



## The Burning Bush—Online article archive

### Church of Ireland links with sodomite scandal



**The “consecration” of Gene Robinson. During the ceremony, he was handed his bishop's mitre by his sodomite “partner”, Mark Andrew.**

The “consecration” of Gene Robinson. During the ceremony, he was handed his bishop's mitre by his sodomite “partner”, Mark Andrew.

That there are direct links between the Church of Ireland and the evil events in New Hampshire, USA, will surely alarm every member of the Church of Ireland who truly fears God! Such links tie the membership of the C of I into

**the violation and defiance of God’s Word, of which all those involved in the ordaining of the openly sodomite, Gene Robinson as the bishop of New Hampshire, on November 2nd, are guilty.**

One of the links between the C of I and the ordination of Robinson is the fact that Robinson has a close link with the clerics of the Limerick diocese. Indeed, the Bishop of Limerick, Michael Mayes, according to the Church of Ireland Gazette, was in the congregation in New Hampshire for the ordination!

During a recent debate at the annual Clogher Diocesan Synod on a motion which he proposed, Rev. Bryan Kerr of Garrison parish, said the following regarding sodomite, Gene Robinson: “Since the time of his marriage break-up, Gene Robinson has been living openly with a male partner, Mark Andrews, and does so with the approval of his Bishop. He has told his story to clergy of Limerick diocese, where he has been an honoured guest on several occasions. This is not something far away on the other side of the Atlantic, this affects relationships within the Church of Ireland. Would you appoint someone like Gene Robinson as your rector? As your Bishop?” *Impartial Reporter*, 2nd Oct 2003. (Emphasis ours, Editor.)

#### LINKS

The link between the two dioceses was acknowledged by Archbishop Eames in Sunday Sequence on BBC radio Ulster. “There is a link, a recognised link, between the diocese of Limerick and the diocese of New Hampshire.”

The fact that Robinson has been an “honoured guest” of the C of I clergy of the Limerick diocese on several occasion, is a dreadful shame, not only for the Limerick diocese but the whole of the Church of Ireland.

The synod motion proposed by the Garrison minister reads: “In light of the divisive effects of recent attempts to legitimise same-sex relationships and of the election of a practising homosexual to the episcopate, contrary to the clear position of the Lambeth Conference



## The Burning Bush—Online article archive

---

1998, this synod wishes to stand with millions of faithful Anglicans worldwide in reaffirming the biblical teaching on marriage and sexuality as expressed in the 1998 Lambeth Conference Resolution 1.10. Furthermore, we call upon our House of Bishops to maintain the teaching and discipline of the same resolution in all aspects of their ministry”.

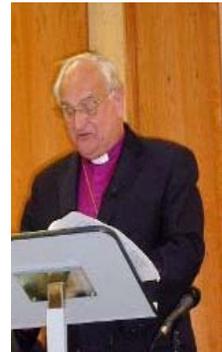
The motion was passed by an overwhelming majority at the synod, but there were opponents. Most notable but not surprisingly, was well-known ecumenist and ‘liberal’ Archdeacon Cecil Pringle. He said: “I do not understand homosexuality. I do not want to be seen as being for or against. I am uncomfortable about condemning what I do not understand.” Let whoever wishes try to unravel that mouthful of obtuseness!

### FURTHER EVIDENCE

Further evidence of the link between the evils of Anglicanism in New Hampshire and the Church of Ireland is seen in that the head of the Church of Ireland, Archbishop Robin Eames, has been appointed chairman of the recently set up inter-Anglican Commission to look into the ordination of Bishop Gene Robinson and the authorising of a service of blessing for sodomite unions by the New Westminster diocese of Canada.

If the head of the Church of Ireland has authority to investigate such matters then that signifies the essential integral union that exists between the Church of Ireland and the dioceses being investigated.

Just what may be expected from the Commission is suggested by the words of Archbishop Eames, following his appointment as its head. Speaking of the recent Primates’ Meeting in London, Dr Eames said that “no matter what views they expressed, the bottom line was, let us remain in communion.” The US-based Episcopal News Service reported that Dr Eames, when asked whether a split in the Anglican Communion was inevitable, said: “I don’t think you can prevent a realignment. I sincerely hope we can prevent what you call a split.”



Archbishop Robin Eames

### ARTICLE

In an article in The Church of Ireland Gazette entitled: “What price unity”, the Archbishop said: “. . . the fundamental issue for our Communion is: How do we live together with differing opinions, differing cultures but maintain some semblance of active communion? I believe Anglicanism will survive this current controversy. The question is: in what form?” Clearly it is his intention to retain the link between the Church of Ireland and the church of sodomite Gene Robinson.

Further evidence of the ambivalence of the leadership of the Church of Ireland over sodomy may be found in an article by the Bishop of Down and Dromore, Harold Miller in The C of I Gazette of November 14th. Speaking of his watching the ordination of Gene Robinson on television, he said: “Watching this service was, for me, a very confusing experience. Confusing, because I rather liked Gene Robinson. He came across as humble, firm, warm-hearted and honest, and was not afraid to express his emotions. He also seemed to me to have a real love for God and a sense that the saving grace of Christ was at the centre of his faith. If there was to be a first bishop publicly in a gay relationship, this was surely a good one to have chosen!” Surely the Church of Ireland is in the grip of utter apostasy with



## The Burning Bush—Online article archive

---

such men as Miller leading it.

It is obvious that Eames and the other leaders of Anglicanism are determined to retain its unity, irrespective of what abominations are committed by those within its ranks.

In his article already referred to, "What price unity", Archbishop Eames states: "This election (that of Gene Robinson) undoubtedly challenges the Resolution 1.10 of the last Lambeth Conference. It is clearly in breach of the majority opinion of the bishops in 1998. It is clearly contrary to the view of a large number of Anglicans. But the question still remains: Is there a tangible manner within the structures of our Communion as present constituted to do more than express concern and criticism and adopt attitudes within our own Provinces towards those others with whom we disagree? To put it plainly - if no constitutional or legal rules exist for what constitutes membership of the Anglican Communion there are no rules for expulsion of a member Church." Thus the scene is being set for a fudge.

### THE BIBLE

But what says the Bible? The Church of Ireland Gazette of Friday 14th November may state: "In terms of maintaining the Anglican Communion in this current crisis, a basic question therefore would appear to be to what extent other provinces, by being in communion with ECUSA (Episcopalian Church of USA), are participating in what they may perceive to be fundamental error. One could say that to be in communion with a church which one believed to be in fundamental error is indeed to participate in that error, but in the context of the current debate this would be an overly rigorous application of the principle, however helpful the principle may be."

### RIGOROUS

But is it "overly rigorous" to say that "to be in communion with a church which one believed to be in fundamental error is indeed to participate in that error"? I say not, but rather it is entirely Biblical to hold to such a view. When John, the apostle of love, was writing on this matter, he said, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds," 2 John 1:7-11. To receive a denier of the Word of God into our house or to bid such "God speed" is a very much lesser measure of unity and fellowship with the erring person than that which the organic unity which exists within Anglicanism requires the member of the Church of Ireland to have with sodomite bishop, Gene Robinson. John is therefore requiring a much more rigorous degree of separation than that objected to by the Church of Ireland Gazette. Nor is this an isolated example of the degree of separation the true child of God must exercise with regards those who have departed from the teaching of God's Word, as a perusal of Romans 16:17-18, 1 Corinthians 5:11 and Galatians 1:7-9 will show. If Anglicanism has no rules whereby an apostate may be expelled, then let Anglicans who truly love God withdraw from the church that tolerates those whom God will not permit into heaven!



## The Burning Bush—Online article archive

---

### AN ANTICHRIST

A final comment on the issue comes from the mouth of a reprobate, the Archbishop of Cape Town, Njongonkulu Ndungane. His words display the dreadful depths of gross ignorance and blasphemy there is within Anglicanism. "One of the main characteristics of our worldwide Anglican Communion down the centuries has been an element of creative diversity. We have lived with and disagreed on different issues at different times. These have ranged from slavery, to economic sanctions, the ordination of women priests and women bishops and, more recently, the gay issue. We have achieved this by modelling that diversity on the Trinitarian nature of God. The Church, like all of creation, reflects the life of the Godhead, rich and abundant in its unity and diversity. Three in one and one in three — God the Father, God the Son and God the Holy Spirit. Inextricably together, yet each distinctive in who they are and in how they operate." To suggest that there is the diversity within the Godhead that exists between a sodomite and heterosexual relationship is to equate one of the Persons of the Godhead with the devil and yet claim that there is unity within the Trinity!

Such a statement bears all the marks of an antichrist and yet it comes from a senior figure within Anglicanism.

How can a Bible-believer remain in such an evil conglomeration?