

FROM THE PRESIDENT

No matter which "side" one may take over the official Opinion of the Trial Court issued at Wilmington on 15 May, I think it has raised an important question about the identity of Anglicanism that will be of interest to all members of the Anglican Society. Is the particular assertion of the fourth point of the Chicago-Lambeth Quadrilateral about "The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church" (BCP, p. 878), really one element within the "Core Doctrine" which is held by the Episcopal Church?

This is what the Court seems to have said. Core Doctrine, according to the Court, is "of the essence of Christianity and necessary for salvation, and is therefore binding on all who are baptized. Core Doctrine, therefore, is unchangeable" (sec. II-B, p. 5, of the official Opinion). And earlier on the same page in the same section, Core Doctrine is introduced as being "fundamental doctrine," and "as supplying a basis for reckoning a Church to be a true Church."

So far so good, one might think, until one comes to the very next page, to sec. II-C, which is entitled "Where is Core Doctrine to be Found?" Here it becomes clear in the Court's Opinion that the Quadrilateral is the principal place where this Doctrine is located. The Quadrilateral of course includes the Holy Scriptures, and many elements from the Scriptures are cited on the previous page of the Court's Opinion as belonging to the Core Doctrine, but when the Court then asks the question "Where is Core Doctrine to be Found?" its first and primary answer is the Quadrilateral. One can see how creeds and sacraments, both of them points in the Quadrilateral, could easily be included together with the Scriptures in the Court's definition of Core Doctrine (which, we remember, is in the Court's Opinion "necessary for salvation," "binding on all who are baptized," and "unchangeable"). But did the Court really intend to place so high a price on the Historic Episcopate?

True, Anglicanism has highly valued the Historic Episcopate; the 1982 General Convention defined it as "essential to the reunion of the Church"; and in our small part of the church I myself have been one of its most vocal defenders. But do I as an ecumenist and a teacher on the identity of Anglicanism really want to agree with the Court that it is part of our "Core Doctrine," do I really want to tell our ecumenical friends that the Historic Episcopate is "necessary for salvation," "binding on all who are baptized," "unchangeable," and "supplying a basis for reckoning a Church to be a true Church"? Maybe so, maybe not. This is a very, very high doctrine that the Court has delivered on a question that was not its central concern, and I am wondering if it has gone too far. I somehow doubt that the Court really intended to say this, but this is in fact what it has said.

This is the first issue of THE ANGLICAN to appear since Volume 24, Number 3, which bore the cover date "Summer 1995." Consequently, both Volume 24 (1995) and Volume 25 (1996) will be short volumes, Volume 24 having three numbers and Volume 25 having two--this one and the one to follow in October. Careful readers will note also that the dates of issue have been changed to the first month of the quarter for which they are published.

To summarize: Volume 24 consists of three numbers, dated Winter, Spring, and Summer 1995. Volume 25 will consist of two numbers, dated July and October 1996. Volume 26 will commence with January 1997. Subscriptions will be adjusted so that subscribers receive a full four issues for \$10 (\$15 foreign). --ED.

Turning from substance to accidents, I want as President of the Anglican Society to offer an apology to our many members, subscribers, and friends that there has been no issue of THE ANGLICAN since last fall. Our former editor resigned that position in May 1996 under the pressure of obligations in the parish of which he is rector, and all of us on the Executive Committee are now trying to make up for lost time. I am delighted to introduce with this issue our new editor, the Rev. Victor Austin, and to express my gratitude for his taking on this responsibility. I trust that the contents of the present issue give ample evidence that the Society is still alive and even flourishing in the pursuit of its purposes.

A good many of you sent subscription checks and donations last year which, we have discovered, were never opened. We are now attempting to deposit them insofar as this is possible. Again, please accept our apologies.

To end on a positive note, I want to call attention to future, open events of the Society. The inaugural William Reed Huntington Memorial Sermon, co-sponsored by the Society, the N.Y. Ecumenical Commission, and Grace Church Broadway where Huntington, Quadrilateral author, was a distinguished rector, will be Wed. 25 Sept. Eucharist will begin there at 6 p.m., the sermon will be given by Bishop Richard F. Grein on current New York diocesan initiatives with the Orthodox Church in Russia, and dinner will follow. For details, phone Grace Church at (212) 254-2000.

A New York branch chapter of the Anglican Society has been formed with the Rev. Allan Warren as convener *pro-tem*. Professor Bruce Mullin of North Carolina State University will address the chapter on "Bishop Hobart" at its open meeting on Wed. 30 Oct. at St. Thomas Fifth Avenue, beginning with Eucharist at 12:10 followed by lunch and ending at 3 p.m. The chapter will meet again on Wed. 11 Dec. at St. Michael's Church in Manhattan, at noon, again beginning with Eucharist.

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