

# THE TROJAN HORSE IN THE TEMPLE

The Hidden Agenda of the  
Ecumenical Movement

by

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*'Assemble yourselves and come; draw near together, you who have escaped from the nations. They have no knowledge, who carry the wood of their carved image, and pray to a god that cannot save... 'Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other' (Isaiah 45:20,22).*

*'For there is one God and one Mediator between God and men, the Man Christ Jesus' (1 Timothy 2:5).*

*'Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved' (Acts 4:12).*

## FOREWORD

In recent years, many Christians have expressed disquiet with what is popularly known as the Ecumenical Movement. In response to Biblical calls for Christian unity, this movement — operating at both formal and informal levels — seeks to bring all Christian denominations and organisations into a universal conglomerate. If the prime objective of those behind this movement was to unite all believers in the cause of God's truth and to preach the fullness of the Gospel with love and power to a spiritually corrupt and needy world, I would be the first to gather with them. I would not want to oppose our Lord's prayer, in His last great discourse, for believers to manifest their unity as an evangelistic model to unbelievers (John 17:20-23). I can fully identify with those in the Ecumenical Movement who have a heartfelt desire to see an end to sectarianism and unbiblical divisiveness. But the knowledge that there is a *hidden agenda* of global proportions behind the work of the modern Ecumenical Movement has motivated me to expose its historical and developmental roots.

Among the more prominent characteristics of the many deceptions which have plagued the Church from its beginnings are the subtlety of their origin and the stealth of their development. Never has there been such a need for believers to discern that when Satan-inspired movements are at work in the Church, they never appear to be malevolent but, rather, present themselves as being highly desirable and so filled with spiritual integrity that they are capable of deceiving the Lord's own people, if such a thing is possible (cf. Matthew 24:24). The Lord Jesus was referring to this mode of deception when he described false prophets as 'wolves in sheep's clothing' (Matthew 7:15). Similarly, Paul the Apostle warned that Satan cleverly disguises himself as an 'angel of light' in order to conceal his darkness (2 Corinthians 11:14). As that discerning early Church father, Irenæus of Lyons (c.AD 130-200), has put it:

'No false teaching desires to offer itself to our view openly, lest such exposure should lead to conviction; but, craftily putting on a plausible dress, makes itself by its outward form appear to the simpler sort to be truer than Truth itself'.<sup>1</sup>

It is my belief that the the Ecumenical Movement, in spite of its professed aspirations, falls into just such a category. I acknowledge that there are a great many sincere and well-meaning believers who support this movement, and it is chiefly for their benefit that this book has been written. Once we have obtained a full grasp of the vast network of intrigues to which the Ecumenical Movement belongs, this will remove all remaining vestiges of the sheep's clothing and will reveal it for what it is: A Trojan Horse within the temple of the Lord.

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Edinburgh  
January 1993

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<sup>1</sup> Irenæus of Lyons, *Against Heresies* or *A Refutation of Knowledge Falsely So-Called*, Intro. §2. This is a great rebuttal of the second-century heresy of Gnosticism.

## INTRODUCTION

Although the Christian can speak in terms of the bare letter as being ‘dead’ when compared with the bounties of the Spirit (2 Corinthians 3:6), it cannot be denied that words themselves carry a powerful charge which will often determine our responses to them, for better or for worse. Sometimes, words are ‘hijacked’ from their Biblical roots in the name of a particular cause. A classic modern example is the word *charismatic*, which, simply considered from Scripture, means *divinely gifted* — a term which really applies to every true believer rather than the limited sense in which it has come to be used in some Christian circles today.

Another such ‘hijacked’ word is *ecumenical*. Although this word has come to have a tendentious association, it is derived from an innocent Biblical pedigree. The words ‘ecumenism’ and ‘ecumenical’ come to us from a Greek word *oikoumene*, meaning ‘the whole inhabited earth’ or simply ‘the world’. In a primary Scriptural example, we are told that *‘the Gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come’* (Matthew 24:14). This meant that all the nations were to be evangelised by the Gospel, which the Lord Jesus Christ announced when He said: *‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel’* (Mark 1:15). No longer were God’s people to be primarily confined to the Old Covenant nation of Israel. A remnant of that people would constitute the firstfruits of the New Covenant people, the Church; but the nations of the whole inhabited world would thereafter be brought within the sphere of the preaching of the Gospel — exactly as forecast by the Old Testament prophets (e.g., Isaiah 11:10; 66:19; Malachi 1:11). This does not mean that everyone from those nations will be saved. Only those who obey the Gospel, repent of their sin and have faith in Christ for salvation will be grafted into the true Church and receive the gift of eternal life (Romans 11:16-17; 2 Thessalonians 1:7-8; John 3:36).

This Church is revealed by Paul the Apostle as the ‘body of Christ’ in which all the parts have been *‘made to drink into one Spirit’*, the Holy Spirit of God, and in which there should be no schism but only love and care for one another (1 Corinthians 12:12-27). In the midst of a fallen world, the Church is exhorted to function as ‘the salt of the earth’ and the ‘light of the world’, in order to fulfil a vital evangelistic purpose (Matthew 5:13-16). Jesus echoed this when he gave a new commandment, that believers are to love one another as He has loved them, so that they will be recognised as His disciples (John 13:34-35).

Shortly after this, He prayed that there would be a oneness among believers which would be so manifested to the unbelievers of the world that they would know without a doubt that Christ has been sent by the Father (John 17:21-23). It is clear from this prayer that the unity within the Church which is referred to by Jesus is intimately linked to the unity which exists within the Triune Godhead. **True ecumenism, therefore, lies in the spiritual unity which exists on the basis of the mutual indwelling Holy Spirit in all genuine believers throughout the world.** This is a far cry indeed from the now prevailing *false* ecumenism, which is founded instead on a very limited and compromised ‘confession of faith’. Those advocating such false ecumenism have failed to recognise that the Church is not as all-inclusive as they would imagine. For the same Apostle who recorded the mighty intercessory prayer of the Lord Jesus in John 17:21-23 also wrote the following words to some fellow-believers to warn them about false teachers:

‘Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds’ (2 John 9-10).

This highlights the exclusive aspect of the true Church founded by Jesus Christ — a fact which was emphatically endorsed by the Lord Himself (Matthew 7:13-14; Luke 13:24). The unity of the Church depicted in the Bible embodies a spiritual *organism* which is gathered out of the world by the grace of God through Jesus Christ, in the power of the Holy Spirit (John 10:4,14-16,26-17;

Titus 3:4-6). It does not consist of an earthly *organisational* alliance of professing believers which is rooted in the politics of human effort. Such pseudo-ecumenism began to pervade the Church almost a century ago, and has today caused much confusion among believers.

### **THE THREE PHASES OF ECUMENICAL DEVELOPMENT**

We fully appreciate that there are many well-meaning people who support the Ecumenical Movement because it is their heart's desire to see an end to sectarianism. But their efforts are based on a profound ignorance of the global influences which have sought to take things far beyond the original intentions of those who first advocated ecumenism among the churches. One of the primary reasons for the confusion in the Church today is the fact that the word 'ecumenism' has come to be given a very different meaning from that with which it is associated in the Bible. In the historical growth of the Ecumenical Movement we can trace a three-phase development in ecumenical thinking. In the **first** phase, the emphasis was on creating some genuine unity among all those throughout the world who professed faith in Jesus Christ. In the **second** phase the emphasis shifted to include all those who were members of any denomination or religion. In the **third** and most recent phase, the concept of 'ecumenism' is being widened to its ultimate possibility — that every human creature should be included in the idea of the Church: the whole inhabited world in its *absolute* universal sense, rather than in the *potential* universal sense of the Gospel offer.

In other words, phase one of the Ecumenical Movement epitomised the Church in terms of a *universal brotherhood of Christian faith*; phase two stylised it as a *universal brotherhood of religious faith*; while phase three — of which the majority of Christians are entirely unaware — is emphasising the *universal brotherhood of mankind* as a whole, regardless of religious affiliations. Thus, religious syncretism and humanistic universalism are realised within a movement which professes solely to represent the Christian Church and the interests of Jesus Christ.

We shall now examine the development of these three phases in greater detail, so that we can gain an understanding of the power which lies behind it.

# 1: FROM REFORMATION TO ECUMENISM

## *‘Christians of the World Unite!’*

Although others had previously talked about Christian Unity, the earthly fountainhead of the modern Ecumenical Movement springs out of soil which was nurtured during the European Reformation. For it comes from the Protestant churches, as the result of a single event in history and the subsequent determined actions of a relatively small number of misguided men who were among its participants. Initially, false ecumenism developed out of a sincere desire to fulfil the prayers of the Lord Jesus Christ about Christian unity in John 17:20-23. At the turn of the century, a group of Christians looked at the vast number of interests competing in the mission field, and came to the understandable conclusion that a sectarian spirit was detrimental to the witness of the faith to the world. The net result of this was a gathering of 1355 delegates in Edinburgh at the World Missionary Conference on June 14th in 1910. This was the true fountainhead of what we today call the ‘Ecumenical Movement’.

This conference was a cosmopolitan gathering, designed to discuss a wide range of issues related to *‘the evangelisation of the world in this generation’*. Originally designated *The Third Ecumenical Missionary Conference* (the word ‘ecumenical’ was eventually dropped from the title in the interests of unity!),<sup>2</sup> the World Missionary Conference of 1910 was the culmination of seven previous international meetings of missionary organisations held in various parts of the world. However, the gathering in Edinburgh was the first wholly inter-denominational conference ever to be held.

The venue for this conference was the General Assembly Hall of the United Free Church of Scotland — now the Assembly Hall of the current Church of Scotland. As an example of the ever-shifting denominational scene in nineteenth century Scotland, the United Free Church was itself a denomination resulting from the union of the majority of the then Free Church of Scotland and the United Presbyterian Church. The key organiser of the World Missionary Conference in 1910 was the American Methodist layman, John R. Mott (1865-1955), whose simple desire was to

‘bring Christ within the reach of every person in the world, so that he may have the opportunity of intelligently accepting Him as personal Saviour...It is our duty to evangelise the world, because Christ has commanded it’.<sup>3</sup>

Although many who are opposed to the Ecumenical Movement have sneered at the naïvete of these early ecumenists, this simple desire for evangelism represented a genuine Scriptural purpose. Unfortunately, the nobility of such an aim was to be buried under a welter of developments which moved away from the original design.

The World Missionary Conference had come about as a result of concern over competitive denominationalism on the mission field and a desire to unify the Christian mission of world evangelisation. John Mott had been organiser of the Student Volunteer Movement for Foreign Missions — an inter-denominational outcome of the mission work of Dwight L. Moody. This student-oriented background is significant. As one impartial observer of the history of ecumenism has stated:

‘It was in the student world that ecumenical collaboration developed most fully in the twentieth century, through two movements that are still active today: the Young Men’s Christian Association...and the Student Christian Movement’.<sup>4</sup>

At the World Missionary Conference in 1910, Anglo-Catholics and evangelicals came together for the first time (albeit warily) through this very factor. As Bishop Talbot of Winchester put it in his

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<sup>2</sup> William Richey Hogg, ‘Edinburgh 1910: Ecumenical Keystone’, article in *Religion and Life: A Christian Quarterly of Opinion and Discussion*, Vol. XXIX, No.3, Summer 1960, p.344.

<sup>3</sup> C.H. Hopkins, *John R. Mott: A Biography*, Eerdmans, 1980, p.232.

<sup>4</sup> Lorna J.M. Brockett, *The Development of the Ecumenical Movement* (the Christian Education Movement in collaboration with Roehampton Institute of Higher Education, 1981), p.5.

speech to the conference: 'We would not have been here had it not been for the Student Christian Movement'.<sup>5</sup> Many years later, William Temple, as Archbishop of Canterbury, would write:

'Members of the [Student Christian] Movement ought to know that without their movement there could never have been held the Edinburgh Conference, which was the greatest event in the life of the Church for a generation'.<sup>6</sup>

It is a singular fact that the young and idealistic have always been the target for humanistic movements which seek, with great zeal, to revolutionise social and cultural developments in the world-system. We need to appreciate the implications of this for the evolution of ecumenism. A perusal of the published list of names and addresses of the World Missionary Conference delegates makes interesting reading and it is certainly no coincidence that many of the

'ubiquitous, youthful stewards [of the WMC] who had been chosen by the Student Christian Movement from among its leaders in the Universities became, in later years, outstanding leaders in the ecumenical movement'.<sup>7</sup>

Moreover, many of these young men went on to make lasting contributions to the new 'orthodox liberalism' and the 'Social Gospel' approach to Christianity — both being twin pillars of ecumenism. Men such as Neville Talbot (1879-1943), Walter Moberly (1881-1974), John Baillie (1886-1960) and William Temple (1881-1944) are but a few of the better known names who involved themselves in Ecumenism and the 'Social Gospel' throughout their lives.

Although the only resolution of the World Missionary Conference in 1910 was the establishment of a full-time 'continuation committee', it was to have far-reaching consequences in the history of the professing Church. For this 'continuation committee' constituted

'the first-ever representative, inter-denominational organisation to be formed and, with its originating committee, is regarded as the beginning of the modern ecumenical movement'.<sup>8</sup>

Perhaps the most important ecumenical enthusiast to emerge from the World Missionary Conference was William Temple. He was a lifelong socialist and champion of the 'Social Gospel' — the idea that the preaching of the Gospel can be better fulfilled through social activism and the promotion of societal change. Significantly, William Temple's theological position has been described by one reputable source as '*Hegelian Idealism*'.<sup>9</sup> He was rector of St. James Church, Piccadilly, London from 1914 to 1917. This church was to become — and is still to this day — the principal centre for syncretism, occultism and libertarian politics in the Church of England.

Eventually, William Temple became Archbishop of Canterbury — although Winston Churchill had delayed the appointment because of his avowed left-wing views and membership of the Labour Party. He pioneered the now common tradition of bishops castigating governmental policy, and was president of the Workers' Educational Association from 1908-1924. Most important of all, it was largely through the initiatives of William Temple that the World Council of Churches and the British Council of Churches were to come into being. As the first president of the WCC 'in process of formation' in 1938, and first president of the British Council in 1943, he was to make the ominous, prophetic statement about the new Ecumenical Movement which he helped to develop: '*Almost incidentally the great world-fellowship has arisen; it is the great new fact of our era*'.<sup>10</sup>

Although many others nurtured at the World Missionary Conference also made major contributions to the progression of the Ecumenical Movement, the conference itself gave birth to

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<sup>5</sup> Hugh Martin, *Beginning at Edinburgh: A Jubilee Assessment of the World Missionary Conference, 1910*, (Edinburgh House Press, 1960), p.5.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid., p.8.

<sup>8</sup> J.D. Douglas (Ed.), *The New International Dictionary of the Christian Church* (Zondervan, 1974), p.329.

<sup>9</sup> *Encyclopaedia Britannica*, 15th edition, 1985, Vol.XI, p.625.

<sup>10</sup> Carl McIntire, *Servants of Apostasy* (Christian Beacon Press, 1955), p.229.

three major developments:

w The International Missionary Council in 1921.

w The World Conference of Faith and Order (convened in Lausanne 1925, Edinburgh 1937), designed to sort out doctrinal questions which divided churches.

w The Universal Christian Conference on Life and Work (convened in Stockholm 1925, Oxford 1937). This was designed to deal with ‘the relationship between Christ and economics, industry, social and moral problems, international relations and education’.

It is interesting to note that the slogan of the Life and Work Conference was ‘Doctrine Divides; Service Unites’. The significance of applying this slogan to bodies of Christian believers should not be overlooked; for it undermines the unique foundations of the faith which was originally delivered to the Church by Christ through the Apostles (2 Timothy 1:13; Jude 3), and for which the Fathers of that Church had contended against all heresy and denial in order to preserve its integrity for future generations. It is true that Christianity creates division in the world — believers and unbelievers; but that has been decreed by the Lord Jesus Christ Himself (Luke 12:51; John 15:19-21) and is a natural outcome of the Gospel (e.g., John 7:43; cf. Genesis 3:15). Insofar as true believers are concerned, however, it would be far more Biblical to affirm that ‘True Doctrine Unites; Service Sanctifies’. The sum of Christian Truth, of which the Church is the ‘*pillar and ground*’ (1 Timothy 3:15), can never divide the faithful, even though there may be superficial differences of opinion.

In 1948, the Life and Work Conferences united with those on Faith and Order to form the World Council of Churches. Thirteen years later the International Missionary Council merged with the World Council of Churches to become the section of ‘World Mission and Evangelism’ within the World Council. This was a watershed development. As one objective observer so succinctly puts it:

‘Thus the world mission of the Church was brought into the very centre of the Ecumenical Movement’.<sup>11</sup>

The organiser of the World Missionary Conference in 1910, John R. Mott, had gone on to become chairman of the International Missionary Council in 1921 and, in 1948, he became co-president of the World Council of Churches, which came into being largely as a result of his work.

### ***POLITICAL-UTOPIANISM***

One of the most controversial aspects of the World Council of Churches, and one which has caused many people to question its credibility as a custodian of the Gospel, is the fact that it has shown a consistently ‘political-utopian’ line through giving support to a wide variety of left-wing revolutionary causes.<sup>12</sup> Although within the World Council of Churches there has always been a professed concern for human rights, this was rarely made for those which were violated by the Soviet Union when it held its reign of terror over Eastern Europe. This state of affairs was more than a little helped by the fact that in 1961 the Orthodox Churches of Russia, Bulgaria, Romania and Poland were accepted into the World Council of Churches.

One gets the distinct impression that the World Council of Churches is a globally-based ‘ecclesio-political’ organisation rather than a genuine expression of *spiritual* Christian unity throughout the world. Although it is fronted with a Christian confession (albeit a very limited one), it is in reality a syncretistic organisation promoting ‘Liberation theology’ — the inevitable outcome of its structure and its doctrinal position, having been thoroughly infiltrated by antichristian forces. In the words of one discerning reviewer, the World Council of Churches is ‘*an example par*

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<sup>11</sup> *Encyclopaedia Britannica*, Vol.XVI, 15th edition, 1985, p.297.

<sup>12</sup> For further information on this phenomenon, see 1. *The World Council of Churches: A Soviet-Communist Catspaw in Africa* (Canadian League of Rights, 1976); 2. Bernard Smith, *The Fraudulent Gospel: Politics and the WCC* (Canadian Intelligence Publications, 1978). These books are available from Canadian Intelligence Publications (C.I.P), Box.130, Flesherton, Ontario, Canada, NOC 1E0.



*excellence of situation ethics and the double standard*'.<sup>13</sup>

In many ways, the World Council of Churches represents the fulfilment of the preoccupation of many portions of the Church with the establishment of 'Political-Utopianism' — in which the attempted building of the kingdom of God on Earth takes precedence over the preaching of the Biblical Gospel. This deception can take a number of forms. One such form is Liberation Theology — the reformation of the world through revolutionary politics.<sup>14</sup> Although Roman Catholics have been spearheading this movement, many Protestant organisations have also been propagating and supporting the use of revolutionary protest and even uprisings against the authority of the state in the cause of social change. The World Council of Churches has played its own role in this respect. When its Central Committee Meeting was held in Moscow in July 1989, a grand reception was provided in the St. George's Hall of the Great Kremlin Palace. In a major speech, the then General Secretary of the World Council of Churches, Dr. Emilio Castro, referred to the writings of Karl Marx as including '*hopes and dreams about a new humanity and a future transformed for the better*'.<sup>15</sup> He then went on to state that '*Marxists and Christians in significant measure share a common source for such longings, which makes it possible for them to do much together*'.<sup>16</sup> Although Marxism appears to be a spent force in the world today, this statement demonstrates the true leanings of the World Council of Churches and the willingness of its leaders to bend the Scriptures to suit their aims. In fact, the activities of the W.C.C. represent the realisation of the perennial Communist dreams. In the U.S. Congressional Record of January 10th 1963, forty-five worldwide goals of Communism were listed, many of which are now being fulfilled. Goal No.27 reads:

'Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasise the need for intellectual maturity which does not need a "religious crutch"'

This is surely being fulfilled through the World Council of Churches today, a 'united nations' of churches preaching liberal theology and the social gospel — a mixture of leftish politics and social action programmes, masquerading as a Gospel-inspired, Christ-promoting endeavour. What becomes of the real Gospel when it is submerged under such quasi-political aims and manoeuvrings? What will be the attitude to the unique claim of salvation through the atoning blood of Christ? Will this biblical claim be suppressed in the interests of 'unity'?

Many people, of course, claim that being attentive to human rights, feeding and clothing the poor, helping 'Liberation' groups and guerillas is the work of the true Gospel, and that preaching the Word may be offensive to people from different faiths. There is a well-known story related to this which tells of an occasion when Francis of Assisi was confronted by his brothers after a long day which they had spent tending to the sick and the poor. They remonstrated with him for not preaching the Gospel, which he countered by telling them that this was precisely what they had been doing through their work. But to use such a tale in support of the social gospel is highly disingenuous. Of course Christians should be in the forefront of work which cares and nurtures and loves — for the Church first and then for those outside where appropriate and possible (Gal.6:10). But what is the point of 'liberating' people from 'structural oppression', starvation and poverty if we do not give them the **real** '*bread of life*' (Jn.6:27,35; cf. Mk.6:34)? When Jesus performed the miraculous feedings of the five thousand and four thousand, he was providing a living parable about what He does for human souls — the eternal condition of which is more important than the temporal state of their bodies.

Throughout Jesus' earthly ministry, He preached the Word night and day, obediently submitted to

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<sup>13</sup> John Cotter, *A Study in Syncretism: the Background and Apparatus of the Emerging One-World Church* (C.I.P, 1979), p.61. This book is highly recommended.

<sup>14</sup> For an excellent basic overview of Liberation Theology, read *Family Protection Scoreboard: Liberation Theology Special Edition*, available from P.O. Box 10459, Costa Mesa, CA 92627, U.S.A.

<sup>15</sup> *Christian News*, September 25th 1989, p.13.

<sup>16</sup> *Ibid.*

the civil authorities (e.g., Mt.17:24ff.) and never criticised the Roman colonialist oppressors of Israel (Mt.8:5ff.; 22:21). In contrast to the ‘Liberation theologians’ and ‘Social Gospellers’ of our own day, Jesus’ prime concern was not about changing the secular affairs of a morally, politically and spiritually corrupt humanity. When He performed a miracle, He was not simply doing folk a ‘good turn’ — He was signalling to the (especially Jewish) world that the Messiah had arrived. He performed these ‘signs’ as a proof of His Divine authority and majesty, not to create a more healthy, peaceful and just society or to found a universalist, multi-faith earthly brotherhood (cf. Mt.10:34-35; Lk.12:51-53).

As an example of the cock-eyed thinking in these ecumenical circles, let us briefly examine a couple of statements in a nationwide study course organised jointly by the British Council of Churches and the Catholic Truth Society. This was entitled ‘What on Earth is the Church For?’ and was part of the Lent 1986 ecumenical activities ‘Not Strangers but Pilgrims’. In the course’s study book — prefaced with a commendation from the liberal Archbishop of York, John Habgood — the theme of ecumenism was constantly stressed, while the familiar call for the creation of a ‘New Church’ which would be more relevant to the modern world, formed the backbone of its philosophy.

After claiming that ‘*Christians need a threefold conversion — to Christ, to the church and to the world*’ (cf. Rom.12:1-2), we find the following statement:

‘Different churches and different groups have different understandings of the world and of the church’s mission in it. To caricature the extreme viewpoints: some churches believe that the world is in the power of the devil and is doomed to destruction, and that the church’s task is to bring Christ’s salvation to as many individual people as possible by bringing them into a personal knowledge of Jesus Christ and into the holy community of the church, the saints who are being prepared for heaven in the next world’.<sup>17</sup>

This is not, as the study guide claims, ‘*an extreme viewpoint*’. It is a close enough approximation to the biblical view (1 Jn.5:19-21; Gal.1:3-4; 6:14; Phil.3:17-21; Rom.8:5; 2 Cor.4:16-18; 5:1-4; Col.1:13; 2:8-10,20; 3:1-4; 2 Pet.3:10; Rev.21:1). It is certainly far closer to the overall message of the Bible than the social gospel. Nevertheless, the above section of the Lenten ecumenical Study Guide concludes: ‘*What happens in the next world is God’s concern. Our best preparation for it is our work on behalf of the poor and oppressed in the world*’.<sup>18</sup> This could not be more clearly contrasted with the words of Paul the Apostle, when he tells us that ‘*our citizenship is in heaven, from which we also eagerly wait for the Saviour, the Lord Jesus Christ*’ (Phil.3:20; see also 2 Cor.4:16 – 5:5).

In contrast to the politicking ecumenists of today, the Lord Jesus Christ said that the poor ‘*have the gospel preached to them*’ as a priority over mere material sustenance (Mt.6:19-21; 11:5; 26:11). The spiritual work of the Church (especially feeding on the Word) should always take priority over feeding people with mere manna (Dt.8:3; Job.23:12; Ps.119:103; Isa.55:1-2; Jn.6:27,49-50), while its material work should be a natural outgrowth of this movement of the Spirit. But when the Scriptures are persistently interpreted through the eyes of liberation theology, the fundamental doctrines of the Christian faith drop out of view.

An illustration of this occurred a few years ago when the Labour-controlled council in Manchester proposed sending out Christmas cards which featured a picture of the South African Marxist, Nelson Mandela. The Anglican Bishop of Manchester, socialist Stanley Booth-Clibborn, rushed to the council’s defence when it was criticised for attempting to carry out a cheap publicity stunt. Kenneth Leech, the Church of England’s ‘senior race relations adviser’ also added:

‘The gospel of incarnation is all about God taking human flesh and entering into human lives, and if that is the case, which is what Christians believe and what Christmas is about, something which draws attention to injustice and oppression in South Africa would be

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<sup>17</sup> Martin Reardon, *What on Earth is the Church For?* (BCC/CTS, 1985), p.8.

<sup>18</sup> *Ibid.*

highly suitable'.<sup>19</sup>

Leaving aside the salient fact that Mandela was in jail for terrorist crimes, in one sentence this bishop reduces the miraculous incarnation of God to a justification for Liberation Theology. The belief that Christians should become involved in the revolutionary movements of the world in order to straighten out the planet is based on a misunderstanding of the Gospel and of what it means to build the kingdom of God, which the Lord Jesus said '*does not come with observation*' (Luke 17:20) and therefore cannot be set up on earth. The kingdom of God is, instead, a spiritual edifice made up of individuals who respond positively to the Gospel of Christ and who will therefore inherit eternal life in the age to come. Although Christians are certainly called on to '*do good to all*' (Galatians 6:10), history shows that wherever there is an emphasis on *social* rather than *spiritual* change in the outreach ministry of the churches, the former eventually comes to eclipse the latter. What we can observe in the modern Ecumenical Movement — and especially in the World Council of Churches — is the consummation of a 'social gospel' which, even sixty years ago, could make the bold assertion that:

'We must construct new models, new pageantry, new hymns, new forms of prayer, new anthems of praise, new dramatizations in which, for example, the Labour Movement may be caught up in the embrace of religion, and the scientific movement, and the peace movement, and the civic conscience, and the community spirit, and the family life, and every great human aspiration of our time'.<sup>20</sup>

It is no coincidence that 'political-utopianism' is becoming the norm in many evangelical circles today, in which it is increasingly common to find support for such concerns as Third World liberation movements, Feminism, the Peace Movement, 'Gay' Liberation, etc. Thus, in one evangelical publication, we find the ambiguous assertion that '*We must engage in a double listening, both to the voice of feminists and to the voice of God*'.<sup>21</sup> Of course, we must be sensitive to others in terms of our evangelism; but this does not mean that the Christian who is rooted in the fullness of Scripture can have anything to learn from the secular ideology of Feminism. It is certainly true (and very sad) that the special gifts of women have often been ignored, and even suppressed, within many churches, due to the paranoia of certain men in authority. But the antidote to this dilemma lies in obedience to the overall position of the Bible on the work of women in the Church rather than in being deferential to the philosophy of women's liberation (feminist-utopianism), behind which lies the increasingly popular religious expression of goddess-worship and witchcraft.<sup>22</sup>

Once one gains a true understanding of, and deeper insight into, the real origins and aims of the political-utopianism (whether Christian or otherwise) which is now such a radical part of the Ecumenical-Interfaith Movement, it can easily be recognised as yet another device of Satan to distract the Church from its necessary *spiritual* Gospel mission and service, while at the same time allowing opportunity for the intrusion into the Church of ideologies which are completely opposed to the Word of God and the cause of Christ.<sup>23</sup> As Anglican minister Philip Blair puts it, in a recent book which superbly exposes the folly of the social gospel,

'Let the Church remain true to her task, to her single abiding mission, that of sharing with all men — whatever their race, background, outlook, politics, social or moral standing — a

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<sup>19</sup> *The Guardian*, October 15th 1986.

<sup>20</sup> Charles Clayton Morrison, *The Social Gospel and the Christian Cultus* (Harper & Bros., 1933), pp.67-68.

<sup>21</sup> Kathy Keay (Ed.), *Men, Women and God* (Marshall Pickering, 1987), p.vii.

<sup>22</sup> For details of the nature and true direction of Feminism, see the chapter entitled 'Daughters of Babylon', exposing the Feminist Movement in the book "The Serpent & the Cross".

<sup>23</sup> For a revealing analysis of the antichristian background to Socialism and Political- Utopianism see, for example, Nesta Webster, *The Socialist Network* (London, 1926), and *Secret Societies and Subversive Movements* (London, 1924). Available from Bloomfield Books, 26, Meadow Lane, Sudbury, Suffolk, CO10 6TD, U.K.

transcendent message of unparalleled hope... We live today in a world which, racked by doubt and disaster, cries out for a hope beyond itself. Let the Church offer to such a world what she has it in her power to offer. Let her not, for the living bread, offer a stone'.<sup>24</sup>

All this socio-political activity is the unfortunate end product of the World Missionary Conference in Edinburgh in 1910 — a meeting which was originally designed to improve the mission-work of the Gospel of Jesus Christ. Through these naïve attempts to take the Church into the world, the world has been brought into the Church, and as a result it has become increasingly corrupted and subject to apostasy. Unfortunately, the organisers of that original World Missionary Conference had failed to reckon with the denominational liberalism, politicisation of mission, religious corruption and other forces which would mould their work into a very different creature. This brings us to the second phase of ecumenical development.

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<sup>24</sup> Philip Blair, *What on Earth? — The Church in the World and the Call of Christ* (Lutterworth Press, 1993), p.83. For a revealing analysis of the antichristian historical background to Socialism and Political-Utopianism see, for example, Nesta Webster, *The Socialist Network* (London, 1926), and *Secret Societies and Subversive Movements* (London, 1924). Available from Bloomfield Books, 26, Meadow Lane, Sudbury, Suffolk, CO10 6TD, U.K.

## 2: FROM ECUMENISM TO SYNCRETISM

### *'Religions of the World Unite!'*

Many Christians do not realise that in the World Council of Churches there has been, over the years, a subtle shift from exclusively inter-denominational ecumenism to syncretistic multi-faithism. This extension of ecumenical fellowship began in earnest with the retirement in 1966 of the first General Secretary of the WCC, Dr. Willem Visser 't Hooft. He was an ardent lifelong *opposer* of syncretism and, ironically, wrote a passionate book outlining its dangers — one of the best treatments of the subject available. In this work, he was at pains to point out that syncretism poses

'a far more dangerous challenge to the Christian Church than full-fledged atheism is ever likely to be'.<sup>25</sup>

Shortly before his retirement, Dr. Visser 't Hooft had expressed his firm conviction that the Gospel *'is to be given in its purest form...in accordance with the biblical witness and unmixed with extraneous or cultural elements'*.<sup>26</sup> However, once he had left office in 1966, the way was opened to all those within the World Council of Churches who wished to see the word *ecumenical* used more broadly, so that it would embrace all people of any religion rather than the narrower world of the Christian believer.

#### 1. UNIVERSAL DIALOGUE

This was first apparent at the Fifth Assembly of the World Council of Churches in Nairobi in November 1975, when representatives from non-Christian religions — Judaism, Islam, Hinduism, Buddhism and Sikhism — were for the first time invited to present papers. After hearing the plea from the new Secretary of the WCC for *'a dialogue with people of other faiths, people of other ideologies or of none'*, a handful of members walked out (including the Bishop of London, Graham Leonard), protesting their impotence to change the syncretist direction in which the WCC was heading.

To aid us in our understanding of the occult connections in these events, let us open up a most revealing association here. The Hindu representative who was invited to present a paper at this 1975 World Council of Churches Assembly was Professor K.L. Seshagiri Rao, the editor of a magazine called *Insight*, published by a syncretist organisation known as the 'Temple of Understanding'. This was in stark contrast to the situation thirteen years earlier when the World Council of Churches had refused a request to sponsor this 'Temple of Understanding' on the basis that it was *'dangerously syncretic'*.<sup>27</sup> This global multifaith group, branded by its founders as the *'Spiritual United Nations'*, was set up in the U.S.A. in 1960 to represent all the religions of the world and to promote interfaith dialogue and education. Many well-known celebrities have given their public blessing to this 'Temple', including Eleanor Roosevelt, the Dalai Lama, Nehru, Anwar Sadat, Mother Teresa and former Secretary-General of the United Nations, U Thant. At the time that it was founded, Dr. Albert Schweitzer said, *'My hopes and prayers are with you in the realization of this great Temple of Understanding, which has a profound significance...The Spirit burns in many flames'*,<sup>28</sup> a reference to the idea that all religions — which, for interfaithists, includes Christianity — are diverse expressions of the same essential deity.

The Temple of Understanding was the brainchild of a wealthy American woman who had studied comparative religion at Union Theological Seminary in New York. By 1963, it had been sponsored by six thousand politicians, occultists, celebrities, one-world religion advocates and multinational companies, including Robert McNamara (then U.S. Secretary of Defence; later head of the World

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<sup>25</sup> Willem Adolf Visser 't Hooft, *No Other Name: The Choice Between Syncretism and Christian Universalism* (SCM Press, 1963), p.10.

<sup>26</sup> An interview in *Christianity Today*, quoted in J.D. Douglas (Ed.), op. cit., p.1021.

<sup>27</sup> From an article on the 'Temple of Understanding' in *Life Magazine*, Dec. 1964.

<sup>28</sup> From the current official leaflet on the Temple of Understanding.

Bank), financier John D. Rockefeller IV, Dr. Henry A. Smith (President, Theosophical Society of America), Walter N. Thayer (President, New York Herald Tribune), James Linen (President, Time-Life Inc.), Milton Mumford (President, Lever Bros.), Barney Balaban (President, Paramount Pictures), Thomas B. Watson Jnr. (President, IBM), Richard Salant (President, CBS News), Cary Grant (Hollywood actor), Dr. Martin Israel (now an Anglican vicar and renowned teacher in the Church of England); the Presidents of Egypt, India and Israel; representatives of Methodist, Unitarian, Episcopalian, Spiritualist, Lutheran and Presbyterian churches; various U.N. officials, and many others.

Since its inception thirty years ago, this 'Temple of Understanding' has organised a highly influential series of 'World Spiritual Summits' in Calcutta (1968), Geneva (1970), Harvard University (1971), Princeton University (1971), Cornell University (1974), and the Cathedral of St. John the Divine in New York (1984). It is also an official Non-Governmental Organisation within the United Nations, through which it has done much to promote interfaith dialogue, as we shall later show.

Some readers may wonder what all this could have to do with the World Council of Churches and Christian Ecumenism. One minute we are reporting on a gathering of Christians in Edinburgh with a global missionary interest, the next minute we are speaking of strange temples, spiritualists, film stars and international financiers! Just how did we move from one to the other? We made this leap simply by looking at the sphere of influence of one man who was a key speaker at the Fifth World Council of Churches Assembly. Although it is true that many modern Christian ecumenists have no interest whatsoever in multifaith syncretism, they have failed to grasp the historical fact that once the World Council of Churches had been established by well-meaning (but naïve) Christians, it became the concentrated focus of all those who saw in it the potential for a global body which could be the harbinger of *world religion* rather than the ecumenical Christianity envisioned by its original founders.

It is important for us to realise that the process leading from the World Missionary Conference in 1910 to the formation of the World Council of Churches and its offspring did not develop in a vacuum. In September 1893, only seventeen years before the World Missionary Conference in Edinburgh, the *First Parliament of World Religions* was held in Chicago. Virtually every religion in the world was represented there. To demonstrate the 'ecumenical' nature of this gathering, John Henry Barrow, pastor of the First Presbyterian Church in Chicago, was head of the organising committee, while the proceedings were opened with the Lord's Prayer by the Roman Catholic Cardinal Gibbons. For seventeen days the Parliament continued, as 140,000 visitors were exposed for the first time to the teachings of Eastern religion. The importance of this event for the development of syncretism can be seen in the fact that one occultist organisation, the Theosophical Society, rejoiced in this Parliament as being a fulfilment of its aims and '*distinctly a Theosophical step*'.<sup>29</sup> During this gathering, there can be no doubt that the star of the show was the Hindu mystic, Swami Vivekananda (1862-1902), who came over from India with a deliberate missionary objective. His influence on the subsequent development of interfaith dialogue cannot be over-estimated. As one writer has put it:

'It is true that Emerson and others had paved the way towards "transcendental religion", but it was left to Vivekananda to give this idea a practical application for people of widely divergent opinions and temperaments'.<sup>30</sup>

In his blasphemous book, *The Sea of Faith*, the Anglican priest Don Cuppitt writes approvingly of

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<sup>29</sup> Carl T. Jackson, *The Oriental Religions and American Thought: Nineteenth Century Explorations* (Greenwood, 1981), p.252. This book, by the Professor of History at the University of Texas (a Zen Buddhist), gives a clear and scholarly account of the penetration of Western culture by Eastern Mysticism in the previous century.

<sup>30</sup> Marcus Toyne, *Involved in Mankind: The Life and Message of Vivekananda* (Ramakrishna Vedanta Centre, 1983), p.61

Vivekananda, while informing us of the significant fact that

‘Two of his doctrines became part of the consciousness of the West. He spread the idea that all religions are one, treading different paths to the same goal...the union and indeed the identity of the soul with God. Secondly, he rejected the Christian idea of sin, and taught that by living a virtuous life you can realise God in yourself’.<sup>31</sup>

In the same section of his book, Cupitt had also spoken approvingly of theosophist Annie Besant and her Society’s ‘*dreams of founding a universal Church of Man that would draw together socialists, radical Christians and freethinkers*’.<sup>32</sup> Is it conceivable that Christians — who have a commission from Christ to evangelise the unbelieving nations (Matthew 28:19), and who know that salvation cannot be attained through personal endeavour (Ephesians 2:8-10) — could have a genuine ‘dialogue’ with those who hold such antichristian beliefs? Vivekananda, who went on to found the influential Vedanta Society in the U.S. and Europe, was a disciple of the Indian mystic Ramakrishna Paramahansa (1834-1886), whose meditations were

‘directed indifferently to the revelation of God in divine and prophetic figures of many religions, whether the Great Mother or Krishna or Jesus or Mohammed; he taught therefore the essential unity of all religions’.<sup>33</sup>

The influence of such thinking on Vivekananda’s work at the First Parliament of World Religions represented a watershed in the movement of Eastern mysticism to the West. As his official biographer has noted:

‘Swami Vivekananda foresaw the great interchange between East and West that is taking place at the present time. This interchange would lead to a complete world civilisation’.<sup>34</sup>

These developments had also been foreseen many years beforehand by another advocate of the blending of East and West. Way back in 1851, the philosopher and mystic Arthur Schopenhauer, made an extraordinary prophetic statement:

‘At present we may perceive shining through in the writings of the learned, the nature pantheism of India, which is destined sooner or later to become the faith of the people. *Ex oriente lux* [from the East comes light]...In India, [Christianity] will now and never strike root: the primitive wisdom of the human race will never be pushed aside by the events of Galilee. On the contrary, Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking’.<sup>35</sup>

This mystical philosopher was here predicting the phenomenon which would fulfil every ambition of the religious syncretists in these last days. The hidden agenda behind all interfaith gatherings is not the encouragement of friendly dialogue but the deliberate infiltration of Eastern mysticism into the heartlands of Christianity. Forty years after the writings of Schopenhauer, during the Parliament of World Religions in 1893, Vivekananda had also made it clear that his aim was nothing less than the creation of ‘*a society compounded of Western Science and Socialism and Indian Spirituality*’.<sup>36</sup> It does not involve much research to discover the degree to which this aim has now been fulfilled. The New Physics, Socio-Political Utopianism and Eastern Mysticism have become united in their neo-Gnostic approach to the questions of human existence, spirituality and the future course of planetary development.<sup>37</sup>

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<sup>31</sup> Don Cuppitt, *The Sea of Faith: Christianity in Change* (BBC, 1984), p.175.

<sup>32</sup> *Ibid.*, pp. 173-174.

<sup>33</sup> John Ferguson, *Illustrated Encyclopaedia of Mysticism and the Mystery Religions* (Thames & Hudson, 1976), p.207.

<sup>34</sup> *The Story of Vivekananda* (Advaita Ashrama, 1970), p.71.

<sup>35</sup> Quoted in F. Max Müller (Trans. & Ed.), *The Sacred Books of the East: Vol.XV* (OUP, 1900), ‘The Upanishads’, Vol.I, *Sacred Books of the East*, pp.lxi-lxii, lxiv.

<sup>36</sup> John Ferguson, *op. cit.*, p.207.

<sup>37</sup> This phenomenon — known as the New Consciousness or New Age Movement — is the subject

Three thousand participants attended the 1893 ‘Parliament’, including representatives of Deism, Judaism, Islam, Hinduism, Buddhism, Jainism, Taoism, Confucianism, Shintoism, and the ‘three largest branches of Christianity’. Significantly, the then incumbent Archbishop of Canterbury, Edward White Benson, declined the invitation to attend this ‘Parliament’. In response to a request for support, he wrote:

‘I am afraid that I cannot write the letter which...you wish me to write, expressing a sense of the importance of the proposed conference, without its appearing to be an approval of the scheme. The difficulties which I myself feel are not questions of distance or convenience, but rest on the fact that the Christian religion is the one religion’.<sup>38</sup>

How times have changed! Less than one hundred years later, his successor at the See of Canterbury, Dr. Robert Runcie, has eagerly attended numerous multifaith gatherings. Among these was a syncretistic international convergence of 150 religious leaders of the world at Assisi in 1986, all in the name of ‘peace’. This gathering was also attended by the Roman Pope, the General Secretary of the World Council of Churches, together with Baptist and Methodist world leaders. The rest of the entourage included Shinto priests, Buddhists, North American ‘medicine men’, and other ethnic shamans. It was remarkable to see these professing ambassadors for Christ, in Whom alone there is peace (Matthew 10:34; John 14:27), praying for the peace of the world along with a number of modern-day religious leaders whose beliefs and practices include idolatry, sorcery and pantheism. Actually, one can only find true peace — that is, inner peace — through faith in Jesus Christ (Jn.14:27; Rom.5:1). Jesus did not come the first time in order to bring world peace (Mt.10:34). For the peace of the nations, we must wait for His second coming (Rev.21:1-4; cf. Isa.2:1-4; 11:1-10). In spite of their gropings after worldly peace, the only element which binds these people together is their erroneous mutual belief that there is a single river which runs through all religions, a mystical stream, travelling under a variety of different names: God, the goddess, Universal Spirit, Great Mother, the Life Force, Tao, Ch’i, Ki, Brahman, Atman, Allah, Kami — call it whatever you will.

During Dr. Robert Runcie’s time of office as Archbishop of Canterbury, the Church of England was led promiscuously into the seductions of syncretism. His attendance at Assisi is entirely in harmony with his multifaith convictions. It is interesting to note that on November 21st 1983, Dr. Runcie’s wife, Rosalind, gave a piano concert in Lambeth Palace in aid of the World Congress of Faiths — one of the big four international organisations devoted to global interfaithism.<sup>39</sup> This was a portent of an ever-deepening involvement with the Interfaith Movement. On 28th May 1986, Dr. Runcie gave the *Sir Francis Younghusband Memorial Lecture* at Lambeth Palace to mark the fiftieth anniversary of the World Congress of Faiths. In this role, Dr. Runcie followed an eminent line of previous ‘Younghusband’ lecturers, such as Dr. Ursula King (Lecturer in Theology at Leeds University, founder of the *Teilhard de Chardin Centre* in London, and author of *The New Mysticism*), Sir George Trevelyan (‘guru’ of the New Age *Findhorn Community* in Scotland), and Professor K.L. Seshagiri Rao (*Temple of Understanding* journal editor). One becomes accustomed to finding the same names recurring in every area of syncretistic activity. The one situation intertwines with the other in this developing web of intrigue.

The contents of Dr. Runcie’s *Younghusband Memorial Lecture* make most interesting reading. In view of its syncretist leanings, it is hardly surprising that it has never been placed among his officially published sermons. After praising various heathen idols and deities for their relevance and beauty, venerating ‘Christian’ ashrams in India (ecumeno-speak for syncretist Hindu-Catholic shrines) and commending Eastern ‘spirituality’, Dr. Runcie affirmed the Hegelian notion that ‘*all religions possess a provisional, interim character as ways and signs to help us in our pilgrimage to Ultimate Truth and Perfection*’.<sup>40</sup> As if this was not enough of a compromise on the uniqueness of

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of the present author’s book, *The Serpent and the Cross*.

<sup>38</sup> Quoted in James Webb, *The Occult Underground*, (Open Court, 1974), pp.67-68.

<sup>39</sup> Advertised in *Interfaith News*, No.3, Autumn 1983, p.2.

<sup>40</sup> Robert Runcie, *Christianity & World Religions* (World Congress of Faiths), p.10.



Christian truth, the Archbishop finally confessed that his chosen pathway of dialogue with other religions ‘will mean that some claims about the exclusiveness of the Church will have to be renounced’.<sup>41</sup> Although it is true that in fine ecclesio-political fashion he professed a disinterest in ‘a single-minded and synthetic model of world religion’,<sup>42</sup> he concluded apocalyptically by quoting with approval what he described as ‘a remarkable prophecy’ of Arnold Toynbee which

‘suggested that the present century would be chiefly celebrated by historians hundreds of years hence as the time when the first sign became visible of that great interpenetration of eastern religions and Christianity which gave rise to the great universal religion of the third millenium AD’.<sup>43</sup>

Robert Runcie’s successor at Canterbury, Dr. George Carey, appears to be equally ambivalent towards the uniqueness of the Gospel with which he has been entrusted to evangelise the nations. In March 1992, he broke a 150-year-old tradition by turning down an invitation to become patron of the *Anglican Church’s Ministry Among the Jews*, declaring that it would be unhelpful in his efforts to ‘encourage trust and friendship between different faith Communities in our land’.<sup>44</sup> Later, we will see that the Archbishop’s understanding of a ‘faith community’ is considerably broader than that of the Apostolic fathers of the Church he claims to represent.

The syncretist, compromised example of these men has not been lost on those serving in the Anglican Church ministry. So widespread is the notion that Christianity is just one option out of a number of religious choices, one is hard-pressed to discover many clergy who will assert that there is no other name apart from Jesus Christ through whom people can be saved. As one of many examples of such syncretism today, when the ‘Religious Leaders Association’ in Salem, Massachusetts, officially welcomed a high priest witch into its ranks, the local Anglican-Episcopalian priest, Randal Wilkinson, said that ‘nobody in the interfaith clergy support group could think of any compelling reason to forbid the witch from joining’.<sup>45</sup> When asked about the presence of this leader of a Wiccan coven — the Temple of the Black Rose, which ‘gathers to worship the raw forces of nature’ — in the interfaith clergy group, Wilkinson said: ‘We needed to make a positive statement about including people of different religions. These witches don’t mean any harm. We don’t discriminate based on creed’.<sup>46</sup> This is a dark day for God’s people. When so many professing Christian shepherds openly declare that the disciples of Christ and the witches of the devil walk down the same spiritual road, surely Satan’s ‘little season’ must almost be upon us.

At this point, one may wonder what the Queen — as Head of the Church of England and ‘Defender of the Faith’ (*Fidei Defensor*)<sup>47</sup> — would make of all this interfaith activity in the the denomination under her ‘Governorship’. Perhaps we have a hint in the fact that her husband, the Duke of Edinburgh, in his capacity as President of the Worldwide Fund for Nature (formerly the World Wildlife Fund), officiated at its 25th Anniversary gathering in Assisi in September 1986. The main theme was the connection between nature conservation and the religions of the world, during which the Duke gave a speech exhorting what he called ‘the five great faiths of the world’

‘to come together to listen and to share perspectives derived from spiritual experience and from the stores of wisdom and understanding which the great religions have gained over the centuries’.<sup>48</sup>

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<sup>41</sup> Ibid., p.13.

<sup>42</sup> Ibid., p.14.

<sup>43</sup> Ibid.

<sup>44</sup> Reported in *Christian News*, Vol.30, No.44, November 30, 1992, p.6.

<sup>45</sup> *Christianity Today*, September 13th 1993, p.58.

<sup>46</sup> Ibid. It is interesting to recall here that the Church of England minister William Perkins (1558-1602), when comparing black and white magic in his powerful ‘Discourse on the Damned Art of Witchcraft’, wisely said that the white variety ‘is the worsor of the two’.

<sup>47</sup> This can still be seen on every U.K. coin, next to the date as ‘D.G. Reg. F.D’.

<sup>48</sup> From the Duke of Edinburgh’s speech during the WWF church service at Assisi, September 29th,

It is clear the the Royal Family in Britain is wholeheartedly behind the moves towards syncretism today. In 1989, three years after the fiasco in Assisi, a UPI despatch from the United Nations claimed that Britain's Prince Philip had

'launched a global interfaith organisation that will translate into English key texts of world religions. Prince Philip said the publishing venture will involve texts of the Baha'i sect, Buddhism, Islam, Christianity, Hinduism, Judaism, Sikhism and Taoism'.<sup>49</sup>

That the Worldwide Fund for Nature should have climbed on the ecumenical, multi-faith bandwagon is hardly surprising. The connection between the earth and human 'spirituality' has been the anti-monotheistic province of paganism for millennia. The fertility cults which were in constant conflict with the nation Israel, were a classic expression of this. Today, the 'Greens' and ecologists have revived these pantheistic concepts and practices, referring to the planet as '*Gaia*' — the Greek goddess and name for Mother Earth,<sup>50</sup> often referred to by polytheists as '*the oldest of divinities*'.<sup>51</sup> Although a healthy concern for the earth's environment and its wildlife is thoroughly Biblical (Genesis 1:26-31; 2:15; Proverbs 12:10; Deuteronomy 25:4), some simple research into the many branches of 'green politics' and ecology today shows that there has been a grand revival of the ancient pagan, pantheist fertility-cult approach to nature.<sup>52</sup> Parallel to this development, people with 'one-world', syncretist ambitions have been steadily infiltrating environmental groups and other organisations with an international influence, in order to achieve their aims. The global outworking of these activities will become increasingly clear during the remainder of this watershed decade of Church history.

## 2. THE COMING CONFEDERATION OF RELIGIONS

The information which we have given so far denotes, in no uncertain terms, the pattern of all current international ecclesiastical developments. We are witnessing in our time the culmination of the progressive gathering, throughout this century, of all the religions, philosophies and faiths of the world into one ecumenical confederation. Many Christians would reject this as pessimistic speculation; but they do so either in ignorance or in the spirit of an ostrich.

We are not referring specifically to a monolithic one-world religion, for that would be virtually impossible, in view of the underlying separatism and discordant dogmas of all denominations, cults, sects and religions. But we are envisaging a future coming together of all the religions of the world in such a way that they cooperate as a common body, along similar lines to the United Nations — professing to share a common soul, yet still retaining their individual identities. However, despite their differences, this league of religions will be most united in three particular areas:

- w The fostering of the view that *all* religions (in which they mistakenly include Christianity) share the same God and are one in their ultimate aims and ambitions.
- w The desire to create permanent world peace and justice through cooperation with a similarly-confederated form of world government (e.g., the United Nations).
- w The propagation of the concept that biblical, Apostolic, evangelical Christianity is a stumbling-block to 'evolutionary' progress and spiritual growth on this planet.

**It is these areas of united purpose which represent the 'hidden agenda' of the Ecumenical and Interfaith Movements now at work across the globe.** What does the Bible have to reveal on this agenda? A parallel is surely to be found in the 'Mystery of Lawlessness', which had already

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1986. Recorded live on BBC Radio 4.

<sup>49</sup> *Toronto Sun*, May 23rd, 1989.

<sup>50</sup> See, for example, J.E. Lovelock, *Gaia* (Oxford University Press, 1979).

<sup>51</sup> Barbara G. Walker (Ed.), *The Woman's Encyclopedia of Myths and Secrets* (Harper & Row, 1983), p.332.

<sup>52</sup> This is apparent from the content of such journals as those of the Wicca-based *Women for Life on Earth* (who also started the Greenham Common Peacecamp), *The Sacred Trees Trust Newsletter*, and *Resurgence* (edited by Satish Kumar).

begun in the time of Paul the Apostle and which is leading to the greatest deception ever to engulf the Church (2 Thessalonians 2:1-12). It involves an apostasy from the faith and the building of a global confederation which goes far beyond the confines of the Church as manifested in the world. It is the culmination and fulfillment of that universal political and religious conglomerate which Satan has contrived to build on Earth through the schemings of sinful men ever since his tyrannous ambitions were first confounded by the Triune God at Babel, on the plains of Shinar (Genesis 11:1-9; cf. Revelation 13:1-18; 17:8-18).

Extremely rapid changes have been taking place throughout this century in the ecclesiastical circles of the world's religions, and the way they are seeking to work together. As soon as the bid for an ecumenical unity in Protestantism had started in Edinburgh in 1910, the forces working towards the development of the Interfaith Movement — which had emerged as a result of the widespread enthusiasm for comparative religion and the Parliament of World Religions in 1893 — began to worm their way into the resulting organisations. Immediately after the *Universal Conference on Life and Work* in Stockholm in 1925, an openly interfaith gathering was held: the *Universal Religious Peace Conference*. As a result, even Dr. Visser 't Hooft, the first General Secretary of the World Council of Churches, had to say that

‘Some Stockholm leaders confused the picture by organising immediately after the Stockholm Conference a movement called the *‘Universal Religious Peace Conference’* which stated that it did not want to mix the religions, but did in fact move towards syncretism by publishing a book of devotions taken from the Scriptures of all religions’.<sup>53</sup>

By 1930, when the *Laymen's Foreign Missions Inquiry* was held, one of the main conclusions of this influential report was that the Christian *‘should regard himself as a co-worker with the forces within each such religious system which is making for righteousness’*.<sup>54</sup> The necessary contrast between the Church and the antichristian forces of the world then became subject to unprecedented erosion. But the influences generating this movement towards an interfaith ideology were not confined to apostate ecclesiastical circles. In another revealing link, the World Council of Churches ‘Ecumenical Institute’ at Boissy, near Geneva was financed with a \$1,000,000 grant from John D. Rockefeller, the international financier and owner of the prestigious Chase-Manhattan Bank.<sup>55</sup> Later in our study, we will come to understand why there should be a connection between the forces of international finance and those of global ecumenism.

Significantly, towards the end of his life, the original 1910 World Missionary Conference organiser, John Mott, began to have *‘grave reservations about a world body not motivated by missions, and [to have] fears that the World Council [of Churches] might swallow the International Missionary Council’*.<sup>56</sup> Such fears were well-founded; for the second deviation from ‘first-phase ecumenism’ came with the removal of independent missionary concern from the International Missionary Council when, in 1961, that organisation was absorbed into a World Council of Churches which would become increasingly syncretistic. Thus the World Council had successfully brought a major arm of international Christian mission work within the domain of an Ecumenical Movement which was in the process of compromise to the world. The stage was now set for the third and final phase in ecumenical development.

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<sup>53</sup> W.A. Visser 't Hooft, op. cit., pp.108-109.

<sup>54</sup> W.E. Hocking, *Rethinking Missions*, Harper, 1932, pp.326-327.

<sup>55</sup> *Time Magazine*, December 8th 1961.

<sup>56</sup> C. Howard Hopkins, op. cit., p.689.

### 3: FROM SYNCRETISM TO UNIVERSALISM *'People of the World Unite!'*

A major shift in ecumenical thinking occurred when there was a subtle but far-reaching change in the way that the word *Ecumenism* can be defined. In his second BBC Reith Lecture in 1978, Dr. Edward Norman, Dean of Peterhouse College, Cambridge, rightly noted the fact that

'The word **ecumenical** itself has changed its meaning, and is now used by the World Council of Churches to mean, not just fellowship within the different Christian bodies, but within the entire human race'.

In the wake of this shift, what we call *Ecumenism* has now come to involve the concept spoken of as *'the integrity and unity of all creation'*. These are the new 'buzz-words' in ecumenically-minded churches, which, along with the utopian-idealist phrase *peace and justice*, forms part of the slogan of the current *Decade of Evangelism* in the U.K. This concept of 'the integrity of all creation' in ecumenical affairs stresses not so much the common ground of all Christian denominations, or even of all religious faiths but, rather, the idea of the mutual essence of all *creaturehood*. In other words, for the new breed of ecumenist, Christian Unity has come to hold its significance in the *brotherhood of man* rather than in the *Children of God* — in the earthly bonds of the first Adam rather than in the mystical Body of Christ.

This is surely a most pernicious development, of which many believers may be entirely unaware. There had been a portent of this at the Fifth Assembly of the World Council of Churches in Nairobi in 1975, when there had not only been a plea for *'a dialogue with people of other faiths, people of other ideologies or of none'*, but also a call for *'a radical transformation of civilisation'*.<sup>57</sup> The fact that the Church should suddenly concern itself with the radical transformation of the structures of this present fallen world (rather than the spiritual heart of humanity) is entirely in harmony with the twentieth century upsurge of Neo-Gnosticism — the religious impulse of which centres on the 'transformation of matter', as we have often recorded throughout the pages of this book. As an example of the pervasiveness of this new ecumenical idea of 'the radical transformation of civilisation', we discover this same tendency in the writings of the ecumenical leader, the Roman Catholic Archbishop of Westminster, Cardinal Basil Hume, from whom there is the strange claim that

'Christians recognise the unity of all things and their inherent goodness despite the effects of human waywardness and sin. They also see God's presence everywhere, manifesting itself even in unlikely places and people. The Church is not a lone force in the building of God's kingdom on earth but makes a unique contribution to a world where many forces operate for the education, healing and developing of the world's peoples'.<sup>58</sup>

In this statement, Cardinal Hume was echoing Pope John XXIII when he said that *'the Church today is faced with an immense task: to humanise and to Christianise this modern civilisation of ours'*.<sup>59</sup> According to the Cardinal, the Church is just a transitory development until the moment that the entire world is made one in Christ — an event which is allegedly being brought about through many different organisations cooperating with the Church in the building of the kingdom of God on earth. As Cardinal Hume puts it: *'When the whole of creation is caught up into a single symphony of love, the kingdom of God will have reached fulfilment and God will be all in all'*.<sup>60</sup> Rejecting the biblical data on eternal life and endless punishment (2 Th.1:7-9), the spiritual battle between the forces of light and the powers of darkness (Eph.6:10-13), and all the implications of the imputation

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<sup>57</sup> Bernard Grun, *The Timetables of History* (Simon & Schuster, 1991), p.580.

<sup>58</sup> Cardinal Basil Hume, *Towards a Civilisation of Love: Being Church in Today's World* (Hodder & Stoughton, 1988), p.175.

<sup>59</sup> *Mater et Magistra*, May 15th, 1961.

<sup>60</sup> Cardinal Basil Hume, op. cit., p.171.

of Adam's sin (Rom.5:12ff.), Cardinal Hume believes that those of us who '*fail to recognise the inherent goodness of all created things*' have much in common with the third century dualist gnostic heresy known as Manichaeism; and he blames Augustine of Hippo (A.D.354-430) for bringing such 'heretical' notions into the Church.<sup>61</sup> Not only is that a complete misreading of the great North African theologian, but it also denies the Spirit-inspired teachings of the Apostle Paul, who had little regard for any '*inherent goodness of all created things*' when he uttered the anathematizing words in Rom.1:18-32 and 3:10-18, and who could only say of himself: '*For I know that in me (that is, in my flesh) nothing good dwells*' (Rom.7:18). What is more, the Apostle clearly stated that for unbelievers

'nothing is pure; but even their mind and conscience are defiled. They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work' (Tit.1:15-16).

One may also wonder what Cardinal Hume would do with the statements of the Lord Jesus which clearly show that the One through whom all things were created (Col.1:16) did not at all regard fallen creatures as being 'inherently good' (e.g., Jn.2:24-25; Mk.7:18-23; Mt.7:11; 12:34; Lk.11:13). But this is the heterodox message of religious universalism being propagated by Cardinal Hume and the other leaders of the modern Ecumenical Movement. Although Jesus Christ, the Head of the Church, clearly proclaimed otherwise (Mt.7:13-14), the modern Ecumenical Movement has not only decided that the road that leads to eternal life is *broad* but also that, ultimately, *everyone* will inherit it as of their birthright. In this, it has aligned itself with the false doctrine of the religions of the world.<sup>62</sup>

Today, instead of holding that Christians are to take the exclusive message of the Gospel into the whole inhabited world, and then endure the difficulties and antagonism which will naturally arise (and which the Lord Jesus Himself forecast in Matthew 10:32-42 and John 15:19), the modern Ecumenical-Interfaith Movement teaches that a spark of God indwells *every* person unconditionally, which can be kindled into flame through practising the various mystical techniques which can be found in all the religious systems of the world. In this way, true spirituality is presented as any means by which a person can realise personal 'God-consciousness' or 'Christ-consciousness', according to whatever tradition and culture in which one happens to be living. It is, after all, only a short phonetic step from Christ to Krishna!

When one understands the true nature of the spiritual battle today, the reasons behind all this ecumenical activity become clear. Because the new Ecumenical Movement no longer confines itself to the simple desire to propagate the Gospel throughout the whole inhabited world, it has failed to retain the distinctiveness which is necessary for the spreading of the Truth which sets men and women free. This is often referred to in theological literature as the 'Antithesis', that God-ordained contrast between God's people and the children of the world (Genesis 3:15; cf. Luke 12:51; John 7:43). When this necessary Antithesis is removed, the work of the Church becomes indistinguishable from the progressive humanistic ambitions of the nations and the spiritual aims of the New Age Movement, as they seek to build a global consciousness — a universal brotherhood fabricated on the pattern of humanity, with the religions of the world as the tapestry on which it is woven. **For this reason, religious syncretism and universalism must surely be the greatest threats to the Christian witness of the Church since it was almost destroyed by Arianism in the fourth century.** One of the major proponents of such influences is the United Nations, the religionist work of which we will now examine.

### **1. UNITED NATIONS ONENESS RELIGION**

We have already seen that a real acceleration in interfaith affairs occurred in 1975 at the Fifth Assembly of the World Council of Churches in Nairobi. It was in this same year that the United Nations became seriously involved in promoting interfaith activities by playing host to a 'Spiritual Summit' which heralded a movement from syncretism to full-blown universalism. This conference, the first international religious meeting at the U.N. in its thirty-year history, had the highly significant

<sup>61</sup> Ibid., p.168.

<sup>62</sup> For more on this, see ¶2, p.390 in Chapter 9.

title *One is the Human Spirit*. Organised as a celebration of the 30th Anniversary of the U.N. by the Temple of Understanding (an official Non-Governmental Organisation within the U.N.), it was held first at the Episcopal Cathedral Church of St. John the Divine in New York, culminating in a final meeting at the United Nations headquarters. After opening meditations by official U.N. meditation instructor Sri Chinmoy and an official welcome by U.N. Secretary-General Kurt Waldheim, there were addresses by representatives of the 'five major faiths', with Mother Teresa supposedly representing Christianity. Shortly beforehand, the head of the Sufi order revealed to the press that

'Political leaders feel a kind of bankruptcy and despair and have become aware of the need for spiritual unity...That's why they're opening their doors to us'.<sup>63</sup>

In this way, global religion and world government were to become irreversibly intertwined. The Chairman of this U.N. 'Spiritual Summit', Jean Houston (President of the New-Age-promoting 'Foundation for Mind Research' and co-author of the book *Varieties of Psychedelic Experience*) also made a revealing press statement that

'We need to renew our rootage *in the deeper spiritual realities*, in the image and *oneness of humanity*, and *do it from within*. We need to draw on the fundamental resources of the human race, on the *taproots of existence*'.<sup>64</sup> [emphasis added]

The italicised Neo-Gnostic 'buzz-words' contained in this statement are a sure giveaway concerning the spiritual thrust of this 'Summit'. A variety of rituals (including a 'Cosmic Mass'), dances and discussions were held throughout this week-long event. The host at the New York Cathedral of St. John was its syncretist dean, the Very Rev. [sic] James P. Morton. In his opening speech, he recalled with admiration some words of Thomas Merton's closing speech at the Temple of Understanding's First World Spiritual Summit Conference in India in 1968, in which the priest had spoken of an essential unity between all people as he addressed the assembled delegates from every religion under the sun with the following words:

'Not that we discover a new unity. We discover an older unity. My dear brothers, we are already one. But we imagine that we are not. And what we have to recover is our *original unity*. What we have to be is what we already are'.<sup>65</sup>

Here we can see that the modern Ecumenical-Interfaith Movement grounds itself in the fallen race of Adam rather than in the regenerated people of Christ. But this is in contradiction with the Bible, which teaches that in Adamic unity there is only sin, endless death and enslavement to Satan; whereas in true Christian unity there is spiritual healing, eternal life and release from bondage to the devil (Romans 5:12ff; 1 Corinthians 15:20-23,45-50; Colossians 1:13; John 6:48-58; Acts 26:17-18).

## **2. THE RELIGION OF THE NEW WORLD ORDER**

Historically, the seduction of the United Nations into religious syncretism has been initiated primarily through the offices of three men. Two were Secretary-General of the U.N., Dag Hammarskjöld (1905-1961 – held office, 1953-1961) and U Thant (1909-1974 – held office, 1962-1971), and one was an Assistant Secretary-General, Dr. Robert Muller. In a book written to celebrate the philosophy of Pierre Teilhard de Chardin (and edited by Dr. Muller, a disciple of Teilhard), it was stated that

'Dag Hammarskjöld, the rational Nordic economist, had ended up as a mystic. He too held at the end of his life that spirituality was the ultimate key to our earthly fate in time and space'.<sup>66</sup>

In case readers may be wondering what kind of 'spirituality' Dag Hammarskjöld advocated, a

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<sup>63</sup> *The Inquirer*, Vernon, Connecticut, October 18th 1975.

<sup>64</sup> *Ibid*.

<sup>65</sup> *The New York Times*, Tuesday, October 21st 1975.

<sup>66</sup> Robert Muller (Ed.), *The Desire to be Human: A Global Reconnaissance of Human Perspectives in an Age of Transformation* (Miranana, 1983), p.304

leaflet about the United Nations Meditation Room written under his direction stated that its eerie lodestone altar *'is dedicated to the God whom man worships under many names and in many forms'*.<sup>67</sup> In 1973, the U.N. Secretary-General U Thant — who was also a Thai Buddhist mystic — formed the organisation 'Planetary Citizens' with Donald Keys, an international New Age activist who has close connections with the occult *Findhorn Community*. 'Planetary Citizens' is an influential Non-Governmental Organisation within the U.N., which is described as being specifically *'devoted to preparing people for the coming of the new culture'*.<sup>68</sup> In other words, it is a harbinger of the Neo-Gnostic New World Order.

Another major player in the increasing commitment of the United Nations to interfaith universalism is Dr. Robert Muller. He first came to the U.N. in 1948, and was an Assistant Secretary-General for many years. Today he is the influential Chancellor of the United Nations Peace University. As the editor and co-author of a book in honour of Teilhard de Chardin, who had *'always viewed the United Nations as the institutional embodiment of his philosophy'*,<sup>69</sup> Dr. Muller has stated, *'I believe that humanity on this miraculous, wondrous, life-teeming planet has a tremendous destiny to fulfil and that a major transformation is about to take place in our evolution'*.<sup>70</sup> In this respect, it is interesting to note that Dr. Muller has also written a book entitled 'Shaping a Global Spirituality' (Doubleday, 1978/82). In another of Dr. Muller's books, 'Decide to Be', we are given a glimpse into the 'spirituality' that the Interfaith Movement is building through the offices of the United Nations. One passage reads:

'Decide to open yourself to God, to the Universe, to all your brethren and sisters, to your inner self...to the potential of the human race, to the infinity of your inner self, and you will become the universe...you will become infinity, and you will be at long last your real, divine, stupendous self'.<sup>71</sup>

As a further recent indicator of the depth of the involvement of the United Nations in the interfaith movement from syncretism to religious universalism, a meeting was held at the U.N. on April 15th 1992 in which the Roman Catholic theologian, Professor Hans Küng, gave a talk entitled *Global Responsibility: A New World Ethic in a New World Order*. Organised jointly by the 'Temple of Understanding' and the *Pacem in Terris* Society and attended by two hundred guests in the Dag Hammarskjöld Auditorium, the conclusion of this meeting was that

'the United Nations has the potential for leading the way in global ethical considerations. The Golden Rule offers the nucleus of what could be a declaration of world ethics. UNESCO is focusing on these ideas...The topic will also be explored at the Parliament of the World's Religions to be held in Chicago in 1993'.<sup>72</sup>

The so-called 'Golden Rule' — that we should behave toward others as we would have them behave toward us — is being used by many in the Interfaith Movement as a starting point for syncretic universalism. Because such a saying can be found in all the world's religions, as well as in the Bible, it is concluded that both they and Christianity have the same underlying goals. Thus a reductionist religious ideal is formed which denies the fullness and necessary divisiveness of the Gospel of Jesus Christ.

However, there are some profound misunderstandings in the notion that the saying of the Lord Jesus in Mt.7:12 proves that all religions have a common foundation.

In the first place, the context of this saying — the Sermon on the Mount — was addressed primarily to Jesus' disciples rather than to the whole world (cf. Mt.5:1-2). It was referring primarily

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<sup>67</sup> Quoted in R.K. Spenser, *The Cult of the All-Seeing Eye* (Christian Book Club of America, 1962), p.9.

<sup>68</sup> J. Gordon Melton (Ed.), *New Age Encyclopedia* (Gale Research Inc. 1990), p.357.

<sup>69</sup> Robert Muller (Ed.), op. cit., p.304.

<sup>70</sup> Ibid., p.17.

<sup>71</sup> R. Muller, *Decide to Be*, p.2. Pub. by U.K. New Age Journal, *Link-Up* in 1986.

<sup>72</sup> From *The Temple of Understanding Newsletter*, Summer 1992, p.1.

to *spiritually regenerated people* — to those ‘*chosen out of the world*’ by Jesus Christ (Jn.15:16-19). This teaching of Jesus was revealed to the world in the Word of God to make us aware of our complete spiritual inadequacy without a Divine Mediator. It should convict us of sin, showing us that only through God’s appointed Saviour can we hope to ‘do’ the Sermon on the Mount as well as merely aspire to it (cf. Mt.7:24). As Professor Gresham Machen lucidly highlighted, as early as 1923, in his comparison of true Christianity and theological liberalism:

‘Strange indeed is the complacency with which modern men say that the Golden Rule and the high ethical principles of Jesus are all that they need. In reality, if the requirements for entrance into the kingdom of God are what Jesus declares them to be, we are all undone; we have not even attained to the external righteousness of the Scribes and Pharisees, and how shall we attain to that righteousness of the heart which Jesus demands? The Sermon on the Mount, rightly interpreted, then, makes a man a seeker after some divine means of salvation by which entrance into the Kingdom can be obtained... The Sermon on the Mount, like all the rest of the New Testament, really leads a man straight to the foot of the Cross’.<sup>73</sup>

The real reason that the so-called Golden Rule is such a favourite with ecumenists, interfaithists and universalists is because it means that a reductionist religious ideal can be formed which denies the fullness and necessary divisiveness of the Gospel of Jesus Christ. Removed from its context, it can be made to conform to the ethical, philosophical and religious doctrines of the world. So let us beware of those who wish to wrest this teaching from its context and make it into a neat universalist ‘soundbite’ on salvation by works, while linking up nicely behind the New Age teachings of the ‘Universal Fatherhood of God’ and comfortable programmes promoting global ‘love and peace’. A religious ideal which is built on the delusion that we can attain to the high spirituality of the Sermon on the Mount without a true faith in **all** the unique Messianic claims of Jesus Christ — and the new life which He alone brings — has its foundations in sinking sand rather than on the Rock of Ages. What must be faced is that the creation of a ‘Declaration of World Ethics’, a common global religious norm based on the so-called ‘Golden Rule’, would have serious implications for the international spread of the Christian Gospel if it ever becomes enforceable by international law — which, as we shall see, is not beyond the bounds of possibility.

When the second ‘Parliament of the World’s Religions’ was held in Chicago in 1993, a ‘declaration of world ethics’ formulated by Dr. Hans Küng and rooted in the so-called ‘Golden Rule’ — which would later be ratified by the United Nations — formed a major part of its considerations. Entitled ‘A Declaration of a Global Ethic’, the motivation behind it is clearly shown in Dr. Küng’s statement to his U.N. audience in the Dag Hammarskjöld Auditorium on April 15th 1992: ‘*If we want to overcome fundamentalism we have to do it in a constructive way*’.<sup>74</sup> Let it not be forgotten that for the Interfaith advocate, ‘fundamentalism’ is not confined to certain forms of Islam but is also identified with Evangelical Christianity. This ‘Declaration’ will, in effect, constitute the ‘basis of faith’ or ‘collective creed’ of the confederated religions of the New World Order, by which the strongly missionary and evangelistic foundation of Christianity will be made out to be ‘divisive to the human family’ and will become increasingly subjected to the forces of suppression. If we wish to identify a likely spiritual vehicle for a gathering Armageddon, we need look no further than the ‘oneness’ religion being manufactured through the auspices of the United Nations.

### **3. THE PARLIAMENT OF THE WORLD’S RELIGIONS**

It would be revealing for us here to explore the context and outworking of the second Parliament of the World’s Religions which considered this ‘Declaration’, as it represents a ‘quantum leap’ in Ecumenical-Interfaith activity.

The year of 1993 was designated as ‘The Year of Inter-Religious Understanding and Cooperation’, and numerous ‘Interfaith Summits’ were held throughout that year as part of the centenary

<sup>73</sup> J. Gresham Machen, *Christianity and Liberalism* (Eerdmans, 1985), p.38.

<sup>74</sup> From the article ‘Dr Hans Küng at the United Nations’, in *The Temple of Understanding Newsletter*, Summer 1992, p.1.



celebrations of the first ‘Parliament of the World’s Religions’ a century beforehand in Chicago. The centre-piece of the 1993 celebrations was the week-long second ‘Parliament of the World’s Religions’ in the same location. From August 28th – September 5th, 1993, the ballroom of the exclusive Palmer House Hilton Hotel in Chicago, U.S.A. was given over to the second Parliament of the World’s Religions, which was sponsored by 125 religious interests, including ‘Christian’ ecumenical bodies such as the ‘National Council of Churches’, the ‘National Conference of Christians and Jews’ and the ‘World Alliance of Reformed Churches’. Also sponsoring the Parliament was the ‘Covenant of the Goddess’, a witchcraft-based pagan cult popularised by the feminist witch Starhawk.<sup>75</sup>

Over 4,500 delegates from all over the world attended, including representatives of Orthodox, Protestant and Roman Catholic ‘Christianity’, and those of Baha’ism, Buddhism, Confucianism, Hinduism, Jainism, Judaism, Islam, Native American Shamanism, Wicca (witchcraft), Shintoism, Neo-Paganism, the polytheistic Native African Yoruba cult, Sikhism, Taoism, Unitarianism, Zoroastrianism, etc. The Parliament, chaired by Dr. David Ramage, President of McCormick Theological Seminary in Chicago, was opened with a silent meditation led by Sri Chinmoy, official spiritual guru to the United Nations (and also to world government puppet Mikhail Gorbachev!), followed by some ‘blessings’ from a variety of religious influences. One of these was brought by a High Priestess of the pagan Temple of Isis, whose devotions were given ‘*in the name of the 10,000 names, the spirits, the birds, reptiles and trees*’.<sup>76</sup>

For almost \$1000 per head (including hotel accommodation), those attending could indulge in a great many activities and experiences. There were keynote presentations from a number of well-known religious personalities, such as Roman Catholic Cardinal Joseph Bernardin, United Nations Peace University Chancellor Dr. Robert Muller, Dr. Hans Küng, Mother Teresa (who was unable to attend through illness), comparative religionist Diana Eck, Harvard Divinity School liberal theologian Harvey Cox, and the ubiquitous Dalai Lama. More than 500 seminars were held, with such titles as ‘The Role of the High Priestess in the Temple of Isis’, ‘Euthanasia’, ‘Human Abduction by UFOs – Its Significance for the Future’, ‘Humanism – The Modern Alternative to Traditional Religion’, ‘The Return of the Goddess’, ‘AIDS as Social Symbol’, ‘Christian Reflections on the Bhagavad Gita’, and ‘Spiritometry – the Scientific Step Towards God’. There was a variety of ‘interfaith celebrations, meditations and contemplative vigils’, coupled with ‘sacred art, music, dance, poetry and theatre’. There were ‘Neo-Pagan’ concerts, Theravada Buddhist group chantings and other exotic entertainments. Ta’i Ch’i and Hindu meditations were held before breakfast each morning; and in every nook and cranny of the hotel during that week, characters could be found posing in meditational *asanas* from every tradition imaginable!

In spite of all these syncretistic activities, the Parliament has received the official sanction of many professing Christian leaders, including the Archbishop of Canterbury, Dr. George Carey, who said in a statement of support: ‘*Few things are more important to our world today than the growth of mutual respect and understanding between different faith communities*’.<sup>77</sup> One has to stretch the term ‘faith communities’ some considerable way in order to make it embrace Neo-Paganism, Theosophy, Shamanism, witchcraft and polytheism — all of which figured so prominently at this Parliament.

Ironically for a conference which was supposedly dedicated to ‘*promote understanding and cooperation among religious communities*’, it was dogged by its own disputes and factionalism. Four Jewish organisations withdrew from sponsorship after a few days when Louis Farrakhan of the controversial ‘Nation of Islam’ was allowed to participate. The Greek Orthodox Diocese of Chicago also withdrew on August 30th because ‘*it would be inconceivable for Orthodox Christianity to*

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<sup>75</sup> Readers will recall that Starhawk (alias Miriam Simos) is a much-favoured guest at the Anglican St. James’ Church, Piccadilly in London. She is also the author of *The Spiral Dance: The Rebirth of the Ancient Goddess* (Harper & Row, New York, 1979), in which details are given of how to ‘hex’ a person through inserting pins in a small doll.

<sup>76</sup> BBC Sunday Programme, August 28th 1993, 0750 hrs. BST

<sup>77</sup> *English Churchman*, No.7357, August 20th-27th, 1993, p.1.

*establish a perceived relationship with groups which possess no belief in God or a supreme being*'.<sup>78</sup> One proposal put forward by the American Indian Committee requested that New Agers, neo-pagans and those practising *wicca* (witchcraft) should stop using Native American sacred rites just to make money out of Shamanism<sup>79</sup>— a request which was highlighted by the fact that one of the sponsoring religions, the witchcraft-based Covenant of the Goddess, successfully applied to the Parliament's organising committee to hold a *wiccan* Full-Moon Ritual in Chicago's Grant Park during the conference. As a further example of the 'promotion' of religious understanding and cooperation at the Parliament (and providing an invaluable glimpse into the hidden agenda of the Ecumenical-Interfaith Movement), a priest from the Orthodox Church, in a seminar on the subject of 'Satanism in West Texas', said that *'it is good to study the Fundies [Fundamentalists] so that you will know your enemy'*.<sup>80</sup>

The formulation of a successful 'Global Ethic' document has also highlighted the shortcomings of this Parliament. Because such a document had to be rendered as acceptable to witches and neo-pagans as to dedicated Roman Catholics and Baptists, it had to speak extremely vaguely and avoid all reference to such modern ethical minefields as abortion and euthanasia. The ethics in these areas of those influencing interfaith developments are by no means beyond reproach. When the Dalai Lama, in his closing speech to the Parliament, said that when a human sperm and an egg join *'it creates a precious life'*, he immediately joked: *'But now we have too much precious life!'*<sup>81</sup> What price is abortion and euthanasia for the 'Holy Ones' of the East?

All this shows just how difficult it would be to create a single one-world religion which would be satisfying to all the various religious strands in the world. For this reason, the most likely scenario in the years following this Parliament will be the gradual formation of a 'World Council of Religion' which will function in a way similar to that of the present World Council of Churches or the United Nations. Indeed, one of the main lectures at the Parliament was entitled 'A Proposal To Evolve the Parliament Toward a United Nations of Religions'. In his keynote speech, United Nations executive Dr. Robert Muller called for the establishment of a permanent World Council of Religion by 1995, along the lines of the United Nations. Although a number of delegates were sceptical about the setting up of an actual World Council of Religion, it was generally felt that this Parliament brought the global interfaith movement one step nearer to much closer collaboration. Dr. David Ramage, who chaired the Parliament, saw the next step as one of setting up centres of interfaithism in various key regions of the world and then networking relationships between them.<sup>82</sup> However, others saw the setting up of a global religious council as a very real possibility during the next few years.

It is interesting to note that an article in 'Sunrise' — the official journal of the Theosophical Society, a co-sponsor of the Parliament — spoke of the upcoming event as seeding the climate of world thought *'so that those having leadership responsibilities in the 21st century will banish intolerance from every phase of human experience'*.<sup>83</sup> When one recognises that Evangelical Christianity is regarded as part of the 'intolerance' which they wish to banish, then the hidden agenda behind the Interfaith Movement and this Parliament becomes easy to comprehend. Indeed, as one perceptive observer has noted:

'At the 1893 Parliament, the theme was the "Fatherhood of God". [But in the 1993 Parliament] this theme seemed to be missing, leaving only the "Brotherhood of Man" as a theme. By ignoring mutually exclusive truth claims about a personal God and stressing [instead] good works by issuing the Global Ethic document, the Parliament may have unwittingly set up a litmus test for the validity of religion — a sort of "religious correctness"'.<sup>84</sup>

<sup>78</sup> *Christianity Today*, October 4th, 1993, p.43.

<sup>79</sup> *Christian News*, September 20th, 1993, p.15.

<sup>80</sup> *Ibid.*

<sup>81</sup> *Ibid.*

<sup>82</sup> BBC World Service *Focus on Faith* programme, Thursday, Sept. 2nd, 1815 hrs GMT.

<sup>83</sup> *Sunrise: Theosophic Perspectives*, Vol.42, No.1, October/November 1992.

<sup>84</sup> Keith Edward Tolbert, Director of the American Religions Center in Trenton, Missouri, U.S.A.,

How would evangelical Christianity fare if it had to face such a 'litmus test'? If the new 'Global Ethic' which 'banishes intolerance' was to be made international law and policed by the United Nations or a future World Council of Religion, we can easily imagine what fate would befall the mission of the Christian Gospel. It will be interesting to discover the worldwide developments which take place in the wake of this 1993 Parliament. In many ways, the first such Parliament in 1893 was an event before its time. The world was still dominated by a nominal Christian Commonwealth, and the then Archbishop of Canterbury, Edward White Benson, refused to attend or give his support, declaring that Christianity was *'the one religion'*. Today we live in a very different world which is clamouring for peace, unity and stability **at any cost**. For this reason, 1993 constitutes a watershed year in Church history, compounding an international religious movement which is fervently opposed to biblical, Apostolic Christianity.

#### **4. ENFLESHING THE TEACHINGS OF JESUS**

Many other groups and conferences have contributed to this new universalist phase of interfaith activity. One U.K. organisation which has been in the forefront of the creation of this new universalism is the National Association of Christian Communities and Networks, which has been based in the Selly Oak Colleges complex in Birmingham since 1981. Previously known as the National Centre for Christian Communities and Networks (NACCCAN), this organisation claims to be *'the most diverse yet ecumenical body of Christian groups linked together in the United Kingdom'*.<sup>85</sup> In a report for the 'Lent '86 Inter-Church Process' sponsored by the British Council of Churches in 1986 (known as 'Not Strangers but Pilgrims'), NACCCAN offered replies to the question 'What on Earth is the Church For?' The conclusions provide us with a classic depiction of the new universalist ecumenism. In a section significantly headed 'NACCCAN Groups Believe that the Church Exists For the Transformation of the World into the Kingdom of God', one answer claimed that *'the church is about enfleshing the teachings of Jesus'*. Among the many ways suggested for this enhancement of Christ's teachings were *'the development and preservation of our planet'*, and *'the growth and development of one human family on earth'*.<sup>86</sup>

One intelligence document shows that there are over four hundred political and religious organisations which were loosely connected with NACCCAN, including one hundred Roman Catholic ecumenical groupings. Although the development of NACCCAN was distinctly amorphous, it had definite roots in, and connections with, such organisations as 'ONE for Christian Renewal', a radical political grouping of Baptists, Methodists and Roman Catholics set up in 1970, and the 'Christian Peace Conference', a former Soviet front-organisation set up in Prague in 1958 which operated worldwide within Christian churches and was controlled by the International Division of the Communist Party.

The NACCCAN report, 'Towards a New Vision of Church', also stated its commitment to the establishment of what it called 'A New Form of Church' working through small quasi-autonomous groups and networks — the detailed description of which bears an uncanny likeness to the New Age Movement concept of 'networking'. Among the groups contributing to this conference and report were the Christian Campaign for Nuclear Disarmament (CCND), the Anglican New-Age-promoting St. James Church Piccadilly, the Christian Ecology Group, the Roman Catholic pacifist group Pax Christi, and the syncretist Teilhard de Chardin Centre in London. Readers who may be wondering what this 'New Form of Church' will be like, will be interested to know that the founder of the Teilhard de Chardin Centre and lecturer in Theology at Leeds University, Dr. Ursula King, has said that *'we are in need of a global, worldwide ecumenism which goes beyond the ecumenism of the Christian churches by being truly universal'*.<sup>87</sup> In her book, *Towards a New Mysticism*, Dr. King

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writing in *Christian News*, September 20th, 1993, p.15.

<sup>85</sup> *Towards a New Vision of Church* (NACCCAN, September 1986).

<sup>86</sup> *Ibid.*, pp.3-5.

<sup>87</sup> Ursula King, *Towards a New Mysticism: Teilhard de Chardin and Eastern Religions* (Collins, 1980), p.226.

calls for a religious confederation of world faiths, with the following remarks:

‘Taking full cognisance of the religious experience of mankind may produce what has been called a “global religious consciousness”. It may bring with it a profound transformation, a mutation in religious awareness and a new awakening to what is most central to all faith and genuine spirituality...The experience of an emerging global society has brought with it the idea that we must develop a new consciousness and identity as world citizens’.<sup>88</sup>

In all these developments, we can see the prolific planting of seeds which would spawn the new universalist approach to Christian ecumenism, with its confusion between the kingdom of God and the kingdoms of the world, the Christian people of God and the Adamic family of man. However, it will not suffice for discerning and concerned Christians to shout empty rhetoric about these matters. We must strive to develop a real understanding of all the forces which have led to this phenomenon which has deceived so many within the churches today: such as national sin and unbelief, an underestimation (or even negation) of the power of Satan, ignorance concerning the diabolic origin of the world’s religions, and so on. And when we do strive for an understanding of these phenomena, we will come to see the special place which the Vatican has played in this evolving process. To this, we will now turn.

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<sup>88</sup> Ibid., pp.229-230.

## 4: THE VATICAN CONNECTION

So far, in these pages, we have examined the links between Christian Ecumenism and religious syncretism only insofar as bodies within Protestantism are concerned. However, this process is also being nurtured through the ambassadorship of the Church of Rome. The World Council of Churches does not 'contain' the Roman Catholic Church. This is because the Vatican still regards itself as the only true Church boasting a genuine 'apostolic succession', as well as the supreme primacy and *ex cathedra* infallibility of the Pope as head of the Church, and therefore as its sole representative throughout the world. However, the monolithic Church of Rome has activated its own massive international ecumenical programme, with considerable effectiveness, at both denominational and multi-faith levels.

The increasing global power of the World Council of Churches in the 1950s must have been both a daunting and mouth-watering prospect to the Roman Church: daunting, because of the possibility of being upstaged by the 'opposition'; mouth-watering, because of the potentiality of sweeping a vast range of ecumenical Protestant groupings under its own wing. Bearing in mind the Roman belief that '*the Catholic apostolic work is based on a certainty that we are members of Christ's single and visibly united Church*',<sup>89</sup> one can imagine the mixed response in the Vatican to the Study Guide for the Second Ecumenical Conference of the World Council of Churches in 1954, which stated:

'Our first resolve must be to apprehend the meaning of the statement just made, that oneness in Christ is the sure mark of the Christian Church. Do we believe this? Are we ready to consider the consequences of such a belief? Let us understand at once that this means that there is no Church at all apart from Christ...It is forever true that Christ and his Church are one and indivisible...There can no more be a number of Churches than there can be a number of Christs, of incarnations, crucifixions or Holy Spirits. The Church is one as Christ is one'.<sup>90</sup>

Through statements such as these, the Vatican began to realise that a powerful, globally-motivated, Protestant Ecumenical Movement had been well-established through the World Council of Churches. Something was required if the church aspiring to global Christian dominion was to capitalise on this. Accordingly, in the Second Vatican Council's '*Decree on Ecumenism*' (1964), Pope Paul VI announced a major change in the official Catholic attitude towards those of other denominations and also of other religions. Although maintaining its historical assertion that '*only through the Catholic Church of Christ, the universal aid to salvation, can the means of salvation be reached in all their fullness*', for the first time in its history it was willing to admit that there were genuine Christians — 'separated brethren', as it called them — outside the Roman fold.<sup>91</sup> The Vatican was now anxious to recall these 'separated brethren' back to their 'rightful home'. Rome had not failed to observe that, prior to the Second Vatican Council's 1964 Decree, there was a return in other denominations '*to the norm of central Catholic tradition*'.<sup>92</sup> At that time, there was a growing Roman Catholic awareness that in other denominations,

'the trend is undeniable. Many of the doctrines which were once anathema are gradually creeping back into acceptance. And with them come the Catholic practices...It is not for Catholics to look scornfully on these developments, but to be thankful for the steps which are being taken slowly but surely back to the norm, and to see in them the preparation of

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<sup>89</sup> John M. Todd, *Catholicism and the Ecumenical Movement* (Longmans, Green & Co., 1956), p.95. John Todd went on to co-create the Roman Catholic, ecumenical publishing house Darton, Longman & Todd (D.L.T.).

<sup>90</sup> *Ibid.*, p.65.

<sup>91</sup> Walter A. Elwell (Ed.), *Evangelical Dictionary of Theology* (Baker Book House, 1984), p.341. Article on 'Ecumenism'.

<sup>92</sup> John M. Todd, *op. cit.*, p.23.

these bodies by God for their eventual return to full communion'.<sup>93</sup>

However, lest we forget what '*full communion*' means to the Roman Church, behind this awareness lies the ever-present assumption that

'Any return, corporate or individual, **must involve recognition of the Pope as the vice-regent of Christ**. Once an individual has reached the point of recognising this truth, he cannot stay outside Catholic unity, since he would in that case be refusing obedience to Christ in the person of his earthly vicar'.<sup>94</sup> [emphasis added]

The enticement to return to Rome was put into practice through the auspices of a permanent *Secretariat for the Promotion of Christian Unity* (1960). The break with Rome in the sixteenth century, which the Anglican vicar David Watson had once naïvely described as '*one of the greatest tragedies since Pentecost*',<sup>95</sup> was about to be reversed. The twentieth century Counter-Reformation wooing-process had set out in earnest to bring all aspiring ecumenists back to Rome. In 1968, a Joint Working Group was initiated between the Vatican and the World Council of Churches known as the Committee on Society, Development and Peace (SODEPAX), and on a visit to the World Council of Churches Headquarters in Geneva, Pope Paul VI described the people there as '*a marvellous movement of Christians, of children of God scattered abroad*'.<sup>96</sup> The Italian weekly, *Il Borghese*, drily described the visit as

'a further step toward the creation of a sort of ecclesiastical United Nations where the Roman Catholic Apostolic Church will sit as equal among equals with a microscopic group of Anabaptists'.<sup>97</sup>

Today, a great many Protestant Evangelicals are avidly seeking to engage in ecumenical activities with the Roman Catholic denomination and are eagerly responding to requests to join in events designed by the Vatican to encourage 'Church Unity'. Perhaps if they familiarised themselves with what the Roman Catholic religion involves, their zeal for such fellowship would be considerably reduced. Let us now reveal the religion propagated by the Vatican and that with which it seeks to involve the entire Christian Church.

### 1. ROMANISM IS SYNCRETISM

It will help our understanding considerably if we realise that when we are dealing with the Vatican, we are not dealing merely with one of many manifestations of professing Christianity; we are dealing with syncretism, pure and simple. This syncretism works on two levels, diffusive and infusive. On the *diffusive* level it has compromised with indigenous heathen religions everywhere it has taken its mission in the world. Among the more notable examples are in Latin America, where Romanism has easily blended itself with indigenous sorcery into occult religions such as *Umbanda*; while in India, we find Hindu-Catholicism propagated by the monk Abhishiktananda (alias Dom Henri le Saux O.S.B.).<sup>98</sup> Jesuit missionaries in the lands of the East are renowned for being ready to '*soften the transition from oriental modes of thought to Christianity*',<sup>99</sup> a tendency which has persisted to this present day. We should not be surprised, therefore, when a Jesuit theologian in India is reported as saying: '*The fact that members of the higher religions, such as Hindus and Buddhists, do not convert may be a sign that they are not meant to convert*'.<sup>100</sup> It is through means such as these that the diffusion of syncretism has been taking place through the auspices of Rome.

On the *infusive* level, the greater part of the religion of the Church of Rome is itself a blend of the

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<sup>93</sup> Ibid., p.23.

<sup>94</sup> Ibid., pp.xii-xiii.

<sup>95</sup> Quoted in *Peace and Truth*, 1979, no.1, p.9.

<sup>96</sup> John Cotter, op. cit., p.62.

<sup>97</sup> Ibid.

<sup>98</sup> See Abhishiktananda, *Hindu-Christian Meeting Point* (ISPCK, 1976).

<sup>99</sup> *Chambers's Encyclopedia* (Newnes, 1963), Vol.VIII, p.81.

<sup>100</sup> From an article in the Jesuit magazine *America*, August 25, 1979, p.75.

ancient Satanic religion of Babel, as well as other derivative forms of paganism disguised with the trappings of Christianity. There must be many genuine believers within the Roman Catholic Church, but the false religion which the Vatican has been building for centuries, in common with other world religious powers, is not Bible-based Christianity. With a little research, one can easily discover that the roots of Roman Catholicism owe far more to the cultic heritage of the nations than to the doctrines of the Holy Bible. Because the leaders of the mystical-occult world religions of today recognise this fact, they are happy to forge links with the Pope as the ‘Vice-Regent’ of the ‘Christianised’ version of ancient pagan mythology, in the belief that the various mythologies of all faiths can be demonstrated to be compatible with those of the false church, as a fitting preparation for the future political and religious climax of all time (Revelation 17:1-18; 20:7-10).

It only requires a modicum of knowledge to discern that the allegedly ‘infallible’ Popes, when acting *ex cathedra*, have given out a great many erroneous dogmas. Some of these dogmas centre on the person of Mary, the mother of Jesus, who they claim to have been free from all original sin from conception (1854) — in spite of the assertion, in the Bible, that she needed a Saviour (Luke 1:47) — and to have been ‘*raised body and soul to the glory of heaven*’, assuming the position of ‘Queen of Heaven’ at the right hand of her Son (1950, 1965). As far as the Bible is concerned, the only ‘Queen of Heaven’ is that mentioned in the book of Jeremiah (7:18; 44:15-30), which refers to the Babylonian goddess Ishtar, who assumed a variety of names throughout the Near East such as Astarte, Ashtoreth, Dea Syria, Venus, Aphrodite, etc. She was the goddess of sexual mysticism and was worshipped through sex-rites with temple prostitutes in a similar way to the sex-rites of the Far Eastern Tantric cult of Buddhism, from which the Lamaism of the Dalai Lama is partially derived. In this respect, it is interesting to note that the renowned Gnostic psychologist and occultist, Carl Jung, said that ‘*the most significant religious event since the Reformation was the Papal pronouncement in 1950 of the dogma of the Assumption of the Blessed Virgin*’,<sup>101</sup> on the basis that it represented the resurgence of the ‘feminine principle’ in religion which, according to many interfaithists, has been repressed by the Jehovah of Judeo-Christianity for far too long.

Many Protestants have also been seduced by this seductive worship of Mary. For example, in one Anglican journal an article claims that ‘*the Virgin Mary, full of grace, should be a focus of unity among Christians*’, as well as being worthy of the worship and praise ‘*due to His handmaid without whom the Word of God could not have been made flesh and dwelt among us*’.<sup>102</sup> Nowhere in the Bible is there the remotest notion that disciples of Jesus Christ should worship and praise His mother Mary. She was simply a humble woman who was blessed by God to be the divinely-ordained bearer of the Messiah on earth. She takes her place alongside countless other biblical servants who were chosen by God to play a human role in sewing the tapestry of redemption.

The advance of ‘Mariolatry’ (the worship of Mary) in denominations outside Rome is no chance happening. For there has been a deliberate evangelisation of the cult of Mary through the ecumenical movement. This was highlighted by Cardinal Suenens in his Malines Document 2:

‘It is interesting to note the existence and success of the ‘Ecumenical Society of the Blessed Virgin Mary’. Founded in London in 1970 by Martin Gillett, this international group aims to foster brotherly discussions on the subject of Mary among Christians of various traditions. These discussions are held in the friendly atmosphere of a spiritual gathering. The Society’s specific charism is to transform a stumbling-block — Mary — into a welcoming haven of reconciliation’.<sup>103</sup>

The occultists and Neo-Gnostics of today are only too well aware that the worship of Mary by the Roman Catholic Church is directly linked with the goddess cult of the ancient Babylonians and their successors, themselves believing that Mary only serves as a mythological consummation of all the

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<sup>101</sup> Vincent Brome, *Jung* (Paladin, 1978), p.254.

<sup>102</sup> *Anglicans for Renewal*, no.26, Summer/Autumn 1986, pp.13-14.

<sup>103</sup> Léon Joseph Cardinal Suenens, *Ecumenism and the Charismatic Renewal* (Darton, Longman & Todd, 1978), p.80.

goddesses of every pre-Christian culture.<sup>104</sup> One of the main objections of the goddess-worshipping feminists of today is that Christianity in general is exclusively 'male-oriented and patriarchal'. However, the Mary-goddess of the Roman Church now offsets this alleged deficiency, thus bringing it more into line with other world religions with their bevy of goddesses and associated cultic practices. It is interesting to note here that in the development of the Greek Orthodox Church, the ancient shrines to Aphrodite (the Greek version of the Babylonian Ishtar) were simply transferred to shrines to the Virgin Mary when their particular brand of mystical Christianity moved into the ascendancy.

In the first few centuries AD., the city of Rome had become a syncretistic dustbin for every cult in the empire, and when the Emperor Constantine professed the Christian faith, many of these traditions were gathered into the Church of Rome which he founded. This pagan link is unashamedly admitted by Roman Catholic leaders themselves. For example, in spite of his omission of the fact that Mariolatry (the worship of Mary) is a derivative of pagan goddess worship, and that the Madonna and Child concept has been lifted from a number of comparable ancient cults, Cardinal John Henry Newman unashamedly confirms that

'The use of temples...incense, lamps and candles...the tonsure...turning to the East...perhaps the ecclesiastical chant and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption in the Church'.<sup>105</sup>

This lack of *biblical* support for Roman Catholic doctrine is brazenly admitted even by Cardinal Joseph Ratzinger, the chief enforcer of dogma in the Vatican and head of the 'Congregation for the Doctrine of the Faith'. In an article in *Time* magazine, the Cardinal explained his faith through the story of one of his theology professors, 'a man who questioned the thinking behind the church's 1950 declaration that the Assumption of the Virgin Mary into Heaven was an infallible tenet'.<sup>106</sup> Apparently, this theology professor had concluded, regarding this doctrine: 'No, this is not possible — we don't have a foundation in Scripture. It is impossible to give this as a dogma'.<sup>107</sup> The *Time* article then continues:

'This led the professor's Protestant friends to hope they had a potential convert. But the professor immediately reaffirmed his abiding Catholicism. "No, at this moment I will be convinced that the church is wiser than I"'.<sup>108</sup>

Ratzinger greatly admired this man's stance in upholding the dogma of the church over and against the witness of the Bible. Here we can see that the Roman Catholic church confessedly creates its own dogma without any reference to Scripture whatsoever. In other words, there is no final divine revelation by which to determine Christian doctrine. Thus, in common with a fundamental tenet of the New Gnosticism — that there is no objective reality — Roman Catholicism can be whatever anyone wants it to be. As the Neo-Gnostic scientist Lyall Watson has said: 'When a myth is shared by large numbers of people, it becomes a reality'.<sup>109</sup> Although mingled with just enough truth to make it acceptable to the ignorant and undiscerning, the greater part of the Roman Catholic religion is based on myths (cf. 2 Tim.4:4), and is about as far removed from biblical, Apostolic Christianity as one can get.

Furthermore, in spite of its outward adherence to the name of Christ, the Church of Rome has provided more syncretists than any other branch of professing Christendom. Indeed its entire mission hinges on a syncretistic pivot which is rooted in its Pelagian concept of salvation.<sup>110</sup> And the

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<sup>104</sup> See Barbara G. Walker, op.cit., p.602.

<sup>105</sup> John Henry Cardinal Newman, *An Essay on the Development of Christian Doctrine* (Penguin Books, 1974), p.369.

<sup>106</sup> *Time*, December 6th, 1993, p.56.

<sup>107</sup> *Ibid.*

<sup>108</sup> *Ibid.*

<sup>109</sup> Lyall Watson, *Lifetide* (Hodder & Stoughton, 1979), p.158.

<sup>110</sup> Pelagius was a 4th century British monk who taught 'the heresy that man can take the initial and



persistent Roman Catholic involvement in interfaith gatherings has lent a great deal of support to this notion.

When the Pope attended the pioneering interfaith gathering at Assisi in 1986, one lone voice protested on that syncretic occasion. A Roman Catholic follower of the traditionalist Archbishop Marcel Lefèbre braved the inevitable accusation of ‘being negative’ by handing out leaflets in the main square, telling reporters that *‘the Pope is trying to make a super-religion with himself at the head’*.<sup>111</sup> This was an astute observation. He is not alone in his concern about the ecumenical, interfaith activities of the Vatican. Prof. Peter Beyerhaus, President of the International Conference of Confessing Fellowships — an umbrella organisation of conservative evangelicals — wrote to the Pope after the Assisi event telling him of his fear that such meetings could trigger off a *‘crevasse of syncretism’* in many Christian churches.<sup>112</sup> In the course of his letter, Prof. Beyerhaus asked the rhetorical question: *‘Is it now official Catholic teaching that the adherents of all religions worship the same God?’*.<sup>113</sup> Let us here go ahead and provide an answer to his question. It will not prove difficult. For example, the Roman church, in an official publication, can brazenly make the following assertion:

‘Even a person who does not explicitly know the Gospel may be saved by a positive response to the grace of God, expressed in a life motivated by true love and charity’.<sup>114</sup>

This statement is completely at variance with fundamental Biblical teaching on the subject of salvation (see e.g., Job 25:4; John 10:1-2,9; 14:6; Acts 4:11-12; Romans 3:20,27-28; Galatians 2:16; 5:4; Ephesians 2:8-10; 2 Thessalonians 1:7-8; Tit.3:4-5), and instead promotes the notion that salvation comes through good works. The biblical view is that salvation comes by the grace of God to those who believe in the Lord Jesus Christ, with good works following. Salvation first, then good works. But Satan turns this right around (he inverts everything good) and makes the salvation follow the good works. This, in spite of the fact that the Scripture says: *‘Without faith it is impossible to please [God]’* (Heb.11:6) and *‘Whatever is not from faith is sin’* (Rom.14:23; cf. Tit.1:15). In point of fact, the Roman Catholic church is now in the forefront of a syncretic preparationism which completely denies the biblical understanding of salvation. A brief survey of the authoritative statements of the Vatican demonstrates, without a doubt, its commitment to the Hindu concept of religions which claims that *‘all paths lead to the top of the mountain’*. A few sample quotes will illustrate:

w ‘The Fathers of the Church rightly saw in the various religions...so many reflections of the one truth, “seeds of the Word”, attesting that, though the routes taken may be different, there is but a single goal to which is directed the deepest aspiration of the human spirit as expressed in its quest for God’.<sup>115</sup>

w ‘Since Christ died for all men, and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery’.<sup>116</sup>

w ‘Different religions have tried to respond to mankind’s search for the ultimate explanation of creation and the meaning of man’s journey through life. The Catholic Church accepts the truth and goodness found in these religions and she sees reflections there of the truth of Christ, whom she proclaims as *‘the Way, the Truth and the Life’*. She wishes to do everything possible to cooperate

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*fundamental steps towards salvation by his own efforts, apart from Divine Grace’*, F.L. Cross & E.A. Livingstone (Eds.), *Oxford Dictionary of the Christian Church*, OUP, 1983, p.1058.

<sup>111</sup> *The Independent*, October 20th 1986, p.1.

<sup>112</sup> *The Christian Herald*, November 11th 1986, p.1.

<sup>113</sup> *Ibid.*

<sup>114</sup> Gavin DaCosta, *Is One Religion as Good as Another?* (Catholic Truth Society, 1985), p.7. This book has the official *Imprimatur* of the Vatican.

<sup>115</sup> Pope John Paul II, *Redemptor Hominis*, n.11.

<sup>116</sup> Vatican II, *Gaudium in Spes*, n.22.

with other believers in preserving all that is good in their religions and cultures'.<sup>117</sup>

We can easily see these principles worked out in the syncretistic writings and activities of such people as Pierre Teilhard de Chardin, the well-known Jesuit and Marxist who has had a great influence on the New Age Movement and the people behind the recent development of the United Nations.<sup>118</sup> Also prominent in this respect are Fr. Thomas Merton, champion of the amalgamation of Zen Buddhism and Christianity,<sup>119</sup> Fr. Bede Griffiths,<sup>120</sup> and Dom Aelred Graham.<sup>121</sup> Bede Griffiths sums up their philosophy that all people of all religions are really believers, when he writes:

'No one can say in the proper sense that the Hindu, the Buddhist or the Muslim is an "unbeliever". I would say rather that we have to recognize him as our brother in Christ'.<sup>122</sup>

Between them, these men have done much to promote the interfaith gospel, utilising such vogue concepts as 'cosmic spiritual evolution', the 'Omega Point', Hindu and Zen Catholicism.<sup>123</sup>

## **2. MOTHER TERESA AND THE SPIRIT OF PEACE**

Another important cog in this syncretistic process is the renowned Mother Teresa of Calcutta. Who is this mysterious lady whose good works are paraded before the world in celebrity fashion? Mother Teresa, in spite of her charitable works, is involved in making a major contribution to the religious development of the rising interfaith universalism.

In July 1981, Mother Teresa gave the first public pronouncement of what is known as the 'Universal Prayer for Peace'. This took place at the Anglican St. James' Church, Piccadilly in London.<sup>124</sup> This well-known 'Prayer', with its white lettering on a pale blue background, was designed to be truly international — a prayer which would be capable of transcription into any language and in supplication to any god. The prayer, in full, reads:

'Lead me from death to life, from falsehood to truth. Lead me from despair to hope, from fear to trust. Lead me from hate to love, from war to peace. Let peace fill our heart, our world, our universe. Peace. Peace. Peace'.

The publicity leaflet to which this 'prayer' is attached makes the significant claim that it is '*not confined to members of religions, but equally to humanists and agnostics and generally to those who believe in the power of positive thought*'.<sup>125</sup> The leaflet also makes the claim that the original source

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<sup>117</sup> Vatican II, *Nostra Aetate*, nn.1-3.

<sup>118</sup> See, for example, his works: **1.** *The Phenomenon of Man* (Collins, 1959); **2.** *The Future of Man* (Fontana, 1969), **3.** *Hymn of the Universe* (Fontana, 1970); **4.** *Christianity and Evolution* (Collins, 1971). Interestingly, Teilhard was also a great admirer of the Communist system in China.

<sup>119</sup> See his works: **1.** *Zen, Tao et Nirvana* (Paris, 1970); **2.** *The Zen Revival* (Buddhist Society of London, 1971); **3.** *Thomas Merton on Zen* (Sheldon Press, 1976).

<sup>120</sup> Bede Griffiths lives on an ashram in India, of which he is the director. He has written a number of books outlining his syncretist philosophy: **1.** *Essays Towards a Hindu-Christian Dialogue* (London, 1966); **2.** *The Marriage of East and West* (Collins, 1982); **3.** *Cosmic Revelation: The Hindu Way to God* (Collins, 1983).

<sup>121</sup> See, e.g., his *Zen Catholicism* (Harcourt, Brace & World Inc., 1963).

<sup>122</sup> Bede Griffiths, *Christ in India* (Charles Scribner, 1966), p.196.

<sup>123</sup> For a good overall understanding of the new global consciousness in relation to syncretism, the diligent enquirer could do no better than to read Ursula King, *Towards a New Mysticism: Teilhard de Chardin and Eastern Religions* (Collins, 1980). Dr. King, a Senior Lecturer in Theology at Leeds University and founder of the Teilhard de Chardin Centre in London, is a leading promoter of religious syncretism.

<sup>124</sup> This Anglican church, having been heavily influenced by Findhorn teachings, is at the forefront of promoting New Age philosophy in Christian circles today.

<sup>125</sup> Taken from the official *Prayer for Peace* leaflet. This was available from the Peace Prayer Centre, which was set up by an ecumenically-minded minister and his wife, c/o Seniors Farmhouse, Semley, Shaftesbury, Dorset, SP7 9AX.

of the 'Prayer for Peace' *'is not clearly known, and it has no ties with any single denomination or faith'*.<sup>126</sup> This must surely be a deliberate deception. A little research reveals that this 'prayer' was originally adapted by the former Jain monk and environmentalist, Satish Kumar, from a *mantra* in the Indian Hindu Upanishads.<sup>127</sup> The Upanishads are essentially monistic treatises, secret Hindu doctrines, written from 800-400 B.C. They are much loved by occultists, esotericists and syncretists. Although, as in much occult literature, there is reference to a 'Universal Spirit' or 'Supreme Being', this is overlaid with the polluted stream of pantheism, monism and the quest for personal divinity. The 'god' of the Upanishads is not the transcendent God of the Bible. A typical example of the mystical twaddle at the heart of this work is encapsulated in the following lines referring to the Hindu idea of the 'Self' (i.e., God) in all things:

'It is conceived by him whom it is not conceived of; he by whom It is conceived of does not know It. It is not understood by those who understand It; It is understood by those who do not understand It'.<sup>128</sup>

How very different this is from the revelation which has been given to the Christian disciple, to whom it is said without equivocation: *'You shall know the truth, and the truth shall make you free'* (Jn.8:32). The true believer and follower of Jesus Christ has the words ringing in his heart:

If you had known Me, you would have known my Father also; and from now on you know Him and have seen Him... He who has seen Me has seen the Father' (Jn.14:7-9).

In the Upanishads there is no real place for a personal God. Instead, one finds such abstruse monistic claims as: *'Like butter or cream is the Self in everything'*. Bear in mind that 'Self' is the equivalent of God in Upanishadic terminology. Yet many professing Christians and all interfaithists claim that these Hindu scriptures are as valid as the Bible! And presumably this is what led Satish Kumar to lift an Upanishadic mantra from its context and exalt it as a prayer suitable for Christian believers: a 'Prayer for Peace' which can be intoned by Mother Teresa from an Anglican pulpit.

The original mantra reads: *'Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!'*<sup>129</sup> The commentary given by the Upanishads on this *mantra* shows that each of the three lines is really saying, *'Make me immortal!'*,<sup>130</sup> revealing that the words 'unreal' and 'darkness' carry an esoteric reference to death,<sup>131</sup> which, like life in the Hindu cosmology, is considered to be an illusion. In fact, this *mantra* forms part of a special ceremony known as the Abhyaroha (the Ascension), *'a ceremony by which the performer reaches the gods, or becomes a god'*, through which he may *'obtain whatever desire he may desire'* and become *'the conqueror of the worlds'*.<sup>132</sup> In this prayer-mantra, we have the major thrust behind all world religions: that we can have unconditional eternal life, boundless wisdom, and the realisation of personal 'divinity'. All this is the natural legacy of Satan's threefold lie in Eden (Gen.3:4-6), a lie which eventually became enshrined in the doctrine and practice of all the corrupt, false religions of the world, about which we shall have more to say shortly.

The true purpose of the creation of the 'Prayer for Peace', now naïvely used by many

<sup>126</sup> Ibid.

<sup>127</sup> This origin was clearly laid out in Merfyn Temple, *Angelus for Peace in the South Atlantic* (Self-published, 1982), p.1. This weird autobiographical document, written by a Methodist minister who became obsessed by the 'Prayer for Peace', was available from the author at 103, Appleford Drive, Abingdon, OXON, U.K., OX14 2AQ.

<sup>128</sup> Quoted in John Ferguson, *Illustrated Encyclopaedia of Mysticism and Mystery Religions* (Thames & Hudson, 1976), p.202.

<sup>129</sup> F. Max Müller (ed.), *The Sacred Books of the East* (OUP, 1900), Vol.XV, the Upanishads, pp.83-84.

<sup>130</sup> Ibid., p.84.

<sup>131</sup> Ibid.

<sup>132</sup> Ibid., p.83n. This information is given in a footnote by the editor of the Upanishads and early propagandist for Eastern religion in the West, Professor Max Müller of Oxford University.

ecumenically-minded churches, is to introduce into Christian worship a subtle adaptation of a Hindu scripture with idolatrous, self-deifying ceremonial associations, and thereby to substitute syncretistic religious thought for Christo-centric spirituality.

Actually, it is not a prayer at all; it is an *invocation* — a kind of plea to the ‘Higher Self’, as used by occultists and others who believe in ‘the power of the spoken word’ exemplified in the mantric cults of the Orient. Those who have a living faith in the true Jesus Christ have no need to make hollow invocations to an unknown god for a false peace!

As to Satish Kumar himself, the designer of the ‘Universal Prayer for Peace’, he was the founder and editor of the New Age ‘green’ magazine ‘Resurgence’ — a medley of one-world politics, esotericism, ecology, mysticism, psychobabble, eco-feminism, holistic health and occult healing. Not long after the first reading of his ‘Prayer for Peace’, he was residing, along with a variety of psychotherapists, occult healers and Shamans, in the New Age Spanish holistic health centre, ‘Cortijo Romero’, running a course entitled ‘Finding the Spirit Within’, which involved the techniques of ‘*group meditation, yoga and chanting*’.<sup>133</sup> At a cost of £150 per person, receiving the ‘spirit’ of Neo-Gnosticism does not come cheap (cf. Isa.55:1-2; 1 Pet.5:2)!

Mother Teresa’s history of support for syncretistic people and events is a sad commentary on the error which lies at the heart of Roman Catholic religion. One report by a missionary to India, detailing the practice at one of Mother Teresa’s hospices in Nepal, states:

‘In 1984, my wife and I had a recorded interview with a nun who works with Mother Teresa’s organization in Nepal. Seated in a small, dirty room by Nepal’s ‘holiest river’, surrounded by Hindu temples and idols — and sick, and elderly, waiting to die in this ‘holy place’, in hope of escaping the life-cycles of reincarnation — we asked questions. Sister Ann had spent three years in Calcutta in training and service at Mother Teresa’s main centre. Now she was in Nepal, and one of her duties was daily to visit these sick and aged people, to do what she could to help alleviate their pain and their need... I queried: “These people are waiting to die. What are you telling them to prepare them for death and for eternity?” She replied candidly, “We tell them to pray to their Bhagwan, to their gods”.’<sup>134</sup>

What a wealth of lost opportunities for straight Gospel-sharing! The missionary then concludes:

‘Those who are familiar with the beliefs of Mother Teresa and Pope John Paul II will not be surprised at this, as they are both universalists who believe that all who sincerely follow their own religions or beliefs will be saved’.<sup>135</sup>

It is perhaps not wholly insignificant to discover that Mother Teresa’s hospice in Calcutta is built on temple property dedicated to *Kali*, the Hindu goddess of destruction, who is propitiated by the nocturnal sacrifice of animals. The entire pantheon of Hindu gods lies in stark contrast to the first two commandments of the Decalogue (Ex.20:3-6) and the commands of Christ’s Apostles (1 Cor.10:14; 2 Cor.6:16-17; 1 Jn.5:21) in the Bible which Mother Teresa purports to represent.

In a film entitled ‘Mother Teresa’, which was originally given its world première at the United Nations 40th Anniversary celebration in 1985, she plugs her familiar message of universalism: ‘*No colour, no religion, no nationality, should come between us. We are all children of God*’. However, only those who have the Spirit of Christ are the true children of God (Rom.8:14-16). That is why the Holy Spirit is known as the ‘*Spirit of adoption [or sonship]*’ (Rom.8:15). Everyone is born a ‘*child of wrath*’ by nature; the only way to become a child of God is through adoption into His family (Gal.4:4-7) by faith in Jesus Christ. It is Christ not Krishna who saves. That is why the Apostle can say: ‘*If anyone does not have the Spirit of Christ, he is not His*’ (Rom.8:9). Those who have the Spirit of Christ are God’s children. Those who do not have the Spirit of Christ are not God’s children. Therefore, we are not all children of God. Therefore, Mother Teresa’s theology does not

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<sup>133</sup> The postal address of Cortijo Romero was c/o Nigel Shamash, Aptdo, De Correos 31, Orgiva, Granada, Spain.

<sup>134</sup> *Christian News Encyclopedia* (Missouri Publishing, 1992), Vol.V, p.3920.

<sup>135</sup> *Ibid.*

come from the Christian Bible.

In March 1985, Mother Teresa was honorary guest at an ‘intercultural, interfaith gathering’ in Malta called *Spirit of Peace: Culture, Science and Religion at a Turning Point*,<sup>136</sup> a title taken from the name of a book by Neo-Gnostic physicist, Fritjof Capra. This was organised by the United Nations University for Peace to ‘celebrate 40 years of the United Nations’, and to bring together delegates from a variety of influences such as Kabbalism, Shamanism, Sufism, the peace movement, the Ecumenical Movement, plus New Age sociologist Marilyn Ferguson (author of the acclaimed book, ‘The Aquarian Conspiracy’), the then Assistant Secretary-General of the U.N., Dr. Robert Muller, and the exiled Tibetan Buddhist leader, the Dalai Lama.

The description on the advertising leaflet of the ‘Faculty’ teaching at this U.N. conference is a masterpiece of Neo-Gnostic deception. For example, Joan Halifax, who is blandly billed as ‘a teacher of religion and medical anthropologist’, is actually a well-known doyenne of the New Age Movement and an ardent advocate of Shamanism, having written one of the most thorough modern books on the subject.<sup>137</sup> She has also co-authored a book with the psychiatrist Stanislaw Grof entitled ‘Human Encounter with Death’, which catalogues their work in the use of the drug LSD on dying people. On the U.N. leaflet, ‘Faculty’ member Philip Deere is described as ‘the spiritual adviser to the American Indian Movement’ — in other words, he is a teacher of Shamanism. And when Rabbi Zalman Schacter is respectably referred to as ‘a professor of religion in Jewish Mysticism and psychology’, it was presumably judged preferable to a frank admission of his expertise in the tradition of the Kabbala — a Jewish occult heresy. Likewise, when we are told that Faculty member, Dr. Huston Smith is merely a ‘professor of religion and philosophy searching for spiritual truth’, it might help us to understand just exactly what kind of ‘spiritual truth’ he is searching for. In fact, as early as 1962, Dr. Smith (then the Professor of Philosophy at Syracuse University, New York), having already become a sponsor of the above-mentioned ‘Temple of Understanding’ in the same year, gave a lecture in Sydney, Australia on ‘Is a New World Religion Coming?’ at the Theosophical Society’s ‘Blavatsky Lodge’.<sup>138</sup>

Such is the background to the teaching ‘Faculty’ at the United Nations 40th Anniversary celebrations. The euphemistic descriptions of this ‘Faculty’ — graced by Mother Teresa of Calcutta — belie an established network of people who are highly efficient proponents of the New Gnosticism, the New World Order and global religionism. The sad truth is that Mother Teresa has allowed herself to become a mere symbol of good works religion — the epitome of the universal Golden Rule — a ‘respectable’ figurine who can be wheeled out to front utopian gatherings as a supposed representative of Christianity. Her social work may be impeccable, but she is no friend of the true Church of Jesus Christ. Her support for causes which destroy the unique foundations of Christianity has seen to that.

### **3. THE HEART OF WORLD RELIGION REVEALED**

We have earlier mentioned the Dalai Lama of Tibet. Let us pause at this point to carry out some research into his background which will bring us face-to-face with the illusory nature of the spiritual goodness purported to be at the heart of all religions.

This religious leader engenders some sympathy in the West because of the treatment of his countrymen at the hands of the Chinese Communist army in 1959. To the world, he seems to be a respectable religious and patriotic leader with a gentle disposition. In these non-judgemental, multi-cultural, pluralistic times it would appear that there is a general reluctance to raise a question about the spiritual credentials of such a man. We do not seek to make *ad hominem* statements against the Dalai Lama here; we are merely attempting to expose a fundamental spiritual deception — to take issue with the destructive illusion that at the heart of all the world’s religions lies a kernel

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<sup>136</sup> The information on this and other such U.N. fiascos was freely available from the publicists at AGAPE, Gerberau 14, D-7800, Freiburg, W. Germany.

<sup>137</sup> Joan Halifax, *Shaman: Wounded Healer* (Thames & Hudson, 1982).

<sup>138</sup> Recorded in Robert Keith Spenser, *The Cult of the All-Seeing Eye* (CBCA, 1964), p.49.

of truth which is indistinguishable from that of Christianity. This we must deny emphatically, if we are to be faithful to the Bible. Even in Evangelical circles today, it is becoming increasingly common to disclaim the fact that eternal salvation is withheld from those who embrace religions other than Christianity. But this denial is in direct contradiction with the Word of God, which makes clear references to the conditions necessary for the avoidance of eternal punishment and the attainment of eternal life (John 14:6; 3:14-16; 5:24; 2 Thessalonians 1:7-9).

The Dalai Lama's religion is known as 'Lamaism'. So we ask: what exactly is Lamaism? The answer will surprise many. Lamaism is a politico-religious derivative of the Tibetan version of Buddhism, which was first introduced into Tibet twelve hundred years ago by one Padma-Sambhava, who brought with him a mixture of

'the Madhyamika system of Nagarjuna modified by the alaya-doctrine of the Yoga-cara school, and in association with the magical and occult practices of the Tantrayana (mystical formularies)'.<sup>139</sup>

This, in itself, represents a heavy blend of demonic influences. But the development of Lamaism in Tibet comes through a further amalgamation of the above three Buddhist schools with the indigenous Tibetan shamanism.<sup>140</sup> In the thirteenth century, an actual Lama hierarchy was set up, and the theory was later put forward that the Dalai Lama (English meaning: *Ocean-Like Supreme One*) was

'a reincarnation of the god of mercy, Avalokiteshvara, whose famous spell [i.e., *mantra*] 'Aum-Mani-Padme-Hum' is inscribed on prayer-wheels throughout Tibet'.<sup>141</sup>

Each successive Dalai Lama is alleged to be a reincarnation of his predecessor, and the 'Vice-Regent' on earth of the Buddha. He is also regarded by his followers as 'infallible'. When a Dalai Lama dies, his successor is chosen by prophetic revelation from the male infants of the country born shortly after his death. The present incumbent, Dalai Lama Tenzin Gyamtsho, received the following selection of names at his initiation ceremony: 'The Holy One, the Tender Glory, Mighty in Speech, of Excellent Intellect, of Absolute Wisdom, Holding the Doctrine, the Ocean'.<sup>142</sup> By Biblical standards, this must be a demonic claim for any human being to make concerning himself, and must surely give credence to the fact that the Dalai Lama has received an *initiation* far beyond his mere installation as the Dalai Lama.

It should be noted here that Tibetan Buddhists are awaiting a World Teacher called *Bodhisattva Maitreya* to come to establish 'a reign of peace and justice' on the earth — a name which corresponds precisely with that of the World Teacher and 'Ascended Master' expected by the New Age Movement of today. Ever since his exile from Tibet, the Dalai Lama has been travelling around the world to gather support for his interfaith syncretistic dream. In terms of the development of interfaithism within the Ecumenical Movement, one of his foremost triumphs was a high-profile

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<sup>139</sup> *Chambers Encyclopaedia*, Vol.II (George Newnes, 1963), p.645.

<sup>140</sup> *Ibid.* Shamanism can be defined as '*the religion of N. Asia based essentially on magic and sorcery*' (Chambers English Dictionary), although the term has come to be used to describe any religious system involving these two elements.

<sup>141</sup> *Ibid.* A *mantra* is a verbal formula with breathing techniques which is chanted repetitively during Eastern meditation to release latent forces which will allegedly induce a mystical experience of the divine. Interestingly, these exercises — along with visualisation, and other forms of occult 'word-power' and 'mind-power' — are now being recommended as orthodox Christian practice by an increasing number of professing evangelicals, Charismatics and other church leaders. See, for example, Richard Foster, *The Celebration of Discipline* (Hodder & Stoughton, 1979). This work was highly recommended by the late Anglican Charismatic vicar, David Watson, but it is eminently suitable for all would-be syncretists and mystics. For an Anglican version of these practices, see Peter Dodson, *Contemplating the Word* (S.P.C.K., 1987).

<sup>142</sup> *Chambers Encyclopaedia*, op. cit., Vol.XIII, p.621.

meeting with the World Council of Churches in Geneva in July 1985.<sup>143</sup>

It would be pertinent here to discuss the relationship between the Pope of Rome and the Dalai Lama, who are often featured together in the press, having private talks in the Vatican.<sup>144</sup> On one occasion, the caption to a photograph of the two men said:

‘The Pope greets the Dalai Lama, spiritual leader of Tibet, for private talks at the Vatican yesterday. The Vatican, sensitive about its strained relations with China, stressed that the talks were religious, not political’.<sup>145</sup>

What could possibly lie behind the private ‘religious’ meetings between these two men? This relationship is one of the more revealing elements in the syncretic goals of the Vatican. For it is with the occultic, mystical religions of the East that the Pope of Rome seeks to link Roman Catholicism and, ultimately, the entire visible Christian Church. The ecumenical-interfaith thrust of these private meetings is wholly consistent with the Pope’s syncretistic attitude to Eastern religions, whose goal — as any student of the Orient will confirm — is *self-deification*. During his well-publicised visit to India in 1986, the Pope’s spokesman, Joaquin Navarro, stated that inter-denominational ecumenism is not enough. ‘*What is needed now*’, he said, ‘*is a profound dialogue with all the faiths of the world, so that we can agree on the main issues of man and mankind*’.<sup>146</sup> Throughout this Indian visit, the Pope did not preach the biblical Gospel but, instead,

‘He preached a gospel of peace and reconciliation, of respect for India’s cultural heritage and religious diversity. He sought the common ground of all faiths, buttressing his message with well-researched quotations from Mahatma Ghandi, Pandit Nehru and the national poet, Rabindranath Tagore’.<sup>147</sup>

The sad truth is that many of the people of India are in an abject state of spiritual bondage to idolatry, cruel caste-systems, astrology, yoga, mysticism, magic, a multitude of religious charlatans, cults and gurus, which polluted river has been gradually flooding the Western world throughout this century.<sup>148</sup> This is the true nature of the ‘*cultural heritage and religious diversity*’ of India, for which the Pope could offer only compliments and compromise, diplomacy and dialogue. In a most revealing statement on his approach to Eastern religion, the same Pope, speaking in Manila on 21st February 1981, had made the assertion that

‘Ways must be developed to make this dialogue [with the believers of all religions] become a reality everywhere, but especially in Asia, the continent that is the cradle of ancient cultures and religions’.<sup>149</sup>

This utterance brings us to a most important phenomenon concerning the religions of the world. A repeated claim of those who support interfaith activity is that there is an essential unity of all religions: that behind all the world’s faiths there is a *common* ‘ancient wisdom-tradition’; that they all worship the same God and that the aim of all religions is one. However, there is, indeed, a common source of all the religions of the world (Christianity not included), but it is not at all the pure fountain of wisdom which their adherents would have us believe. Let us expand this concept a little.

The Fall of Man in Eden did not merely involve disobedience to the Creator; it actually embodied

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<sup>143</sup> *The Times*, July 12th 1985.

<sup>144</sup> Two examples of this took place in February 1986 and on June 15th 1988.

<sup>145</sup> *The Daily Telegraph*, June 9th 1990.

<sup>146</sup> *The Times*, February 7th 1986.

<sup>147</sup> *The Guardian*, February 3rd 1986.

<sup>148</sup> For a good secular exposition of this phenomenon, read *Karma-Cola* (Penguin, 1974). For the testimony of an Indian Hindu converted to Christianity, read Rabindranath R. Maharaj, *Death of a Guru* (Hodder & Stoughton, 1978).

<sup>149</sup> *Roman Catholic Committee for Other Faiths: What does the Church Teach?* (Catholic Truth Society, 1986), p.26.

a total seduction — spiritual, moral and ethical — into the ways of Satan. All false religion, occultism, sorcery and magic have their source in the relationship which our first parents contracted with the Devil, in which he promised unconditional eternal life (*'You will not surely die'*), the experience of personal 'divinity' (*'You will be like God'*), and the desire for wisdom beyond that which God had originally bestowed on them (read Genesis 3:1-6). This was the historical source of what we can refer to as the 'Satanic Initiation'; and it is in this experience that we find the real common 'ancient wisdom-tradition' of all the religions of the world.

In the wake of the Fall, human beings still retained a strong religious impulse, an inbuilt desire to find answers to the riddle of existence — what Benjamin Warfield calls a *notitia Dei insita* (a natural knowledge of God) and what John Calvin refers to as a *Divinitatis sensum* (awareness of divinity) and a *semen religionis* (seed of religion). But their gropings after the God from Whom they had been alienated would become horribly corrupted and distorted. Justly described as *'having no hope and without God in the world'* (Ephesians 2:12), unregenerated fallen humans can only engage in religious practices which will further estrange them from their Maker. And if we look closely at the practices of the world's religions, we will find the essential hallmarks of all false 'spirituality' and provide ourselves with a great deal of insight into heathen consciousness, as well as the revealing of important biblical truths.

First, we will discover that there is a doctrine of the 'God within' or 'inner light', an alleged 'spark of divinity' in all people which can be 'tapped' through certain techniques preserved in secret 'wisdom' teachings. However, contrary to these claims of a 'universal God within', the Bible shows that, in the wake of the Fall, human beings no longer had the indwelling Holy Spirit originally received by Adam at his creation (Genesis 2:7) but became spiritually dead (Ephesians 2:1-2), consisting merely of 'flesh' (Genesis 6:3), *'having not the Spirit'* (Jude 19; Romans 8:9), and remaining in that condition unless they are regenerated by grace through faith in Jesus Christ (Romans 8:2; John 3:3-5; 7:38-39) — and even then, they become partakers in the divine *nature* (2 Peter 1:4), **not** the divine essence. Secondly, in the world's religions one will invariably find the substitution of a created thing (either an external object, or even oneself) for the true Creator as the object of worship and the focus of spiritual power (cf. Romans 1:25). Such idolatry is expressly condemned in the Bible (e.g., Isaiah 45:5-9,20-23; Mark 8:34; 1 John 5:21). Thirdly, we also find teachings which support the notion of universal unconditional eternal life, e.g., reincarnation, spiritualism, out-of-the-body experiences, etc. But the Scriptures show that humans have but one life, in which their response to the Gospel of Christ will lead to either eternal salvation or everlasting punishment (Hebrews 9:27; Psalm 78:39; 2 Thess. 1:7-9; Matthew 25:31-46).

Now, if we add to all this the formalistic ritualism, divination, spiritism, sorcery and the endless placatory sacrifices to an infinite number of gods — all of which are present to a greater or lesser degree — then we have the ingredients of the religions of the world and the false spirituality which is so roundly condemned in the Bible (e.g., Lev.19:26; Dt.18:10-14; Ps.51:16-17; Acts 16:16-18).

After the Fall, the ungodly descendants fathered by Cain had carried the 'Satanic Initiation' which was eventually to pollute the godly offspring of Seth (Genesis 6:1-5). The ensuing wickedness became so great that the Lord had to intervene with a universal Flood. During the following period of renewed human development in the postdiluvian world, the 'Satanic Initiation' worked especially through the line of Ham (Genesis 10:6-10), culminating in the episode at Babel in Sumero-Mesopotamia, which is the very *'cradle of ancient cultures and religions'* referred to earlier by the Pope of Rome. On that plain in the land of Shinar, there had been a mustering of 'socio-spiritual people-power' which found its expression in the use of towers or 'ziggurats' as a way of 'reaching up to the gods' (Genesis 11:1-4). Magic, fertility cultus and idolatry all played their part in this expression of ancient 'spirituality'. And when the divinely-appointed judgemental scattering took place (Genesis 11:5-9), these people took their religion with them across the globe, which explains the remarkable similarity of myths, sorceries, gods and goddesses in all the religions of the world — each one developing idiosyncratically according to the culture in which it was to unfold.<sup>150</sup>

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<sup>150</sup> This does not mean that *every* religion and cult of today has its *direct* historical roots in Babel.



In other words, the ‘ancient wisdom-tradition’ which is purported to be common to all the world religions, and so beloved by the Pope of Rome, does not have its historical roots in the redemptive plan of God but in the corrupting work of Satan.

#### 4. AN UNHOLY ALLIANCE

It was out of just such a polluted religious background in Chaldea that Abraham, the father of the Church, was called by the One True God for spiritual separation from the world and its false religions (Genesis 12:1-4). Thereafter, the Lord’s people in both Testament eras have been in constant conflict with these Satan-inspired religions, with their fusion of asceticism, mysticism, idolatry, sorcery and superstition.

Today, the so-called *Vicar of Christ* on earth, the Pope, exhorts the universal Christian to throw in his lot with this syncretistic cocktail. However, as Paul the inspired Apostle affirmed (Acts 26:16-18) and Ignatius of Antioch (died circa AD.100) highlights in his non-canonical Letter to the Ephesians,<sup>151</sup> the Lord Jesus Christ came to sweep away these pagan religions and break their power. It is for this reason (amongst many others) that the Holy Scriptures have so touchingly recorded the homage paid by the Magi from the East to the newly-born Christ-child in Bethlehem.<sup>152</sup> Who were these mysterious Magi? What were their religious interests? In his enlightening book ‘Earth’s Earliest Ages’, G.H. Pember writes:

‘Originally the Magi were a Persian religious caste [c. 7th Century B.C.]; but their influence was subsequently extended to many countries. They acted as priests, prescribed sacrifices, were soothsayers, and interpreted dreams and omens. Origen (3rd cent. A.D.) [*Contra Celsum*, I. 60] affirms that they were in communication with evil spirits, and could consequently do whatever lay within the power of their invisible allies. Certainly...they were well acquainted with Mesmerism and every practice of modern Spiritualism’.<sup>153</sup>

In support of this, an authoritative Bible encyclopedia states that among the Magi ‘*there was a strong tradition which favoured the exercise of sacerdotal and occult powers*’.<sup>154</sup> In other words, the Magi were pagan sorcerers. So when representatives of this cult came to bring gifts to Christ and pay homage to Him, they were signalling the spiritual change which was to be effected in the world through the bodily manifestation of the Son of God — the end of demonic religious enterprise among the nations (Gentiles). The birth of the Christ rang loudly the death knell of the devil and his works (1 John 3:8; Hebrews 2:14).

Small wonder, then, that Satan should expend so much energy, throughout these last days, in an attempt to destroy that which the Lord has initiated: the building of His spiritual kingdom through the true Church. Satan’s objective has always been to undermine the Lord’s work through His people, from the very moment that God declared that there would be a state of warfare, throughout the rest of history, between the offspring of the woman (the Lord Christ and His people) and the seed of the

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There are two classes of false (i.e., Satan-fathered) religion: first, those which have their roots directly in the ancient religion of Babel, e.g., Shamanism and Hinduism; second, those cults which have arisen since that time as a result of the oracular revelation of a multitude of men and women who have falsely claimed divine inspiration, e.g., Baha’ism, Buddhism, Lamaism, Taoism, Mormonism, Jehovah’s Witnesses, Islam, Christian Science, etc.

<sup>151</sup> Ignatius of Antioch, *The Epistle to the Ephesians*, §19.

<sup>152</sup> The Zondervan Encyclopaedia of the Bible states: ‘*The Magi first appear in history by being identified as a tribe of the emerging Median nation in the 7th century B.C. Within this tribe there was a strong tradition which favoured the exercise of sacerdotal and occult powers within the frame of their religious system, on the part of those who were capable of such activity*’ (Zondervan, 1975, Vol.IV, p.31).

<sup>153</sup> G.H. Pember, *Earth’s Earliest Ages and their Connection with Modern Spiritualism, Theosophy, and Buddhism* (G.H. Lang, n.d., first published in 1876), p.162.

<sup>154</sup> Merrill C. Tenney, *The Zondervan Pictorial Encyclopedia of the Bible* (Zondervan, 1975), Vol.IV, p.31.

serpent (Satan and his children),<sup>155</sup> which would culminate in the victory over the devil by the Lord Jesus Christ on the cross of Calvary (Genesis 3:15; cf. John 12:31; Colossians 2:15). One of the most efficient methods of undermining the Church is to deny its **exclusive** nature while, at the same time, fostering the notion that all religions are one and the same in object and essence. It is a stark fact that the primary thrust behind all syncretism is the destruction of the Church of Christ. Our knowledge of this reality will enable us to grasp the significance of the many ecumenical and interfaith activities which have so bewitched the Christian Church throughout this century.

These will not be welcome facts for those professing Christians who have both feet comfortably planted in a pluralist world in which global, humanistic values are the predominant yardstick. But the faithful ones who live their lives in conformity to the Word of God will, as Jesus reminds us, be hated by the unbelieving world because they have been chosen for separation by the Lord from everything which is an abomination and a lie (John 15:18-21; Revelation 21:27; 22:15). Such separation in our pilgrimage through the wilderness of this world is an integral part of the discomfort of the Cross (Luke 6:22; 2 Corinthians 6:17; Revelation 18:4). As a wise pastor from an earlier age has said: *'The Gospel is a rose that cannot be plucked without prickles'* (Thomas Watson, died 1689). But those who seek to forge a link between the Christian Church and the religions of the world are building a church of universal appeal; a false church without a Cross which will be hated by none and loved by the very world out of which it should be drawn. All this is far removed from the Christianity of the Bible, which Jesus clearly showed would only be genuinely followed by comparatively few people and rejected by the majority (Matthew 7:13-14).

What can be the purpose of attempting, in the words of Cardinal Suenens, *'to restore the visible unity of the Church of Jesus Christ'*,<sup>156</sup> when that unity is based on doctrinal shallowness and the acclaim of the unbelieving world? In what way is Christ being honoured when such 'unity' is forged with people whose religious beliefs — behind their angel-of-light disguise — are, at best, theologically liberal, at worst, preposterously deluded and blasphemous? Here we have a classic illustration of the way that differing ideologies will forge a superficial unity in order to overcome a common enemy. This is the true meaning of the word 'syncretism', which does not at all imply the creation of a monolithic world religion, as many believe today. The word is derived from the Greek *sunkretismos*, which originally referred to a saying about the Cretans, and how they were *'very much disposed to wage war against each other, but immediately made peace and joined hands when attacked by foreigners'*.<sup>157</sup> The word 'syncretism', therefore, refers to a broad confederation which is formed in the pursuit of mutual interests among those of disparate beliefs — an unholy alliance.

Here we have the key to the Interfaith and Ecumenical Movements: the suppression of all differences in order to further the destruction of a common enemy. In this case, that enemy is none other than the Biblical Gospel of Jesus Christ, the exclusiveness of which is despised by the world (John 15:18-21). One is reminded of such events as the non-aggression treaty between Hitler and Stalin in the 1930s. Two men with opposing ideologies and smiling masks, sitting on opposite sides of a table, yet resolutely linked by their corrupt mutual interests and common thirst for power. There are also two notorious Biblical precedents for such a dishonest liaison, highlighting the perils of humanistic ecumenism. The Pharisees and Sadducees had very different worldviews and theologies, yet their common antagonism towards the Lord Jesus Christ was a most unifying and destructive force (Matthew 16:6,11; cf. Mark 3:6). Similarly, in one of the more chilling verses of the Bible, Luke records the subversive accord which ensues when unregenerate men drink from the same poisoned chalice (Luke 23:12; cf. Acts 4:27). The stark question hovers unanswered above them: *'Can two walk together, unless they are agreed?'* (Amos 3:3).

If the truth be known, the Church of Rome is not really ecumenising at all. Under the guises of

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<sup>155</sup> It is interesting to note that the Lord Jesus referred to the unbelieving Pharisees as the *'offspring of vipers'* (Matthew 12:34), and *'of their father the devil'* (John 8:44).

<sup>156</sup> Leon J.C. Suenens, *Ecumenism and Charismatic Renewal* (D.L.T., 1978), p.viii.

<sup>157</sup> Philip Schaff (Ed.), *Schaff-Herzog Encyclopdia of Religious Knowledge* (Funk & Wagnalls, 1891), Vol.4, p.2278.

‘visible unity’ and ‘maintained denominational independence’, it is carrying out its own evangelising mission to unite all professing Christendom under the universal leadership of the Pope — a role to which this office has always aspired. Let us note well that the Roman Catholic Bishop, Joseph McKinney, advised fellow Catholics that when they are involved in ecumenical activity, *‘the Catholic teaching that within this Church there is a certain fullness of the Christian tradition which can be found in no other denomination is to be maintained’*.<sup>158</sup> It is interesting to note that a former Roman Catholic nun has written:

‘Today a wind of change has blown over the surface of the Church of Rome which makes many people think that it is part of the Bible-believing church. After all, Roman Catholics believe in the Three-in-One God, the death and Resurrection of the Lord Jesus Christ, and in the Virgin Birth, unlike many Protestants today. But in spite of changes on the surface, at heart the Church of Rome is the same as ever. Her objective is a one-world church, but her methods of achieving it have changed’.<sup>159</sup>

In order to gain a real grasp of what lies behind the current world-wide Ecumenical Movement under the auspices of the Church of Rome, one must understand not only the view which this Church has of its Pontiff, but also the way that he is regarded by the leaders of world religions. Let us now examine this revealing information.

The Roman Church believes that the Pope, as Bishop of Rome, is the sole successor to Peter the Apostle and (drawing on Mt.16:15-20) that he is the earthly head of the Church by appointment of Christ.<sup>160</sup> However, it is not only Rome which holds this spiritually-elevated view of the Papal office; it is also the view taken by representatives of the Satan-inspired religions of the world. This is clearly stated by B.K.S. Iyengar in the explanatory preface to his renowned, classic work on Yoga:

‘The Western reader may be surprised at the recurring reference [in the book] to the Universal Spirit, to mythology and even to philosophical and moral principles. He must not forget that in ancient times all the higher achievements of man, in knowledge, art and power, were part of religion and were assumed to belong to God and to His priestly servants on earth. The Catholic Pope is the last such embodiment of divine knowledge and power in the West’.<sup>161</sup>

This is a very significant statement for our consideration of syncretism in the Ecumenical Movement. It shows the true status of the Pope as seen through the eyes of world religious leaders: *‘an embodiment of divine knowledge and power’*. Because of this, we should not be surprised that there is a special relationship between the Dalai Lama of Tibet and the Pope of Rome. In the same way that the Dalai Lama is regarded as the ‘Vice-Regent of the Buddha’, the Pope is also known by his Church as the ‘Vicar of Christ’. Therefore, the papal office in the West is regarded by Eastern religious leaders, such as the Dalai Lama, as having a similar kind of esoteric power to their own. In fact, Tibetan Buddhism (from which the Dalai Lama derives his religion) regards Christ as having been one of the greatest of the *Bodhisattvas*, ‘Enlightened Ones’ dedicated to serving humanity, which are equivalent to the ‘Ascended Masters’ which occultists and New Age advocates claim are influencing human affairs and religious leaders on the planet.<sup>162</sup> The other world religions are also happy to regard Jesus as just one of many great prophets. It is precisely for these reasons that the leaders of the world’s religions — who cannot tolerate a biblical Christianity which upholds that Jesus Christ holds forth the only way to God — can so easily have fellowship, dialogue and even

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<sup>158</sup> *New Covenant: The Magazine of the Catholic Charismatic Renewal*, Vol.I, No.12, June 1972, p.10.

<sup>159</sup> *Evangelical Times*, Vol.XXI, no.1, p.12.

<sup>160</sup> In fact, it was Peter’s pioneering Apostolic confession of Christ as the Messianic Son of God (Mt.16:16-18) that formed the foundation on which the Church was based — **not** the man himself as a leader in the future church in Rome.

<sup>161</sup> B.K.S. Iyengar, *The Concise Light on Yoga* (George Allen & Unwin, 1980), pp.xi-xii.

<sup>162</sup> See Chapter 4, §4 for details of the ‘Ascended Masters’.

unity with the liberal, universalist, professing Christians who also believe that Jesus is merely another great world teacher.

## 5. MYSTICISM AND THE ANCIENT GNOSIS

Some people may still wonder why the Vatican, in spite of still professing a belief in orthodox Biblical doctrines, is held in such great esteem by the leaders of religions and ideologies which can never accept those doctrines as true. There is a sound reason for this strange paradox. All occultists and world religionists advocate an esoteric form of Christianity called 'Gnosticism' (from *gnosis*, the Greek word for 'knowledge'), a second-century heresy which they regard as being the *true* religion and thoroughly in conformity with their own systems of belief. But they also understand that another expression of this Gnosticism is the Mysticism which plays such a great part within traditional Roman Catholicism and which has been 'Christianised' in order to render it more acceptable within the Church. It is worth our while examining this situation.

Roman Catholic mysticism has its origins in a treatise called the *Mystica Theologia*, which was written by a fifth century Syrian Neoplatonist monk who pretended it was penned to Timothy by the Pauline convert to Christianity, Dionysius the Areopagite mentioned in Acts 17:34. The leading features of this monk's written works are described by one scholar as '*the exaltation of the via negativa above revealed theology*', coupled with '*the doctrine of the perfection by ecstasy*'.<sup>163</sup> Indeed, the *Mystica Theologia* has far more in common with Eastern religions than with Biblical Christianity, as it advocates the persistent suppression of thought in order to achieve ecstatic union with God and subsequent deification. Yet, until its deception was uncovered in the nineteenth century, it wielded enormous influence on the development of Roman Catholic theology, mainly because it was mistakenly regarded as a valid Apostolic document. Even the leading Roman Catholic theologian Thomas Aquinas, in his *Summa Theologica*, quotes the pseudo-Dionysius with approval one thousand seven-hundred and sixty times.<sup>164</sup> So, despite an outward adherence to orthodox Christianity, at the heart of Roman Catholic mysticism lies the syncretist philosophy of Neoplatonism, which attempted to revive the mystery cults and the ancient religions under one all-embracing monistic, pantheistic theology. Thus, with some irony, the same Neoplatonism which provides the foundations for Roman Catholic mysticism is also said to have '*provided the philosophical basis for the pagan opposition to Christianity in the fourth and fifth centuries*'.<sup>165</sup> In complete conformity with Eastern monist religion, the spiritual goal of Christian Neoplatonism was

'to transform all men into one man; all souls into one soul — the World-soul; all minds into one mind — the World-mind; all gods into one god; and all things, whether spiritual or material, into the One'.<sup>166</sup>

Because of this absorption of syncretic Neoplatonism into the Church via Roman Catholic mystical theology, and its intimate relation to the Gnosticism which infiltrated the Church in the first three centuries, it is hardly surprising to discover that occultists, Eastern mystics, esotericists and world religionists believe that true Christianity can be confidently identified with the *gnosis*. It is not surprising, therefore, that the theosophist Annie Besant can discern that

'two streams may nevertheless be tracked through Christendom, streams which had as their source the vanished mysteries. One was the stream of mystic learning, flowing from the Wisdom, the Gnosis, imparted in the Mysteries; the other was the stream of mystic contemplation, equally part of the Gnosis, leading to the ecstasy, to spiritual vision'.<sup>167</sup>

Because of this, all occultists and world religionists — who mistakenly identify Roman Catholicism with Christianity — believe that the Vatican's professions of Biblical doctrine are only

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<sup>163</sup> *Chambers's Encyclopedia*, op. cit., Vol.IV, p.534.

<sup>164</sup> John Ferguson, *Encyclopaedia of Mysticism* (Thames & Hudson), p.196.

<sup>165</sup> Walter J. Elwell, *Evangelical Dictionary of Theology* (Marshall Pickering, 1984), p.257.

<sup>166</sup> *Ibid.*

<sup>167</sup> Annie Besant, *Esoteric Christianity* (Theosophical Publishing House, 1901), p.80.

‘transitional’ until their desired world religious confederation comes to pass. For it is at the level of this mysticism that the ‘grassroots’ blending of Christianity and world religion can take place. The modern interfaith advocate is therefore able to say, with the occultists and theosophists,

‘You must not limit your thought on religion to the few hundred years since the Reformation, to the minority of Christians that you find in the so-called Protestant communities. You must take a larger view than that: go back over the whole of Christian antiquity and further back still over the ancient religions of the East, and then you will find that identity of knowledge which is the mark of reality, which is the keynote of Mysticism. And so you find the existence of a Path and a method declared by which the supreme knowledge may be gained. The Roman Catholic has always kept a knowledge of that Path and he calls the end of it by a startling name. Generally the word Union is used, but take up some great book of Roman Catholic theology and you will find the startling word which I have in mind; they call it ‘Deification’, the deification of man, man become God, for nothing less is meant by ‘Deification’. And the Hindu and the Buddhist call it ‘Liberation’, the setting free of the human Spirit from the bonds which have tied him down, from the matter which has blinded him. The meaning is the same, the method the same, the thing the same. And so we realise that in the realm of the Spirit there are none of those divisions that mark off one religion from another in the separative plane of earth, and we realise that the Spirit is united where the earth holds diversity, and that where knowledge [*gnosis*] takes the place of faith, there controversies sink into silence and the certainty of truth is known’.<sup>168</sup>

Now we can begin to understand where the Roman Catholic religion really fits into the Ecumenical-Interfaith Movement. It is, in truth, a transitional force, professing an outward adherence to orthodox Biblical doctrines, yet — through its mysticism which is derived from Neoplatonist syncretism — it is a secret holder of the same Satanic Initiation (into *gnosis*) which is the hallmark of all occultism and the religions of the world. One of the least known facts about the Vatican is that it has a great many ancient manuscripts containing Gnostic and esoteric doctrine within its vaults. The Church of Rome does not openly proclaim this fact because the time is not yet ripe. But occultists and world religionists (such as the *Ocean-like Supreme One*, the Dalai Lama) are only too well aware of this fact. They must surely be marking time until such a day that the hidden ‘truths’ in the Vatican will be revealed as the ‘real’ Christianity. In their way of thinking, the present outward doctrine is merely transitory, awaiting the time when the ‘oneness’ will come. On this note, the Theosophical Society founder and former Anglican clergyman (and paedophile), C.W. Leadbeater, reminds his readers

‘that the Roman Catholic Church possesses what is called the doctrine of development, and also that it has proclaimed the Pope to be the infallible exponent of divine doctrine, the viceregent of God upon earth’.<sup>169</sup>

Then, speaking on behalf of every other occultist, syncretist and world religionist, he dreams of the day when the Pope will freely confess to them the following words:

‘Certainly this which you bring forward is the true meaning of Christian doctrine. We have always known this, and we have plenty of manuscripts in the Vatican Library to prove it. We did not tell you this before, because all through the ages until now men have not been fit for such a revelation. They have been too crude, too rough, too undeveloped to understand a philosophical and mystical interpretation. The outer husk of the religion has been all that could be usefully offered to them. Now one stage more has been attained and the world is ready for this further revelation’.<sup>170</sup>

We cannot now be far from that stage of which the theosophist Leadbeater dreamed in his occult

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<sup>168</sup> Annie Besant, *Mysticism* (Theosophical Publishing House, 1914), pp.15-16.

<sup>169</sup> C.W. Leadbeater, *The Inner Life*, Vol.I, (Theosophical Press, Wheaton, Illinois, 1949), p.122.

<sup>170</sup> *Ibid.*

talks at Adyar in India in 1910. The only component necessary is a new, more openly-liberal and syncretist Pope as successor to John Paul II, who would then be able to capitalise on all the preparations which have been put in place by his predecessors. Indeed, this is what the ‘new spirituality’ is really all about: the modern manifestation of ancient Gnosticism and the provision of a vehicle for the mounting of a massive global deception. The world is now poised on the brink of the most phenomenal subterfuge yet to be staged by Satan and his disciples on this earth. If we grasp this fact, we can begin to appreciate the role of the Vatican in the building of the coming conglomerate ‘spirituality’. Now, perhaps, we can understand the significance of the frequent and secret ‘religious talks’ held in the Vatican between the Pope and such men as the Dalai Lama.

Because the offence and foolishness of the Cross of the true Gospel have been eclipsed by the carnal power of the Vatican (a power the world so loves), the Pope is perceived by those of other faiths as a potential leader to bring the Christian Church into that religious confederation which Satan is now fabricating through the Ecumenical and Interfaith Movements. They see in the Vatican, not a ‘Defender of the Biblical faith’ — as it is deceptively presented to the Church — but as a force which can unite a great mass of humanity in the converging of the conglomerate ‘spirituality’, which ungodly people are surreptitiously using to pave the way for a parallel form of world government to serve their own interests and those of Antichrist.

Although we are only touching the tip of the iceberg in this brief study, perhaps we can now understand why international financiers are so willing to provide millions of dollars to promote the ecumenical, interfaith cause, as they build the new Babel of global consciousness. As one example of many which could be given, the same family money (Rockefeller) which fuels the internationally influential Chase-Manhattan Bank not only gave \$1,000,000 to the World Council of Churches Institute near Geneva, but also provided \$8,500,000 for the purchase of land for the United Nations Headquarters in New York.<sup>171</sup> It is equally revealing to learn that this same family money was a major sponsor of the syncretist ‘Temple of Understanding’, and also of the idolatrous, multi-faith United Nations Meditation Room in New York, prompting one occult organisation to say: ‘*Whatever interpretations one may attribute to the United Nations Meditation Room, it can be said with certainty that the words and the repercussions have only just begun*’.<sup>172</sup>

We can see here that the corrupt institutions of the world are riding on the back of the interfaith-ecumenical activities of the apostate Church in order to fulfil their own despotic purposes. We can see here that the corrupt institutions of the world are riding on the back of the interfaith-ecumenical activities of the apostate Church in order to fulfil their own despotic purposes. Why should this be? Once one understands the nature of the ‘*Mystery of Iniquity*’ (2 Th.2:3-12) and the true direction of ‘*this evil age*’ (Gal.1:4), such a question becomes unnecessary.

We recognise that there are many sincere, ecumenically-minded Christians who would claim to have no desire to become involved in interfaith activities, and would be revulsed by the corrupt capers of the world political and banking systems. Yet they seem to have no qualms about ecumenising with a Vatican which is officially committed to such interfaith goals, and whose financial and political activities are far from spotless. This seduction of well-meaning believers by the worldly power of Rome is not a new phenomenon. As the perceptive Otto Borchert has pointed out:

‘Many an evangelical among our own people looks enviously towards Rome, and many a Protestant government sees something very imposing in the Pope’s position’.<sup>173</sup>

As early as the 1930s, Borchert saw clearly that even the militant atheists of the world have a certain respect for the despotic global pervasiveness of the Papal See:

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<sup>171</sup> Robert W. Lee, *The United Nations Conspiracy* (Western Islands Press, 1981), p.181.

<sup>172</sup> From ‘Lodestone’ in the *World Goodwill Bulletin*, Lucis Trust, July, 1957. The Lucis (formerly Lucifer) Trust was founded in 1922 by the occultist Alice B. Bailey.

<sup>173</sup> Otto Borchert, *The Original Jesus [Der Goldgrund des Lebensbildes Jesu]* (Lutterworth Press, 1933), pp.113-114).

‘Even Nietzsche, who concludes his [book] “Anti-Christ” with the words, “I call Christianity the one great curse...I call it the undying blot of shame on humanity”, even he cannot help feeling something like sympathy with the Roman Church. For in it he finds his ideal of the absolute ruler realized, and the contrast between master and slave carried out to his heart’s content. But what a judgement on Rome Nietzsche’s approval is!’<sup>174</sup>

The hyped-up world image of the Pope as a global powermonger has been greatly assisted by such events as his tour of Australia in November 1986, which one commentator likened to ‘a mega-star rock marathon’.<sup>175</sup> In fact, the commercial arrangements for this tour were organised by a specialist rock-music merchandiser who had an exclusive licence to sell more than a hundred endorsed products, including tee-shirts, for which a factory was on a 24-hr standby to top up the stock. The entourage consisted of two assassin-proof ‘popemobiles’, complete with outriders and sniffer dogs. Two doctors constantly accompanied him, and hospital operating rooms with teams of top surgeons were on standby along the entire route of the tour. A fleet of huge pantechnicons full of papal souvenirs also followed him around the country. The mass which was held in Sydney was attended by over a quarter of a million people, and the Pope, together with eight hundred concelebrating priests dressed in specially-designed matching vestments, ministered from a podium costing A\$350,000 to build. How does all this square up to biblical examples of Church leadership? As one astute secular commentator shrewdly observed at the time: ‘*In more simple days, Jesus entered Jerusalem riding on a donkey*’.<sup>176</sup>

In many ways, it is impossible to identify, in the wake of the Second Vatican Council, of what the Roman Catholic religion actually consists. It appears to be all things to all people, depending on what they want to believe and practice. It can be supportive of gun-toting guerilla warfare, arm-waving Charismatic ecstasy, or incense-burning, goddess-worshipping high priesthood! Cardinal Danneels of Brussels reports with embarrassment the extraordinary phenomenon that ‘*twenty-three per cent of Catholics in Western countries and up to thirty-one per cent of practising Catholics believe in reincarnation*’.<sup>177</sup> Yet, there must be an untold number of true (although ignorant) believers who have taken refuge in this denomination because of its appearance of biblical orthodoxy over against the overt liberalism of other denominations, but who have little or no idea of the extent of the corruption and syncretism of their Vatican masters. There are also many sincere folk in the Protestant denominations who have been seduced into believing that ecumenical involvement with Roman Catholicism is to be greatly desired. But the power of Rome, with which so many well-meaning ecumenists desire to link themselves today, is nothing more than the power of the world and of Satan.

It is very likely that, in the coming years, the true direction of the Vatican and its relationship with the Ecumenical-Interfaith Movement will become clear for all to see. For, behind all the idealistic talk of ecumenical unity lies the dark reality of another universal movement — a mighty alliance of demonic power in the form of the many occult and secular organisations of ‘world brotherhood’, posing as angels of light and servants of righteousness, which has made the political work of the United Nations and the ecumenical activity of the worldwide professing Church the major focus of its secret endeavour.

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<sup>174</sup> Ibid., p.114.

<sup>175</sup> *Daily Telegraph*, November 24th 1986, p.8.

<sup>176</sup> Ibid.

<sup>177</sup> Godfried Cardinal Danneels, *Christ or Aquarius* (Veritas, 1992), p.28. This is an excellent little booklet showing the antichristian nature of the New Age Movement.

## EPILOGUE

Here we conclude our brief exploration of the present-day Ecumenical and Interfaith Movements. Before we bring this chapter (and book) to a close, there are a few loose ends which need tying up. Firstly, many people may wonder what could possibly be wrong with the creation of a better world through ecumenical and interfaith cooperation. This is an understandable question in a world which is fumbling after solutions to its evils. Secondly, alongside this question — and perhaps even because of it — a number of believers may be genuinely perplexed about how to respond biblically to ecumenism and interfaithism. To provide answers in these areas we will first show that there are some fundamental flaws in the ambitions of the institutions and organisations which make up the Ecumenical-Interfaith Movement, followed by a few brief thoughts to assist those who feel unable to withstand the pressure to capitulate to the new ecumenism and interfaith demands.

### 1. THE FATAL FLAWS OF INTERFAITHISM

#### 1. *The Rejection of the Bible as the Authoritative Word of God*

The primary flaw in the aims and ambitions of the Ecumenical-Interfaith Movement is its deliberate denial of the authority of Scripture in all matters of faith and practice. This is the primary flaw because all the other flaws have their roots in this one. Indeed, every problem in the universe stems from that original questioning of the authority of God's words at the outset of human history (Gen.3:1). The situation ethics, theological reductionism, indiscriminating inclusivism and attempts at false peace and unity which pervade the many organisations which make up the Ecumenical-Interfaith Movement could only come about among those who have wilfully set their minds against the unique revelation which has been breathed into the world through His chosen agents (2 Tim.3:15-17; Mt.24:35).

#### 2. *The Rejection of the Corruption of Human Nature*

The second flaw in the aims and ambitions of the Ecumenical-Interfaith Movement involves the mistaken belief in the innate goodness of humanity — a belief which is expressly refuted in the Bible, e.g., Gen.8:21; Jer.17:9; Rom.3:10-18; Mt.7:11a; Jn.2:25 — together with the failure to take into account the fact that we live in a world which has been ravaged by a Fall. The movement toward world ecumenism has ignored the biblical data which proves that there is a vast horde of evil spiritual beings which operates under the tyranny of a malevolent angel, and who are continually working in opposition to their Creator (Eph.2:2; 6:11-12; cf. Mt.12:22-29) — a situation which Jesus Christ has uniquely come to remedy (Jn.12:31; 1 Jn.3:8; cf. Isa.27:1).

#### 3. *The Rejection of the Judgement to Come*

The third flaw in the aims and ambitions of the Ecumenical-Interfaith Movement involves its wilful rejection of the testimony of the Bible that the world is now awaiting the full enforcement, on Christ's return, of the devastating and renewing judgement from God for rejecting His Son when He came two thousand years ago to herald a *spiritual* kingdom (Jn.12:31; 5:22-24; 3:35-36). It appears to have escaped these people that the gentle Jesus, meek and mild who they so love will one day return as the One who 'Himself treads the winepress of the fierceness and wrath of Almighty God' (Rev.19:15; cf. 14:19-20). Meanwhile, the leaders and luminaries of the nations are under obligation to pay homage to Jesus Christ (Psalm 2:10-12) and to give up the idolatry and sorcery of their religions — all of which they persistently refuse to do. The fact is that the Bible does not depict the progress of history as leading to the founding of a kingdom of 'peace and justice' in this world as it is presently constituted. Of course, Christians everywhere should peacefully cooperate in promoting order and harmony in the world, but not at the expense of the unique Truth which can only be found in Jesus. It is only in submission to Christ and His law that true peace can be found (Isa.66:12; Jn.14:27; Acts 10:36; Rom.5:1).

#### 4. *The Rejection of the Uniqueness of Christianity*

The fourth flaw in the aims and ambitions of the Ecumenical-Interfaith Movement involves its



notion that Christianity is just another religion which arose in response to certain cultural and historical circumstances in Palestine two thousand years ago. Such a concept may be acceptable in the comparative religion courses of the universities and theological seminaries of the world today, but it cannot be reconciled with God's own revelation in the Bible. For Jesus Christ did not come to start a temporal world religion, but to establish an eternal spiritual kingdom (Jn.18:36; Daniel 7:15-27). Contrary to what the idolatrous, self-deifying faiths of the world believe, Christianity is *not* a religion — it is **the** Truth (Isa.45:18-22; 1 Timothy 2:5; Acts 4:12; Jn.14:6).

## 2. ANSWERING THE INTERFAITHISTS

What should be the response of the believer to these things? How should he or she respond to the overtures of the Ecumenical-Interfaith Movement? There is an interesting precedent in the Bible. Over 2,500 years ago, the religious syncretists of the time offered to help the descendants of the Babylonian captivity in their rebuilding of the temple. Their offer was wisely rejected by the leaders of Israel (Ezra 4:1-5). In view of the fact that all the major deceptions with which the Church has been plagued have emerged from such seemingly innocuous beginnings, should we not also exercise the same discernment when faced with the missionary zeal of the ecumenists of today who wish to seduce the Church into ever-deepening compromise? Therefore, to be equal to this task, we must develop a biblical apologetic — a response which we know will be honouring to God and faithful to His Word.

Our apology to world-religionists is no new thing. The Christian Church, from its earliest days, has been continually confronted with the spectre of syncretism. We explored this in relation to Gnosticism in an earlier chapter. Even as early as A.D.134, the Roman emperor Hadrian, in a letter to Servianus states that in Alexandria, *'there is no ruler of a synagogue there, no Samaritan, no Christian presbyter, who is not an astrologer, a soothsayer, a quack'*.<sup>178</sup> Even if such a remark is only partially true, it shows the depths to which the early Church had been corrupted by false doctrine. So how are we to respond to the flood of false doctrine which has engulfed the churches today and the syncretistic practices which such corruption breeds?

Three biblical texts provide us with a model of how to respond to these things — of how to function effectively as a Christian in a pluralist culture. The first of these can be found in 2 Cor.10:3-5; the second in 1 Pet.3:15; the third in Acts 17:16-34. The first shows us what should be our first concern in any area of our lives; the second shows us what should lie at the back of any interaction we have with ecumenists and interfaithists; the third gives us a model of how to conduct ourselves when we are functioning as apologists. Let us look at a few of the hints these texts give to us. First, Paul's advice:

'For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ' (2 Cor.10:3-5).

Here we are shown that it is our duty to be apologists in the face of any ideology which dares to set itself against the knowledge of God and the obedience of Christ. However, the resources we have been given to handle these things are *spiritual*. The Christian standing in the face of the philosophical and ideological genius of the world is like David standing before Goliath. By himself, he was powerless: *'There was no sword in the hand of David'* (1 Sam.17:50). He relied on God's power to destroy the giant. Indeed, the very reason he went into battle against Goliath was so that *'all this assembly shall know that the LORD does not save with sword and spear; for the battle is the LORD's'* (1 Sam.17:47). That is why Paul tells us to *'be strong in the Lord and in the power of His might'* (Eph.6:10), rather than to imagine that we can engage in spiritual warfare (for that is what we are speaking of) in our own strength.

Then, we have Peter's advice:

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<sup>178</sup> J.H. Srawley (trans.), *The Epistles of St. Ignatius* (S.P.C.K., 1900), p.51n.

‘But sanctify the Lord God in your hearts, and always be ready to give a defence to everyone who asks you a reason for the hope that is in you, with meekness and fear’ (1 Pet.3:15).

The context of this passage involves the response of believers to persecution for the sake of the Gospel. Peter’s advice is clearly designed to eliminate any thoughts of fear and to encourage us to view such a situation as an opportunity for evangelism. This tallies with the advice given by the Lord Jesus in relation to similar circumstances (see Luke 21:12-15). We must always be ready to confess Christ before people and to give a defence (Greek, *apologia*) for the hope which is in us — that is, eternal life. But notice that Peter gives an important rider to his counsel: he says our ‘apology’ must be given ‘*with meekness and fear*’. Although we are encouraged to be eager to demolish every pretension that sets itself up against the knowledge of God (2 Cor.10:4-5), this must be tempered by the knowledge that we should conduct ourselves in a way which is fitting to our calling. We tread firmly but delicately, knowing that we too have lived in darkness, and must approach other creatures in a spirit of compassion, speaking the truth in love, rather than generating caustic enmity towards the Ecumenical Movement or the adherents of world religions. The Christian who confronts the world with a carping, finger-pointing, siege-mentality will never achieve much in the way of evangelism.

In the third of our texts which has a bearing on responding to those caught up in world faiths, Acts 17:16-34, we discover Paul’s missionary Gospel preaching in Athens. This passage is often put forward by ecumenically-minded people to show that because Paul spoke courteously to polytheists, therefore Christians should never say anything which may be spiritually offensive to non-Christians. But Paul’s sermon was not a bashful or tentative reference to his faith. Let us not forget that he preached in the first place because ‘*his spirit was provoked within him when he saw that the city was given over to idols*’ (Acts 17:16). Unlike the Pope of Rome, Paul did not attempt to ingratiate himself to the sophisticated Athenians by telling them about their wonderful ‘*cultural heritage and religious diversity*’. Unlike the Archbishop of Canterbury, Paul did not waffle about the necessity for ‘*mutual respect and understanding between different faith communities*’. Instead, he recognised the spiritual poverty of the Greeks and preached ‘*Jesus and the resurrection*’ (Acts 17:18). He ‘*reasoned in the synagogue with the Jews and with the Gentile worshippers, and in the marketplace daily with those who happened to be there*’ (Acts 17:17). Finally, he stood up in the heartlands of Greek philosophy and told them something which the world finds a foolish joke but which the Spirit reveals to be the truth.

And we should do likewise. There is no need for us to be equivocal when we are presenting Gospel truth to those enslaved to world religion. When Jesus said ‘*Go into all the world and preach the gospel to every creature*’ (Mk.16:15), He knew that the vast majority of those creatures would have world-views ranging from the outright weird to the hardened worldly-wise. We do not need to feel intimidated by the weapons of so-called ‘scholarship’ ranged against the Church and its unique teachings. Our only concern should be to plant and to water; for it is God who gives the increase (1 Cor.3:6-7). Let us remember that some of the greatest scholars have had their eyes opened by the Lord to the fullness of His simple truth. One of those scholars, the Oxford Professor of Sanskrit, Sir M. Monier-Williams (1819-1899), in an address at the Annual Meeting of the Bible Society in 1886, brings out the essential difference between Christian spirituality and the religions of the world:

‘In the discharge of my duties for forty years as professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one keynote, the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists — *the one refrain through all — salvation by works*. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings.

‘Our own holy Bible, our sacred Book of the East, *is from beginning to end a protest against that doctrine*. Good works are, indeed, enjoined upon us in that sacred Book of the East; far more strongly than any other sacred book of the East; but they are only the

outcome of a grateful heart — they are only a thank offering, the fruits of our faith. They are never the ransom money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women, and children, and not merely of us Christians — that Christ Jesus came into the world to save sinners'.<sup>179</sup> [emphasis in original]

So let us not lose heart or confidence in the Bible, imagining (as Satan desires) that the ground on which we stand has been muddied into quicksand by higher criticism, comparative religion or scientific theories of various kinds.

We are now living in an extraordinary period of Church history and standing on the threshold of what will surely prove to be a testing time for all Christian believers. In this chapter, we have only skimmed the surface of the syncretistic developments within and without the professing Church today. The hidden agenda of the Ecumenical-Interfaith Movement will one day be exposed for what it is — a movement which plays a major role in the satanic strategy designed to destroy the unique witness of the Christian Gospel. For with their global 'superchurch', the interfaithists are bringing in the earthly kingdom of Antichrist, in an attempted opposition to the building of the spiritual temple of God, the Body of Christ, which is the real Church.

While the Gospel of Christ, under increasing tribulation and ridicule, gradually calls in the true Church — scattered throughout all nations — the universal Satanic appeal to 'oneness' floats enticingly on a global tide of false peace and unity (1 Th.5:3), progressively building the confederation of world religions in preparation for the ultimate Man of Sin (2 Th.2:3-12). In this way, the spiritual, political and economic bodies of the world will become united as '*a habitation of demons, a prison for every foul spirit, and a cage for every unclean and hated bird*' (Rev.18:2). The (almost) perfect work of the devil is being brought to fruition within this present generation.

In spite of all that has been said in this book, the true believer has nothing to fear from these things and must hold onto the reality of the victory of Christ over all those who oppose the establishing of His kingdom (Ps.2:4-6; Dan.2:44; Mt.21:42-44; 2 Th.2:8; Rev.11:15; 13:10; 14:12; 17:17). But neither must the child of God be ignorant of Satan's devices, lest the adversary seize the advantage (2 Cor.2:11). The existence of these developments demonstrates the necessary culmination of the ugly anomaly of sin in this universe, which must always come to its fullness to be ripe for divine judgement (e.g., Gen.15:16; Dan.8:23; Mt.23:32; 1 Th.2:16). Whenever we think of the forces of evil in this world, let us remember that it is '*God [who] has put it into their hearts to accomplish his purpose by agreeing to give the beast their power to rule, until God's words are fulfilled*' (Rev.17:17). We should rejoice in the omnipotence of our God in overruling the humanistic systems of man, in spite of all temporary appearances to the contrary. As G.K. Chesterton has so lucidly expressed it: '*The Church has gone to the dogs at least five times — but each time it was the dog that died!*'<sup>180</sup>

The present days are times in which the people of God need patience and faith as they await the joyful moment when the King of Kings and Lord of Lords shall return in avenging wrath and judgement (Rev.19:15) to establish the 'New Heavens and a New Earth' (Isa.65:17; 2 Pet.3:11-13), in which righteousness dwells and in which there shall by no means be:

'anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life' (Rev.21:27).

When that time comes, the 'great' city of Babylon — that spiritual portrayal of everything in

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<sup>179</sup> Bible Society Monthly Reporter, June 1986, pp.91-95. Quoted in *Christian News*, September 6th, 1993, p.14, coupled with a reference in *Christian News Encyclopedia* (Missourian Publishing Co., n.d.), Vol.IV, p.2528.

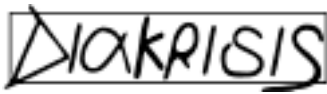
<sup>180</sup> G.K. Chesterton, *The Everlasting Man* (Hodder & Stoughton, 1924), pp.294-295.

history which is opposed to Jehovah — shall be *'thrown down [with violence], and shall not be found anymore'* (Rev.18:21). The 'spiritual summits', the 'Parliaments', the World Councils, workshops, rituals, meetings, meditations and dreams will be seen in their true perspective: the impotent product of human wisdom, destined to destruction (1 Th.5:3). That will be the Lord's verdict on the satanic deception of syncretism — the lie that puts the temporal 'brotherhood of man' above the eternal judgement of God.

Thus, the entire history of religious corruption will be brought to an abrupt and violent end, while the voice of God resounds across the universe:

'I am the LORD, and there is no other; there is no God besides Me...I am the LORD, and there is no other; I form the light and create darkness, I make peace and create calamity; I, the LORD, do all these things'. (Isa.45:5-7).

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was established in 1990 to acquaint believers with the importance of Christian apologetics, to provide commentary on topical, doctrinal and pastoral issues, and to hold out a hand of rescue to those who suffer psychological and spiritual manipulation in the religious scene.

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