

**ARE
CATHOLICS
REQUIRED TO
BELIEVE IN
*ECUMENISM?***

Are Catholics required to believe in Ecumenism? This is a vital question today, when the hierarchy of the Catholic Church acts, since Vatican II, as if “ecumenism” were not only a dogma of Faith, but perhaps the most important teaching in the history of the Church. Prelates, priests and laymen today may spout off virtually any heresy with little or no penalty. But just say anything against “ecumenism”, and watch the fireworks begin. “Tolerance” and “Dialog” suddenly cease. You are ostracized, censured, suspended, perhaps declared “excommunicated” or “schismatic”. Why?

What ***are*** Catholics required to believe in order to be and remain ***Catholics***? Simply stated, they must believe that which the Catholic Church teaches, which is that which the Church has ***always*** taught as coming from the Mouth of its Divine Founder Jesus Christ, and handed down to us, unchanged, through His Apostles. This body of Teachings is sometimes called the “Deposit of Faith”. Let us therefore restate the above question thusly:

IS
ECUMENISM
PART OF THE
DEPOSIT OF
FAITH?

Is Ecumenism part of the Deposit of Faith? Or is it simply a novelty, a recent invention concocted as a private opinion that seeks more to please a “modern” mentality, than to teach faithfully that which has been handed down? If “Ecumenism” can be shown to be of Apostolic origin, then Catholics must believe in it. If it can be shown to be strictly a novelty, then “Ecumenism” must be considered optional, at best; suspect or even heretical at worst.

We know, of course, that the second Vatican Council, or “Vatican II”, had very much to say on the subject of Ecumenism.

One of its documents was indeed entitled, “Decree on Ecumenism”. But are there any precedents for the use of this word, or for the practices represented by it? *The New Catholic Dictionary* of 1929 has no entry for the word. Ditto *The Catholic Concise Encyclopedia* of 1956, which does, however, include an entry for “Ecumenical Council”. Now, there have been “Ecumenical Councils” from the early days of the Church! Perhaps our next question should be...

**WHAT DOES
THE WORD
ECUMENICAL
MEAN?**

What does “Ecumenical” mean? According to the *American Heritage Dictionary*, “Ecumenical” means:

1. Of worldwide scope or applicability; universal.
- 2.a. Of or relating to the worldwide Christian church. b. Concerned with establishing or promoting unity among churches or religions.

But what has the **Catholic Church** historically meant by this word? According to the scholarly *Catholic Encyclopedia* of 1907 – 1914, the word “Ecumenical”, used in that work almost exclusively in conjunction with Councils and Synods, is defined as follows:

“*Ecumenical Councils* are those to which the bishops, and others entitled to vote, are convoked from the whole world (*oikoumene*) under the presidency of the pope or his legates...”

So it appears that by “Ecumenical”, the Church means, “of or pertaining to the whole Church throughout the world”. The idea of applying it to “unity” among “religions” is therefore a usage that arose from **outside** the Catholic Church. So...

**HOW DO THE
WORDS**

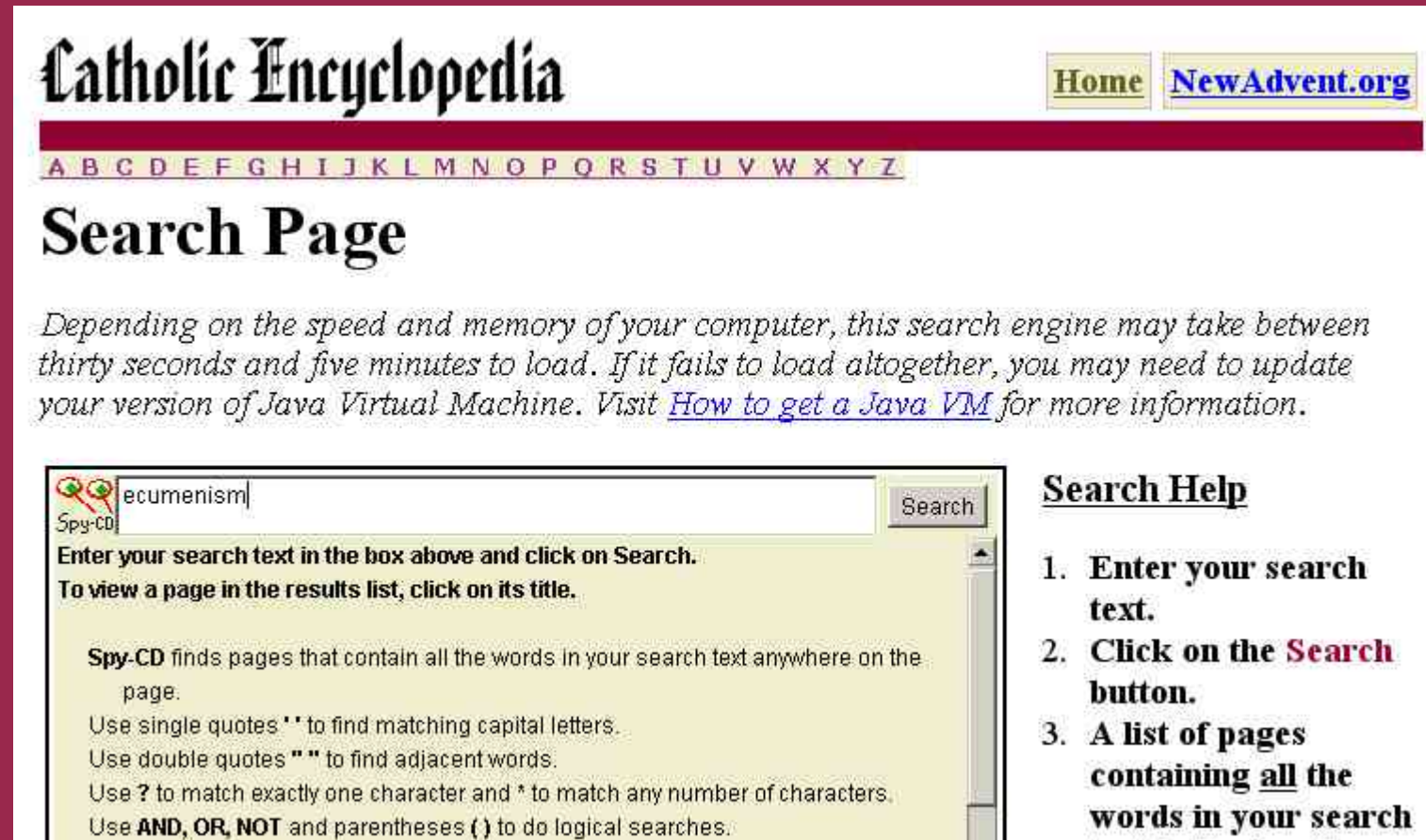
ECUMENICAL

AND

ECUMENISM

RELATE?

How do the words “Ecumenical” and “Ecumenism” relate? A search for the word “Ecumenism” in the index of the voluminous Catholic Encyclopedia, in its print edition of 1907 – 1914, draws a complete blank. *It is not there!* However, a search for the word in the digital edition posted at the New Advent website will reveal **one** reference in the entire text. Typing “ecumenism” into the search page and clicking “Search”...




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Union of Christendom

The Catholic Church is by far the largest, the most widespread, and the most ancient of [Christian](#) communions in the world, and is moreover the mighty trunk from which the other communions claiming to be [Christian](#) have broken off at one time or another. If, then, we limit the application of the term [Christendom](#) to this, its most authentic expression, the unity of [Christendom](#) is not a lost ideal to be recovered, but a stupendous reality which has always been in stable possession. For not only has this Catholic Church ever taught that unity is an essential note of the true Church of Christ, but throughout her long history she has been, to the amazement of the world, distinguished by the most conspicuous unity of faith and government, and this notwithstanding that she has at all times embraced within her fold nationalities of the most different temperaments, and has had to contend with incessant oscillations of mental speculation and political power. Still, in another and broader sense of the term, which is also the more usual and is followed in the present article, [Christendom](#) includes not merely the Catholic Church, but, together with it, the many other religious communions which have either directly or indirectly, separated from it, and yet, although in conflict both with it and among themselves as to various points of doctrine and practice agree with it in this: that they look up to our Lord [Jesus Christ](#) as the Founder of their Faith, and claim to make His teaching the rule of their lives. As these separated communities when massed together, indeed in some cases even of themselves, count a vast number of souls, among whom many are

A search for the actual word “Ecumenism” on this page...

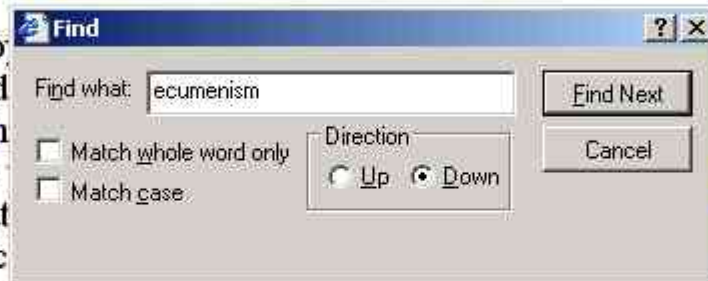
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Union of Christendom

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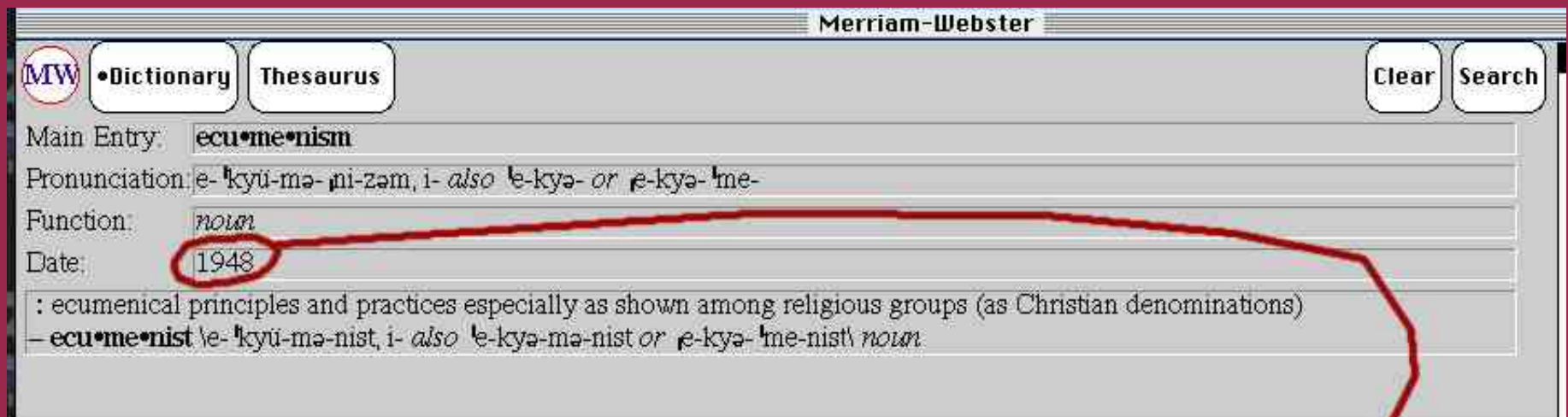


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by the most conspicuous unity of faith and government, and this notwithstanding that times embraced within her fold nationalities of the most different temperaments, and h contend with incessant oscillations of mental speculation and political power. Still, in :

... yields **nothing!**
The word was not in the original text, but was added to the index file later.

SO, *HOW OLD*
IS THE WORD
ECUMENISM?



The Merriam-Webster *Tenth Collegiate Dictionary* gives dates for the origins of words. According to this reference (CD-ROM edition shown here), the word “ecumenism” entered the English Language in 1948. It is thus a neologism, a novelty, unknown to the Apostles, and not a part of the Deposit of Faith.

The word is a new one. That's a fact. But we know that sometimes the Church will invent a new word to help describe or define a doctrine that Catholics have always believed from Apostolic times. Has this happened in this case?

SO, WHAT IS
ECUMENISM?

As mentioned earlier, Vatican II had much to say about ***ecumenism***. Yet, ***nowhere*** did this Council propose a ***definition*** of the word. Indeed, in spite of continued efforts by many concerned bishops to get the Council leadership to define the terms used in the conciliar documents, ***not one term was ever defined by the Council!***

The excuse routinely given for this refusal was that Vatican II was not intended as a “dogmatic” council, but merely a “pastoral” one, thus, no definitions were needed.

Since the Church has not offered a definition for “ecumenism”, we are compelled to look elsewhere.

“ecumenism

“Movement toward unity or cooperation among the Christian churches.

“The first major step in the direction of ecumenism was the International Missionary Conference of 1910, a gathering of Protestants. Several Protestant denominations inaugurated a Life and Work Conference (on social and practical problems) in 1925 and a Faith and Order Conference (on church doctrine and governance) in 1927. After World War II the World Council of Churches (WCC) was established; the International Missionary Conference joined it in 1961. The Roman Catholic church also has shown strong interest in improving interchurch relations ***since the Second Vatican Council (1962-65)*** and, with the patriarch of Constantinople, has lifted the excommunication of 1054. ...

“...The Eastern Orthodox church was active in the movement since 1920 and joined the WCC at its inception. The more conservative or fundamentalist Protestant denominations have generally refrained from involvement. Another important factor in 20th-century ecumenism was the creation of united churches that reconcile splintered sects, such as the United Church of Christ (1957) and the Evangelical Lutheran Church in America (1988).”

(Source: *Encyclopaedia Britannica* --emphasis added)

So...

“Ecumenism” is not only a new word, but the word itself refers to a modern movement having no existence prior to the 20th century.

However, the ecumenist movement is a manifestation of certain ideas, practices and tendencies. Has the Church had anything to say about these?

**WHAT HAS THE
CHURCH ALWAYS
TAUGHT CONCERNING
THE PRACTICES THAT
ARE IDENTIFIED
TODAY AS
*ECUMENISM?***

What does the Catholic Encyclopedia have to say in the article we just saw, on “Union of Christendom”? Remember that this is the article that was linked to the word “ecumenism” by the good people at “New Advent”. The article begins:

The Catholic Church is by far the largest, the most widespread, and the most ancient of Christian communions in the world, and is moreover the mighty trunk from which the other communions claiming to be Christian have broken off at one time or another. If, then, we limit the application of the term Christendom to this, its most authentic expression, the unity of Christendom is not a lost ideal to be recovered, but a stupendous reality which has always been in stable possession. For not only has this Catholic Church ever taught that unity is an essential note of the true Church of Christ, but throughout her long history she has been, to the amazement of the world, distinguished by the most conspicuous unity of faith and government, and this notwithstanding that she has at all times embraced within her fold nationalities of the most different temperaments, and has had to contend with incessant oscillations of mental speculation and political power. ...

But ***is this what the current hierarchy means*** when it speaks of “ecumenism”?

In the name of “ecumenism”, the late Pope John Paul II repeatedly joined with pagans in public prayer, kissed the Koran of the Muslims (which calls Christians “infidels” and commands they be killed wherever they are found), telling them that their savage, unitarian “Allah” is the same as the Blessed Trinity we Catholics worship, praised the self-serving revolutionaries who tore Christendom asunder as great reformers, called efforts to convert the Eastern schismatics “outdated ecclesiology”, and even dared to contradict the New Testament and the constant Teaching of the Church by claiming the Old Testament is still in force. Had an ordinary Catholic priest or layman done any of these things only fifty years ago, it would have been grounds for automatic excommunication. But we have now all lived through the scandal of the Pope of Rome himself doing them, and generally fostering the “feel-good” attitude that all religions are equally good, that conversion is to be abandoned in favor of “convergence”, and that Catholic teachings that are disagreeable to non-Catholics must be set aside and basically forgotten. ***Was it for this that Our Lord Jesus Christ founded His Church and suffered Death on the Cross?***

What does the Catholic Encyclopedia have to say about such attitudes? By the time this reference work was published, there was already a movement in this direction, initiated by Protestant sects, and favored by radical modernists in the Catholic Church. It proposed as its goal, “comprehension, not compromise”. Of this, the *CE* had this to say, returning to the article on “Union of Christendom”.

Evidently, "comprehension not compromise" cannot be a guiding principle for those who wish to restore to Christendom such unity as our Lord prayed for, and the world will be constrained to recognize as an evidence of Divine handiwork. Neither can compromise help us, for **truth does not admit of compromise**, and what it is desired to restore throughout the world is unity in truth. What we do require is neither comprehension nor compromise, but conviction; for unity in truth must mean that all whom the system embraces profess one and the same creed in all its parts, that they are honestly convinced that in professing it they are adhering to the simple truth, and that in reality they are professing only the truth.

Of course, the *CE*, while a very useful reference work, is not itself the magisterium of the Church. What have the **Popes** taught?

The following quotations are from:

MORTALIUM ANIMOS **ENCYCLICAL OF POPE PIUS XI** **ON RELIGIOUS UNITY (1928)**



English translation from the official Vatican website

“...since the nations do not yet fully enjoy the fruits of peace - indeed rather do old and new disagreements in various places break forth into sedition and civic strife ... it is easily understood, and the more so because none now dispute the unity of the human race, why many desire that the various nations, inspired by this universal kinship, should daily be more closely united one to another.

“A similar object is aimed at by some, in those matters which concern the New Law promulgated by Christ our Lord. For since they hold it for certain that men destitute of all religious sense are very rarely to be found, they seem to have founded on that belief a hope that the nations, although they differ among themselves in certain religious matters, will without much difficulty come to agree as brethren in professing certain doctrines, which form as it were a common basis of the spiritual life. ...

For which reason **conventions, meetings and addresses are frequently arranged by these persons**, at which a large number of listeners are present, and at which **all without distinction are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ** or who with obstinacy and pertinacity deny His divine nature and mission. **Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy**, since they all in different ways manifest and signify that sense which is inborn in us all, and by which we are led to God and to the obedient acknowledgment of His rule. **Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it**, and little by little. turn aside to naturalism and atheism, as it is called; from which it clearly follows that one who supports those who hold these theories and attempt to realize them, is altogether abandoning the divinely revealed religion. ...” *Mortalium Animos*, paragraphs 1-2

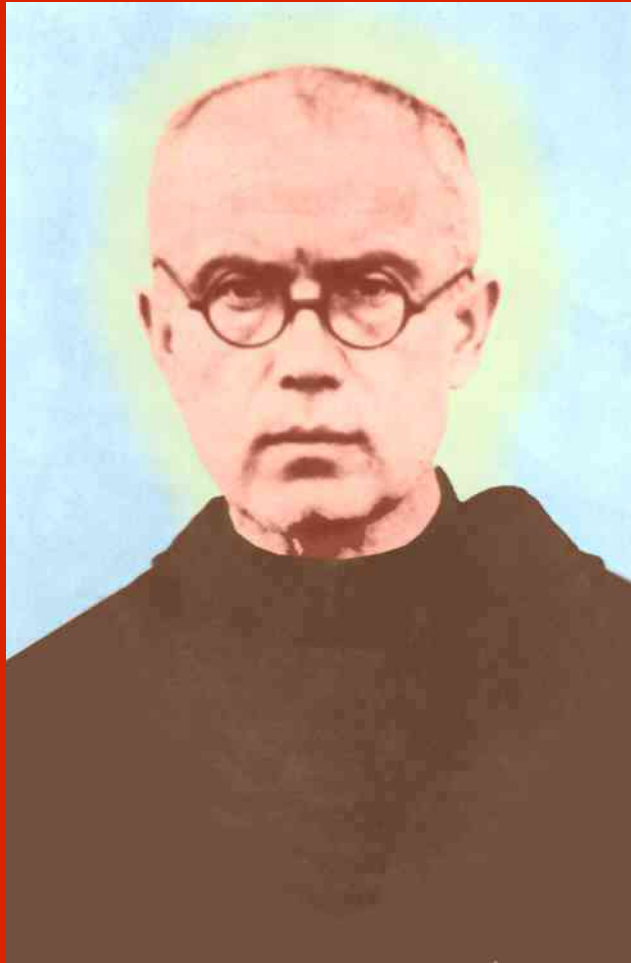
Let us pause to reflect... “Conventions, meetings, addresses...at which ***all without distinction are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ...***”

Is this not the very picture of ecumenist “dialog”, as practiced by the Catholic hierarchy since Vatican II? Was this not the essence of the prayer meetings conducted at Assisi by the late Pope John Paul II?

And here we have a previous Pope saying that “***such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy***”!

Yet this older teaching of Pius XI is merely a logical consequence of the ancient Catholic dogma, dating from Apostolic times, stating that “Outside the Church there is no salvation”

**DO ANY OF THE
SAINTS HAVE
ANYTHING TO SAY
ABOUT
*ECUMENISM?***



“There is no greater enemy of the Immaculata and her Knighthood than today’s ecumenism, which every Knight must not only fight against, but also neutralize through diametrically opposed action and ultimately destroy.”

--**St. Maximilian Kolbe**, Entry of Diary dated April 23, 1933. Cited from *The Immaculata Our Ideal*, Father Karl Stehlin [Warsaw: Te Deum, 2005], p.37.

**WHAT DOES
SCRIPTURE SAY
CONCERNING THE
PRACTICES THAT ARE
IDENTIFIED TODAY AS
*ECUMENISM?***

"Bear not the yoke together with unbelievers; for what participation hath justice with injustice? or what fellowship hath light with darkness? and what concord hath Christ with Belial? Or what part hath the faithful with the unbelievers? or what agreement hath the temple of God with idols? For ye are the temple of the living God." (St. Paul in II Cor. 6:14)

"We charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received from us." (St. Paul in II Thess. 3:6)

"As therefore ye have received Jesus Christ the Lord, walk ye in Him; rooted and built up in Him, and confirmed in the faith; as also ye have learned, abounding in Him in thanksgiving. Beware lest any man impose upon you by philosophy and vain deceit according to the tradition of men, according to the rudiments of the world, and not according to Christ." (St Paul, Col. 2:6)

"Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves". (Our Lord Jesus Christ, in Matt. 7:5)

"Take heed that no man seduce you; for many will come in My name, saying, I am Christ, and they will seduce many." (Our Lord Jesus Christ, in Matt. 24:4) "

"Let no man deceive you with vain words, for because of these things cometh the anger of God upon the children of unbelief; be ye not, therefore, partakers with them. For ye were theretofore darkness; but now light in the Lord; walk ye as the children of the light, ... and have no fellowship with the unfruitful works of darkness". (St. Paul in Eph. 5:6)

"Now I beseech you, brethren, to mark them who cause dissensions and offenses contrary to the doctrine which you have learned, and to avoid them; for they that are such serve not Our Lord Christ, but their own belly, and by pleasing speeches and good words seduce the hearts of the innocent". (St. Paul in Rom. 16:17)

"Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine the same hath both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into your house, nor say to him, God speed you: for he that saith to him, God speed you, communicateth with his wicked works". (St. John, in II John: 8)

For all the gods of the Gentiles are devils: but the Lord made the heavens. (Psalm 95:5)

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. *Thou shalt not have strange gods before me.* (Exodus 20:2-3)

**HERE IS A PICTURE OF
THE PRACTICAL
MEANING OF
*ECUMENISM:***



VATICAN II

ECUMENISM

**LIGHT of
TRUTH**

**CATHOLIC
CHURCH**

*“No man lighteth a candle,
and putteth it in a hidden
place, nor under a bushel;
but upon a candlestick, that
they that come in, may see
the light.”*

--Our Lord Jesus Christ, in Luke 11:33

Ecumenism, in its practical application since Vatican II, has been a refusal of the Church to carry out its mission to ***“teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.”*** (Matt 28:18-20)

Ecumenism is a grave sin of cowardice and human respect (having greater fear of offending man than of offending God). It is the sin of Peter, when he denied knowing his Master Jesus out of fear of what a maid might think. It is the sin of the other Apostles who fled from His side for fear of reprisals. It is the sin that causes Catholics to hide the light of Truth from a world so used to dwelling in the darkness of sin and error that it screams in pain when any light is shed upon it.

Ecumenism, in short, is the sin that makes us Catholics prefer that our fellow men should die in sin and error, and burn in hell for all eternity rather than that we should suffer the risk of not being liked by those who might otherwise face the awful inconvenience of repentance and gaining eternal joy in heaven.

Has the Catholic Church changed its beliefs? (***CAN the Catholic Church change its beliefs?***)

IF SO... Was the Church WRONG for the nearly 2000 years of its existence prior to Vatican II? (***In which case, why should anyone start believing it AFTER Vatican II?***)

IF NOT... Are those who claim that no substantial teachings were changed by Vatican II correct? (***Then why do so many Church leaders, from the Pope on down, draw distinctions between the “pre-conciliar Church” and the “post-conciliar Church”, and insist that we must be done with the former?***)

OR... Must we conclude that the enemies of Holy Mother Church are now INSIDE THE GATES?

IS THERE ANY PRECEDENT FOR SUCH A CALAMITY?

Whenever the Chosen People of the Old Testament fell into sins of idolatry, God their Merciful Father would chastise them to show them the seriousness of their sins.

When Our Lord Jesus Christ suffered and died in His Physical Body, it was as a chastisement for sin. It was not for any sin of His, for He is Sinless, but it was rather for the sins of mankind.

The sins that offend Our Lord the most are the sins committed by the members of His Mystical Body, the Church, for we are the ones on whom He has showered His choicest Graces and blessings. Toward the middle of the 20th century, we Catholics became too lax, too worldly, too lukewarm, too willing to compromise with the ways of the pagan world, and too unwilling to proselytize, that is, to spread the True Faith by word and example. What chastisement has Our Lord sent us for this?

The **Second Vatican Council** (“Vatican II”), by which our worldliness, our cowardice, our human respect, and our spirit of compromise became effectively institutionalized in the once-Catholic hierarchy.

Just as Our Lord’s enemies had no power over Him until He was betrayed by one of His own (Judas, the worldly purse-keeper), so the Church’s enemies had no power over His Mystical Body until it was betrayed by worldly compromising prelates who sought an “opening to the world”, and an “updating to modern ideas”, who seized control of Vatican II at the outset and planted little time-bombs amid its equivocal and ambiguous texts.

With its revolutionary and novel “doctrines” of religious liberty, ecumenism, and collegiality, the Council effectively disarmed the Church, rendering it ineffective in defending mankind from its enemies: the world, the flesh, the devil.

**IS IT ANY WONDER
THAT THE HISTORIC
ENEMIES OF THE
CATHOLIC CHURCH
SING THE PRAISES OF
VATICAN II AND INSIST
ON KEEPING IT ALIVE?**

Since Vatican II, Catholics, waiting for the promised “New Springtime”, have witnessed an iconoclastic war on the good and the beautiful; drastic decline in Mass attendance; closed churches, seminaries, schools and convents; bizarre new rituals; persecution of virtue; routine sacrilege; heresy in the pulpits and catechisms; sodomite priests abusing children and scandalizing the Faithful; the near-universal legalization and celebration of abortion, cohabitation, sodomy, sodomite “marriage”; women-in-combat; and virtually every kind of perversity that was unspeakable prior to the Council.

... And the late Pope John Paul II pronounced Vatican II a big success! One shudders to think what failure would have looked like. Or was all this the *intended* effect of Vatican II?

**IS IT ALL
JUST A
COINCIDENCE
?**

Just as Our Lord Jesus Christ was put to a horrible humiliating death to expiate the sins of His People, so it seems that the Mystical Body of Christ is even now being led up its Calvary, betrayed by its Judases, denied by its recent “Peters” (i.e., Popes) abandoned by its apostles, scourged by the pagans, to its ultimate “crucifixion” by the “Pilates” of today’s world.

But-- just as Our Lord rose gloriously from the dead, much to the confusion and consternation of His enemies, So also must His Mystical Body recover and surpass its former glories.

In the meantime, let us be found standing at the foot of the Cross, with Our Lady, and with St. John, and with Magdalene and the holy women...



We can stand with Our Lady by praying her Rosary every day, as she asked; and with St. John by assisting at the traditional Latin Mass celebrated by good faithful priests; and with Magdalene and the holy women, by performing faithfully our daily duties.

**SO, ARE
CATHOLICS
REQUIRED TO
BELIEVE IN
ECUMENISM?**

Remembering that ecumenism is a novelty, that was never taught by Our Lord, nor by His Apostles, we will let the Apostle St. Paul answer this one:

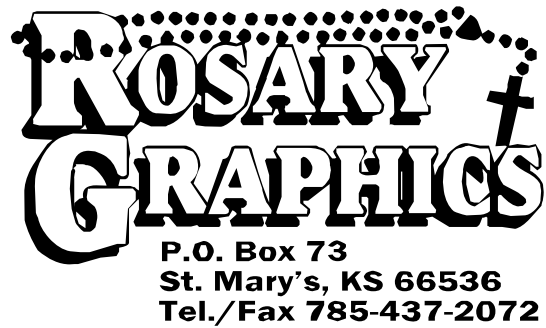
But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.

As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema.

For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

(Galatians, Chapter 1: 8-10)

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