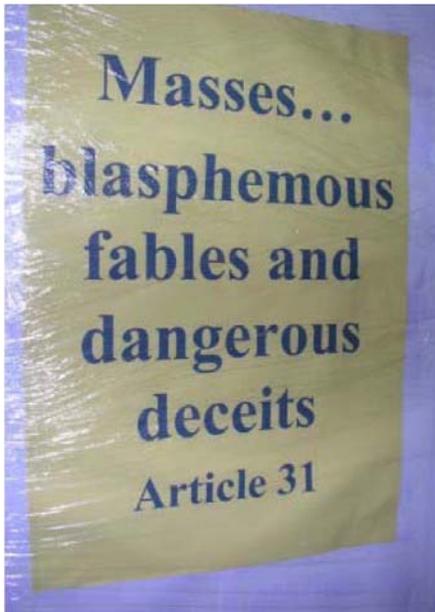




The Burning Bush—Online article archive

Protest at ecumenical unity meeting



On Friday, 21st January, Free Presbyterians held a peaceful protest outside Rossorry Parish Church, on the outskirts of Enniskillen, Co. Fermanagh. They were protesting against the presence of a Roman Catholic priest from the nearby Graan Monastery, Brian D'Arcy, as the preacher at an ecumenical "Week of Prayer for Christian Unity" service.

The reasons for the protest were set out in a handbill that was distributed to those attending the meeting and also stated on placards carried by some of the protesters. As well as that, a brief open-air witness took place at about 7.35 pm. Rev. Ivan Foster of Kilskeery and Rev. John Gray of Bethel Free Presbyterian churches spoke to those entering by way of loudspeakers and set out the reasons for the presence of the protesters. Soon after the open-air witness began, the bell on Rossorry Church began to ring furiously in an obvious attempt to drown out the sound of the witness. That did not really succeed, and after setting out the reasons for the protest, the open-air meeting ended at about 7.45 pm. Shortly after that, a police car

arrived with two policemen. One of the constables was particularly aggressive and was soon threatening Rev. Foster with arrest if he used the open-air equipment again. He was told that, not for the first time, the police had arrived too late as we had finished our open-air meeting! The attitude of the policeman reflected the annoyance of the ecumenists, including doubtless some senior police officers, that their

betrayal of their own church standards and the truth of the Bible had been highlighted. The minister of the parish, Canon Pringle, in having the priest speak in his pulpit, is in violation of his own ordination oath if the Book of Common Prayer 'Ordering of Priests' is still being used by the Church of Ireland. During the ordination ritual, as outlined in the Book of Common Prayer, the candidate for ordination is required to answer the question, "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word . . . ?" The 39 articles clearly indicate that the doctrines of Rome are to be considered 'erroneous and strange'. During the open-air witness, Rev. Ivan Foster challenged Canon Pringle to refute the allegation of oath violation in a public debate. The protest ended at 8.00 pm with the singing of the hymn, "I'm not ashamed to own my Lord" and with prayer.

Printed below is a copy of the leaflet handed out by protesters at Rossorry Parish Church

Three truths members of the Church of Ireland would do well to remember when supporting ecumenical gatherings



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1. The Church of Ireland condemns the fundamental teachings of the Roman Catholic Church as blasphemous.

Any Church of Ireland member, who reads the Book of Common Prayer, will be familiar with the “39 Articles of Religion.” These Articles contain the basic creed of Anglicanism and it is to the Word of God and to them that every ordained minister of the Church of Ireland swears allegiance at his ordination. (See ‘The Ordering of Priests’.) The 39 Articles contain very strong condemnations of the teachings of Roman Catholicism. Articles 6, 10, 11, 12, 13, 14, 15, 17, 19, 20, 21, 22, 24, 25, 28, 30, 31, 32, 34 and 37 are directed against some aspect of Roman Catholicism. That means over 50% of the Church of Ireland’s official creed is taken up with refuting the errors of Rome.

2. The Roman Catholic Church makes no secret of its insidious objective in partaking in ecumenical gatherings.

The Decree on Ecumenism from Vatican II governs all that Rome endeavours to do through ecumenical meetings. What does it say? Today, in many parts of the world, under the inspiring grace of the Holy Spirit, many efforts are being made in prayer, word and action to attain that fullness of unity which Jesus Christ desires. The sacred Council exhorts, therefore, all Catholic faithful to . . . take an active and intelligent part in the work of ecumenism . . . Such actions, when they are carried out by the Catholic faithful with prudent patience and under the attentive guidance of their bishops, promote justice and truth, concord and collaboration, as well as the spirit of brotherly love and unity. The result will be that, little by little . . . all Christians will be gathered, in a common celebration of the Eucharist, into the unity of the one and only Church, which Christ bestowed on His Church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time (Chapter 1). This meeting tonight is in order to bring this church back under Rome!

3. The Word of God teaches us plainly that God forbids any attempt to unite the TRUTH of the Gospel with the LIE of the devil.

Cranmer, Latimer, Ridley and many other godly leaders of Anglicanism whom Rome burned as heretics, warned against the lies of Romanism, and those warnings form the basis of the 39 Articles. Ecumenism would unite Protestantism with Romanism and it cannot be done without violating God’s Word. “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfect-



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ing holiness in the fear of God," 2 Cor 6:14-7:1. These matters cannot be dismissed and ignored but should be solemnly considered by all who would obey God.