

January 2008 Ecumenical Update

The last mailing—I recently brought you up to date on U.S. ecumenical developments in the following five tracts:

Christian Churches Together: The CCT Danger [WM-1411-12]. A summary of the history of CCT, up to and including the February 6-9, 2007 annual meeting in Pasadena, California when the *Ten Point Objective* was approved.

The Sunday Law Meeting [WM-1413]. All I was able to learn about the November 14, 2007 meeting in the Washington D.C. area, at which time the possibility of pressing Congress for a National Sunday Law was presented to several Christian Right political organizations.

The Right to Religious Liberty [WM-1415]. The compilation I prepared and sent to a friend to present at the November 14 meeting, in support of the position that Americans should not enact a National Sunday Law. He was scheduled to speak at that meeting against a National Sunday Law and said he would include excerpts, and would later send copies to all who attended. A Catholic bishop was to provide reasons why it should be enacted. The compilation consisted of statements by the founding fathers of our nation on the meaning of the Establishment Clause of the First Amendment.

U.S. Christian Political Organizations [WM-1414]. Researched information to help you better understand the six leading Christian Right political activist organizations in America.

End of 2007 information—As mentioned in WM-1413, my information source closed down as a result of a leak (not caused by me) which resulted in many excited phone calls to Christian Coalition headquarters and the Pope John Paul Cultural Center (JPCC) in Washington D.C., where the meeting was scheduled to be held. Although a headquarters for U.S. Conference of Bishops (USCB) Catholic political activity on Capital Hill and in the White House, the priests were stunned when Adventists phoned to learn about the planned November 14 National Sunday Law meeting. As a result, the place of meeting was quickly switched to a D.C.-area hotel.

Unfortunately, although I was supposed to receive a report on Friday the 16th, my contact severed all further communication.

Another partial contact opened up, just briefly enough that I was told that a follow-up meeting was to be held the following week (probably around the 21st). It is likely that the possibility of promoting a National Sunday Law was recognizing so much preplanning and political campaigning, that it was

thought wise to hold a second meeting to make certain that those at the first meeting were fully on board. It is possible that the idea was rejected at this time.

But then, because that contact closed down also, as of the present time (early January), I have received no word on the outcome of either November meeting. That is, we do not know whether a proposed National Sunday Law campaign was accepted by those Christian Right organizations. However, whether or not the Political Right organizations are willing to commit themselves at this time; we know that, at the urging of Catholics on its executive committee, CCT has approved an eventual working toward passage of such a law by Congress.

I should mention that my friends know I am not a sensationalist,—but this present possibility of an approaching federally-enacted Sunday law in America is a highly significant development. I consider it my responsibility to alert you to what is taking place. I do not intend to stop providing you with information you need.

Perhaps my efforts to bring this information to you will be followed by no near-term Sunday Law at all. But I want you to know that I will have tried to do my best. I will not regret having alerted you.

It is now time to answer some questions.

Why is the enactment of a U.S. National Sunday Law such an important matter?

The entire sequence of Final Events cannot begin until that law is enacted by Congress here in the United States. Those of you who have carefully studied my book, *The End of Time*, are well-aware of this (see box on bottom of page 4).

The National Sunday Law is the key event which will hurl us into the Final Crisis. Every other major, last-day event will follow. Read again chapter 25 (*God's Law Immutable*) in *Great Controversy*.

Inspiration has told us that the push for a National Sunday Law will begin in America.

Why should we expect passage of that law in the near future?

Other events throughout the world are strongly indicating that we are rapidly approaching the beginning of those final events:

(1) The intense increase of crime, immorality, and killing in nations around the globe. America alone is totally changed from what it was in the 1940s and 1950s. Abortion, sodomy, pornography, gambling, hard drugs, and gang warfare are sweeping the nation.

2 (2) The dramatic change in global climate and local weather conditions. Events are taking place which are more than products of air pollution. —The judgments of God against sin are increasing. Signs all indicate that we are rapidly nearing the end.

How we can be so certain that the Catholics are behind this drive to enact a National Sunday Law?

Those who have read my books (such as *Beyond Pitcairn* or *Fabulous First Centuries*) know that, as a result of del Fosso's speech at the Council of Trent on January 18, 1562, the Vatican clearly recognized that its attempted change of the Bible Sabbath to Sunday had always been the basis of its authority to control men and nations. It is only in Sunday exaltation, through enactment of government laws, that it will be able to fully regain that lost power in our world.

On November 25, 1981, John Paul II named a brilliant theologian, 55-year-old Joseph Ratzinger, to be in charge of three key Vatican organizations, and henceforth to write all of John Paul's theological statements.

He penned the pope's May 31, 1998 encyclical, *Dies Domini (The Lord's Day)*, which called for the nations to enact National Sunday Laws. Ratzinger, who became Pope Benedict XVI on April 19, 2005, has studiously made it his special aim to make Sunday sacred, by government legislation or decree, everywhere that he can. As an austere theologian, he knows that only in this way can the Church of Rome regain its former influence.

All this, of course, is in full agreement with the prophecies of Revelation 13 and 14, and *Great Controversy*, chapter 25 (*God's Law Immutable*).

It is the enactment of the National Sunday Law by the U.S. government, which will create the church/state image to (and of) the beast power of Revelation 13.

By the year 2000, John Paul was little better than a basket case, and Ratzinger was the power behind the scenes at the Vatican. In that year, for the first time in history, he assigned Catholic bishops throughout the world to help start *Global Christian Forum* (GCF), a joint Catholic/Protestant/Orthodox ecumenical organization—which, since that time, has become truly massive in the number of national and local church ecumenical organizations which are now part of it.

Two years later, in the summer of 2002, two Catholic leaders (one a cardinal) met with two prominent Protestant leaders in the cardinal's residence in Baltimore—and initiated plans to start *Christian Churches Together* (CCT). Another first for Rome: The first time that the Vatican had been willing to let its U.S. *Council of Catholic Bishops* (USCCB) enter a U.S. ecumenical organization. Benedict XVI was clearly behind this. It could not have been done apart

from his direct orders.

Then, on February 6-9, 2007, at the annual meeting of CCT, the *Ten Point Objective* was concluded.

Exalting the Ten Commandments was objective No. 3, and mandating Sunday sacredness was No. 7. Although the wording was cautiously stated, the objective was clearly there.

“3. The Ten Commandments are to be subscribed to by the nation . . .”

“7. Throughout all the land, a National Day of Rest shall be honored by governments, industrial manufacturers, and public shopping facilities.”

Many of the other goals were rather insignificant items which would readily receive wide public support (such as a ban on flag burning). They were added merely to cover over the fact that a full-fledged National Sunday Law for America was the key objective. —Yet it is of the deepest significance that most of these objectives would require Congressional approval in order to fully take effect.

Having earlier reported on these events, I was impressed in October to prepare an in-depth documentary on Adventist, Protestant, and Catholic involvement in ecumenical organizations worldwide. (Announcement will be made when it is printed; please do not write for a copy until then).

—Then, the following month, I suddenly learned about the November 14 Sunday Law meeting in Washington D.C., to be held three days later, to obtain the cooperation of the major Christian Right political organizations in working toward enactment of such a law. (My recent *The Sunday Law Meeting [WM-1414]* explains all about it.) That meeting was initially planned to be held at the Pope John Paul Cultural Center in the northern part of Washington D.C. Significantly, a Roman Catholic bishop was to present to the assembled group the reasons why both CCT and the Political Right should cooperate in working toward enactment of such a law.

—*In summary then*, all of the above events clearly show that the Roman Catholic Church, under the immediate direction of Benedict XVI, is behind this drive to enact a National Sunday Law in America.

We would expect that *Global Christian Forum*, the largest worldwide Christian ecumenical organization, will later help to extend similar Sunday laws to other nations elsewhere in the world. All this would be in direct fulfillment of predictions in Revelation 13 and *Great Controversy*.

Why are Protestant leaders so eager to have the Catholics in their ecumenical organizations?

It is obvious that they will go to any length to do what the Catholic bishops want. They have permitted the Catholics to plan for the entire control of CCT to be made by a small group, with the humble title of *The Steering Committee*. They have let the Catholic Church have, by far, the largest representation on

Make photocopies of this four-page article and share them with others. The basic information is all here. Our people need to be made aware of the importance of the Sunday Law in final events, the urgency to draw closer to Christ and prepare for what is ahead by studying their Bible and Spirit of Prophecy books. We must do all we can to warn the world to return to the Bible Sabbath and obedience to God.

that committee—in charge of the massive number of denominations and religious organizations which have joined CCT, so they can be part of a joint Protestant/Catholic super ecumenical body here in America. But why do they want to be so closely connected to Rome?

The reason is simple enough: It is only by combining the two major wings of the faith that U.S. Christendom can have enough voting power of its members—to coerce Congress to do whatever it wants! The potential political strength of CCT is enormous. And the original plans for it were prepared at the Vatican.

How can we be so sure that CCT could coerce Congress into enacting such a law?

Once energized, CCT would have the political strength to push through such a law in Congress—because of its truly mammoth membership!

For the first time, not only is the Catholic Church in a U.S. ecumenical organization, but also the Pentecostals, Southern Baptists, Salvation Army, etc.

In an official statement released in the spring of 2006, the *U.S. Conference of Catholic Bishops* triumphantly announced the gargantuan size of this new child of the papacy:

“Thirty-four churches and national Christian organizations, representing over 100 million Americans, have formed the broadest, most inclusive fellowship of Christian churches and traditions in the USA.”—*U.S. Conference of Catholic Bishops, Office of Media Relationships, press release, April 7, 2006.*

In May 2007, CCT officially announced that it had become even larger:

“Christian Churches Together is composed of 36 churches and national organizations, representative of the diversity of US Christian families, who are committed to meeting together for fellowship and worship and to working together on issues crucial to Christian witness in the USA.”—*May 2007 CCT press release.*

Notice the stated overall objective: to work together on “issues crucial to Christian witness in the USA.” The Catholics, Protestants, and CCT are getting ready for what is coming; are we?

By mid-December, 2007, CCT announced that the number of churches and “national Christian organizations” was up to 43. (By “churches” is meant denominations or Christian denominations separate from, and not affiliated with, other denominations.)

This is an immense voting bloc! It has been well-known for over two decades that the solid base of the Evangelical voting bloc is about 25% of the U.S. electorate. The Catholic Church can count on another solid 25%. But never before has the *Moral Majority* (now defunct) or the *Christian Coalition* (which took its place) been able to rally both Evangelicals and Catholics to common political causes.

This is because that, in earlier years, the U.S. Conference of Bishops had consistently refused permission for their leaders and members to work closely

with Protestant Political Right organizations. But, since Ratzinger ascended the throne of supreme authority in the Church, all that has changed.

This is why the Protestants are so extremely anxious to please the Catholics so they will not leave CCT! Political strength can only be attained if the Catholic Church remains in this, now the largest Christian ecumenical organization in U.S. history.

If the CCT rallied its Catholic, Evangelical, Pentecostal, Orthodox, and Baptist churches and members to push for such a law,—many other nominal Christians in America, as well as large numbers of citizens favoring laws promoting increased morality, would climb on the bandwagon. They would swell the number of those helping CCT and its member churches push through the reforms it sought. The enactment of a National Sunday Law would thus be assured!

What is the likelihood that this law will suddenly be passed by Congress in secret?

A number have expressed concern that this secrecy is going to continue until that law is suddenly enacted. That is very unlikely to happen.

The reason is that, in order for CCT to exercise its political muscle and exert pressure on Congress, it must set to work to rally its member churches. Only by publicizing its intentions can CCT rally the troops to fall into line and cooperate with letter-writing campaigns and political pressure to achieve its objectives.

When will this push to enact such a law begin?

We can have no certainty at this time as to when this drive to enact a Sunday Law might start. *But certain points should be kept in mind which should help accelerate launch date:*

1 - There is Benedict's age. He is now 81 years old. At his best, he only has a few more years in which to realize his objectives. Benedict has been steadily working toward two objectives for America:

(1) *To make America Catholic.* He is making rapid progress on this front, for both sides of Congress have been influenced to let as many Catholics as possible migrate into the nation from south of the border.

(2) *To give America an iron-clad National Sunday Law.* Unless Benedict speeds up his agenda, he may not be able to fulfill this objective before his death. The next pontiff may not continue pushing forward his goals.

2 - Note the rapidity of Catholic-guided events, leading to a drive for a National Sunday Law:

(1) Ratzinger penned the pope's May 31, 1998 encyclical, *Dies Domini (The Lord's Day)*, which called for the nations to enact National Sunday Laws.

(2) The coordination of Catholic leaders throughout the world to suddenly begin working with Protestants in starting *Global Christian Forum* in 2000 had to have started with him.

(3) In the summer of 2002, he had Cardinal Keeler

4 of Baltimore work with Protestant leaders in founding *Christian Churches Together*. He has been a key leader in CCT's steering committee ever since.

(4) Then, on February 6-9, 2007, at its annual meeting, the *Ten Point Objective* was adopted by CCT. As mentioned earlier, paying highest lip service to the Ten Commandments was objective No. 3, and a demand for Sunday sacredness in the nation was No. 7.

(5) The November 14, 2007 meeting in Washington D.C. met to discuss including Christian Right political organizations in CCT objectives for a National Sunday Law.

—The speed at which Benedict has done all this is breathtaking. It all indicates that Benedict wants action before his death,—for, after that, all his plans will end. That is the way the papacy functions.

3 - President Bush will be replaced at the end of 2008. A Democrat might replace him as president. But, even if that were to happen, with its immense representation, CCT would still be able to push its Sunday Law objective through a Democratic Congress and White House. Efforts to urge Congress to enact such a law may possibly begin in 2008, rather than a year or two later, but only time will tell.

What could hinder a CCT drive toward a National Sunday Law from beginning in 2008?

In spite of its present massive size, CCT is comparatively young. Its final organization only occurred at last year's (February 2007) annual meeting. Although its later objectives were finalized, all the member denominations, church organizations, local congregations, and individual members remain a bunch of separate entities. CCT leaders wisely recognize that the next step is to set up coordinating committees to integrate and marshal the forces to work on a specific project. They know that a mandated Sunday Law is not the one to begin with! So they have chosen a simple goal; one on which everyone can be agreed.

It had earlier been announced that the January 8-11, CCT 2008 Annual Meeting would be held in

Our book, *The End of Time* is, by far, the most complete compilation of Spirit of Prophecy statements on closing events ever compiled. This 336-page, 8½ x 11, hardback has, under several categories (Latter Rain, Loud Cry, etc.) those statements in a careful arrangement so that you can clearly understand their sequence and connection. With 23 chapters and over 2,000 quotations, the print is easy to read, and the book is concluded by a compilation on the danger of time-setting. An understanding of what is in this book will help you avoid the many confusing speculations which men present from time to time. *Single copy: \$13.00 ppd. Multiple: \$4.75 per copy in boxfuls of 8: \$38.00 + \$12.00 = \$50.00.*

Washington D.C., but then it was switched to Baltimore. (Three of the first CCT meetings had been held in Catholic facilities there: Summer 2001, September 7-8, 2001, and September 2002; see *Christian Churches Together: Its History and Organization WM-1386-1389*.) According to their official notice, only a project to work on "poverty in America" will be discussed. This would indicate that no mention of a campaign to urge a National Sunday Law will be publicly announced at this time.

The leaders at CCT recognize that they must first work out the mechanics of organizing their massive number of churches and members—and get them used to working together toward a single united goal. "Poverty" has been chosen as the preparatory project. How soon after that a drive to begin pushing through Congress a bill leading to a National Sunday Law cannot be known at this time. —vf

Get ready, get ready, is the message!

"Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that **the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised.** Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand."—*Fundamentals of Christian Education*, 336.

"The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. **They forecast approaching events of the greatest magnitude.** The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. **Great changes are soon to take place in our world, and the final movements will be rapid ones.**"—*9 Testimonies*, 11.

"We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us."—*9 Testimonies*, 43.

"The tempest is coming, and we must get ready for its fury, by having repentance toward God and faith toward our Lord Jesus Christ."—*Special Testimonies to Ministers*, 64.

"The world is on the verge of a stupendous crisis."—*Prophets and Kings*, 537.

"The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. **The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith . . .** The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth."—*5 Testimonies*, 463.