



# ECUMENISM COMES ALIVE!



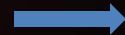
Part Two

**Why Jesus Is  
Coming Soon Series**

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“Romanism is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy;

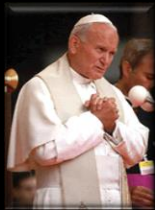


“the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which had been so dearly purchased. They taught their children to abhor popery and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!” (GC 463)

Catholicism has moved from a deceptive pretense of interdenominationalism under Pope Pius XI, to embracing ecumenism in the context that all others must “come home” into their fold under Pope John Paul II.



“Interdenominationalism is impossible to Roman Catholics except in so far as they **make pretense** of it to cull favor and secure political advantage.” [E. Boyd Barrett, *Rome Stoops to Conquer* (Julian Messner, Inc., N.Y. – 1935), p. 122]



“The difference now is the irrevocable pledge of the Catholic Church to take the lead,... in striving for the fulfillment of the prayer of our Lord that they may all be one.”  
(*Catholic Crises Magazine*, September 1998)

What is accomplished by the cloak of deceptive interest in ecumenism?

The Vatican is working feverishly to head a geopolitical world – which includes all religions.

What they are doing is “working.” And more and more religious and political leaders are looking to Rome for “moral leadership.” We will focus more deeply on that in the next study.

During the 20<sup>th</sup> century, in Western religious circles, it was assumed that Christians of various faiths (whether Protestant, Roman Catholic or Orthodox) would eventually unite into one “Super Church.” The motivation behind this possibility came to be known as “Ecumenism.” It was especially promoted by leaders of Protestant denominations.



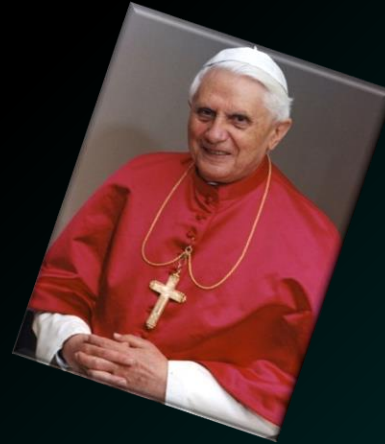


That contemporary Protestant world, progressively secularized, became deeply interested in achieving unity. It increasingly sensed a growing “spiritual” weakness, which brought insecurity to its once unique persuasions.



Catholics saw in this “movement” a way to promote its own interest by inviting Protestants back into their fold!





Many “serious Protestants” began to see that the best “ecumenical sense” was not to unite the Churches, but to unite with the Roman Church.

Meaning?

They would have to compromise!

Why?

Catholicism will never change!

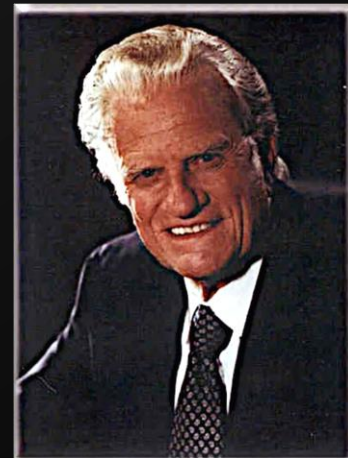
# FRANKLIN GRAHAM FELL FOR THAT ECUMENICAL DECEPTION



In 1999 he began to follow closely in his father's footsteps by having Catholic priests help in the Billy Graham crusades. He told the Indianapolis Star that his father's ecumenical alliance with the Catholic Church "was one of the smartest things he ever did!" ("Keeping it simple, safe keeps Graham on high," *The Indianapolis Star*, June 3, 1999, p. H2)

He went on to note: “In the early years, up in Boston, the Catholic church got behind my father’s crusade. That was a first. It took back many Protestants. They didn’t know how to handle it. But it set the example. ‘If Billy Graham is willing to work with everybody, then maybe we should too.’”

*(The Indianapolis Star, June 3, 1999)*



Franklin Graham not only praised the late Pope, but he also attended the “coronation” of the new one. Speaking on *Larry King Live*, April 2, 2005, Billy Graham said: “I don't have the physical strength to go, and I have been invited. I was invited about six or seven months ago by the Vatican ahead of time. And they've asked that I come. So I'm asking my daughter, Anne Lotz, to go [to Pope John Paul II's funeral].... And then my son, Franklin, will be going to the enthronement of the new Pope [Benedict XVI].”

Previously, in Chicago, on April 6, 2002, a group of religious leaders met to hammer out a statement of religious unity for the United States! It became known as The Chicago Statement.



It boldly states:



“As Evangelical, Orthodox, Pentecostal, Mainline Protestant and Roman Catholic church leaders, we write to all Christians in the United States to share our longing for an expanded Christian conversation in our nation. *We lament that we are divided and that our divisions too often result in distrust, misunderstandings, fear and even hostility between us. We long for the broken body of Christ made whole, where unity can be celebrated in the midst of our diversity.*





*“We long for a more common witness, vision and mission.*

*“We lament how our lack of faithfulness to each other has led to a lack of effectiveness on crucial issues of human dignity and social justice. We long to strengthen the prophetic public voice of the Christian community in America.*





“With excitement we began to sketch the outlines of a new level of relationship and action that offer a common witness for Christ to the world. This common witness will be visible through our:

1. Celebrating a common confession of faith in the Triune God
2. Seeking the guidance of the Holy Spirit through biblical, spiritual and theological reflection
3. Engaging in common prayer
4. Speaking to society with a common voice
5. Promoting the common good of society”

## Churches/Organizations which have agreed to join and become participants:

AMEN

American Baptist Churches, USA

Antiochian Orthodox Christian Archdiocese

Armenian Orthodox Church in America

Bread for the World

Call to Renewal/Sojourners

Christian Church (Disciples of Christ)

Christian Reformed Church in NA

Church of God Ministries (Anderson, IN)

Church of God of Prophecy

Cooperative Baptist Fellowship

Coptic Orthodox Church

The Episcopal Church

Evangelical Covenant Church

Evangelicals for Social Action

Evangelical Lutheran Church in America

Free Methodist Church

Friends United Meeting

Greek Orthodox Archdiocese of America

International Council of Community Churches

International Pentecostal Holiness Church

The Korean Presbyterian Church in America

Moravian Church\*

National Association of Congregational Christian Churches

National Baptist Convention of America

National Baptist Convention, USA

Open Bible Churches

Orthodox Church in America

The Presbyterian Church USA — provisional until 2010

Reformed Church in America

The Salvation Army

Syrian Orthodox Church

United Church of Christ

United Methodist

US Conference of Catholic Bishops

World Vision

## Supporting “others.”

African Methodist Episcopal Church

AME Zion Church

America's National Prayer Committee

Association of Vineyard Churches

Baptist General Convention of Texas

Christian Methodist Episcopal Church

Church of God (Cleveland)

Church of God in Christ, Inc

Church of the Brethren

Church of the Nazarene

Community of Christ

Mennonite Church USA

Elim Fellowship

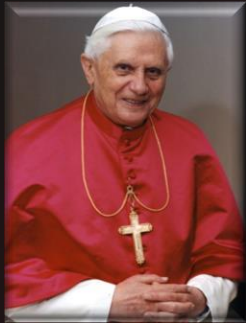
Evangelical Free Church of America

Mission America Coalition

Nat'l Missionary Baptist Convention of America

Pentecostal Free Will Baptist Church

Progressive National Baptist Convention, Inc



Shortly after Pope Benedict assumed power in the Roman Catholic church, he met with Samuel Kobia, secretary general of the *World Council of Churches*.

Benedict then noted: “In the very first days of my pontificate I stated that my ‘primary task’ is the duty to work tirelessly to rebuild the full and visible unity of all Christ’s followers.”

(*Vatican City*, June 16, 2005 ) (VIS)

That process had begun!



The late Chuck Colson said the following year: “Christians on both sides of the Reformation divide are brothers in Christ. The need to now seek, as the Bible commands us to do, unity in the essentials of the faith propels ecumenism of today.”

(Excerpts – *Inescapable Consequences*, Chuck Colson – 2006)

Making good his promise, Pope Benedict, in 2006, brought together hundreds of world religious leaders to discuss the power of religious unity. On September 4, he noted: “Global terrorism and violence carried out in the name of God show no signs of letting up.”

He appealed to hundreds of religious leaders (including in the Muslim world) to use their faiths to bring about peace.”



Meeting in Assisi, Italy  
2006

On March 20, 2007, a Jewish–Catholic Commission met in Jerusalem. The topic: *“Moral Relativism Poses a Serious Threat to Humanity.”* Summary thought:

“There is a special obligation upon religious leaders and communities to prevent the improper use of religion and to educate towards respect for diversity which is essential in order to ensure healthy, stable and peaceful society.” (Especially implying between Catholics and Jews)



Benedict XVI again noted on April 17, 2007, that peace, which is promoted by the Christian faith, is key to avoiding the clash of civilizations. (Zenit.org)



As geopolitically noble is this Pope's peaceful leadership tone, one must not forget the Vatican's true ecumenical position from Vatican II's documents:



“Ecumenical dialogue ... serves to transform modes of thought and behavior and the daily life of [the religious] communities. In this way, it aims at preparing the way for their unity.... thus ‘little by little,’ as the obstacles to perfect ecclesial communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist, into that unity of the one and only Church.... This unity, we believe, dwells in the Catholic Church as something she can never lose.” (*Vatican Council II*, Document No. 42, “Reflections and Suggestions Concerning Ecumenical Dialogue” S.P.U.C., 15 Aug. 1970, in *Vatican Council II: The Conciliar and Post Conciliar Documents*; Austin Flannery, ed.; New Rev. Ed., Vol. I, Sec. II, pp. 540-541)

“Thus, rather than looking for unity based on truth, the Papacy, as ever, is seeking to secure visible outward conformity through the compromise of others.”

(Richard Bennett, former Jesuit Priest, [www.BereanBeacon.org](http://www.BereanBeacon.org))





Pope Benedict XVI and Archbishop Chrysostomos II signed a joint declaration at the Vatican, June 16, 2007. The pontiff told the Cypriot Orthodox leader that he holds firm hope that the Catholic and

Orthodox churches can be united, despite centuries of painful division. In a joint statement, both leaders pledged to “intensify the search for full unity among all Christians.”

Then the unthinkable occurred in October of 2007:

150 Muslim leaders wrote an open letter to the Christian leaders of the world, which they called “*A common word between us and you.*” The introduction and summary of the many-paged document said:



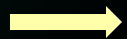
“Muslims and Christians together make up well over half of the world’s population. Without peace and justice between these two religious communities, there can be no meaningful peace in the world. The future of the world depends on peace between Muslims and Christians.

“Let us respect each other, be fair, just and kind to one another and live in sincere peace, harmony and mutual goodwill.”



“This historic agreement gives the right keynote for relations between Muslims and Christians in the 21st century ...

there are three main reasons why this is so important. First, it is unprecedented in bringing together so many of the leading religious authorities and scholars of Islam and uniting them in a positive, substantial affirmation. This is an astonishing achievement of solidarity, one that can be built on in the future. Second, it is addressed to Christians in the form of a friendly word, it engages respectfully and





carefully with the Christian scriptures, and it finds common ground in what Jesus Himself said is central: love of God and love of neighbour.... third it opens a way forward that is more helpful for the world than most others at present in the public sphere.... it challenges Muslims and Christians to live up to their own teachings and seek political and educational as well as personal ways to do this for the sake of the common good.” (Response by David F. Ford, director of the Cambridge Inter–Faith Programme, 13 October 2007)



In 2009, using the technology industry, with the help of Larry Page, co-founder of Google, plus a group of the Hollywood elite, a web site was launched called

*www.charterforcompassion.org*, urging people worldwide to seek peace between the different religious persuasions, and sign a charter of intent.



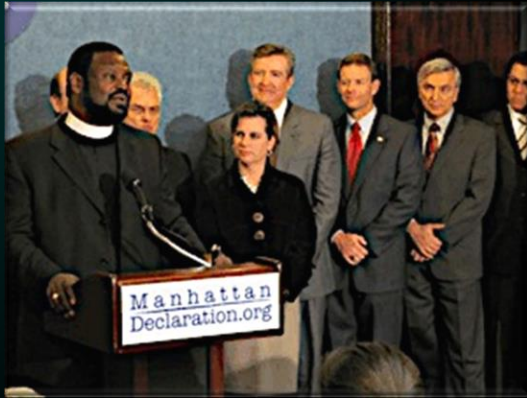
Over 90,000 people have now signed on to this document. It is based on a **sociological framework** for peaceful interaction.

Protestants and Catholics celebrated 10 years of a *Consensus on Salvation*, Oct. 2009, by gathering in Chicago to mark the anniversary of a historical agreement made between the two faith traditions.

Considered the most significant agreement since the Reformation, the *Joint Declaration on the Doctrine of Justification* was signed by the Vatican and the Lutheran World Federation on Oct. 31, 1999, in an effort to end centuries of doctrinal dispute. The Methodists soon followed.

[Donald J. McCoid, executive of ELCA (Ecumenical and Inter-Religious Relations), told the ELCA News Service. (Lillian Kwon, *Christian Post Reporter*, Oct. 1, 2009)]

**Then – another  
ecumenical milestone!**



189 Protestant, Orthodox and Catholic leaders began signing the *Manhattan Declaration*, September/October 2009!

It was a powerful “religious and political” document, based upon shared moral and social concerns.

The key issues were right to life, marriage and religious liberty.

Those signers represented the “Who’s Who” among religious names in North America. But significant leaders withheld their names! One, John MacArthur:



“Although I obviously agree with the document’s opposition to same-sex marriage, abortion, and other key moral problems threatening our culture, the document falls far short of identifying the one true and ultimate remedy for all of humanity’s moral ills: the gospel.



“... the gospel itself is nowhere presented (much less explained) in the document or any of the accompanying literature. Indeed, that would be a practical impossibility because of the contradictory views held by the broad range of signatories regarding what the gospel teaches and what it means to be a Christian.

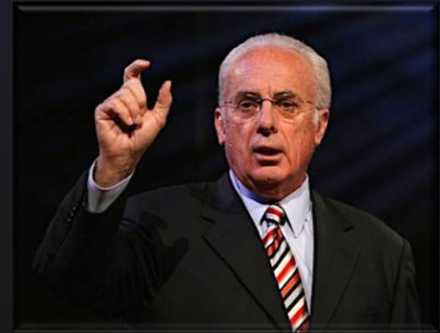


“This is precisely where the document fails most egregiously. It assumes from the start that all signatories are fellow Christians whose only differences have to do with the fact that they represent distinct ‘communities.’ Points of disagreement are tacitly acknowledged but are described as ‘historic lines of ecclesial differences’ rather than fundamental conflicts of doctrine and conviction with regard to the gospel and the question of which teachings are essential to authentic Christianity.





“... support for The Manhattan Declaration would not only contradict the stance I have taken since long before the original ‘Evangelicals and Catholics Together’ document was issued; it would also tacitly relegate the very essence of gospel truth to the level of a secondary issue. That is the wrong way – perhaps the very worst way – for evangelicals to address the moral and political crises of our time.”



<http://www.gty.org/resources/Articles/A390>

There were deeper issues that lay within the declaration's framework. One was a call for civil disobedience when any of the "principles" of religious faith were threatened.

That is part of a growing evangelical "spirit" that began in America during the 1960's, called Dominionism. It is a religious face to "reclaiming America" through secular politics. This is graphically described:



Dominionism teaches: “that the mission of the church goes beyond the spiritual transformation of individuals, to a mandate to change society, a ‘moral patriotism,’ if you will, in opposition to secular humanism. For Christ to be pleased with Christians, thereby, they must become political and social activists. We must change the laws of the land, gear up to elect Christians to office, and generally seek to take dominion over our world and bring it under the Law of Moses.”

<http://thereformedtraveler.com/2012/07/16/reconstructionism-dominionism-kingdom-now-theonomy-and-the-twist-of-the-dominion-mandate>

This tacitly points out a “hidden agenda” within this ecumenical document! There, the Roman Catholic phrase “common good” entraps every religious leader into a political net. This was addressed pointedly by the “Discernment Group” in 2009:

**COMMON GROUND FOR THE COMMON GOOD.** These “civility” documents are rife with terms like “people of good will,” “conscience,” “ethics,” “justice” and “morality.” But how are these terms defined? These terms can be so redefined as to **EXCLUDE** those who cannot or will not, for whatever reason, conform.... They can actually exclude biblical Christians, particularly those who practice biblical separation. For example, carefully read:

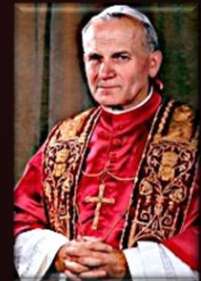


“... ask what is really meant by [the] popular phrase ‘the common [or public] good.’ Next, ask how it would be prescribed or enforced ...

“For example, Christians today are [supposedly] called to proclaim the Gospel of costly grace and to protect the intrinsic dignity of the human person.”

But now they are committing to stand for the common good (that means the public good). Has the biblical purpose of “law” changed? Could a religious “good” or “perception” be forced on society?

Could this document on ecumenism and dominionism impel churches to require the government and civil authorities to enforce its dogma, which the signers consider moral? This is reminiscent of a call that Pope John Paul II made regarding Sunday worship:



*“In this matter, my predecessor Pope Leo XIII in his Encyclical Rerum Novarum spoke of Sunday rest as a worker’s right which the State must guarantee.”*

*(Dies Domini 5-31-1998 Point 66)*



“Therefore, also in the particular circumstances of our own time, *Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy.*” (*Dies Domini* 5-31-1998 Point 67)

An air of militancy passes through the growing number of ecumenical documents and meetings. The spirit suggests that restoration of cultural Christian ethics cannot occur without churches “taking charge” of society. Example:



“We are coming to the times when passive Christianity and passive Christians will cease to exist. There is a maturity, a discipline, and a divine militancy coming upon the people of God. Those who have succumbed to humanistic and idealistic theologies may have a hard time with this, but we must understand that God is a military God.



Rick Joyner



“The title that He uses ten times more than any other in Scripture is ‘the Lord of hosts,’ or ‘Lord of armies.’ There is a martial aspect to His character that we must understand and embrace for the times and the job to which we are now coming.”

Rick Joyner, “Taking the Land – We Are Establishing Our Eternal Place And Position Here On Earth” (11/29/05, [http://www.elijahlist.com/words/display\\_word.html?ID=3617](http://www.elijahlist.com/words/display_word.html?ID=3617). Rick Joyner was one of the “Kansas City Prophets” who now wields considerable influence through his “prophecies” about a coming militant church.)

The Church of England broke away from Roman Catholic control in 1558 by the *Elizabethan Religious Settlement* and the *Act of Supremacy* by the Parliament of England the following year (1559).



This occurred during the first year of the reign of Queen Elizabeth I.

A Coat of Arms was designed to commemorate that event.



In recent decades, the Anglican Communion and the Roman Catholic Church sought to heal those centuries of division.

- This became of acute interest by the conservative wing of the Anglican Church when homosexual leaders and women priests were approved.
- Clergy began to break away in 2007, with congregations following!
- Then the Catholic Church made a brilliant move:



In October 2009, it made an extraordinary bid to lure traditionalist Anglicans en masse while retaining many of its traditions.



Pope Benedict and the Archbishop of Canterbury, Rowan Williams, met many times to work on a unity agreement.

It is now estimated that over 200,000 members and at least 50 Anglican Bishops responded to the Vatican's invitation!

[http://www.nytimes.com/2009/10/21/world/europe/21pope.html?\\_r=0](http://www.nytimes.com/2009/10/21/world/europe/21pope.html?_r=0)





Shortly thereafter, January 2010, Pope Benedict XVI addressed a general audience in Paul VI Hall: “Dear brothers and sisters, we are in the middle of the Week of Prayer for Christian Unity, an ecumenical initiative ... [for] the visible unity between Christians....”

“The persistent call to prayer for full communion among the followers of the Lord manifests the most authentic and profound orientation of the whole ecumenical quest.”





Then on October 27, 2011, Pope Benedict called another ecumenical meeting of 176 world religious leaders to the citadel in Assisi, Italy.



This also commemorated the 25th anniversary of Pope John Paul II's “prayer for peace” encounter in Assisi.



Cardinal Turkson observed:  
“After 25 years of collaboration  
between religions and of  
common witness it is time to take stock and to  
re-launch the commitment...”

“The search for truth is a premise  
for knowing one another better, to  
overcome all forms of prejudice, but also to  
overcome syncretism, which clouds  
identity.” Cardinal Turkson continued:  
“We are all capable of truth – and [remain]  
different at the same time.” (Vatican City, October  
19, 2011 (Zenit.org))



That became a veiled imperative to set aside one's doctrinal identity and move toward ecumenical unity based on the Roman Catholic priorities.

Paul warned: *“For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths.”* (2 Timothy 4:3-4)

- Differences in beliefs won't matter.
- “Unity,” just getting along, is all that matters.
- Being at peace is what counts.
- History shows that “peace” in this world only comes from force.

*“They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us. (1 John 2:19)*



*“Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction.” (2 Thessalonians 2:3)*

Don't leave!

**The End**





PRI Headquarters



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Franklin S. Fowler Jr., M.D.  
Director

P.O. Box 829  
Lucerne Valley, CA 92356 USA  
1-760-248-1111  
[www.endtimeissues.com](http://www.endtimeissues.com)  
[prophecy-research@earthlink.net](mailto:prophecy-research@earthlink.net)  
(8–5 M–Th, 8–12 Fri)