

## Presbyterian Moderator and Pope Francis:

No surprise Charles McMullen attended Dublin Papal events

Many in professing Protestant circles in Northern Ireland were disappointed and dismayed that the current moderator, **Charles McMullen** was present at some of the events lined up for the recent visit of Pope Francis to Dublin. Several articles on these links give details of his presence there and his claimed purpose in being there.

<https://www.newsletter.co.uk/news/presbyterian-moderator-i-came-to-see-pope-in-order-to-reach-out-to-our-catholic-friends-1-8614846>

<https://www.belfasttelegraph.co.uk/news/northern-ireland/moderators-meeting-with-pope-comes-under-attack-37227336.html>

However, based upon Mr McMullen's past liking for 'togetherness' between professing Evangelicals and Roman Catholics his presence at these Papal events in Dublin should have come as no surprise. Back in 1998, a booklet was published called '**Evangelicals and Catholic Together in Ireland**' and on the front cover it stated –

'A call to **Christians** in Ireland – Protestant, Roman Catholic, Pentecostal, New Church, to build relationships **as disciples of Jesus Christ** that we may more clearly **witness to Him, OUR** only Saviour and Lord'

In response to this booklet I published a short booklet called

### The Myth of Evangelicals and Catholics Together in Ireland

This is the text of what I wrote in my own booklet and at the end I included details of all those who had endorsed the Ecumenical booklet.

A 16-page booklet entitled “**Evangelicals & Catholics together In Ireland**” was formally launched in Belfast on Thursday 30<sup>th</sup> July 1998 at a meeting held in Fitzroy Presbyterian Church hall and which was attended by around 150 people. The booklet was produced after consultations and discussions involving individuals drawn from a variety of religious affiliations such as **Roman Catholic; Church of Ireland; Presbyterian; Non-aligned Charismatic.**

When one reads the names of these individuals who made up what the booklet refers to on page 16 as the ‘**Group Participants**’ it is obvious that the ‘evangelical’ cause has not been defended at all for those on that ‘side’ are in fact all well known for their ecumenical leanings and activities evidenced by support of and involvement in the likes of **ECONI, March For Jesus, joint ‘missions’ with Roman Catholic priests, publication of Roman Catholic ‘testimonies’** and many other ecumenical ventures too numerous to mention. Names like **Cecil Kerr, Trevor Morrow, Ken Newell, and Paul Reid** feature regularly in active support of the ecumenical juggernaut that is rolling along and gathering speed as it hurtles towards its sure destruction [2<sup>nd</sup> Thessalonians chapter1].

Probably the saddest aspect of the launch was to view a man with the reputation of **Dr J I Packer** sharing the platform with ‘**Father**’ **Pat Collins** (one of the Roman Catholic priests amongst the ‘**Group Participants**’ along with **Donal Godfrey [Jesuit!]**) to promote this venture.

This document **ECT Ireland** as I will refer to it from now on really sprang from 2 documents issued in recent years in America and both of which received Dr Packer’s endorsement. In March 1994 a document was issued called ‘**Evangelicals and Catholics together – The Christian Mission For The Third Millennium**’ and this was followed in the latter part of 1997 with ‘**The Gift Of Salvation.**’ The main architects of the first document were **Charles Colson** and **Richard Neuhaus** (former Lutheran turned Roman Catholic priest).

It is not my intention to analyse these documents in this little booklet but rather I would direct those interested to obtain the following books both of which in turn devote helpful sections to the two American ECT documents and to the strategy being employed to foist this deception of ‘Evangelicals and Catholics Together’ upon a slumbering Christendom. These books are

<b><u>TITLE</u></b>	<b><u>AUTHOR</u></b>	<b><u>PRICE</u></b>
<b>‘Romanism – The Relentless Roman Catholic Assault On The Gospel Of Jesus Christ’</b>	<b>Rob Zins</b>	<b>£6.00</b>
<b>‘On The Edge Of Apostasy – The Evangelical Romance With Rome’</b>	<b>Rob Zins</b>	<b>£6.00</b>

Rob Zins has rendered God’s true believing people a tremendous service in producing these wonderful exposures of events likened to those predicted in 2<sup>nd</sup> Thessalonians 2:3. I want now to concentrate my thoughts upon the **ECT Ireland** document and to begin with a section headed on page 3 by

## **‘We Joyfully Affirm Together’**

5 points are **‘joyfully affirmed’** by the signatories to this document - numbering in excess of 130 ‘Evangelicals’ and Roman Catholics. The full list of signatories is found on the inside of the back cover of the booklet and is reproduced later in this booklet (see Appendix A).

The 5 points *‘joyfully affirmed’* and upon which mutual recognition of each group as Christian is based are as follows –

1. **The Sovereignty Of The Holy Trinity**
2. **The Abundance Of Grace**
3. **The One Holy People**
4. **The Activity Of The Holy Spirit**
5. **The Authority Of Scripture**

Are these 5 points from a historic Evangelical perspective shared with the teachings of the Roman Catholic religion?

### **1. The Sovereignty Of The Holy Trinity**

It is quite wrong to assert that the triune God of the Bible and that of Roman Catholicism are one and the same. The second person of the biblical triune God cannot be contained **‘body and blood together with the soul and divinity of our Lord Jesus Christ’** [Catechism Of The Catholic Church {1994} para.1374] in a piece of bread over which a so-called ordained priest has said some words of consecration in order to have it transubstantiated and then to have it worshipped as true God – the Westminster Confession Of Faith quite rightly refers to the teaching on transubstantiation in Chapter 24 as **“the cause...of gross idolatries.”**

### **2. The Abundance Of Grace**

Once again, a different language is being spoken of in terms of **‘grace’** for biblical grace is not the same as Roman Catholic grace. I think the best way to show the difference is to quote again part of an article which appeared in the **Evangelical Times (June 1998)** and which I quoted on page 8 of my little booklet entitled **‘Why Roman Catholicism Is Not Christian’**

Part of the article read as follows -

**‘Many think of grace as something actually imparted to the believer; that is they think of it [grace] as a gift when it is in fact the act of giving, an act which in turn reveals the character of the Giver. Grace is that which leads God to deal graciously with His people, an attribute of God, rather than something He parts with when He gives...There are some who distort the pivotal truth of what grace really is. They claim that God instils a commodity called “grace” into people’s hearts through various means, rituals, observances [sacraments]. Thus, grace becomes a gift, a reward for man’s obedience and good intentions. And by the “grace” received they are enabled to please God and earn salvation...People are saved by grace they declare, but their particular brand of “grace” is a reward-gift, its ultimate cause lying in their own actions or works. The grace of which scripture speaks therefore is always and only found in God...[and]...emphasise[s] that salvation is utterly of God’s free mercy, bestowed on undeserving sinners who were chosen in Christ before time began.’**

Biblical '**grace**' is clearly seen in **Titus 2:11** where Paul speaks of God's giving of Christ in these terms

**"For the grace of God that bringeth salvation hath appeared to all men"**

and in **Acts 20:24** he speaks of his ministry being

**"to testify the gospel of the grace of God"**

and in his first letter to the Corinthians the message of his ministry is condensed in **chapter 2 verse 2** into these words

**"For I determined not to know anything among you, save Jesus Christ and him crucified."**

For Paul the '**grace**' of God was contained totally in this truth

**"For God so loved the world that HE GAVE his only begotten Son" (John 3:16).**

God's '**grace**' speaks of Him actually sending His Son TO SAVE SINNERS, not to earn something called '**grace**' which people 'tap into' (via sacraments) in order to perform works which will merit their salvation – listen to the **Catechism of the Catholic Church in paragraph 2011** –

**'Grace, by uniting us to Christ [through baptism – see paragraph 1279] in active love, ensures the supernatural quality OF OUR ACTS and consequently THEIR MERIT BEFORE GOD.'**

It is claimed by Rome that there is an abundance of this '**grace**' dispensed by 'The Church' via the sacraments to the faithful but **it is not the '**grace**' which the scriptures and true saints of God speak and testify of** so when true Evangelicals and true Roman Catholics speak of '**grace**' they are speaking a different language as far as meaning is concerned.

### **3. The One Holy People**

Since the seed of the notion of 'Evangelicals and Catholics Together' germinated in America in 1994 with the release of the first ECT document it has been stressed by those committed to this movement that both groups are part of God's '**Holy People.**' For 'Evangelicals' entrance into the company of this '**Holy People**' occurs at conversion (when a person is born-again through a sovereign work of the Holy Spirit ["**of God**"- **see John 1:13**]) which is then usually testified to by 'believers' baptism' whereas for Roman Catholics entrance occurs through baptism (a sacramental act usually performed by an ordained priest ["**of the will of man**" – **see John 1:13**]).

Although ECT Ireland acknowledges '**differences in doctrine**' [page 7] and lists amongst problem areas '**Baptism as sacrament of regeneration** {Roman Catholic teaching} **or testimony to regeneration** {widely held Evangelical view}' [page 8] the participants still believe that despite these opposing/warring viewpoints on entrance into God's '**Holy People**' that they are "**members together of one body...**" (Eph. 3:6) [page 5].

How can people agree that they are **'One Holy People'** when they can't even agree how a person enters this company of **'Holy People.'** Do 'unholy sinners' become 'holy saints' through the sovereign work of the Holy Spirit or through the sacramental waters of baptism – apparently that matter has still to be resolved according to this booklet but in the meantime the signatories recognise each other as **'brothers and sisters in Christ'** [page 5] despite not being agreed upon how a person actually becomes a Christian. These people are 'wholly confused' and **"God is not the author of confusion"** (1<sup>st</sup> Corinthians 14:33).

#### **4. The Activity Of The Holy Spirit**

Fine sentiments concerning the work of God the Holy Spirit are contained in this section of the booklet on page 6 but again the crucial difference in understanding concerning the Holy Spirit's work in true conversion is just ignored. Historically true Evangelicals have recognised that they cannot control the work of the Holy Spirit in the matter of 'new birth' any more than they can control the wind to which the converting work of the Holy Spirit is likened in **John 3:8**. In other words man cannot summon up the Holy Spirit whenever it suits in order to effect a conversion.

In Roman Catholicism the opposite view on the work of the Spirit as regards 'new birth' is held. Rome teaches that in the sacrament of baptism (held at a time of man's choosing) there is the principle of *'ex opere operato'* which basically guarantees that the thing desired ['new birth'] will be brought about by the Spirit's activity in the sacrament, so basically man has control over the work of the Spirit which is why in life-threatening emergency cases a child may be baptised by anyone if a priest is not immediately available. In the most crucial area of the **Activity of the Holy Spirit** namely in conversion and new birth true Evangelicals and true Roman Catholics are most certainly not in agreement.

#### **5. The Authority Of Scripture**

It is one thing to *'joyfully affirm together'* that **'the divinely inspired Scriptures...are the infallible, authoritative Word of God'** [page 6] but it is quite another matter altogether to affirm that 'the divinely inspired Scriptures are THE ONLY infallible, authoritative Word of God' and this second statement, no true Roman Catholic can affirm for they are taught in the **Catechism of the Catholic Church – paragraph 97**

**'Sacred Tradition AND Sacred Scripture make up  
a SINGLE DEPOSIT of the Word of God.'**

This joyful affirmation on **The Authority Of Scripture** does not reflect a genuine meeting of minds between true Evangelicals and true Roman Catholics on this very important topic.

In my view these 5 'joyful affirmations' are no basis on which true Evangelicals can recognise those who still claim to be Roman Catholics as Christians for these 'affirmations' do not tell the whole story from a Roman Catholic perspective.

I want to quote from an article that appeared in **'Our Inheritance'** (Summer 1998) which is a magazine published by the group 'Protestants Today' based in Sussex. The article was entitled **'Double Talk'** and was written by Rev. David Samuel who is well known for his historic Evangelical views.

**'However, it has been the case in the past and is so today that equivocation and dissembling creep into the church.**

**The Jesuits** [please remember a Jesuit was involved in the drawing up of this ECT Ireland document and, in *The Spiritual Exercises of Loyola* who founded The Jesuits the following instruction is given in Section 365.13 *If we wish to proceed securely in all things, we must hold fast to the following principle: What seems to me white, I will believe black if the hierarchical Church so defines]* raised equivocation to the level of an art-form. Equivocation has been defined by one of their own writers as *"a false expression used under such circumstances that if they to whom it is addressed were deceived by it, it was their own fault."* So, equivocation consists in the use of words and phrases that have a double meaning.

A *"mental reservation"* says the Roman Catholic Dictionary *"occurs when a person uses words in a sense other than that which is obvious and which he knows they are likely to convey. Thus, a man who tells a beggar he has no money in his pocket meaning he has no money to give to the beggar uses mental reservation. He inserts mentally a qualification or restriction which is not expressed" ...*

The doctrine of reserve in the Roman Catholic system of moral theology justifies equivocation and dissimulation where it is argued it may be employed for some *'good'* end or for the *'greater glory of God.'* This doctrine was employed by John Henry Newman, the instigator of the *Oxford Movement* in the Church of England...

Such equivocation has been taken one step further by the Anglican Roman Catholic International Commission which was set up in 1966 by Pope Paul VI and Archbishop Michael Ramsey. The object of the exercise was to effect rapprochement between Rome and Canterbury on the doctrines of the Eucharist, Ministry and Authority...The Final Report (1981) is a masterpiece of ambiguity enshrined in the most subtle theological formulae.

In this way it was hoped to smuggle into the Anglican Church the teachings of Rome...These examples from church history should help us to see the great danger that lies in equivocation and the use of ambiguity in spiritual and doctrinal matters.'

Whilst some doctrinal differences have been identified in the ECT Ireland document as matters which need to be addressed in the future it is I believe incumbent upon God's people to keep in mind this timely reminder by David Samuel of the past use of 'justifiable' equivocation by zealous Roman Catholics.

David Samuel went on in his article to say the following –

**'We ought always to strive for simplicity and clarity in teaching. The church can only be edified when there is a desire to speak what is true and to deal openly, honestly and faithfully with people.'**

Since the emergence some years ago of the Irish **'Evangelical Catholic Initiative'** based in Co. Dublin I have sought on a number of occasions to obtain clarification on a variety of issues. When I contacted their spokesperson Paddy Monaghan to find out his views on the Roman Catholic teaching in relation to Baptism and the Mass I was told [letter dated 23<sup>rd</sup> June 1992] by him **'I am really not that interested in getting into pre-Vatican Council polemics.'** In my response to him [letter dated 25<sup>th</sup> June 1992] I pointed out that the unscriptural doctrines which I was querying were **'not pre-Vatican Council polemics but post-Vatican Council realities.'**

In their April 1998 newsletter the **Evangelical Catholic Initiative** in an article by Eugene Boyle stated the following –

**'Thanks to a grant from the European Programme For Peace & Reconciliation Paddy Monaghan and I have been working as part time "reconciliation facilitators" ... From the outset we had one simple strategy – not to argue or debate but to go and seek to find our brother or sister in Christ.'**

This statement lays bare their unwillingness to discuss legitimate doctrinal differences that can determine whether fellowship is possible with someone claiming to be a Christian. Such investigation of someone's claim to be a Christian is both commanded and commended in the Word of God. In **1<sup>st</sup> Thessalonians 5:21** God's people are told **"Prove all things"** and in **1<sup>st</sup> John 4:1** the command is **"Beloved believe not every spirit but try [test] the spirits whether they are of God."** The people in Berea did exactly that when they listened to the Apostle Paul and they were commended for it [see **Acts 17:11**] and the Lord Himself gave this commendation to His people in Ephesus **"I know thy works and thy labour and thy patience and how thou canst not bear them which are evil: and that thou hast tried them which say they are apostles and are not and hast found them liars"** (**Revelation 2:2**).

True Christian fellowship is something which is subject to biblical guidelines such as those found in **Acts 2:42; 2<sup>nd</sup> Corinthians 6:14-18** and **Ephesians 5:11**. The unwillingness of Paddy Monaghan and ECI to answer questions on their beliefs is a direct violation of the command of scripture found in **1<sup>st</sup> Peter 3:15**. Peter writes to believers –

**"be ready ALWAYS to give an answer to EVERY MAN that asketh you a reason of the hope that is in you."**

At the public meetings to launch the ECT Ireland document attention was drawn to a recently published book called –

**'Adventures in Reconciliation – 29 Catholic Testimonies.'**

The co-editors of the book were Paddy Monaghan and Eugene Boyle. Shortly after this book was published I wrote to 19 of the *Evangelical Catholics* whose testimonies were recorded in the book. I enclosed a questionnaire that listed 9 questions relating to official Roman Catholic teaching on matters like Baptismal Regeneration, The Sacrifice of The Mass, The Worship of The Host as God, The Reality of Temporal Punishment, The Efficacy of Indulgences – matters which along with a few other areas I touched on have always been regarded by true Evangelicals as departures from God's truth.

Finally, there was a 10<sup>th</sup> question on the Reformed Evangelical belief in the Imputed Righteousness of God to every true believer. In response I received back 3 completed questionnaires 2 of which affirmed fully the official Roman Catholic teachings which I had made reference to but also affirmed agreement to the Evangelical view of Imputed Righteousness although 1 was made subject to continuing faithfulness on their own part which contradicted the affirmation made.

The other questionnaire was a mixture of agreement and disagreement with official Roman Catholic teaching but included a rejection of Imputed Righteousness.

2 other people engaged in brief correspondence but refused to complete the questionnaire. 14 people made no response of any kind whatsoever. In the light of this unwillingness to openly explore serious doctrinal differences and the stated (**ECI**) 'wall of silence' strategy these words on pages 8 & 9 of ECT Ireland ring rather hollow

**'We do not presume to suggest that we can resolve the deep and long-standing differences between different Christian traditions, nor does this Statement attempt to do so. But we cannot simply resign ourselves to tolerating differences that divide us. WE MUST PLEDGE TO CONTINUE TO SEARCH FOR A BETTER UNDERSTANDING OF ONE ANOTHER'S CONVICTIONS AND OF THE TRUTH OF GOD IN CHRIST...Together we search for a fuller understanding of God's revelation in Christ...IN THIS SEARCH WE NEED ONE ANOTHER'**

It would appear from my own personal experience over recent years that one is only needed provided that one does not ask awkward, essential doctrinal questions. I issued a leaflet entitled '**A Christian Response To "Adventures in Reconciliation – 29 Catholic testimonies"**' and distributed it freely at the meetings I attended where ECT Ireland was launched {a copy will be sent free to any who request it}. Shortly after I received a letter from Paddy Monaghan [dated 7<sup>th</sup> August 1998] on **Evangelical Catholic Initiative** notepaper and in relation to my leaflet he said this –

**'You selected ten quotations, out of context, from our book which is covered by copyright laws from both the United Kingdom and the Republic of Ireland. BEFORE CONSIDERING FURTHER ACTION, we want to ask why, in what purports to be a "Christian" response to our book, you so blatantly infringe copyright, quoting directly from ten different sections. How can you draw up a "Christian" response and flout copyright laws?'**

Having checked the copyright law in the United Kingdom which relates to the type of '**Response**' I had issued I was able to write to Mr Monaghan [letter dated 13<sup>th</sup> August 1998] and say

**'in respect of the copyright laws to which I am subject in the United Kingdom...I can assure you that I have not flouted those laws in the issuing of my leaflet responding to your book'**

On page 11 of ECT Ireland we read these words –

**'Evangelicals must speak the gospel to Catholics and Catholics to evangelicals, always SPEAKING THE TRUTH in love.'**

My '**Response**' leaflet was in part an attempt to communicate '**the truth**' to Roman Catholics and you can see the response to it by Mr Monaghan and **ECI – an implied threat of legal action against me.**

I should like at this point to remind Evangelicals that Roman Catholicism has spoken her **'truth'** to those who are now according to Vatican 2 to be classed as **'separated brethren.'** This is Rome's message to true Evangelicals –

**'Nevertheless, our separated brethren...are not blessed with that unity which Jesus Christ wished to bestow on all those to whom he has given new birth into one body and whom he has quickened to newness of life...FOR IT IS THROUGH CHRIST'S CATHOLIC CHURCH ALONE, which is the universal help towards salvation, that the fullness of the means of salvation can be obtained. It was to THE APOSTOLIC COLLEGE ALONE of which Peter is the head, that we believe that Our Lord entrusted all the blessings of the New Covenant'**

Apparently for 'full' salvation true Evangelicals must add to the Reformation **'solas'** of Scripture, Grace, Faith, Christ and The Glory of God the Vatican 2 **'solas'** of The Roman Catholic Church and The Papacy

I want to make some further observations about the ECT Ireland document before briefly commenting on some other matters Mr Packer touched on in the course of his talks.

Under a heading **We Repent Together** [pages 14 & 15] the 'Evangelicals' and Catholics who drew up this document make what I can only call this incredible statement –

**'As we look back on OUR COMMON CHRISTIAN WITNESS over the past 2000 years, WE REPENT of the grievous mistakes of the past and of the atrocities committed in the name of Christ against non-Christian groups...the genocidal CHRISTIAN PERSECUTION of the Jews during the Crusades, the Spanish Inquisition and more recently the Holocaust...In addition, we acknowledge the pain and hurt caused to the Moslem world during the crusades.'**

No true Evangelical should in any way identify with this scurrilous linkage of Evangelicals to atrocities carried out by those 'Christians' who were baptised Roman Catholics and who often carried out these evil deeds with the blessing of the Pope himself resting upon them.

On page 15 of ECT Ireland under **We Pray Together** we read

**'We acknowledge that our theological discussions and ecumenical gatherings can become arid without the love-filled prayer which joins our hearts together in Jesus Christ.'**

The true reality is that joint prayer which biblically constitutes **'fellowship'** is not sanctioned unless people are agreed on **'doctrine.'** The words of **Acts 2:42** in relation to recent converts are significant when we read [and note the order]

**"And they continued steadfastly in the apostles' DOCTRINE and FELLOWSHIP and in BREAKING OF BREAD and in PRAYERS"**

Before there was fellowship including breaking bread and prayers there was agreement on doctrine. The question posed in **Amos 3:3** is still relevant today and to this ECT Ireland situation – **"Can two walk together EXCEPT they be agreed?"** No true Evangelical should engage in fellowship with anyone still claiming to be a Roman Catholic for the true Evangelical Gospel and The Roman Catholic 'Gospel' are in the words of a former Republican [Roman Catholic] terrorist but now a converted true evangelical

**'mutually exclusive doctrinal systems, opposed on every essential and fundamental matter'**  
[taken from a review by Michael Cunningham of the book 'Evangelical Catholics' by Keith Fournier  
and which appeared in the Evangelical Times of December 1991]

In conclusion I want to mention a couple of points of apparent agreement in the opinion of Mr Packer between Evangelicals and Roman Catholics and I want to state why I disagree with him. He alleged that there is agreement on **'The Incarnation.'** I would disagree for the true Christ of Evangelicalism was not born of an *'immaculate/sinless Mary'* as taught by Roman Catholicism.

Mr Packer alleged there was agreement on **'The Atonement'** but again I disagree for I believe the true Christ of Evangelicalism suffered all the due punishments for the sins of His people whereas Roman Catholicism teaches that Christ did not suffer what they call *'temporal punishment of sin'* and if this is not discharged by the individuals concerned it will keep them out of heaven. This teaching is foreign to the finished atoning work of the true Christ of true Evangelicalism.

The launch of ECT Ireland coupled with the visit of Mr Packer has been an occasion of great sadness for the true (Evangelical) Gospel of Jesus Christ. It was particularly disturbing to hear Mr Packer in Dublin in response to a question from a converted Roman Catholic who now identifies with the historic Evangelical view say that he viewed the present Pope John Paul 2<sup>nd</sup> as a **'fine Christian man'** but that he had problems with the office of the Papacy. On reflection one scripture sums up this response by Mr Packer – **"a double-minded man is unstable in all his ways"** **James 1:8.**

The only way for people attaching to themselves the labels of **'Evangelicals'** and **'Catholics'** to get together is for the **'Evangelicals'** to depart from biblical truth and tolerate Roman error and for the **'Catholics'** to apparently embrace biblical truth but still identify with Roman Catholicism.

It is clear that the **'Evangelicals'** have departed from biblical truth and are tolerating Roman error as the serious historic doctrinal differences have been relegated to 'the back burner' and do not hinder their recognition of Roman Catholics as Christians. The **'Catholics'** claim to have embraced [Evangelical] biblical truth but are unwilling to separate from the Roman system that rejects the truths they claim to have embraced.

The actions of the **'Evangelicals'** invalidate their claim to be **'Evangelicals'** and the stated beliefs of the **'Catholics'** invalidate their claim to be **'Catholics'** so the only conclusion to be drawn about this ECT Ireland document is that it is a misleading **'Myth'**.

In conclusion you will find on the next page all the signatories to this ECT Ireland document and I would point out that a number who are referred to as 'Rev' are in fact Roman Catholic priests. (Cecil - For this article I have highlighted the name of Charles McMullen in yellow)

#### **Appendix A – Signatories to ECT Ireland [July 1998]**

The following are happy to endorse the content and aspiration of this statement:

Rev. Tony Davidson (Armagh); Rev. Leslie Crampton (Athy); Rev. Dr. Godfrey Brown (Ballycastle); Rev. Robert Bell (Ballyclare), Rev. David & Mairisime Stanfield (Ballynahinch); Mike Oman (Banbridge); Rev. Alan Abernethy, Rev. Dr. David Burke, (Bangor); Ian Barr, Rev. Sam Burch, Rev. Lesley Carroll, Rev. Norman Chambers, Rev. Dr. Dennis Cooke, Pastor Philip Corrigan, John Duncan, Peter Farquhar, Rev. Andrew Forster, Pastor Alan George, Rev. Drew Gibson, Dr. Dennis Gough, Dr. A.H. Graham, Rev. Brian Grogan, The Venerable A.E.T. Harper, Rev. Ken McBride, Rev. Patrick McCafferty, Roy McClenaghan, Rev. Ian McKee, Rev. Derek McKelvey, Dr. Johnston McMaster, Billy Mitchel, Rev. Dr. John Morrow, Rev. Diarmuid O'Riain, Rev. Dr. Kenneth Robinson, Rev. Stanley Ross, Sandra Rutherford, Rev. Malcolm Scott, Rev. Paul Symonds, Rev. Professor J.P. Taylor, Pastor Jim Thompson, Rev. Senan Timoney, Jamie Treadwell, Rev. Cecil Wilson, (Belfast); Angela McAnespie (Benburb); The Most Rev. Dr. Richard Clarke (Bishop of Meath and Kildare), Rev. Fearon Glenfield (Blackrock); Pastor Robert Dunlop (Brannockstown); Rev. Canon Arthur Houston (Carrigaline); Rev. Mark Harvey (Clones); Rev. Peter Anderson (Cobh); Rev. Brian Cruise (Cookstown); Sr. Brigid Dunne (Cork); Fr. Neal Carlin (Derry); Rev. Alvin Little (Donaghadee); Rev. Don Gamble (Dromore); Rev. Des Bain, Carol Barry, Rob Clarke, Jim Donnan, Br. Sean Fleming, Veronica Flynn, Fr. John Grennan, Ronan Johnston, Rev. Paul Kingston, Morgan McStay, Tim O'Connell, Rev. Gerry O'Hanlon, Rev. Peter Reilly, Marie Scully, Rev. Martin Tierney (Dublin); Rev. Philip Agnew (Dun Laoghaire); Rev. John W. Stewart (Enniskillen); Rev. Dr. Robert MacCarthy, Tim Nichols, (Galway); Rev. Roy Patton (Helen's Bay); Rev. John Dinnen (Hillsborough); Paul Betts, Rev. H. Alastair Dunlop, David Hewitt, Gavin Pantridge, Stephen Perrott, Dr. John Ross, (Holywood); Rev. Ciaran Dallatt (Jordanstown); Rev. Stephen Rea (Kerrykeel); Rev. Eric Meyer (Kesh); Rev. Richard Hill (Lame); Michael McKenna (Letterkenny); Rev. David Bruce, Peter Crory, Rev. Dr. Gordon Gray, Pastor George Hilary, Canon John McCammon, Rev. Charles McMullen, (Lisburn); Rev. Joe McCormick (Londonderry); Rev. Dr. Trevor Morrow (Lucan); Rev. Terence Cadden, The Ven. Ken Good, Rev. Stephen van Os, Brendan Blaney, Rev. Stanley Bourke, (Lurgan); Rev. Noel Bradley (Maynooth); Rev. Ronnie Mitchel (Monaghan); Rev. Sam Allen (Monkstown); Rev. John Carlisle (Newry); Rev. Ian Ballentine, Therese Gallagher, (Newtownabbey); Stephen Smyth, Rev. Jim Stothers, (Newtownards); Rev. Peter Good (Omagh); Tomas Carey (Randalstown); The Very Rev. Christopher Peters (Rosscarbery); Rev. Niall & Gerry Griffin, Rev. Jim Simms, (Rostrevor); Rev. Jack Heaslip (Summerhill); Rev. Finian Lynch (Tralee); Rev. Bert Armstrong, Rev. Brian McMillen, (Warrenpoint).

In the light of his 1998 Endorsement of the booklet, **'Evangelicals and Catholic Together in Ireland'** it is therefore no surprise that Charles McMullen, as Moderator of the Presbyterian Church in Ireland, found no problem in attending these Papal events held in Dublin.

**Cecil Andrews – 'Take Heed' Ministries – 17<sup>th</sup> September 2018.**