
De: CSI Diffusion [liste@csi-diffusion.org]
Envoyé: mardi 17 mai 2005 07:40
À: undisclosed-recipients:
Objet: Nomination de l'abbé Levada comme officier de l'anglicanisation de l'Eglise conciliaire

CATHOLICI semper idem (CSI)

« Il veut régner sur la France
et par la France sur le monde. »

17 mai 2005

Mgr Delassus

Nomination de l'abbé Levada comme officier de l'anglicanisation de l'Eglise conciliaire

Avertissement

Vous trouverez dans le message ci-joint des documents montrant que dans le choix des hommes, l'abbé Ratzinger ne se trompe pas. L'abbé Levada le remplacera parfaitement à la Congrégation pour la Doctrine de la Foi.

L'objectif est clair: faire la réunion des Anglicans et de l'Eglise conciliaire, puis la religion mondiale noachide.

Ratzinger nomme l'abbé **Levada**, «archevêque» de San Francisco et **responsable du dialogue anglican-catholique** (aux Etats-Unis, branche Episcopaliennne) à la tête de l'ex-Saint-Office.

Un indice de plus du plan de la High Church pour la réunion des anglicans et de l'Eglise conciliaire.

Levada a suggéré le 18 septembre 2002 que «ce progrès (du dialogue anglican-catholique) pourrait couduire les autorités catholiques à jeter un nouveau regard sur la décision du pape Léon XIII de rejeter la validité de l'ordination Anglicane».

Levada est également un fervent promoteur d'une religion unifiée (United Religions) et apporte son concours à l'URI (United Religions Initiative) que nous avons déjà dénoncé comme l'organe de préparation du noachisme.

Pendant ce temps, les médias détournent l'attention des lecteurs en ergotant sur les prises de position de Levada sur l'avortement, et le site internet de la FSSPX, Bene-DICI, nous promet un dossier complet sur Levada : que va dire l'abbé

Lorans, confrère de l'abbé Barthe ?

Il existe vraiment une face cachée de l'histoire religieuse actuelle.

*Avec l'abbé Ratzinger,
le Plan de l'abbé Portal et de Lord Halifax est en marche.*

CATHOLICI semper idem (CSI)

CSI Diffusion (liste@csi-diffusion.org)

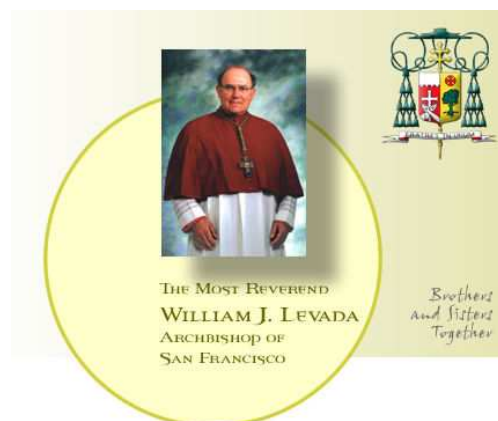
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Site officiel de l'archidiocèse de San Francisco

<http://www.sfarchdiocese.org/archbishop.html>

During 2000, Archbishop Levada was designated Bishop Co-Chair of the Anglican-Roman Catholic dialogue in the United States (ARC-USA). In November the Vatican announced his appointment as a Member of the Congregation of the Doctrine of the Faith.

Traduction : « Courant 2000, l'archevêque Levada a été désigné comme évêque co-président du dialogue anglican-catholique aux Etats-Unis (ARC-USA). En novembre, le Vatican a annoncé sa nomination comme membre de la Congrégation pour la Doctrine de la Foi. »



Site de la communauté catholique de San Francisco

<http://www.catholic-sf.org/cnslevada.html>

LEVADA-DIALOGUE Sep-19-2002

Catholic-Anglican dialogue at 'a new moment', says archbishop

By Tracy Early Catholic News Service

NEW YORK (CNS) -- Archbishop William J. Levada of San Francisco said in a New York address that the official Catholic-Anglican dialogue had "moved to a new moment."

The archbishop, who is co-chair with Episcopal Bishop Edwin F. Gulick of Kentucky for the dialogue in the United States, said this new moment came in large part from the way the role of the bishop of Rome was presented in a 1999 document, "The Gift of Authority," issued by the Anglican-Roman Catholic International Commission.

He quoted the assertion of this agreed document that the bishop of Rome in certain circumstances had the responsibility to declare "the authentic faith of the whole church," and that this ministry was "a gift to be received by all the churches."

Archbishop Levada said reactions to the document had been more favorable on the Catholic side than the Anglican, and that representatives of the evangelical wing of Anglicanism in particular objected that it did not reflect the Protestant side of their heritage.

Speaking of ecumenism more generally, the archbishop also said many people who were formerly enthusiastic had not been "prepared for the slow pace of official ecumenical work."

"Some have become discouraged or frustrated, others have even abandoned the field for work with more tangible results," he said.

Archbishop Levada also noted that Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, had said ecumenism was currently facing a crisis in the sense of "a situation where things are hanging in the balance."

But the archbishop said "The Gift of Authority" called on Catholics and Anglicans to walk together "on the way of holiness," and "God's providence has placed before us" this document for the time of crisis.

Archbishop Levada made his comments in delivering the William Reed Huntington address Sept. 18 at Grace Episcopal Church, one of the older prominent churches of Manhattan.

Rev. Huntington, rector of the church from 1883 to 1909, was a pioneer in the modern movement for church unity, and is particularly remembered for developing a unity proposal known as the Chicago-Lambeth Quadrilateral.

This proposal, endorsed by the U.S. Episcopal bishops in 1886 and the international Anglican Lambeth gathering of 1888, envisioned unity through acceptance of four points Rev. Huntington saw as the essentials: Scripture, the creeds of the early church, the sacraments of baptism and communion, and the historic episcopate.

Archbishop Levada called him "an ecumenist far ahead of his time" and one whose zeal for church unity "rightly evokes our admiration and gratitude to God."

"May God stir up in our hearts a similar ardor," he said.

The day before the address, Archbishop Levada also participated in a luncheon meeting at the Grace Church rectory with members of the Catholic-Episcopal dialogue for New York.

He told the group that a sign of maturity in the dialogue was seen in the fact that the international commission for the first time had an Anglican co-chair who was not British -- Presiding Bishop Francis T. Griswold of the U.S. Episcopal Church, serving with another American, Catholic Archbishop Alex J. Brunett of Seattle.

This development helps dialogue participants think about the Anglican Communion in broader terms and avoid identifying it primarily with the Church of England, he said.

In the Huntington address, Archbishop Levada commended the Anglican Communion for the role it gave the laity, and called this "one of the areas of ecumenical learning that can have a positive contribution for Catholic practice as we come belatedly to renew structures of lay participation."

Summarizing the history of the dialogue, initiated at the 1966 visit of Archbishop A.M. Ramsey of Canterbury to Pope Paul VI, Archbishop Levada said the international commission had produced an impressive series of documents finding agreement or growing convergence on several important themes.

He suggested this progress might lead Catholic authorities to take a new look at the 1896 statement of Pope Leo XIII rejecting the validity of Anglican ordination.

However, Archbishop Levada noted that the Anglican ordination of women presented a difficulty for Catholics, and said the international dialogue group had a mandate, not yet dealt with, to examine the implications of this Anglican decision for ecclesiology and for the issue of authority in relation to tradition.

He added that "a new obstacle has arisen in the practice of some Anglican bishops who admit to holy orders homosexual persons living openly in committed same-sex relationships."

In some cases, Anglican bishops also have allowed a "local option" on the question of blessing same-sex unions, he said.

Quoting a recent report by a member of the international dialogue group, Archbishop Levada said those bishops were acting in dissent from the position taken by the 1998 Lambeth Conference that homosexual practice is "incompatible with biblical teaching."

END

Site de la conférence épiscopale conciliaire aux Etats-Unis

<http://www.usccb.org/comm/archives/2004/04-066.shtml>

Meeting of the Anglican-Roman Catholic Consultation in the U.S. Is Held; On-Going Projects and Studies Discussed

WASHINGTON (April 13, 2004) -- The fifty sixth meeting of the Anglican-Roman Catholic Consultation in the United States (ARC-USA) met March 25-28 at St. Paul's College here. This Consultation had its beginning in September, 1965. At this meeting Roman Catholic Archbishop William F. Levada of the Archdiocese of San Francisco and Episcopal Bishop Edwin F. Gulick of the Diocese of Kentucky co-chaired the Consultation that is composed of theologians and scholars, both laity and clergy.

In the opening session the members reflected on the present contexts of the two churches as the backdrop for the dialogue as it proceeds at the present time. Among other things, they spoke of the abuse scandals in the Roman Catholic Church and the tensions in the Episcopal Church and the Anglican Communion world wide over the decision of the General Assembly held in July, in Minneapolis, to ordain Bishop Robinson for the Episcopal diocese of New Hampshire.

The co-chairs brought to everyone's attention two projects that have been on going for some time: the first, on "Eucharist and Ministry" and the second, on "Intermediate Levels of Authority" as exercised in both churches. Dr. Ruth Meyers from Seabury-Western Theological Seminary, Evanston, Illinois and Prof. Joanne Pierce, from Holy Cross College, Worcester, Massachusetts presented a new draft of the text God's Gift of Unity: A Study Guide for Episcopalians and Roman Catholics. This guide is being designed to deepen understandings of the shared faith traditions, as well as of the differences, between the two churches.

It is intended to be a program for use in parishes and discussions groups and consists of five sessions that explore liturgical worship and Biblical readings that will open on to discussions of participants' experiences of their worship and their growing understanding of rituals and prayer; also included are some of the statements that come from official Anglican-Roman Catholic

dialogues. After some further revisions, the guide will be used in some local settings for a trial period, and should be ready in 2005 for use in both churches.

The second project is part of a multi-year study on "Authority" in the churches. Following previous statements on "Local and Universal Authority" and a response to the international dialogue, published under the title *The Gift of Authority*, this present study undertakes the issues of "intermediate" or "regional" authority. Dr. Ellen Wondra from Bexley Hall Seminary in Rochester, New York, Rev. Francis Sullivan, SJ from Boston College and Prof. Jon Nilson from Loyola University, Chicago, presented drafts on a variety of the constitutive aspects of the larger topic. Their papers addressed different levels of autonomy, regional oversight and universal authorities, as well as the dynamics and tensions among them in both churches.

Agreement for the presentations needed for the next meeting was settled during the planning session. That meeting will be held September 16 -19 in Kansas City, Missouri. The members bade farewell and presented a small gift to Dr. Mary Hines from Emmanuel College, Boston, in gratitude for her years of service to the dialogue.

The members gathered together daily for morning and evening prayer, and Eucharist was celebrated for the members of each communion underlining the sadness of disunity.

In addition to the co-chairmen, Archbishop Levada and Bishop Gulick, attending the March meeting of ARC-USA were: Bishop Barry Robert Howe of the Diocese of Kansas City (MO), Rev. Dr. Ellen K. Wondra, Dr. Marsha L. Dutton, Rev. Canon Dr. J. Robert Wright, Bishop C. Christopher Epting (staff for the Episcopal Church), Rev. Richard S. Signore, Rev. Dr. Ruth Meyers, Rev. Dr. Robert W. Prichard, Dr. Rozanne Elder (an Anglican member of the international commission), The Rev. Dirk Reinken (taking minutes), Bishop John C. Dunne of the Diocese of Rockville Centre (NY), Professor Mary E. Hines, Rev. Robert Imbelli, Prof. Joanne M. Pierce, Professor Jon Nilson, Rev. Francis A. Sullivan, Rev. Msgr. Robert Trisco, Rev. Vincent A. Heier, Rev. George Tavad, Mr. Benjamin Brown (taking minutes) and Rev. Arthur Kennedy (staff for the USCCB).

END

Site de la conférence épiscopale conciliaire aux Etats-Unis

<http://www.usccb.org/comm/archives/2003/03-075.shtml>

U. S. Anglican-Roman Catholic Theological Consultation Agrees To a Response to The Gift Of Authority

WASHINGTON (April 1, 2003) -Meeting from March 27-30, 2003, members of the Anglican-Roman Catholic Consultation in the United States (ARC-USA) concluded their discussion of *The Gift of Authority* and agreed to a response that listed certain strengths of the document, noted particular concerns, listed issues requiring further investigation, and suggested concrete steps for interim participation in structures of authority. *The Gift of Authority* was released by the Anglican-Roman Catholic International Commission in 1999, the fourth in a series of agreed statements and elucidations on authority in the church. ARC-USA has studied *The Gift of Authority* and related questions and issues for several meetings.

In sessions chaired by Bishop Edwin F. Gulick of the Diocese of Kentucky and Archbishop William J. Levada of San Francisco, members of ARC-USA discussed in detail an initial draft of a response and reviewed two additional revisions before agreement was reached unanimously on the final text.

The dialogue's sessions on Friday, March 28, were held at the offices of the United States Conference of Catholic Bishops, and members were invited to lunch with Msgr. William P. Fay, USCCB General Secretary, and staff. The rest of the meeting took place at St. Paul's College, a residence of the Paulist Fathers in Washington, DC. Bishop John C. Dunne, Auxiliary Bishop of the Diocese of Rockville Centre and a member of ARC-USA, presided and preached at the Saturday evening Eucharist of the Paulist community. ARC-USA members begin and end the day with Morning Prayer and Compline using forms in *The Book of Common Prayer* and attend a Eucharistic liturgy at which a member of the dialogue presides. Catholic and Anglican liturgies alternate on the days when the dialogue meets.

In other discussions, members of ARC-USA reviewed a detailed draft of a projected agreed report on intermediate levels of authority in the church, namely independent provinces of the Anglican Communion and episcopal conferences in the Catholic Church. Bishop Gulick also reported on the last meeting of the International Anglican-Roman Catholic Commission on Unity and Mission, which he attends as one of the members from the United States.

ARC-USA meets twice each year. The next meeting will be in Portland, Oregon, October 2-5, 2003.

In addition to Archbishop Levada, Bishop Gulick, and Bishop Dunne, attending the March meeting were: Bishop Barry Howe of the Diocese Kansas City (MO), Rev. Dr. Robert Prichard, Rev. Dr. Ellen Wondra, Dr. Marsha Dutton, Dr. R. William Franklin, Rev. Canon Dr. J. Robert Wright, Bishop Christopher Epting (staff for the Episcopal Church), Rev. Canon David Veal (representing the Episcopal Diocesan Ecumenical Officers), Dr. Rozanne Elder (an Anglican member of the international commission), Rev. Dr. Robert Imbelli, Professor Jon Nilson, Rev. Dr. Francis A. Sullivan, Rev. Dr. George Tavad, Dr. John

Borelli (staff for the USCCB) and Rev. Dirk Reinken and Mr. Benjamin Brown taking minutes. This was the 54th meeting of ARC-USA since its foundation in 1965.

ARC-USA's response acknowledges how The Gift of Authority bases "its reflections on authority upon the Christological substance of the Gospel: the Good News of Jesus Christ who is God's 'Yes' to humanity and humanity's 'Amen' to God's Truth." ARC-USA concludes that, with regard to how certain authoritative judgments in respect to the content of the faith are preserved from error, the "Christological perspective adds further depth to its consideration of this issue." However, noting that "Anglicans have serious reservations about the doctrine of infallibility," the response asked for further clarification of the doctrine of infallibility and its relationship to indefectibility. ARC-USA devoted four paragraphs to naming certain issues needing investigation if Anglicans and Catholics are to take further steps towards full communion. These issues include identifying the essential elements for full communion, the relationship between Anglican Churches and the Bishop of Rome. ARC-USA joined The Gift of Authority in suggesting ways for Anglicans and Catholics to make more visible the communion they already share. These include several ways for joint consultation and presence in the conciliar structures of the Anglican Communion and the Catholic Church.

For further information, contact Bishop Christopher Epting and Dr. John Borelli.

Full text follows.

Response of the Anglican-Roman Catholic Consultation in the USA

To the Anglican-Roman Catholic International Commission's The Gift of Authority

The Gift of Authority at this Moment of History

1. The world situation has changed radically since the publication of The Gift of Authority in 1999. This change has affected the context in which we now read the agreed statement of ARCIC. We nevertheless believe that the commitment to ecumenical relations among Christians has a positive contribution to make in times of conflict and vulnerability. In this context the bishops of our two churches have expressed their concern for peace in our country and in the community of nations.

2. The members of ARC-USA, representing our two churches, have met for their regular semi-annual meeting, March 27 - 30, 2003, to formulate their assessment of The Gift of Authority and to suggest ways in which our Churches ought to move ahead, theologically and practically, toward the goal of full communion. In this endeavor we hope to further one of the purposes of ecumenism: to ensure on earth what St. Augustine called *tranquillitas ordinis*, the tranquility of order. (cf. John Paul II, Message for the Celebration of the World Day of Peace, 2003, 6)

Strengths of "The Gift of Authority"

3. The Gift of Authority finds its reflections on authority upon the Christological substance of the Gospel: the Good News of Jesus Christ who is God's "Yes" to humanity and humanity's "Amen" to God's Truth. Though the confession of Jesus Christ is certainly present in other ARCIC statements, it is nowhere underscored in such a deep and creative way. We find this confession especially important at a time when the ecumenical movement itself risks shipwreck because of what the late Jean-Marie Tillard characterizes as "an erosion of the basis of *koinonia* by a fragmentation of faith in Christ" ("Ecumenism: The Church's Costly Hope," *One in Christ* 35 [1999], 224).

4. Thus The Gift of Authority insightfully reconfigures the consideration of scripture and tradition by presenting them as joint witness to Jesus Christ who is the fulfillment of all God's promises. Hence Christianity stands forth clearly as a religion not of the book, but of the person of Jesus Christ. From this acknowledgement the statement's welcome doxological and mystagogical tone proceeds.

5. All authority in the Church, whether the *sensus fidei* of the whole people of God or the episcopate of the bishops, is in service to this witness of faith to Jesus Christ who alone is the Light of the nations -- *lumen gentium*. He is the Truth of God which the whole Church receives and which it proclaims.

6. The Gift of Authority recognizes that this witness of faith needs visible vehicles of synodical discernment and articulation: conciliar, collegial, and primatial (cf: ¶ 45). It rightly calls for the active participation of the whole body of the faithful in this discernment, drawing upon that *sensus fidei* which is itself a gift of the Holy Spirit. But the statement, faithful to our common episcopal tradition, accords a special role and responsibility to the bishops, who exercise episcopate, the "ministry of memory" (¶30) and of witness within the community. The collegiality of their ministry is rightly emphasized.

7. Since the whole Church is in service to the witness of Jesus Christ, the promise of Christ that the Spirit will maintain the Church in truth grounds the possibility for authoritative judgments regarding the content of the faith that are preserved from error (¶42). Here, The Gift of Authority's Christological perspective adds further depth to its consideration of this issue.

8. The Gift of Authority sketches a rich ecclesiology of communion, in which the many and varied gifts of the community are integrated into the Gift who is Jesus Christ himself to the honor and glory of God.

Concerns Regarding "The Gift of Authority"

9. The idealism and optimism of the document, though praiseworthy, do not take sufficiently into account the concrete difficulties on the path to full agreement regarding the matters under discussion or the historical instances of authority's abuse.

10. We find that the prominent role and theological understanding of the office of bishop in The Gift of Authority are at a remove from our actual experience, though for different reasons for Roman Catholics and Anglicans. On the side of Anglicans the document appears to exaggerate the independent role of the bishops and downplay the role of priests and laity. On the Roman Catholic side, the document seems not to take into account the exercise of Roman supervision that on occasion tends to limit the ability of bishops to serve in the role as the vicars of Christ in their own local churches.

11. Furthermore, the role and participation of the laity, while affirmed, is not probed in depth, and what is affirmed does not fully reflect the experience of either of our churches. For example, The Gift of Authority ¶ 39 says that the decisions of an Anglican diocesan synod can stand only with the diocesan bishop's consent; this is not the case with regard to diocesan conventions and councils of the Episcopal Church. On the Roman Catholic side the document understates the relative lack of structures that would enable effective lay participation in decision making (Cf: ¶54, 57).

12. The document affirms the importance of "synodality" in our two traditions (¶34), but does not sufficiently explore the difference in the two churches' history and present experience. In both traditions the full potential of synods has not been adequately realized. For example, in the Roman Catholic Church the present code of canon law limits the decision-making authority in diocesan synods to the bishop. In the Anglican Communion the unilateral actions of individual bishops, dioceses, and provinces undermine the reality of synodality. Such differences require further examination.

13. The restoration of communion with the bishop of Rome as universal primate is an ecclesiological goal that many Anglicans would welcome, but its present implementation would be premature since Anglicans and Roman Catholics are still looking for the reformed understanding and practice of primacy that Pope John Paul II both acknowledges as needful and encourages (Ut Unum Sint, 95-96).

14. Paragraph 42 in The Gift of Authority explains what is meant "when it is affirmed that the church may teach infallibly." It adds that "such infallible teaching is at the service of the Church's indefectibility." However, the theological understanding and ecclesial implications of the doctrine of infallibility and its relationship to indefectibility need to be further clarified. Anglicans have serious reservations about the doctrine of infallibility.

15. Paragraphs 60 to 62 call attention to Universal Primacy as a gift that the Roman Catholic Church can share with others churches. The document does not place commensurate emphasis on the rich Anglican tradition of lay participation in the deliberations of the church, which is also an important gift to be shared.

Ecclesiological Issues Requiring Joint Investigation

16. In seeking to take further steps toward full communion, we need to continue the exploration that was begun in Church as Communion (ARCIC II, 1991) of how our churches understand full communion. What would be the essential elements of "full communion" between the Anglican Communion and the Roman Catholic Church?

17. What would full communion between the Anglican Churches and the Bishop of Rome necessarily involve? How would a papal primacy be exercised fully according to the principles of communion, collegiality, and subsidiarity?

18. Could a restored communion be patterned on the communion that existed between the Eastern Churches and the Church of Rome during the first millennium? Could the restoration of communion between the Anglican Communion and the Bishop of Rome be accomplished in such a way that the traditions of the Anglican Churches would be maintained and the Anglican Churches would enjoy a relative autonomy in relationship to Roman jurisdiction?

19. Ecclesial reception has played a role in the recognition that certain doctrinal decisions have been preserved from error. Could further ecumenical study of that role contribute to convergence on the notion of infallible teaching in the service of the church's indefectibility?

Concrete Steps for Participating Together in Interim Structures of Authority

20. The Gift of Authority proposes that, even before full communion, our two Churches "make more visible the koinonia we already have." ARC-USA agrees that sharing in interim structures of authority at the international and the national level would be positive in the current situation and in the future. As representatives of our two Churches in the United States, we suggest an expansion of the "specific practical aspects of sharing episcopate" proposed in ¶ 58-59.

21. Ad Limina Visits

Among the concrete steps suggested in the document is that Anglican bishops now join their Roman Catholic colleagues on ad limina visits to the Holy See. We agree that such joint visits would now testify to three things:

1. The relationship of our Churches has moved to a deeper, more positive level in the "real, but imperfect communion that we already share."
2. Ecumenical solidarity at this time of vulnerability is real and visible.
3. The bishops of both of our Churches need opportunities for deeper acquaintance with one another at this moment of rapid transition in the world situation.

22. Synods of Bishops

We recommend the regular participation of some Anglican bishops in the Synods of Bishops of the Roman Catholic Church.

23. The Lambeth Conference

At the Lambeth Conference, Roman Catholic visitors are currently designated as "Ecumenical Participants." We propose that, until full communion is achieved, Roman Catholic bishops be designated as "Roman Catholic Bishop-Delegates" with voice and participation in all Conference activities, but with no vote.

24. The Anglican Consultative Council

We propose that Roman Catholic clergy and laity, as well as bishops, be invited to the meetings of the Anglican Consultative Council.

25. Episcopal Church House of Bishops

We propose that Roman Catholic bishops be invited to attend the meetings of the House of Bishops of the Episcopal Church as "Roman Catholic Bishop-Delegates," with voice and participation in all House of Bishops activities, but no vote.

26. United States Conference of Catholic Bishops

We propose that Episcopal bishops be invited to attend the meetings of the United States Conference of Catholic Bishops as "Episcopal Bishop-Delegates," with voice and participation in all conference activities, but no vote.

27. Episcopal Church House of Deputies

We propose that Roman Catholic clergy and laity be invited to the meetings of the House of Deputies of the General Convention of the Episcopal Church as "Roman Catholic-Delegates," with voice and participation in all House of Deputies activities, but no vote.

28. Plenary Councils and Diocesan Synods

We propose that Episcopal clergy and laity be invited to participate in Roman Catholic plenary councils and diocesan synods as "Episcopal Church-Delegates," with voice and participation in all activities, but no vote.

Conclusion

29. We recognize that some of the thorny theological issues raised by The Gift of Authority have not been addressed in our response. We are convinced, however, that the most productive context for dealing with outstanding divisive issues is a relationship of mutual understanding, trust, and affection. Friends will always take each other's statements in the most positive light. Therefore, we are grateful for The Gift of Authority's invitation to deepen our relationship. We remain strongly committed to this effort.

END

Site "Running Off At The Keyboard
about the world seen through Catholic eyes"

http://www.runningoff.blogspot.com/2003_09_14_runningoff_archive.html

THE TEMPLE LEGEND: FREEMASONRY & RELATED OCCULT MOVEMENTS I've promised quotes from this Rudolf Steiner book which I found in the Ohio State U. library, a promise I wasn't going to deliver on until I'd finished reading it, which I have not yet done. However, further down in this blog is one of Lee Penn's articles from Christian Challenge which details **the trip Episcopal Bishop William Swing, Archbishop William Levada, and Greek Orthodox Metropolitan Anthony took last April that included a visit to the Vatican, where they were apparently welcome.** As Lee has pointed out time and time again, the metaphysics behind URI is Theosophy. For anyone reading this who might not be familiar with Steiner, he was a Rosicrucian Mason and Theosophist who founded the German branch of the Theosophical Society, split with the Society over terminology, and founded Anthroposophy, which uses theosophical concepts but explains them in a Christian vocabulary. Anthroposophy is most visible today in Waldorf Schools which are an outreach of the belief, but Anthroposophists are active in many other areas of life. This particular book consists of several of his lectures delivered in Berlin in 1904-06, as they appear in his notes, translated into English in 1985 and published by the Rudolf Steiner Press, London. The following

quote comes from Lecture 11, CONCERNING THE LOST TEMPLE AND HOW IT IS TO BE RESTORED (In connection with the Legend of the True Cross, or Golden Legend) delivered Berlin, 15th May 1905. He is speaking about the need to reform society. Portions in square brackets appear in the original. Quote: The real problem of our day consists in this ignorance [of the fact] that there are great laws for the building of the state and of the social organism, just as there are for building a tunnel, and that one must know these laws in order to carry out the most necessary and everyday tasks in the social organism. Just as in building a tunnel, one has to know about the interaction of all the forces of nature, so must anyone wishing to start reforming society know the laws [which interweave between one person and the next]. One must study the effect of one soul on another, and draw near to the spirit. This is why theosophy must lie at the basis of every practical activity in life. Theosophy is the real practical principle of life; and only he who starts from theosophical principles and carries them over into practical life can feel himself called as able to be active in social life. That is why theosophy should penetrate all spheres of life. Statesmen, social reformers and the like are nothing without a theosophical basis, without theosophical principles. That is why, for those who study these things, all work in this field, everything done today to build up the social structure, is external patchwork and complete chaos. For one who understands the matter, what the social reformer is doing today is like somebody cutting stones and piling them one on top of another in the belief that a house will thereby come into being of its own accord. First of all a plan of the house must be drawn up. It is just the same if one asserts that, in social life, things will take shape of their own accord. One cannot reform society without knowing the laws of theosophy. This way of thinking, which works according to a plan, is called Freemasonry. p.132-133 Steiner gathered his material from a clairvoyant access to the Akashic Record, a mystical record book of everything that has ever happened and ever will happen in the world. Catholics are forbidden by CCC 2116 to have anything to do with clairvoyance. Even if Theosophy were compatible in places with Catholic doctrine--and in a few places it is--we still violate our faith by picking up its principles. If the Theosophists have their way, Catholics will find themselves living in a hostile religious environment which intends that we shall embrace it. In fact this essential incompatibility between Catholicism and Theosophy is made clear by a question and answer passage at the end Steiner's Lecture 9: Quote: Question: Why is the Catholic Church so antagonistic towards Freemasonry? Answer: The Catholic Church does not want what is coming in the future. Pius IX was initiated into Freemasonry. He tried, through the Chapter of Clermont, to bring about a connection between the Jesuits and the Freemasons. That did not succeed, and therefore the old enmity between these two remained. Our Jesuits know little about these things, and the clergy are also unaware of what is involved. The actual clergy...[Large gap] The Trappists have to keep silent, for it is known that by doing so an important faculty of inspired speech in the next life is implanted. That is indeed only to be understood through a knowledge of reincarnation. p. 115 A Theosophist believes in reincarnation. It is essential to the doctrine. A Catholic knows that Scripture indicates man lives once and then comes the judgment. **Yet Bishop Levada finds common ground with Bishop Swing in promoting a theosophical one world religion called United Religions, and Pope John Paul II meets cordially with both of them.** A last passage from Lecture 11: Quote: ...there must be a plan underlying the building of the state, just as for any other building in the world. That the world is a temple, that social life must be structured and organised, and must have pillars like a temple, and that the great sages must be these pillars -- it is this intention which is permeated with the ancient wisdom. That is not a kind of wisdom which is merely learned, but one which has to be built into human society....The only person able to work towards the building up of society is he who has absorbed all this knowledge, all this wisdom, into himself. We would not achieve much as theosophists if we were to restrict ourselves to contemplating how the human being is built up from its different members. No, we are only able to fulfill our task if we carry the principles of theosophy into everyday life. We must learn to put them to use in such a way that every turn of the hand, every movement of a finger, every step we take, bears the impress, is an expression of the spirit. In that case we shall be engaged in building the lost temple. So much for separation of church and state!

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Site "Papa Ratz Post"

<http://popebenedict16.blogspot.com/2005/05/rumor-levada-to-replace-ratzinger-at.html>

In January 2002, I wrote a **letter of complaint to +Levada about the support given by his ecumenical affairs officer to the United Religions Initiative (URI)**, a loony interfaith venture led by the Episcopal Bishop of San Francisco. As part of the letter, I included a copy of this Touchstone Magazine story:

<http://touchstonemag.com/archives/article.php?id=13-05-044-r>

All I got from the Archbishop was a 2-sentence "thank you for sharing" letter, and an angry call from the ecumenical affairs officer ... who remained on the URI board till the next elections were held in mid-2002. Since early 2002, the Archdiocesan paper has given plenty of free publicity to the URI, and URI literature is passed out at Diocesan events.

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Further developments in Anglican-Roman Catholic Dialogues

There have been a number of hopeful and challenging developments in the ongoing dialogue with the Roman Catholic Church during the triennium. These mark progress in this dialogue which we hope will bring us closer to full unity.

In May 1999, Anglican-Roman Catholic International Consultation (ARCIC) issued its third agreed statement on authority, *The Gift of Authority* (hereafter shortened to *GA*). This document explores further the nature and practice of authority in the two churches and makes concrete suggestions as to the challenges and issues each church faces in relationship to the other in this area. *GA* urges that the bishops of the two churches find concrete ways through which they may consult each other regularly and develop joint ways of exercising *episcopate*. *GA* also makes the claim that ARCIC's work "has resulted in sufficient agreement on universal primacy as a gift to be shared, for us to propose that such a primacy could be offered and received even before our churches are in full communion." (§60) The Anglican Communion office has requested official responses to *GA* from the Provinces. SCER's response is included as part of this report.

In May 2000, under the leadership of Archbishop of Canterbury George Carey and Cardinal Edward Cassidy, President of the Vatican's Pontifical Council for Promoting Christian Unity, twenty-six bishops from the two churches met in Mississauga, Ontario, to review and evaluate the accomplishment of thirty years of ecumenical relationship between Anglicans and Catholics in their areas. This unprecedented meeting culminated with a statement in which the bishops reaffirmed the churches' commitment to full visible unity and proposed concrete steps that would bring us closer to that vision. The first of these is the establishment of a joint unity commission to promote and monitor the reception of ARCIC agreements and to facilitate the visible and practical expression of the "real but imperfect communion" that the two churches already share.

The resultant International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM) met for the first time in November 2001. The Rt. Rev. Edwin Gulick (Diocese of Kentucky) represents the Episcopal Church on this commission. IARCCUM has taken up the proposal from the Mississauga meeting to prepare a joint declaration that would formally express the degree of agreement that exists between Anglicans and Catholics. IARCCUM met most recently in November 2002 in Malta to explore areas of practical cooperation.

We have greeted these developments with gratitude and with hope. Our more than thirty years of official dialogue at the international level has shown that the two churches already share a great deal even while there are still issues to be resolved. We are hopeful that IARCCUM will be able to help consolidate the progress made, and stimulate further concrete expression of our growing relationship. We are also concerned, however, that IARCCUM's membership includes only two lay people, and believe that the absence of priests, deacons, and more lay persons poses an additional challenge for IARCCUM's task of raising awareness and appreciation in our two churches of the relationship growing between us.

These major international developments take place alongside the continuing work of the Anglican-Roman Catholic International Commission (ARCIC), which began its third round after the release of *The Gift of Authority*. ARCIC is now chaired by Presiding Bishop Griswold and by Archbishop Alexander J. Brunett of Seattle. SCER is grateful for their leadership, and hopeful that their chairmanship signals a new openness of ARCIC to the work of dialogue and shared mission and ministry in the USA. Professor E. Rozanne Elder of Western Michigan University continues to serve on ARCIC.

The primary focus of ARCIC during this round is discussion on the place of the Blessed Virgin Mary in the life and doctrine of the Church, an issue identified in the first round of ARCIC as needing further discussion. The members have studied the role of Mary in the Scriptures, Patristic thought, and the Reformation and post-Reformation periods, as well as the dogmatic definitions regarding the Immaculate Conception and the Assumption. A preliminary draft of an agreed statement on Mary has been discussed and refined, and will be considered further at the next meeting in July 2003. ARCIC is also studying responses to *The Gift of Authority*.

In the USA, ARCUSA now meets once very six months under the leadership of the Rt. Rev. Edwin Gulick, Bishop of Kentucky, and the Most Rev. William Levada, Archbishop of San Francisco. The group marked its fiftieth meeting in September 2000 with a special Evensong at the National Cathedral and banquet attended by previous members of ARCUSA and other invited guests. The Rt. Rev. Arthur Vogel provided an overview of the history of ARCUSA in his after-dinner address.

ARCUSA has three projects underway. One has been developing a response to *The Gift of Authority*, the refining of which will be a major agenda item for meetings in 2003. This response will express a number of substantive concerns as well as appreciation of ARCIC's work in this challenging area. Episcopal Church members of ARCUSA have expressed their conviction that there are significant issues remaining before ARCIC's proposal on universal primacy can be accepted.

ARCUSA's own project on authority in the church continues to develop. The November 1999 "Agreed Report on the Local/Universal Church" has been followed by discussion of intermediate levels of authority in our two churches, i.e., the churches at the national level. A number of papers were prepared and discussed and an agreed report is being drafted. A second element of the project on authority, the significance for our hierarchical, sacramental churches of inculturation in a democratic, secular society, is also under development. Study of ARCUSA's "Agreed Report" has been hampered by late publication and by the attention rightly given to GA. The report draws attention to the great degree of agreement in ecclesiology that the two churches share, and highlights some areas of difference that need to be addressed.

ARCUSA is also preparing a study program on shared Anglican-Roman Catholic understandings of baptism and the Eucharist for use in local adult study groups. This program emphasizes the degree of communion the two churches already share, and gives participants an opportunity to share and deepen their experience of this communion. The study guide will make clear what are the currently the barriers to shared eucharistic fellowship, a matter about which there continues to be a great deal of misinformation and misunderstanding. We anticipate that this study program will assist the goals established in Mississauga and given to IARCCUM.

We also want to note with sorrow the deaths of four leaders in this dialogue. The Revs. Jean-Marie Tillard, OP, and Edward Yarnold, SJ, were both inaugural members of ARCIC and made many notable contributions to that dialogue and to ecumenism overall. The Revs. Charles Price and James Provost were both long-time members of ARCUSA, in much of whose work they were instrumental over a period of years. While we miss the contributions and presence of these beloved colleagues, we are grateful to God for the many gifts they have brought to these dialogues and to our growing together in faith.

We recognize that Anglican-Roman Catholic relationships continue to develop in a wide variety of ways at the diocesan and parish levels; and we want to encourage continued development where strong relationships already exist, and renewed commitment to greater joint work and conversation where relationships are not yet strong. We commend the ongoing work of EDEO and NADEO in this area, and urge our various bishops and dioceses to make greater use of the resources our ecumenical officers have to offer. We note, as has IARCCUM, that one possible area of greater joint work is in the area of interfaith understanding and relationships.

We note that, while there is much progress being made at the local level, it is at the international level that the major agreements and decisions must be made. The lengthy processes by which the Anglican Communion and the Roman Catholic Church respond to international documents such as *The Gift of Authority* is frustrating for those who see the unity of the church as an urgent and pressing matter. However, it is vital to that unity that those things which divide us be addressed with care and thoroughness. We trust that it is God's will that all Christian be one, and this gives us patience in the midst of the complexities and difficulties which continue to beset this dialogue.

Finally, we express our gratitude to the many members of our church who are active contributors to our growing relationship with the Roman Catholic Church. We who follow the Incarnate One know that it is through our persons that Christ's will for the church is being and will continue to be expressed.