



# ECUMENISM *and* THE COMING ***NEW WORLD ORDER***

by **Dave Hunt** ~ Excerpt from *Global Peace and the Rise of Antichrist*



*This article contains excerpts from Chapter 12 of Dave Hunt's 1990 best-seller, Global Peace and the Rise of Antichrist. Though written more than two decades ago, readers will find much material pertaining to the headlines of today—and tomorrow.*

MOST OF THE WARS that have been fought down through history were religious wars. Then, with World Wars One and Two, religion was no longer a factor. The world seemed to have entered a new era where science, not religion, would mediate man's destiny. If peace were to be established, it would be purely on the basis of political, economic, and military arrangements. Or so it seemed.

In recent years, however, the importance of religion in relation to global peace has become increasingly clear. The strong resurgence of Islamic fundamentalism has confronted the world once again with the specter of "Holy War" fueled by fanatical convictions that cannot be swayed by reason and are impervious to military, economic, or political pressures. It is now apparent that the need for peace among the world's religions is as great as the need for peace among the world's nations, and that the latter cannot be achieved without the former. Yet the prospect for bringing peace between warring religious factions seems dim at best. (Indeed, it will happen—but in a way that may surprise everyone.)

Once again, we can glean at least a partial understanding of things to come by turning to history. It was the religious unity achieved under Constantine and his aides, the popes, an office which he created, that ushered in a new era for the Roman Empire. As we have already seen, a similar unity must be realized again if that Empire is to be revived as prophesied.

It was Constantine who called the Council of Nicaea, which is known as the first ecumenical council. Christians look back to it gratefully because it kept out of the church the serious heresy of Arianism, which denied the deity of Christ. Yet Constantine could not have cared less about the theological issues. His concern was getting the bishops to agree—never mind the substance. The following excerpt of a letter from Constantine shows that the whole purpose of his religious policy was to promote political unity:

I had proposed to lead back to a single form the ideas which all people conceive of the Deity; for I feel strongly that if I could induce men to unite on that subject, the conduct of public affairs would be considerably eased. But alas! I hear that there are more disputes among you . . . .

The cause seems to be quite trifling . . . a question in itself entirely devoid of importance; and you, Arius, if you had such thoughts, should have kept silence.

Though Constantine considered the question of Christ's deity meaningless, he realized that continued disagreement on that issue would have disastrous political consequences for the Empire. Such

a dispute could not be allowed to continue. Will Durant explains Constantine's dilemma and the solution he imposed upon the church:

If division were permitted on this question, chaos of belief might destroy the unity and authority of the Church, and therefore its value as an aide to the state.

The new Emperor who will rule the revived Roman Empire, the Antichrist, is not yet in position to accomplish the essential Constantinian strategy. In his absence, and in preparation for him, an ecumenical union of all religions is being aggressively pursued by [world leaders]. In Geneva, Switzerland, addressing the World Council of Churches (representing 400 million Protestants worldwide), Pope John Paul II declared:

From the beginning of my ministry as bishop of Rome, I have insisted that the engagement of the Catholic Church in the ecumenical movement is irreversible.

ious tolerance.

Indeed, the “engagement of the Catholic Church in the ecumenical movement” was significant even before the present Pope took office. This fact may seem to be in conflict with its claims of being the only true and infallible church. However, while damning ex-Catholics and Protestants, Catholicism allows for those outside its fold to be saved if ignorant of its claims and sacraments and if they are sincere in their own faith. Thus Mother Teresa and those who work with her never attempt to convert to Christ the dying people for whom they care. Instead, Mother Teresa declares:

If in coming face to face with God we accept Him in our lives, then we . . . become a better Hindu, a better Muslim, a better Catholic, a better whatever we are. What God is in your mind you must accept.

The fact that many people worship false gods, which the Bible condemns, never enters the equation. Mother Teresa proclaims the counterfeit “gospel” that Protestants endorse by joining Catholics in “evangelizing the world.” Examples of such [spiritual] harlotry among Catholic leaders are legion.

A month before his death, celebrated Catholic monk Thomas Merton told an ecumenical gathering of representatives from numerous religions in Calcutta: "My dear brothers, we are already one. But we imagine that we are not. And what we have to discover is our original unity." Merton was echoing not only Mother Teresa but what many other Catholics, including popes, have long been saying. For example, three Catholic priests state in their book, which bears the official Imprimatur:

We should not hesitate to take the fruit of the age-old Wisdom of the East and “capture” it for Christ. . . .

Many Christians who take their prayer life seriously have been greatly helped by Yoga, Zen, TM, and similar practices.

“World evangelization” with Suenens, who promoted a false gospel? For example, the Cardinal had hosted and given the

Ecumenism's promise of "unity" is tempting, but it denies Christ and paves the way for the Antichrist and his new world religion.

opening speech at the Second World Conference on Religion and Peace in Louvain, Belgium, in 1974. The Louvain conference, which received Pope Paul VI's blessing, particularly emphasized the important role that religious unity must play in establishing the coming world government. A continual call was sounded for "a new world order." Under Catholic leadership, the Louvain Declaration stated:

Buddhists, Christians, Confucianists, Hindus, Jains, Jews, Muslims, Shintoists, Sikhs, Zoroastrians and still others, we have sought here to listen to the spirit within our varied and venerable religious traditions . . . we have grappled with the towering issues that our societies must resolve in order to bring about peace, justice, and ennobling quality of life for every person and every people. . . .

We rejoice that . . . the long era of prideful, and even prejudiced isolation of the religions of humanity is, we hope, now gone forever. We appeal to the religious communities of the world to inculcate the attitude of planetary citizenship. . . .

While the Catholic hierarchy and especially the Pope fulfill the major directing role, ecumenism has a broad leadership, including even Korean Messiah Sun Myung Moon. This burgeoning movement has been laying the foundation for a “new world order” for years. Its main appeal for unity is the desperate need for global peace. Moon, founder of the Inter-Religious Federation for World Peace, declares: “All men and women of religion should now tear down the walls of sectarianism . . . for the greater goal of . . . world peace.” Walls have indeed come down. Calling him “the most brilliant anticommunist and the number one enemy of the state,” *Moscow News* added happily that it was “time to reconcile” after Gorbachev had “personally hosted Moon in the bowels of the Kremlin.” Moon responded that the Soviet Union, which he formerly equated with Satan, was going to “play a major role in the plan of God to construct a world of peace.” How swiftly the pieces begin to fit into place!

Another facet of the ecumenical movement involves “Interfaith Councils,” which are springing up around the world. Encouraging such ecumenism, the Pope has declared that “Christians must work with [all] other religions to secure peace.” He has pledged that “the Catholic Church intends to ‘share in and promote’ such ecumenical and inter-religious cooperation.” To that end, the Catholic Church maintains an ongoing dialogue with representatives of the four major non-Christian religions. Writing in *The Tibetan Review* (and quoted enthusiastically in *Catholic World*), a Buddhist monk evaluated the goals of this dialogue:

The unity of religion promoted by the Holy Father Pope John Paul II and approved by His Holiness the Dalai Lama is not a goal to be achieved immediately, but a day may come when the love and compassion which both Buddha and Christ preached so eloquently will unite the world in a common effort to save humanity from senseless destruction, by leading it toward the light in which we all believe.

To Pope John Paul II must go much of the credit for the fact that the huge and globally interconnected ecumenical movement is now exploding. Just as Gorbachev has changed the political world, so the Pope has changed the religious world.

Using his immense prestige and the emotional appeal of global peace, the Pope was able in 1986 to gather the leading figures of 12 world religions together in Assisi, Italy, to pray to whatever “God” each believed in, beseeching these deities to bring peace to the world. To justify honoring the prayers of even witch doctors and fire worshipers, John Paul II told participants that “the challenge of peace . . . transcends religious differences.”

The Pope's unprecedented ecumenical accomplishments have inspired many world leaders and have resulted in new [and nearly innumerable] ecumenical movements for world peace. One of the most significant of these, the Global Forum of Spiritual and Parliamentary Leaders on Human Survival, began almost unnoticed in October 1985, when "spiritual leaders" from the world's five major religions and elected officials from five continents met to explore ideas for *ecological* salvation and world peace. Out of this meeting grew a working partnership between the world's religious and political leaders—an alliance that had been unthinkable since the days of ancient Rome:

We have explored the nature of the relationship between political and religious life, and . . . have agreed that we both need and desire to work together . . . and shall promote at regional, national and local levels all possible collaboration between spiritual leaders and parliamentarians.

We are entering an era of global citizenship. This new consciousness transcends all barriers of race and religion, ideology and nationality. . . . We hold up the vision of a new community, where the long and tragic history of human violence gives way to an age of red welfare and peace.

Such an ecumenical partnership between religious and political leaders is *essential* to the rise of Antichrist.

“Christian psychology” has [also] played a vital and unrecognized role in setting the stage for such unity. It represents the ultimate ecumenism in which Christians join not merely with other religions but with atheists and humanists as well. Christ becomes the partner of Freud, Jung, Rogers, Maslow, and a host of other anti-Christians whose theories supply that part of “God’s truth” which was apparently left out of the Bible through Holy Spirit oversight. Psychology provides the common language for a “spiritual dialogue” between Christians and humanists that leads to a new ecumenical mutual “understanding.”

Psychology's false idea that we must always be "positive" and never criticize anyone subtly encourages the delusion that all religions are equally valid. Such false "Christianity" no longer holds truth to be important and thus can be embraced by the followers of all religions without changing their own beliefs. It lays the perfect foundation for the rise of Antichrist.

A well-known organization, which promotes that same gospel, must be mentioned because of its importance. Freemasonry secretly fosters ecumenism and quietly prepares its members to accept and be part of the coming new world order. What makes Masonry so influential is the fact that so many of its millions of members occupy leadership positions around the world. In our own country, there is nearly always a significant percentage of Masons on the White House staff and in the Cabinet, Senate, Congress, Supreme Court, and Pentagon, as well as in top business management.

Masonic authority Carl H. Claudy boasts of Masonry's tolerance of all religions: "Masonry does not specify any God of any

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*(Full text and notes are in the book. See resource pages to order.)*