politzer added that the poll also shows that 60 percent of the laity believe the 1940 Hymnal should not be revised.

The Society, Politzer said, now has 150,000 members among the nation's 2.7 million Episcopalians and has recruited 700 parish leaders. The computer in its Louisville office has names and addresses of more than 300,000 families. Politzer said the Society is continuing its "very successful fund-raising history" but declined disclosure of amounts raised. The



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