

## Letter from Charles Soper and Peter Nicholson to James Muldoon

10 November 2009

Dear James,

Thank you for your note to Charles.

In the complete absence of any evidence, we find your statement that 'I am satisfied that [Mr Clegg] is not ecumenical; he is quite happy to affirm the FIEC Statement on Ecumenism' very difficult to credit in the light of the extensive and multiple documentation we have cited to the contrary.

Can we agree on definition? The FIEC Statement on Ecumenism<sup>1</sup> talks about situations where evangelicals 'unite in public acts of worship and outreach with those who question and deny the faith', specifically identifying 'liberals' and 'Roman Catholics' as those with whom evangelicals 'are worlds apart doctrinally'. Do you offer an alternative sense?

Is there any doubt that Mr Clegg is personally involved in such activities?

Once again we draw your attention to Mr Clegg's own lectures, and in particular to the following remark: 'I worked very much in Catholic circles, in those years we started Catholic fellowships'.<sup>2</sup> Could you please explain what this means? Could you please supply us with further details of these fellowships, and of their current status? Your missionary serves in a country whose people are mostly held in the grip of Romanism, so please explain his remark that: 'it was never my intention to convince people to change their church'.

Two video clips to which we drew your attention clearly demonstrate high-level clerical participation in the EST inauguration ceremony. In one of these clips, the current Rector, Dr Wojciech Szcerba, is reported as saying that 'ecumenism is the motto which unites the students of our school',<sup>3</sup> while in the other the Rector declares that 'the seminary Board is a body which is ecumenical in character'.<sup>4</sup> We need hardly remind you that in the jargon of British evangelicalism, the adjective 'ecumenical' functions as a direct antonym of 'evangelical'.<sup>5</sup> Until very recently, the seminary's website declared that 'EST prides itself on its highly qualified, international and interdenominational faculty composed of educators, laymen and clergy from many churches, including Lutheran, Baptist, Episcopal, Anglican, Catholic and Evangelical Free'.<sup>6</sup> The faculty list,

until its recent removal, included one lecturer whose qualification for service was given as graduation from the Papal Theological Faculty, and two other academics qualified at the extremely liberal Christian Theological Academy. In a third film, the Rector, speaking in English, can be heard to say that evangelicalism is present in the Catholic church,<sup>7</sup> while the former, and founding, Rector, under whom Mr Clegg served for many years, wrote: ‘It is with pleasure and hope that I view the common efforts at seeking the unity of evangelical Christians and Catholics’, and supported continuation of the ‘essential quest and pursuit of unity’ with the Roman Catholic church.<sup>8</sup> EST explicitly advocates ecumenism by name with Catholics, and has always done so, while film footage of the inauguration ceremony shows a senior Orthodox Archbishop (Rector of the CTA and President of the Polish Ecumenical Council of Churches) actually giving an address! Do you contest that this amounts to ministerial cooperation? The seminary’s direct involvement in ecumenical dialogue with Islam,<sup>9</sup> and Mr Clegg’s personal involvement in the same,<sup>10</sup> leave us speechless.

Or is the status of the church of Rome in question? The FIEC consensus statement leaves no room for doubt about the heretical and Gospel-denying character of Rome. It seems very strange that your envoy is ‘happy to affirm’ that it is ‘confusing and unbiblical to unite in public acts of worship and outreach’, but by his own admission and many reports he has done both many times and advocated it to his students! How does your worker explain working in a seminary which has a public policy advocating cooperation with Rome, whilst at the same time professes to believe such activity is ‘confusing but it is also a contradiction of the gospel’?

Do you contest the heretical status of the Church of Rome, the Autocephalous Orthodox Church, or the highly liberal Christian Theological Academy, from which Archbishop Jeremiasz comes?

These are serious matters, on which the salvation and eternal well being of many depend. There is no place for slipshod or careless handling of the evidence or of conscience. If your own missionary has encouraged and supported those who rest under an apostolic anathema, then the church that supports him cannot escape the Lord’s own censure too. This is absolutely not a situation where ‘confidentiality’ takes priority. How can it, when serious sins and offences have been laid bare? If there is nothing to be ashamed of, why keep silent? If there is, why has it not been dealt with properly?

We felt obliged to [go to press](#) by Carey Baptist Church’s tardy<sup>11</sup> and vague response to grave charges. Will your response after investigation only compound these faults or will you clear the

church by responding thoroughly and carefully? Disgraceful compromise and betrayal of the Gospel is all too apparent at Wrocław – betrayal which necessitates either detailed, specific rebuttal or radical action. Where is the evidence that you have done anything but sweep this under the carpet?

You yourself requested us to provide a [list of questions](#) to pose to your envoy. We took the trouble to provide 15 questions – what was Mr Clegg’s specific response to them?

Yours sincerely in the Lord Christ,

Charles Soper and Peter Nicholson

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<sup>1</sup> <http://www.fiec.org.uk/AboutUs/Ecumenism/tabid/640/Default.aspx>

<sup>2</sup> <http://www.strateias.org/central.doc>

<sup>3</sup> <http://www.strateias.org/est.asf>

<sup>4</sup> [http://www.tangle.com/view\\_video?viewkey=e1106a6b5a135d8a7c9f](http://www.tangle.com/view_video?viewkey=e1106a6b5a135d8a7c9f)

<sup>5</sup> An interesting example, in the context of theological seminaries, and the seminary where Basil Howlett is a lecturer, are the remarks of Martyn Lloyd-Jones found in his address entitled ‘A Protestant Evangelical College’ (*Knowing the Times*, Banner of Truth Trust, 1989, p. 357).

<sup>6</sup> <http://www.strateias.org/faculty.htm>

<sup>7</sup> [http://www.tangle.com/view\\_video?viewkey=cd9b4d4ded46eb8cfd17](http://www.tangle.com/view_video?viewkey=cd9b4d4ded46eb8cfd17)

<sup>8</sup> Karel, Zygmunt P., *Deklaracja „Dominus Jesus”*. *Aby byli jedno*, Słowo Prawdy, 2000, No 10, p. 13.

<sup>9</sup> [http://www.islam.info.pl/index.php?option=com\\_content&task=view&id=399&Itemid=8](http://www.islam.info.pl/index.php?option=com_content&task=view&id=399&Itemid=8)

[http://www.emiddle-east.info/index.php?option=com\\_content&task=view&id=496&Itemid=197](http://www.emiddle-east.info/index.php?option=com_content&task=view&id=496&Itemid=197)

<sup>10</sup> <http://www.psz.pl/tekst-3006/Wroclaw-Dni-Kultury-Muzulmanskiej-konferencja-symposium-wyklad>

<sup>11</sup> Endnote written by Peter Nicholson: On 20 November 2008, I sent identical brief e-mail enquiries to both James Muldoon and Basil Howlett, but received no reply. On 25 November 2008, I sent an e-mail to a figure of some standing in the FIEC, asking for help in making contact. This e-mail was sent at 17:44. At 19:07 the same day, I received a brief reply from someone I assume to be a secretary at Carey BC. This reply answered my basic enquiry did not attempt to open up a dialogue. I replied almost immediately with a further enquiry, but never received any further response. On 15 January 2009, I telephoned Basil Howlett. He asked me to send him some specific material, and promised to look into the matter and get back to me. A few minutes after ending the call, I sent him an e-mail with some extracts from Mr Clegg’s lectures. I have not heard from Mr Howlett from that day to this. It was over a month after the telephone call that Charles Soper first wrote to James Muldoon, and another month before Charles Soper received the briefest of replies, and that only after the intervention of a senior figure within the FIEC.