

The Ecumenical Plan FOR UNITY - As outlined by Jesuits

Do we have any documented Jesuit strategy for uniting the Protestant Churches under Catholic leadership.

The Jesuit Karl Rahner, top Jesuit scholar of the twentieth century, with Heinrich Fries, Roman Catholic professor of Ecumenical Theology, lay out the strategy for achieving the unity of the churches under Rome's direction, in their book, "Unity of the Churches: An Actual Possibility," published in 1983.

Their book "is a product of seasoned scholars, building on the earlier work of the Second Vatican council, the Faith and Order Commission of the World Council of Churches"

Thesis I --Build a Community of Faith

"The fundamental truths of Christianity, as they are expressed in Holy Scripture, in the Apostles' Creed, and in that of Nicaea and Constantinople are binding on all partner churches of the one Church to be. . .The one Church to be is a possibility only if it is a community of faith. . .the individual receives his faith by way of the community of faith and of the believers; and . . .the individual comes to faith by joining this antecedent community. . .The community therefore assumes primacy over the individual in the realm of Christian faith because the recipient and carrier of the original message was from the very beginning a 'people' of believers and not an isolated individual." p.13

Note: This shows the push to focus only on Christ, for the unity can only be achieved if it is a community of faith and not one that worries about doctrines or believe systems. The theme throughout the plan is on the community of faith. In this the church takes precedence over the individual — theology can only be done in and by the community, not by the individuals.

I wonder how Noah, and Jeremiah would have fared in this system? Or Elijah as he stood alone on Mount Carmel for God?

Thesis I rests on the Creeds which express, in Fries words, "the fundamental truths of Christian faith. Furthermore, the Creed draws attention to the fact that faith is not a private matter. . .the public community of faith itself . . .has its support and basis of existence in the Creed." p. 16

Note: The apostle showed that religion does not consist in rites and ceremonies, creeds and theories. If it did, the sinful people could be saved just by following the creed. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the individual person. A writing of God's law upon each individual heart. Yet here we see this plan telling us people must be educated to following a believe system that is part of the whole community of believers! Private ideas about faith are not good? -- Of course, as we read on, they push diversity with tongue in cheek declaring faith is not of private interpretation.

Thesis II Individual Dogma

"Beyond that (accepting the creed), a realistic principle of faith should apply: Nothing may be rejected decisively and confessionally in one partner church which is binding dogma in another partner church. P. 25

Note: This means that no church structure is vocal about rejecting decisively as wrong any dogma or doctrine presents in another church (except of course the three angels message because it goes directly against the creed)

Rahner continues to explain that the information explosion has caused such an overload of ideas that no one can possibly form his own conclusions. "As an individual, one becomes ever more impotent; one has to depend more and more on the knowledge of others, which one can no longer assimilate or check oneself. . .except among the few in the Roman Congregation of the Faith (Inquisition) who must watch over and judge the orthodoxy of other theologians' doctrines." p.28-29

Note: The individual's brain becomes impotent and therefore must put his trust in the church . . . "for the church itself is the guarantor, through its formal teaching authority, of the truth of the individual doctrines it presents.? P. 32

Rahner calls for the Protestant churches to merely "reserve judgment" (don't judge) and make room for the not-yet agreed upon but nevertheless acknowledged as agreed up."

Confusing talk but what it says is to agree to agree on what you don't really agree on.

Rahner then declares: "Actually the only requirement is that these other churches not reject out of hand an explicit doctrine of the Catholic church as being irreconcilable with the fundamental substance of their Christianity. The development of ECCLESIASTICAL CONSCIOUSNESS in all the churches has progressed to such an extent that this is possible." P. 39

Note: The Jesuit's primary concern is with the development of ecclesiastical consciousness — that means changing the thinking of the church leaders.

Thesis III

"In this one Church of Jesus, composed of the uniting churches, there are regional partner churches which can, to large extent, maintain their existing structures." p. 43

Note: The churches will not be turned into Catholic Churches, they will maintain outward independence but still be assimilated into one church.

The book describes the unity churches already enjoy as they cooperate in many areas and how this will continue in greater measure.

Churches are to maintain their existing structures, but they should all form a sisterhood of pluralism. "Rome must not ask for their dissolution in order to achieve unity,.. .there must be fraternal exchanges and intensive cooperation among the theologians of these churches.

Herein is the greatest danger — the structure of the churches remain — but the inside is totally changed to fit the mold.

Again that is exactly what we see happening-- Change the church -- change it's doctrines.

--so the church will fit into the scheme of the great deceptive religious movement. Yet people will believe that just because they are a part of the system they are saved -- when in actuality the system will have departed far from the truth.

But now comes the crunch:

What about those things they agreed to agree on even though they did not agree?

"The solution to these problems will nevertheless require that all sides give up a certain number of old familiar customs, so as to make possible not just coexistence with tolerance and much indifference but a true unity."

Note: The idea is to decide first in favor of unity then, they will have to give up certain number of old familiar customs.

Now comes Rahner's stunning foundation statement:

"With respect to ecclesiastical leadership the average congregation in the Protestant churches in fact usually practices the kind of obedience to their church leaders that is customary in the Roman Catholic church. Therefore one should not overestimate the danger of a rebellion at the grass roots against their ecclesiastical leaders' decisions regarding unification. On the basis of their theological expertise and their religious conscience, the representatives of this ecclesiastical leadership can decide in favor of church unity, and can also work with sufficient zeal among the church members to gain their understanding for this decision" p. 54

The plan is to focus on the leaders--get them in partnership with the plan (how do they do this? Infiltration?) — if the leaders are changed they will then lead their churches into change that will render them acceptable to the unification.

So now -- having convinced the people that the "community of faith" is the most important aspect of salvation -- all they need to do is get enough leaders changed and the people will follow like sheep to the slaughter.

Finally Thesis IV

"All partner churches acknowledge the meaning and right of the Petrine service of the Roman pope to be the concrete guarantor of the unity of the church in truth and love" p. 59

Ellen White prophesied all this years ago.

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" The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed--however important they might be from a Bible standpoint--must necessarily be waived.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

And what do we see just ahead? Another general council! A world's convention! Evangelical alliance, and universal creed!" When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force."

Now the question : Are we being lead into this plan?