

The following article by Thomas W. Juodaitis was first published in the September/October 2016 issue of the Trinity Review (pdf available [here](#)). On the 500th anniversary of the Protestant Reformation, it is important to note that while Rome's dogmas have by and large remained intact in their persistent opposition to the gospel of Jesus Christ, Mystery Babylon's tactics have changed over the centuries to accommodate Protestant resistance, or lack thereof.

In the 20th and 21st centuries, Rome's strategy toward Protestants changed from the open hostility of the Counter Reformation's anathemas against Protestant "heretics" to the covert co-opting of "Separated Brethren" since Vatican II. Instead of Antichrist openly persecuting true Bible believers, which he did when he had both the political and religious power to do so, his diabolical scheme has changed to deceive Evangelicals through his ecumenical efforts to bring the "Separated Brethren" back into the fold of Rome. Satan used the same scheme in the history of the early church. For the first three centuries he tried to stamp out the church through both religious and state-sponsored persecution. When that failed, and the church continued to grow, he turned to co-opting it by amalgamating paganism and Christianity, and the Roman Catholic Church-State was birthed. "If you can't beat them, join them," and then take them over. For the next eleven centuries Rome increased and exercised her power not only over rulers of nations, but also over dissenters who believed the Bible and not Rome's damnable heresies. Then in the darkness, when the light of the Gospel seemed to be snuffed out, God raised up Martin Luther and others who recovered the Gospel from the Word of God, and Rome's ecclesiastical power was broken. This also led to her political power being greatly curtailed, as Rome and her Antichrist received, as it were, a mortal wound. Though she tried by force and persecution to stamp out the Reformation, she could not, and the Gospel and Biblical Christianity spread throughout the world. Thus, lacking the power of force to put down the Reformation, she sought by her craft to co-opt and destroy it from within through her ecumenical endeavors. In her efforts she has received help from some well-known "Evangelicals," a term that used to mean one who believed in *sola scriptura* and *sola fide*, but today it has become a wax nose to mean almost anything, and thus means nothing. Thus, as the 500th anniversary of the beginning of the Protestant Reformation approaches, Rome is doing all it can to eviscerate it, usher in a one-world religion, and she has the help of many from within "Evangelicalism" to do so.[1]

Vatican Council II: Decree on Ecumenism

The Second Vatican Council met from 1962-1965 under the pontificates of John XXIII and Paul VI. In its official decrees is a decree on ecumenism - the unity of the church. Notice the imperial language - Bible believing Christians have creeds and confessions - statements of what is believed among us, but Rome issues decrees as to what is to be believed. Though the Council of Trent was upheld, the tone and strategy especially toward Protestants had changed considerably - heretics are now separated brethren, and followers of other religions and even atheists will now be saved through Rome.[2] What follows is a selection of quotations from the Decree on Ecumenism from Vatican Council II.[3]

From the Introduction

The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communions present themselves to men as the true inheritors of Jesus Christ....

Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day a movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians....[4]

Notice the importance of the Mass from Chapter 1: "In his Church he instituted the wonderful sacrament of the Eucharist by which the unity of the Church is both signified and brought about" (453). Later in section 4: "The results will be that, little by little, as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist, into the unity of the one and only Church, which Christ bestowed on his Church from the beginning. This unity, we believe, subsists in the [Roman] Catholic Church[5] as something she can never lose, and we hope that it will continue to increase until the end of time" (457).

Other [Roman] "Catholic Principles on Ecumenism" from Chapter 1 are as follows:

In this one and only Church of God from its very beginnings there arose certain rifts (Cf. 1 Cor. 11:18-19; Gal. 1:6-9; 1 Jn. 2:18-19 - footnoted in original), which the Apostle strongly censures as damnable (Cf. 1 Cor. 1:11 ff.; 11:22 - footnoted in original). But in subsequent centuries much more serious dissensions appeared and large communities became separated from full communion with the [Roman] Catholic Church—for which, often enough, men of both sides were to blame. However, one cannot charge with the sin of the separation those who at present are born into these communities and in them are brought up in the

faith of Christ, and the [Roman] Catholic Church accepts them with respect and affection as brothers.... Without doubt, the differences that exist in varying degrees between them and the [Roman] Catholic Church—whether in doctrine and sometimes in discipline, or concerning the structure of the Church—do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. (455)

It follows that the separated Churches and communities as such, though we believe they suffer from the defects already mentioned, have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the [Roman] Catholic Church.

Nevertheless, our separated brethren, whether considered as individuals or as communities and Churches, are not blessed with that unity which Jesus Christ wished to bestow on all those to whom he has given new birth into one body.... For it is through Christ's [Roman] Catholic Church alone, which is the universal help towards salvation (*sic.*), that the fullness of the means of salvation can be obtained. (456)

The term "ecumenical movement" indicated the initiatives and activities encouraged and organized, according to the various needs of the Church, and as opportunities offer, to promote Christian unity. These are: first, every effort to avoid expressions, judgments and actions which do not represent the condition of our separated brethren with truth and fairness and so make mutual relations with them more difficult. Then, "dialogue" between competent experts from different Churches and communities; in their meetings, which are organized in a religious spirit, each explains the teaching of his communion in greater depth and brings out clearly its distinctive features.... In addition, these communions engage in that more intensive cooperation in carrying out any duties for the common good of humanity which are demanded by every Christian conscience. They also come together for common prayer, where this is permitted. (456-457) ...

Nevertheless, the divisions among Christians prevent the Church from realizing the fullness of catholicity proper to her in those of *her sons who, though joined to her by baptism, are yet separated from full communion with her.* (458, emphasis added)

From Chapter II "The Practice of Ecumenism":

Church renewal therefore has notable ecumenical importance. Already this renewal is taking place in various spheres of the Church's life: the biblical and liturgical movements, the preaching of the Word of God and catechetics, the apostolate of the laity, new forms of religious life and the spirituality of married life, and the Church's social teaching and activity. All these should be considered as promises and guarantees for the future progress of ecumenism. (459-460)

Here in a nutshell is the blueprint for *Evangelicals and Catholics Together I and II* and the *Manhattan Declaration*. Ersatz Evangelicals are joining with Roman Catholics on social issues, meanwhile the Gospel is being denied all for the sake of making America moral again. This is made even more explicit in section 12:

Before the whole world let all Christians confess their faith in God, one and three, in the incarnate Son of God, our Redeemer and Lord. United in their efforts, and with mutual respect, let them bear witness to our common hope, which does not play us false. Since cooperation in social matters is so widespread today, all men without exception are called to work together; with much greater reason is this true of all who believe in God, but most of all, it is especially true of all Christians, since they bear the seal of Christ's name. Cooperation among Christians vividly expresses that bond which already unites them, and it sets in clearer relief the features of Christ the Servant. (462)

Finally, from Chapter III, Subsection II, "The Separated Churches and Ecclesial Communities in the West" come the following quotations:

The Churches and ecclesial communities which were separated from the Apostolic See of Rome (*sic.*) during the grave crisis that began in the West at the end of the Middle Ages or in later times, are bound to the [Roman] Catholic Church by a specially close relationship as a result of the long span of earlier centuries when the Christian people had lived in ecclesiastical communion. (467) ...

We are indeed aware that there exist considerable differences from the doctrine of the [Roman] Catholic Church even concerning Christ the Word of God made flesh and the work of redemption, and thus concerning the mystery and ministry of the Church and *the role of Mary in the work of salvation*....

A love and reverence—*almost a cult*—of Holy Scripture leads our brethren to a constant and diligent study of the sacred text. (468, emphasis added) ...

Although the ecclesial communities separated from us lack the fullness of unity with us which flows from baptism, and although we believe they have not preserved the *proper reality of the eucharistic mystery* in its fullness, especially because of the absence of the sacrament of Orders, nevertheless when they commemorate the Lord's death and resurrection in the Holy Supper, they profess that it signifies life in communion with Christ and await his coming in glory. For these reasons, the doctrine about the Lord's Supper, about the other sacraments, worship, and ministry in the Church should form subjects of *dialogue*. (469, emphasis added) ...

And if in moral matters there are many Christians who do not always understand the Gospel in the same way as [Roman] Catholics, and do not admit the same solutions for the more difficult problems of modern society, they nevertheless want to cling to Christ's word as the source of Christian virtue and to obey the command of the Apostle: "Whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17). Hence, *the ecumenical dialogue could start with the moral application of the Gospel*. ...

This sacred Council urges the faithful to abstain from any frivolous or imprudent zeal, for these can cause harm to true progress toward unity. *Their ecumenical activity cannot be other than fully and sincerely [Roman] Catholic*, that is loyal to the truth we have received from the Apostles and the Fathers, and in harmony with the faith which the [Roman] Catholic Church has always professed, and at the same time tending toward the fullness in which our Lord wants his Body to grow in the course of time. (470, emphasis added)[6]

The Roman Catholic Church-State tapped into the ecumenical movement already begun, as witnessed by the cooperation between Roman Catholics and Billy Graham and his "Crusades" in the late 1950s, where Roman prelates were on stage with Graham, and those in the audience who came forward identifying themselves as Roman Catholic were steered back to the Roman Catholic Church-State. This assumes that Roman Catholicism is a legitimate branch of Christianity, and thus there is no need to evangelize Roman Catholics, but that "Evangelicals" and Romanists can work together in co-belligerency on social issues was enshrined in Vatican II, as witnessed in the quotations above. Vatican II's Decree on Ecumenism paved the way for *Evangelicals and Catholics Together I and II* and *The Manhattan Declaration*. But Rome had not changed, especially concerning doctrine; rather, instead of open hostility and persecution, her strategy toward "heretic" Protestants became more seductive and dangerous, and many "Evangelicals" have fallen for her deceptions. As witness that Rome has not changed on her doctrines, Trent has continually been upheld by

Rome, and in 2007 questions were asked if Vatican II had changed her understanding of the church, to which she replied, No.[7]

Jorge Mario Bergoglio (Francis I) and His Ramped Up Ecumenical Efforts

Argentinian Jesuit Jorge Mario Bergoglio took for his papal name Francis I upon ascending the papal throne, and he has been busy in his pontificate trying to unite the major world religions. If the “separated brethren” are duped into this ecumenical Babylon, then they will certainly be separated, but their separation will be from Christ. Francis has been pushing for a one-world religion since the beginning of his pontificate, but 2016 has seen his efforts go into overdrive. In Francis’ first ecumenical meeting he made clear his agenda, following through with what Vatican II set in motion:

And now I turn to you distinguished representatives of the Jewish people, to which we are joined in a very special spiritual bond, since, as the Second Vatican Council affirms, the Church of Christ acknowledges that “the beginnings of her faith and her election are already, according to the divine mystery of salvation, in the Patriarchs, Moses, and the prophets” (Declar. *Nostra aetate*, 4). Thank you for your presence and I am confident that, with the help of the Almighty, we will be able to continue profitably that fraternal *dialogue* that the Council advocated (cf. *ibid.*) and that has actually been accomplished, bringing many fruits, especially in recent decades.

I then greet and cordially thank you all, dear friends belonging to other religious traditions; first of all the Muslims, who worship the one God, living and merciful, and call upon Him in prayer, and all of you. I really appreciate your presence: in it I see a tangible sign of the will to grow in mutual esteem and *cooperation for the common good of humanity*.

The [Roman] Catholic Church is aware of the importance of promoting friendship and respect between men and women of different religious traditions – I wish to repeat this: promoting friendship and respect between men and women of different religious traditions – it also attests the valuable work that the Pontifical Council for interreligious *dialogue* performs. It is equally aware of the responsibility that we all have towards this world of ours, towards all of Creation, that we should love and protect. And we can do much for the sake of the poorest, those who are weak and who suffer, to promote justice, to promote reconciliation and to build peace.[8]

In June 2014 Francis invited Israeli and Palestinian presidents to meet in a prayer meeting with him on the Vatican grounds. The meeting “will mark the first time that Jewish, Christian and Islamic prayers will be held in the tiny city state that is the headquarters of the 1.2 billion member Roman Catholic Church[-State].”[9] The article also noted that Bartholomew, Patriarch of the Orthodox Church will also be attending at the invitation of Francis “to show that the two main branches of Christianity that split in 1054 can work together for peace.”

In early 2014, Francis sent a video message to Kenneth Copeland and his conference of prosperity-gospel / Word of Faith preachers in which he called them brothers and emphasized two ideas, “his joy at their desire to worship together in prayer to the Father for the Spirit to come and his yearning for Christians to become one again.” Francis concluded by telling them to pray for him, and Copeland was more than happy to oblige. The meeting was facilitated through the efforts of Tony Palmer, an Anglican, who in his introduction to the video from Francis stated, “The protest is over.”[10]

Francis spoke in St. Patrick's cathedral in September 2015 in his visit to the United States. In his opening remarks he said, “I would like to express two sentiments for my Muslim brothers and sisters: Firstly, my greetings as they celebrate the feast of sacrifice. I would have wished my greeting to be warmer.” Later in his speech he said, “In the words of the book of *Revelation*, I know well that you have come forth from the great tribulation and I accompany you at this time of pain and difficulty. And I thank God for your faithful service unto his people, doing so in helping you to persevere on the path of fidelity to Jesus Christ.”[11] Oh, the irony on so many levels! During the same visit, Francis addressed the full House of Representatives and the Senate of the United States Congress as well as the United Nations where he continued to push his agenda of Socialism, one-world religion, and one-world government, all the while castigating capitalism.

The year 2016 though has seen Francis' interfaith and unity activities ramped up. Starting in January, Francis released a short video clearly stating his desire to unite the world's religions into a new one-world religion combining elements of Christianity, Judaism, Islam, and Buddhism. In the video Francis repeats, “we are all children of God.” Francis also stated that the majority of the people on Earth profess some sort of religious belief, which he said, “should lead to a *dialogue* among religions. We should not stop praying for it and collaborating with those who think differently.” Also in the video are clips from clergy from the four world religions: a female Buddhist proclaims, “I have confidence in Buddha”; a Rabbi avers, “I believe in God”; a priest declares, “I believe in Jesus Christ”; and a Muslim

cleric states, "I believe in Allah." [12] Then on January 17, Francis visited Rome's Great Synagogue, which was his first visit to a Jewish place of worship. [13] Later in January, Francis was invited to the mosque of Rome, one of the largest outside the Arab world. [14]

In February, Francis became the first pope to meet a patriarch of the Russian Orthodox Church, when he met Patriarch Kirill in Havana, Cuba. "The two men embraced, kissing each other twice on the cheeks and clasping hands before taking seats. 'Now things are easier,' Kirill said. Francis responded, 'It is clear now that this is the will of God.' ... For Francis, the meeting was an *ecumenical and diplomatic coup* that eluded his predecessors.... Addressing the schism between their religions, the two also declared, 'It is our hope that our meeting may continue to the re-establishment of this unity willed by God.'" [15]

Together 2016

On July 16, 2016, Francis addressed via video a crowd of "Evangelical" Christians gathered at the Washington Mall before the Washington Monument, an obelisk measuring 6,660 inches in height with a base of 660 inches. There was even more occult symbolism at the conference. In the Together 2016 logo, the "o" is actually an ouroboros, an "emblematic serpent of ancient Egypt and Greece represented with its tail in its mouth, continually devouring itself and being reborn from itself. A gnostic and alchemical symbol, Ouroboros expresses the unity of all things, material and spiritual, which never disappear but perpetually change form in an eternal cycle of destruction and re-creation." [16] This occult symbol was also on the stage, and the speakers and performers stood in the middle of it. Confirmed speakers included Ravi Zacharias, Josh McDowell (both of whom also signed the *Manhattan Declaration*), Ronnie Floyd, Francis Chan, Tony Evans, and Mark Batterson, and a whole host of contemporary Christian musicians and bands (and speakers) affiliated with the New Apostolic Reformation. In Francis' video address, he held up a t-shirt with the Together 2016 logo on it, encouraging everyone to put it on, and told the crowd,

I know there is something in your heart that moves you, and that makes you restless, because a young person who is not restless is an old person. And you have youthfulness and youthfulness breeds restlessness.... What is your restlessness? Do you know what it is or do you not know? Do you want to know what your restlessness is? ... Find the One who can give you an answer to your restlessness.... God does not leave anyone disillusioned. Jesus is

waiting for you. He is the One who planted the seeds of restlessness in your heart.[17]

Event organizers were hoping for a crowd of one million Christians to come together to pray for revival. With the occult symbolism and the pope addressing the crowd, to whom were they praying for revival? The event was supposed to go until 9 P.M., but due to heat in excess of 90 degrees, the event was cut short about 4:30 P.M. Was this God's mercy mixed with irony? There is much about this event, the organizer, the venue, and some of the sponsoring ministries, that provokes many questions about what was really going on at this event. The organizer, Nick Hall, is "the founder and lead communicator of PULSE," and his message is "reset," which also was the title of a book he authored in 2016 - *Reset: Jesus Changes Everything*. The book is described as "an invitation to a second chance—a do-over—to get beyond past missteps and refocus our lives around the power of Jesus to change everything." [18] The cover of the book as well as the website has the ouroboros prominently displayed. The Scripture says, "My people perish for lack of knowledge" (*Hosea* 4:6), and "[W]e are not ignorant of [Satan's] devices" (*2 Corinthians* 2:11), but one wonders how many of the speakers, performers, and attendees lack knowledge especially about Satan's devices.

Amen: Three Great Monotheistic Religions Coexist

Finally, and to be as current as possible, Amen must be discussed. For one week during the month of September 2016 from the 4th through 11th during the festival of Mekudeshet (Hebrew for "holy" or "sanctified"), held from September 4 - 23, 2016, a part of Jerusalem's Season of Culture Initiative, an interfaith place of worship known as Amen is set to open for Jews, Christians, and Muslims to pray and to spiritually gather together for what is called "Amen - A House of Prayer for All Believers." The Alpert Youth Music Center will be transformed into AMEN, "a place of worship for the three Abrahamic faiths sharing 'a passion for Jerusalem in which they will *co-exist* temporarily under the wings of the Almighty.'" [19] "The Amen event will seek to bring together Christians, Jews and Muslims who share a belief in one God and a boundless love for Jerusalem so that they can *dialogue*, study, sing and pray in one temporary house of worship. Amen will create both a physical and metaphysical space to *encourage commonality, rather than to sanctify age-old divisions*, say Mekudeshet organizers." [20] Also of note, "With a *motu proprio* issued on September 15, Pope Francis has amended the canon laws of the Roman Catholic Church to bring them into harmony with the canon law of the Eastern Catholic churches." [21] Additionally, "A joint

Catholic-Orthodox theological commission has approved a statement on the primacy in Church history. ... The agreement on the historic function of primacy is significant because the question of papal primacy is one of the key stumbling blocks in Catholic-Orthodox ecumenical discussions. The statement acknowledged that the Bishop of Rome enjoyed primacy, while also noting that synods set directions for the Church. The document reportedly says that the Pope did not exercise canonical authority over the Eastern churches, but acted as 'first among equals.'"[22] Completely lost on such "ecumenical Babylonians" is the enmity that God put between the Seed of the woman and the seed of the serpent (*Genesis* 3:15). For true Bible-believing Christians there is no spiritual *coexistence* with false religions. Even though Christians are mentioned in the titles and throughout the articles, they are really talking about Roman Catholicism, which is not Christian. What these three great monotheistic religions have in common besides murdering each other throughout their history is their history of persecuting true Bible-believing Christians.[23]

What are Bible-believing Christians to do? The Scriptures tell us clearly.

Therefore "Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you" [*Isaiah* 52:11; *Ezekiel* 20:34, 41]. "I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty" [2 *Samuel* 7:14]. (2 *Corinthians* 6:17, 18)

And I heard another voice from Heaven saying, "Come out of her, My people, lest you share in her sins, and lest you receive of her plagues." (*Revelation* 18:4)

In closing I wish to quote the conclusion from Richard Bennett's article mentioned in footnote 1 above:

The Reformers proclaimed in their Biblical teaching that God alone is eternal, infinite, and unchangeable in His being, goodness, holiness, justice, power, truth, and wisdom. Thus, He alone hears prayers; He alone is the all Holy One; He alone is the Holy Father; in a word, to God alone be the glory. Thus, plans for Pope Francis to visit Sweden on October 31, 2016, and the Archbishop of Westminster hosting an evening service at the former home of King Henry VIII, are obvious examples of the Roman Church's apostasy. In 2016, sin indeed abounds. The holiness of God, the fear of God, the conviction of sin, and the gospel of grace are necessary. With all this abounding sin and deception, how do we live and reign with Christ Jesus at this time? The Scripture gives us the answer, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of

righteousness shall reign in life by one, Jesus Christ" (*Romans* 5:17). As you receive the abundant grace given by Christ, you are redeemed from the dominion of death; you will live and reign with Christ as you are sanctified daily through His Word by the Holy Spirit, and by constant fellowship with Him. Also with Him, you shall reign forever and glorify Him for all eternity. Believe on Him alone and you will be secure in Him, "to the praise of the glory of his grace, his free gift to us in the Beloved" (*Ephesians* 1:6).

It is by the power of grace of the Lord Jesus Christ alone that we can truly live the Christian life, as did the Reformers in the 16th, 17th, and 18th centuries. The Lord's sacrifice is for the believer, in that He substituted Himself in the place of sinners who would come to believe, and thus satisfied the law on their behalf. So authentic was this substitution that His sacrifice for them eliminated all necessity of punishment. In becoming the substitute for His people, Christ Jesus took their legal responsibility. In the wonderful words of Scripture, "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (*Galatians* 4:4, 5). The Lord God has promised to be a Father to true believers—that they shall be His sons and daughters. This is the greatest honor possible. What rank ingratitude that anyone should slander such a gift and spurn Christ Jesus and eternal life in favor of the apostate Roman Catholic Church. Hence, the Lord promised, "all that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (*John* 6:37). Those who come at the call of God are given to Christ, because it is through His blood alone that they can be saved. The Lord God, by His Spirit, convicts of sin, righteousness, and judgment those who acknowledge their iniquity and their need of salvation. Is the Lord God calling you? Only in the Lord Jesus Christ is found freedom and eternal life! By His grace believe on Him and Him alone, "for by grace are you saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (*Ephesians* 2:8, 9).

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[1] For further reading, see Richard Bennett, "Roman Catholic Endeavors to Overturn the Reformation," <http://www.bereanbeacon.org/new-blog/2016/5/24/roman-catholic-endeavors-to-overturn-the>

-reformation, May 24, 2016.

[2] See Michael Day, "Pope Francis Assures Atheists: You Don't Have to Believe in God to Go to Heaven," *The Independent*, September 11, 2013, <http://www.independent.co.uk/news/world/europe/pope-francis-assures-atheists-you-don-t-have-to-believe-in-god-to-go-to-heaven-8810062.html>, September 14, 2016. In an open letter responding to questions published by Eugenio Scalfari, founder of *La Repubblica*, Francis wrote: "You ask me if the God of the Christians forgives those who don't believe and who don't seek the faith. I start by saying - and this is the fundamental thing - that God's mercy has no limits if you go to him with a sincere and contrite heart. The issue for those who do not believe in God is to obey their conscience. ... Sin, even for those who have no faith, exists when people disobey their conscience." Jimmy Cricket could not have said it better. The article also stated, "In a welcoming response to the letter, Mr Scalfari said the Pope's comments were 'further evidence of his ability and desire to overcome barriers in *dialogue* with all.'" (Emphasis added.)

[3] All quotations from Vatican Council II are taken from *Vatican Council II: Volume 1 The Conciliar and Post Conciliar Documents*, New Revised Edition, Austin Flannery, O. P., General Editor, Northport, New York, Costello Publishing Company, Inc., [1975], 1996.

[4] *Vatican Council II*, Decree on Ecumenism, 452.

[5] Another notable change at Vatican II was the name change of the Roman Catholic Church to the Catholic Church, as Rome seeks to bring the whole world under her "universal" sway again. Thus, Roman has been supplied back into the name in brackets.

[6] For more about Rome's view of the church see Robert L. Reymond, "Roman Catholicism's Recent Claim That It Is the True Church," *The Trinity Review*, January 2008.

[7] See footnote 6 above. For more in depth analysis of *ECT I* and *II*, see John W. Robbins, "Bleating Wolves: The Meaning of Evangelicals and Catholics Together," *The Trinity Review*, October-December 1998, and John W. Robbins, "Healing the Mortal Wound," *The Trinity Review*, March-May 1998. For more in depth analysis of *The Manhattan Declaration* see Richard Bennett, "The Roman Catholic Agenda Embedded in the Manhattan Declaration," *The Trinity Review*, May-June 2010.

[8] "Pope's Address to Representatives of the Churches, Ecclesial Communities and Other Religions," *Zenit*, March 20, 2013, <https://zenit.org/articles/pope-s-address-to-representatives-of-the-churches-ecclesial-communities-and-other-religions/>, September 14, 2016. Emphasis added. See also Michael Snyder "12 Times Pope Francis Has Openly Promoted a One World Religion or a New World Order," July 31, 2016, <http://endoftheamericandream.com/archives/12-times-pope-francis-has-openly-promoted-a-one-world-religion-or-a-new-world-order>, September 14, 2016.

[9] Reuters, "First Ever Jewish, Muslim, Christian Prayers at Vatican," June 8, 2014, <http://nypost.com/2014/06/08/first-ever-jewish-muslim-christian-prayers-at-vatican/>, September 14, 2016.

[10] Dale M. Coulter, "Pope Francis and the Future of Charismatic Christianity," *First Things*, February 20, 2014, <https://www.firstthings.com/blogs/firstthoughts/2014/02/we-know-pope-francis>, September 14, 2016.

[11] Emily Shapiro, "Read What Pope Francis Said at New York's St. Patrick's Cathedral," *ABC News*, September 24, 2015, <http://abcnews.go.com/US/read-pope-francis-yorks-st-patricks-cathedral/story?id=34023376>, September 14, 2016.

[12] See <http://www.romereports.com/2016/01/06/this-innovative-video-of-the-pope-is-causing-a-sensation>, September 14, 2016, emphasis added.

[13] Philip Pulella, "Pope Visits Rome Synagogue, Condemns Violence in Name of Religion," *Reuters*, January 17, 2016, <http://www.reuters.com/article/us-pope-synagogue-idUSKCN0UV0V1>, September 14, 2016.

[14] Papal Visit to Great Mosque of Rome Likely Taking Shape," *Zenit*, January 20, 2016, <https://zenit.org/articles/papal-visit-to-great-mosque-of-rome-likely-taking-shape/>, September 14, 2016.

[15] Jim Yardley, "Pope and Russian Orthodox Leader Meet in Historic Step," *New York*

Times, February 12, 2016,

http://www.nytimes.com/2016/02/13/world/americas/pope-arrives-in-cuba-for-historic-meeting-with-russian-orthodox-leader.html?_r=0, September 14, 2016, emphasis added.

Apparently, the writer knows that the pope is both a religious as well as a political leader.

[16] "Ouroboros," *Encyclopædia Britannica*, August 16, 2016,

<https://www.britannica.com/topic/Ouroboros>, September 14, 2016.

[17] Brandon Showalter, "Together 2016: Pope Francis Urges Millennials to 'Find the One Who Can Give You an Answer to Your Restlessness,'" *Christian Post*, July 16, 2016,

<http://www.christianpost.com/news/together-2016-pope-francis-urges-millennials-to-find-the-one-who-can-give-you-an-answer-to-your-restlessness166598/#q0LzrS5JSEvtIxmu.99>, September 14, 2016.

[18] See <http://resetmovement.com/>, September 14, 2016.

[19] See JNS, "Muslim, Christian, Jewish Leaders Plan Interfaith Worship Center in Jerusalem," July 1, 2016,

<http://www.breakingisraelnews.com/70931/muslim-christian-jewish-leaders-plan-interfaith-worship-center-jerusalem/#IZ9z5C17FzjfyMOy.97>, September 14, 2016. Emphasis added.

[20] See "Historic House of Prayer Uniting Christians, Jews and Muslims," *The Philadelphia Jewish Voice*, August 12, 2016,

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