



## "Bright Lights Attract Large Bugs"

Peter Gilquist, an editor with Thomas Nelson Sons, told me that about ten years ago. I have never forgotten it. It raises the age-old problem of guilt by association. You cannot always be sure who is behind you in the trenches. I was reminded of it by the exchange of letters for and against Harold and Donna Kupps.

In the June 20, 1994, issue of **Christian News** (p. 19), the Kupps announced their commitment to **Arianism**, the ancient heresy that denies the Trinity and affirms that the son of God was created, i.e., is not co-equal with the **Father** and the Holy Spirit. The Christian Church historically has been united on very little, but in its total opposition to Arianism, the Church has remained firm since the mid-fourth century. There has been universal agreement in all branches of the Church: **Arianism** is the representative heresy in the history of the Church.

It is a waste of anyone's time to enter into serious theological debate with a pair of obscure heretics like the Kupps. The theological issue they raise was settled institutionally long ago. What does concern me is that they first gained public exposure in the pages of the **Chalcedon Report**. This magazine is issued by the **Chalcedon Foundation**, established by R. J. Rushdoony in the mid-1960's.

The **Rushdoony-Kupps** connection has been referred to at least twice in **Christian News**. It is Mr. Rushdoony's lifelong policy never to respond in print to allegations against him, whether true or false. He will remain silent. But readers of **Christian News** should understand that the Kupps never identified themselves as **Arians** in the pages of the **Chalcedon Report**.

They wrote a series of brief, intemperate tirades for the magazine, but **Rushdoony** was not the editor at the time. In April, 1993, three months before the **Kupps'** first essay appeared, he turned the Managing Editor post over to a newly divorced woman who had never attended college and had never written anything for publication. She had left her husband in late 1991, taking their five children with her. (One of them soon returned to live with his father.) Her husband had protested, and their church had protested, so she quit the church and joined **Rushdoony's** newly-created (early 1992) home church. (For the first time in over two decades, Rushdoony and his family again began taking the Lord's Supper in a local church.) She had never before held a job. (Her mother is a 30-year supporter of **Chalcedon** who lives in the tightly knit little patriarchal community that Mr. **Rushdoony** has assembled over the years.) This inexperienced woman, suffering from the turmoil of the breakdown of her marriage, was officially in charge of the decision regarding who gained access to the **Chalcedon Report**.

A few weeks ago, she quit the job, gathered her four children, and left the community. Rushdoony immediately appointed her mother to edit the **Chalcedon Report**. (Her mother is a gourmet cook, but unfortunately has had no prior experience in editing.)

**Rushdoony** is no Arian. His book, **Foundations of Social Order: Studies in the Creeds and Councils of the Early Church** (1968), is an eloquent and scholarly defense of **Trinitarianism** and its social implications. While it is true that the Kupps did publish their essays through **Chalcedon**, there was no way for Rushdoony to have known what they believed about the Trinity. Their pathetic

little essays were notable for their theological amateurishness. Rushdoony should have never allowed them to be published a second time, after their silly defense of "lone rangers" who leave the institutional church and attack it, "Hi Yo Silver!": **The Lone Ranger Writes Again** (July, 1993). Sadly, this has also been **Rushdoony's** view of the church ever since he resigned from the ministry in the Orthodox Presbyterian Church in 1970. But Rushdoony by 1993 was not really in charge of what went into the magazine.

In recent years, as he has grown older (he was born in 1916) and increasingly deaf, he has tended to hand over much of **Chalcedon's** operations to inexperienced people without any theological training. Nevertheless, his demonstrably poor judgment in this regard is not a legitimate reason for implying that he is in any way an Arian or a promoter of Arians. I doubt seriously that essays by the Kupps will ever again see the light of day in the **Chalcedon Report**.

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