

## 500 YEARS AFTER THE PROTESTANT REFORMATION

### “BILLY GRAHAM AND JOHN PAUL II: A CASE STUDY IN ROMAN CATHOLIC AND EVANGELICAL RELATIONS”

By Thomas P. Johnston, Ph.D.

It was 1987, Billy Graham had called our home to speak to my father, Arthur P. Johnston, who was on his Board of Directors. Graham had a question. Pope John Paul II had asked to join Graham on the stage at an ecumenical service in Columbia, South Carolina. Graham asked my father for advice. Apparently, men around Graham told him that having the Pope on the stage with him would be a wonderful opportunity—that it would open many doors for Graham’s ministry among Catholics. Graham, however, was unsure and wanted my father’s advice on this opportunity.

My father had spent 20 years as a missionary in France. He received a Ph.D. from the University of Strasbourg writing his dissertation on the development of the World Council of Churches. My father understood the historic French Evangelical view of the Catholic Church, having evangelized and planted a church, and having founded a church association and denomination in France.

After the telephone conversation, my father shared with me his three arguments which gave pause Graham, ultimately keeping him from accepting the invitation:

- “How about all the Catholics saved through your ministry? What will they think?”
- “Billy, you now have more invitations than you can accept already. You do not need any more open doors.”
- “What about your supporters, the people that have been supporting you all these years, what would they think?”

The outcome of that conversation resulted in Graham changing his plans. The late Pope John Paul II was never on the same stage with Billy Graham.

The complexities of inter-church relationships in evangelism are real. They have long-standing practical and doctrinal implications. Graham's ministry provides a helpful test case for considering this subject.<sup>1</sup> This paper considers the sober topic of U.S. Evangelical and Catholic inter-church relationships in the latter portion of the 20<sup>th</sup> Century. Two of important leaders in this time period were Billy Graham and John Paul II.

### **John Paul II as an Ecumenical Figure**

A few words about Pope John Paul II. From an ecumenical point of view, Karol Józef Wojtyła, Archbishop of Krakow and Cardinal, was an ideal candidate for Pope when he was elected by Rome's College of Cardinals in 1978. He had good relationships in Easter Europe with Jews and Evangelical Christians, and he had inroads among the Russian Orthodox. Cardinal Wojtyła seems to have allowed and encouraged Campus Crusade staff members to train his priests in using the "Four Spiritual Laws" gospel pamphlet beginning in the middle 1970s.<sup>2</sup> The Cardinal had personally met Campus Crusade staff and their key supporters at a mountain retreat in Poland—one Minneapolis Evangelical businessman said that he saw Cardinal Wojtyła come out of the shower with a towel around him! Through Bill Bright and Campus Crusade, Pope John Paul II had an immediate entry point into conservative Evangelicalism in the United States of America.

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<sup>1</sup>Thomas P. Johnston, *Examining Billy Graham's Theology of Evangelism* (Eugene, OR: Wipf & Stock, 2003).

<sup>2</sup>My professor of evangelism at Trinity Evangelical Divinity School, John Nyquist, himself trained Catholic priests in using the "Four Spiritual Laws" in Poland in the summer of 1982.

## Billy Graham as an Ecumenical Figure

A few words about Billy Graham. Graham's cooperation with Catholics has been noted by several. In their 1995 book, *Roman Catholics and Evangelicals*, Norman Geisler and Ralph MacKenzie ended with a chapter titled "Evangelism." They concluded their book with the following paragraph:

Billy Graham has set the example for evangelical cooperation with Catholics in mass evangelism without compromising the basic gospel message. Despite ecclesiastical and doctrinal differences (see Part Two), there are some important things many Catholics and evangelicals hold in common not the least of which is the good news that Jesus died for our sins and rose again. Thus, there seems to be no good reason why there should not be increased ways of mutual encouragement in fulfilling our Lord's Great Commission (Matt. 28:18-20). Catholics and evangelicals do not have to agree on everything in order to agree on some things—even something important. We do not need to agree on the authority of the church before we can cooperate in proclaiming the power of the uncompromising gospel (Rom. 1:16).<sup>3</sup>

Graham's example leaves a long shadow. So much so that the erudite Geisler and MacKenzie may have forgotten the teaching of the Apostle Paul that "A little leaven leavens the whole lump *of dough*," Galatians 5:9.<sup>4</sup>

Donald Sweeting in his 1998 Trinity Evangelical Divinity School Ph.D. dissertation "From Conflict to Cooperation? Changing American Evangelical Attitudes toward Roman Catholics: 1960-1998" discussed Graham's work with Roman Catholics as providing others an example of *rapprochement*:

Why rehearse the changes that have taken place in Billy Graham's own thinking about Roman Catholics? First of all because the influence of Graham has been great, not only in the

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<sup>3</sup>Norman L. Geisler and Ralph E. MacKenzie, *Roman Catholics and Evangelicals: Agreements and Differences* (Grand Rapids: Baker, 1995), 428-29.

<sup>4</sup>For further evidence of leaven, please note Lorraine Boettner, *Roman Catholicism*, 5<sup>th</sup> ed. (Phillipsburg, NJ: Presbyterian and Reformed, 1962) or Jacques Blocher, *Le Catholicisme à la Lumière de l'Écriture Sainte* (Nogent-sur-Marne, France: Éditions de l'Institut Biblique de Nogent, 1979). In reality there are very few doctrines which remain uniquely biblical in Roman Catholicism. This author can think of none. For example, let's just take the deity of Christ as an example. What does the role of Mary do to the unique position of Christ as Mediator (1 Tim 2:5)? Note the following quote of John Paul II's encyclical (thus deemed inerrant) *Redemptoris Mater*, to which much more could be appended: "In this way Mary's motherhood continues unceasingly in the Church as the mediation which intercedes, and the Church expresses her faith in this truth by invoking Mary 'under the titles of Advocate, Auxiliatrix, Adjutrix and Mediatrix'" (John Paul ii, *Redemptoris Mater* [25 Mar 1987], §40 [online]; available at: <http://www.knight.org/advent/docs/jp02rm.htm>; accessed: 5 May 2005; Internet).

United States and the world, but within American Evangelicalism.... Secondly, the historic significance of Graham's actions in cooperative evangelism and ecumenical outreach have been duly noted.... Thirdly, Graham's example is now being held up as a model for the future.... Finally, not only has Graham's example been noted and commended, it has been followed by key Evangelical leaders and parachurch organizations.<sup>5</sup>

He then went on to say, "Regardless of what happens in the wider world, I believe that when we reflect on relations between Evangelicals and Catholics there are reasons for hope."<sup>6</sup>

Mark Noll and Carolyn Nystrom also discussed unity with the Catholic church in positive light, using Billy Graham's work with Roman Catholics as an example. In their 2005 book *Is the Reformation Over? An Evangelical Assessment of Contemporary Roman Catholicism*, Noll and Nystrom wrote, "Graham, however, was undergoing a personal transition that mirrored and then led developments in the larger world of evangelical-Catholic relations."<sup>7</sup>

This paper will begin with an introduction to *rapprochement*, noting the stages in the same. Second, it will continue by examining Graham's "personal transition." Third, we will consider the tactical change in Rome which preceded and set the stage for this Evangelical *rapprochement*. Fourth, we will discuss the implications of this change in tactics in relation to cooperation (ecumenism) and evangelism (proselytism). The conclusion will evaluate the success of the efforts in *rapprochement*. My thesis is that the doctrinal indifference exemplified in the "Evangelicals and Catholics Together" Statement was a second stage in a *rapprochement* that began with Graham's intentional non-negativism. These precedents have left Evangelicals vulnerable to doctrinal

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<sup>5</sup>Donald Sweeting, "From Conflict to Cooperation? Changing American Evangelical Attitudes toward Roman Catholics: 1960-1998" (Ph.D. diss., Trinity Evangelical Divinity School, 1998), 145-48.

<sup>6</sup>Ibid., 402.

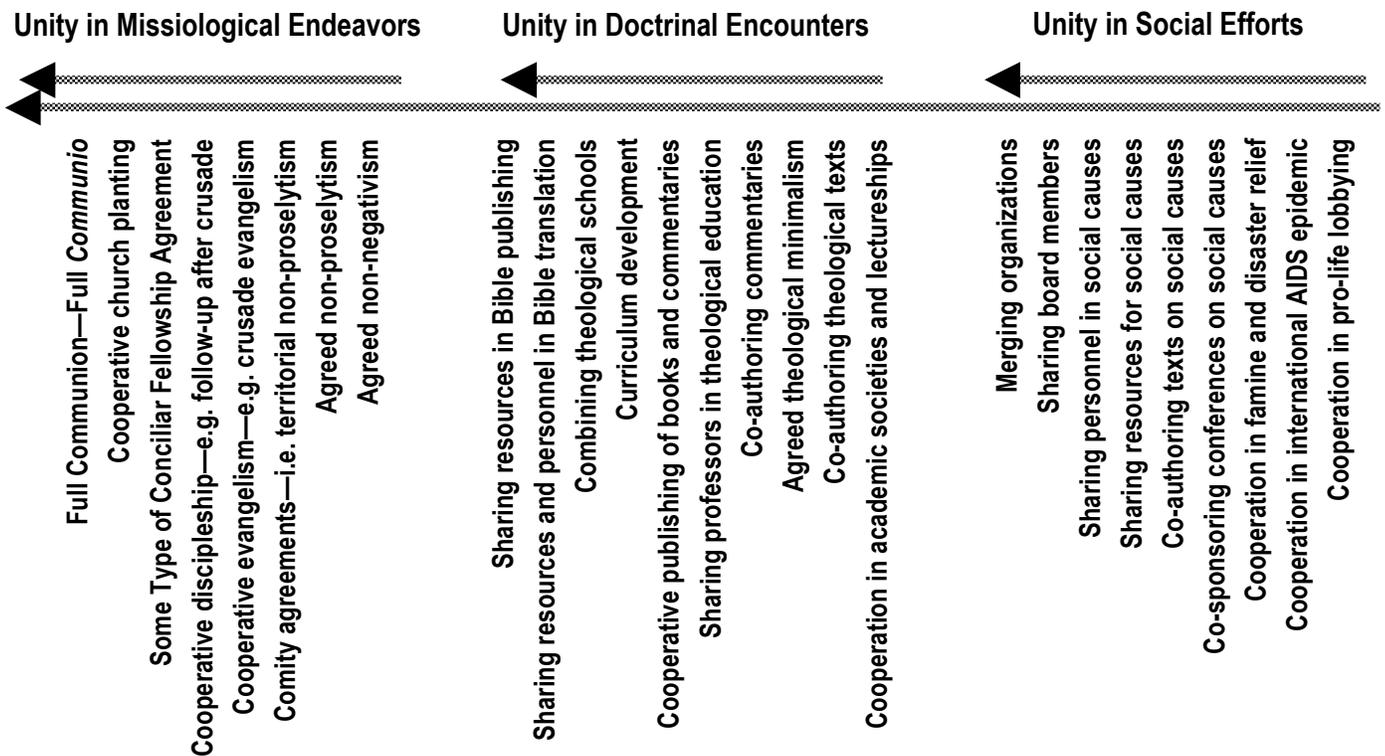
<sup>7</sup>Mark A. Noll and Carolyn Nystrom, *Is the Reformation Over? An Evangelical Assessment of Contemporary Roman Catholicism* (Grand Rapids: Baker Academic, 2005), 18.

indifference, further *rapprochement*, and in some cases assimilation into the Church of Rome. We begin with an introduction to doctrinal and ecclesiological *rapprochement*.

### Understanding Stages in *Rapprochement*

To properly understand ecumenical *rapprochement*, it is necessary to distinguish between three spheres of ecclesial cooperation: social, doctrinal, and missiological. Table 1 illustrates these three separate continua:

TABLE 1



The long term efforts of promoters of *rapprochement* is to move individuals, institutions, churches, para-church ministries, and denominations away from their doctrinal distinctives from one category to another: moving from social to doctrinal, and then from doctrinal to missiological. The micro-ecclesiological model appears to be:

- (1) To quietly infiltrate an organization;

- (2) To subtly remove obstacles to non-negativism from within that organization;
- (3) To openly encourage mutual encounters and ecumenical endeavors;
- (4) To propagate that *rapprochement* to other organizations by explicit or implicit comity agreements.

This process is achieved by applying the powerful concept of *nihil obstat* (nothing opposing) as explained and commanded in Pius X's *Pascendi Dominici Gregis*.<sup>8</sup>

The rudiments of this strategy were taught by Thomas Aquinas in 1275:

On the other hand, the rites of other unbelievers, which are neither truthful nor profitable are by no means to be tolerated, except perchance in order to avoid an evil, e.g. the scandal or disturbance that might ensue, or some hindrance to the salvation of those who if they were unmolested might gradually be converted to the faith. For this reason the Church, at times, has tolerated the rites even of heretics and pagans, when unbelievers were very numerous.<sup>9</sup>

These same processes are exemplified in every century of Church history since the 4<sup>th</sup> Century. One important example was that of reabsorbing Waldensian leader Durand d'Osca into the Church of Rome in 1208. D'Osca's "confession" became part of the official record of the Catholic Church.<sup>10</sup>

### **Contemporary *Rapprochement***

The contemporary process of *rapprochement* was initiated by the United Bible Society.<sup>11</sup> It then moved to the Billy Graham Evangelistic Association, Campus Crusade

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<sup>8</sup>“51. To add some more general directions, Venerable Brethren, in a matter of such moment, We order that you do everything in your power to drive out of your dioceses, even by solemn interdict, any pernicious books that may be in circulation there. The Holy See neglects no means to remove writings of this kind, but their number has now grown to such an extent that it is hardly possible to subject them all to censure. . . .

“52. It is not enough to hinder the reading and the sale of bad books—it is also necessary to prevent them from being published. . . . Permission for publication will be granted by him as well as by the Cardinal Vicar or his Vicegerent, and this permission, as above prescribed, must be preceded by the *Nihil obstat* and the name of the censor.” (Pius X, *Pascendi Dominici Gregis*: Encyclical on the Doctrine of the Modernists; available at: <http://www.newadvent.org/docs/pi10pd.htm> [Online]; accessed: 17 Dec 2002; Internet).

<sup>9</sup>Thomas Aquinas, *Summa Theologica*, SS, Q[10], A[11], “Whether the rites of unbelievers ought to be tolerated?” (online); available at: <http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 10 June 2008; Internet).

<sup>10</sup>Heinrich Denzinger, Peter Hünermann, and Joseph Hoffmann, *Symboles et définitions de la foi catholique*, 38<sup>th</sup> ed. (Paris: Cerf, 1996), §790-797 (online); available at: <http://www.catho.org/9.php?d=bxv>; accessed: 27 Oct 2008; Internet.

<sup>11</sup>As I explain in my paper, “Original Language Texts and Worldwide Bible Translation: The Impact of the 1968 and 1987 UBS and SPCU ‘Guidelines for Interconfessional Cooperation in Translating the Bible’” (ETS, 2008).

for Christ, Focus on the Family, and PromiseKeepers as described by Donald Sweeting.<sup>12</sup> Bill Bright's cooperative writings were found online at "Leadership University."<sup>13</sup> *Rapprochement* has also impacted Campus Crusade's Jesus Film Project,<sup>14</sup> leading to their film project titled, "Mary Magdalena: Released from Shame."<sup>15</sup> The "inoculation stage" often includes the official acceptance of a Roman Catholic leader as a board member or advisor to act as a *nihil obstat* (no obstacle) within the organization, making sure that they publish or teach nothing negative or offensive to the Church of Rome.<sup>16</sup>

As these cooperative relationships are established, so also, an effort is put forth to propagate and cross-pollinate cooperation with other non-cooperating bodies via existing formal and non-formal comity agreements. The 19<sup>th</sup> Century comity agreements between missionary organizations and Bible Societies has proved fertile ground for the

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<sup>12</sup>Donald Sweeting, "From Conflict to Cooperation?" 145-48. Sweeting cited such key Evangelical leaders as James Dobson of Focus on the Family and Bill Bright of Campus Crusade for Christ, as well as the PromiseKeepers movement.

<sup>13</sup>For example, Dr. Bill Bright's "Why I Decided To Become A Signatory on the Document, 'Evangelicals And Catholics Together: The Christian Mission In The Third Millennium'" (online); available at: <http://www.leaderu.com/ect/ect1.html>; accessed 13 Oct 2008; Internet.

<sup>14</sup>For example with the Jesus Video, the Roman Catholic point man seems to be Mario Cappello: "Mario Cappello is the President of the Institute for World Evangelization which he founded with his wife Anna, in 1985. Mario received Christ at the Aberdeen University in Scotland and was called to evangelize in and through the Catholic world. After a time with Youth With A Mission (YWAM), Mario and his wife Anna established nine discipleship training and evangelization schools in Malta, Germany, Poland, New Zealand, Ghana, Singapore, India, the Philippines, and Indonesia. While directing these schools and other initiatives of evangelism, Mario became a trusted figure within the Vatican, especially with the Pontifical Council for the Laity and the Congregation for the Evangelization of Peoples. After being contacted by Bill Bright in 2000, Mario Cappello founded Millennium Files International, an organization that promotes the spreading of the Word of God in several countries including China, through the JESUS Film. In 2002, the Vatican officially endorsed the Institute for World Evangelization and in 2004 Mario was received as part of the Vatican 'Order of Pontifical Grooms'" ("[Bio] Mario Cappello" (online); Wingmen Meeting, 21 Sept 2007; available at: <http://www.wingmendfw.com/media/cappello.doc>; accessed: 3 Mar 2008).

<sup>15</sup>"The same ministry that created the Jesus Film—the most translated film in history—has begun distributing in the United States a new film about Jesus that is told through the eyes of Mary Magdalena, the Jesus Film Project announced this week" ("Jesus Film Project Releases Mary Magdalena Version in U.S."; Christian Post (24 Feb 2008) (online); available at: [http://www.christianpost.com/article/20080224/31301\\_Jesus\\_Film\\_Project\\_Releases\\_Mary\\_Magdalena\\_Version\\_in\\_U.S.htm](http://www.christianpost.com/article/20080224/31301_Jesus_Film_Project_Releases_Mary_Magdalena_Version_in_U.S.htm); accessed 3 Mar 2008; Internet).

<sup>16</sup>"55. But of what avail, Venerable Brethren, will be all Our commands and prescriptions if they be not dutifully and firmly carried out? ... We decree, therefore, that in every diocese a council of this kind, which We are pleased to name the "Council of Vigilance," be instituted without delay. The priests called to form part in it shall be chosen somewhat after the manner above prescribed for the censors, and they shall meet every two months on an appointed day in the presence of the Bishop. They shall be bound to secrecy as to their deliberations and decisions, and in their functions shall be included the following: they shall watch most carefully for every trace and sign of Modernism both in publications and in teaching, and to preserve the clergy and the young from it they shall take all prudent, prompt, and efficacious measures." (Pius X, *Pascendi Dominici Gregis*: Encyclical on the Doctrine of the Modernists; available at: <http://www.newadvent.org/docs/pi10pd.htm> [Online]; accessed: 17 Dec 2002; Internet).

propagation of contemporary *rapprochement*. The Evangelicals and Catholics Together Statement was the result of years of cross-pollinization and propagation.

Billy Graham's name, whether he formally agreed with its use or not, was used to leverage influence among Southern Baptists, Evangelical organizations, and other established or up-and-coming evangelists. The need for leveraging of influence or propagational methodology was described in the 1968 "Guiding Principles for Interconfessional Cooperation in Translating the Bible," in which the measuring of the ecclesial climate for cooperation was called its "psychological climate"—rather than "doctrinal climate":

Procedures [for cooperation in Bible translation between Catholics and Protestants] will differ radically, depending upon the nature of the project (a new translation or revision), upon the level of training and education of the constituency, upon whether the psychological climate is conducive to cooperation, and upon the adherence of one or another constituency to its distinctive traditions.<sup>17</sup>

Therefore, this strategy for *rapprochement* was not a hard-and-fast rule, but a sliding scale, the product of a doctrinal downgrade. It necessitated loosening church bodies from their "distinctive traditions" [or: distinctive doctrines convictions and practices].

Likewise, because of this ever-changing scale, participants were chosen using "informal decision-making procedures":

To find the most qualified persons to constitute the Working and Review Committees, it is necessary to use informal decision-making procedures. That is to say, an extensive investigation is made by some qualified individuals so as to assess the technical capacities of such persons and the probabilities of such persons being able to work together effectively in a committee. After determination, in consultation with church leaders, of the availability of such individuals in consultation with church leaders, they may be formally nominated by their respective churches and appointed by the Bible Societies. Without careful preliminary

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<sup>17</sup>United Bible Society and Secretariat for the Promotion of Christian Unity, "Guidelines for Interconfessional Cooperation in Translating the Bible" (1968), in Thomas F. Stransky, C.S.P., and John B. Sheerin, C.S.B., eds. *Doing the Truth in Charity: Statements of Pope Paul VI, Popes John Paul I, John Paul II, and the Secretariat for Promoting Christian Unity 1964-1980*. (New York: Paulist, 1982), 165.

investigation unsuitable appointments have sometimes been made to the detriment of the whole project.<sup>18</sup>

These “informal” methods for choosing doctrinally-neutered Bible translators portrays the political world of ecclesial cooperation into which this paper ventures. Could it be that decisions were made and that personnel were assigned to tasks for reasons very different than those of which their constituencies were aware?

What is the cooperative strategy to facilitate the “Coming Home” of Protestants into the Church of Rome? First of all, the reassimilation of various groups into the Catholic church is not new. It took place with the Donatists<sup>19</sup> and the Arian Visigoths<sup>20</sup> under Gregory the Great (590-604). Gregory also began the process through which the Celtic church was reabsorbed into the Catholic church under Wilfrid in the 7<sup>th</sup> Century.<sup>21</sup> Likewise, as mentioned above, the Waldensian leader, Durand d’Osca, returned to the Church of Rome under Pope Innocent III in 1208, and Rome sought to bring with him as many Waldenses as possible.<sup>22</sup> Likewise, efforts have been made since Vatican II to reintegrate Orthodox, Anglicans, Lutherans, and Methodists. The Vatican created its Secretariat for Promoting Christian Unity (SPCU) for this purpose in 1964. In fact, EWTN television and radio in the U.S. even has a show titled “Coming Home” whose

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<sup>18</sup>Ibid.

<sup>19</sup>Gregory the Great, “To the Abbot Mellitus,” in Bede, *A History of the English Church and People*, rev. ed. (New York, New York: Penguin Books, 1968), 86-87.

<sup>20</sup>“His father [King Leovigild] now made certain concessions to the orthodox. Although a heretic, he went in catholic churches, and under his influence the Arian Synod at Toledo decreed that ‘It is not necessary for those who come to our Catholic faith from the Roman religion to be rebaptized, but they are to be purified merely by imposition of hands and reception of the communion, and are to give thanks to the Father, through the Son, in the Holy Ghost’” (Sir Henry H. Howorth, *Gregory the Great* [London, England: John Murray, 1912], 132).

<sup>21</sup>“Wilfrid appeared: by a fifty years’ struggle, and at the cost of his peace, safety, and even his personal freedom, he first neutralised, and finally annihilated, the Celtic spirit, without at any time being guilty of persecution, coercion, or violence towards the vanquished. He did more than check the Celtic movement; he sent it back into chaos; he extirpated all the ritual and liturgic differences which served as a veil and pretext for the prejudices of race and opinion; he extirpated them not only in his immense diocese, the vast region of Northumbria, but throughout all of England; and not in England only, but, by the contagion of his example and influence, in Ireland, in Scotland, and finally in the very sanctuary of Celtic Christianity, at Iona” (Count of Montalembert, *Monks of the West from St. Benedict to St. Bernard* (London, England: William Blackwood and Sons, 1867), 4:116-117).

<sup>22</sup>1996 *Denzinger*, §790-797.

main feature is the testimony of Protestants who have “Come Home” to the Catholic Church. Unfortunately, classes in macro-ecclesiology are not often taught in U.S.

Evangelical seminaries, leaving some of their graduates a bit naïve to these strategies.

Boston’s Roman Catholic Archbishop Cushing’s “Bravo Billy” stunned Graham in the New Year of 1950.<sup>23</sup> It completely countered his training at Trinity Bible Institute and Wheaton College.<sup>24</sup> Maybe his Bible training was a bit narrow-minded after all—built on “fabricated stories”!<sup>25</sup> Cushing went on to receive the Cardinal’s red hat as announced in the *Boston Globe* on 14 January 1950.<sup>26</sup> It seems that Pope Pius XII was rewarding him for his obedience to his 8 August 1949 letter,<sup>27</sup> in dealing with the new rising star in Evangelicalism.<sup>28</sup> In this letter, aimed for the New Year’s 1950 ministry of Billy Graham in Boston, Pius XII spoke of those who “who do not know Christ and his

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<sup>23</sup>Graham spoke in Boston from 31 Dec 1949 to 16 Jan 1950. The “Bravo Billy!” article was written during the crusade (Billy Graham, *Just As I Am* (New York: Harper Collins, 1997), 161.

<sup>24</sup>“The light became darkness, and western civilization had to grope its way in the gloom of dying Empire and decadent Church. Fifteen hundred years after the followers of Christ had been entrusted with the gospel, they had less of the earth’s surface and sons than they had after five hundred years: it would seem that the fulfillment of the original commission to preach the Good News to the ends of the earth had been largely forgotten. Man had substituted church for Christianity, superstition for Scripture, sacrament for Saviour, penance for repentance, education for evangelism; the Light had failed” (V. Raymond Edman [President, Wheaton College, Wheaton, IL], *Light in the Dark Ages* [Wheaton, IL: Van Kampen, 1949], xi-xii).

<sup>25</sup>“One of the things that grieves me today is to discover how prone some people are to believe the worst. They take half truths and build completely fabricated stories” (Billy Graham, “Fellowship and Separation,” *Hour of Decision Sermons*, no. 140 [Minneapolis: Billy Graham Evangelistic Association, 1961], 7).

<sup>26</sup>“Abp. Cushing to Get Red Hat, Rome Hints,” *Boston Evening Globe*, 14 January 1950, 1, 2.

<sup>27</sup>“[DS 3867] ... This is why none will be saved if, knowing [being] that the Church has been divinely instituted by Christ, he does not accept meanwhile to submit to the Church or refuses obedience to the Roman Pontiff, Vicar of Christ on earth. ...

“[DS 3870] ... For in order that someone obtains eternal salvation, it is not always required that he be effectively incorporated into the Church as a member, but he is at least required that he be united by vow or desire.

“Meanwhile, it is not always necessary that this vow be explicit, as it is in the case of catechumens, but when man is the victim of an invincible ignorance, God also accepts the implicit vow, called such because it is included in the good disposition of the soul by which man wants to conform his will to the will of God” (“Lettre du Saint-Office à l’archevêque de Boston, 8 août 1949. La nécessité de l’Eglise pour le salut” [“Letter of the Holy Office to the Archbishop of Boston, 8 August 1949. The necessity of the Church for salvation”]; from *1996 Denzinger*, §3866-3372; translation mine).

<sup>28</sup>In 1947, Graham assumed the presidency of the Northwestern Schools in Minneapolis, Minnesota, fulfilling the deathbed wish of its founding President, the fundamentalist W. B. Riley (William Vance Trollinger, Jr., “God’s Empire: William Bell Riley and Midwestern Fundamentalism” [Ph.D. diss., University of Wisconsin, Madison, 1990]), 152). Also note Billy Graham’s early publications: *Calling Youth to Christ* (Grand Rapids: Zondervan, 1947), *Revival in Our Time* (Wheaton, IL: Van Kampen, 1950), and *America’s Hour of Decision* (Wheaton, IL: Van Kampen, 1951).

Church” and yet belong to the Catholic church by a non-explicit vow, therefore making them Catholic. This emphasis is also the implication of the citation of this letter in the 1993 *Catechism of the Catholic Church*<sup>29</sup> and as quoted in Joseph Cardinal Ratzinger’s *Dominus Iesus*.<sup>30</sup> Those who know Aquinas’ *Summa*, however, will remember his labeling the heretics [proto-Protestants] as “unbelievers.”<sup>31</sup> Thrice stating that unrepentant schismatics should be extirpated from the world by death.<sup>32</sup>

### **Timeline of *Rapprochement* in the Ministry of Billy Graham**

Graham, however, telegraphed positive views of the Vatican II Council, as he indicated his welcome of Cushing’s “Bravo Billy” in his 1997 autobiography:

Heartening us also was the response of the Roman Catholic Church, especially in light of the fact that the landmark decisions on ecumenism of the Second Vatican Council were still years away.<sup>33</sup>

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<sup>29</sup>*Catechism of the Catholic Church* (Latin text © 1993, Libreria Editrice Vaticana; English translation for United Kingdom, © 1994, Geoffrey Chapman; Translation subject to revision in light of the *edition typical*; London: Geoffrey Chapman, 1994), §847.

<sup>30</sup>Joseph Cardinal Ratzinger, Prefect, Tarcisio Bertone, S.D.B., Archbishop Emeritus of Vercelli, Secretary, Declaration ‘*Dominus Iesus*’ on the Unicity and Salvific Universality of Jesus Christ and the Church [Rome: Congregation for the Doctrine of the Faith, 6 Aug 2000], note 82.

<sup>31</sup>As defense attorney for the Dominican Inquisition methods of his time, Thomas Aquinas developed a series of arguments whereby schism and heresy were determined to be the greatest sins possible, therefore necessitating the greatest punishment, being the death penalty:

“Of Unbelief in General”; “Whether unbelief is the greatest of sins?” (Thomas Aquinas, *Summa Theologica* [New York, Boston: Benzinger Bros, 1947], *Secunda Secundae Partis* (SS; or Second Part of the Second Part), Question: Q[10], Article: A[3]); Of which Aquinas’ answer was, Yes!—being sin against Charity, being the “greatest of all qualities” (1 Cor 13:13).

“Whether heresy is a species of unbelief?” (Ibid., SS, Q[11], “Heresy”, A[1]); of which Aquinas’ answer was, Yes.

“Whether it is right that schismatics should be punished with excommunication?” (Ibid., SS, Q[39], A[4]); his answer was, Yes.

“Whether heretics ought to be tolerated?” (Ibid., SS, Q[11], A[3]); Aquinas’ ultimate answer being, No!—see citation below.

<sup>32</sup>Ibid., SS, Q[11], A[3]: “Whether heretics ought to be tolerated?” “I answer that, With regard to heretics two points must be observed: one, on their own side; the other, on the side of the Church. On their own side there is the sin, whereby they deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death. . . . much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death. On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but ‘after the first and second admonition,’ as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death.”

<sup>33</sup>Billy Graham, *Just As I Am*, 161.

Hence, after 1950 Graham quietly allowed or even sought avenues for increased cooperation with Roman Catholics over time:

- 1952: According to William Martin's official biography, Graham avoided preaching against the White House appointment of an ambassador to the Vatican. Martin quoted a 1952 personal letter of Graham to President Truman, "I have refused to make any comment on the Vatican appointment because I didn't want to be put into a position of opposing you."<sup>34</sup> Graham then seems to have assisted Ronald Reagan's appointment of an Ambassador in 1984.<sup>35</sup>

- 1961: William Martin also wrote of Graham's widening relationships:

"Graham's ever-widening acceptance of others who professed to be Christians manifested itself not only in his continued association with the World Council of Churches—he attended its general assembly in New Delhi in 1961 at the council's invitation—but also in an improved relationship with Catholics, especially after John XXIII assumed the papal chair. Following John Kennedy's election, he scrupulously avoided any statements that could be construed as anti-Catholic, a relaxation of wariness that bothered some of Graham's colleagues."<sup>36</sup>

- 1962: In his autobiography, *Just As I Am*, Graham wrote of his crusades in Latin America:

"My goal, I was always clear, was not to preach against Catholic beliefs or to proselytize people who were already committed to Christ within the Catholic Church. Rather it was to proclaim the Gospel to all those who had never truly committed their lives to Christ."<sup>37</sup>

Yes, *Just As I Am* was written thirty-two years after the fact and was highly edited by his staff. Yet, the non-negative stance began to morph into a neutral stance, and worked its way toward a positive stance. Graham (or his editors) added that Ken Strachan, son of the founder of Latin America Mission, felt the same as him, "Ken held the same view I did: that there needed to be a coming together in some way and some form between Catholics and Protestants."<sup>38</sup> By the way, Graham's purported concern for "coming together" with

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<sup>34</sup>Walter Martin, *A Prophet with Honor: The Billy Graham Story* (New York: William Morrow and Co., 1991), 144.

<sup>35</sup>"The President asked Graham to help the national security adviser, William P. Clark, to gather responses for establishing formal diplomatic relations with the Holy See" ("Billy Graham: General Teaching/Activities," [online]; accessed 19 Oct 2005; available at <http://www.rapidnet.com/~jbeard/bdm/exposes/graham/general.htm>; Internet. This statement notes (*Charisma* [May 1984], 101-102).

<sup>36</sup>Martin, 294.

<sup>37</sup>Ibid., 357.

<sup>38</sup>Ibid.

Roman Catholics is incomprehensible to any Evangelical who has lived in and tried to win souls in a predominantly Roman Catholic country.<sup>39</sup>

- 1967: Graham appears to have had on his platform Orthodox and Catholic leaders for the first time. Donald Sweeting explained, “This [Zagreb, Yugoslavia] appears to be the first time that Graham had Roman Catholics on the platform in his meetings.”<sup>40</sup>

This symbolic uniting of Orthodox and Catholic occurred prior to the supposed 1968-1969 “Healing” of the 1054 mutual anathema between them.<sup>41</sup> Could it be that Graham considered the “healing” of one of the longest standing schisms between territorial churches in Christian history as part of his “Peacekeeping Legacy”—which he described later in 1982,<sup>42</sup> as well as in his biography *Just as I Am*?<sup>43</sup>

- 1977: It was in the late 1970s that Graham continued to significantly broaden his ecumenical approach. I quote from my 2003 book *Examining Billy Graham’s Theology of Evangelism*:<sup>44</sup>

“Several years later, when overseas, Graham began to urge the participation of the RCC [Roman Catholic Church], when it was an important percentage of the population. When planning the 1977 trip to Hungary, Martin wrote:

“Haraszti informed the Hungarian ambassador in Washington of the evangelist’s concern over the modest agenda the Council of Free Churches had set for him. If at all possible, Graham wished to broaden the scope of the visit just a bit; specifically, to include preaching appointments at major Reformed and Catholic churches and a meeting with key leaders of the Jewish faith.”<sup>45</sup>

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<sup>39</sup>“Many evangelicals (not all) consider the institution, theology, and everyday practice of Latin American Catholicism as unbiblical. The commitment to evangelize those within that Church becomes for them a genuine duty” (M. Daniel Carroll R[odas], “The Evangelical-Roman Catholic Dialogue: Issues Revolving Around Evangelization—An Evangelical View from Latin America,” *Trinity Journal* 21, no. 2 [Fall 2000] 200).

<sup>40</sup>Donald Sweeting, *From Conflict to Cooperation?* 126.

<sup>41</sup>E. J. Stormon, SJ, *Towards the Healing of a Schism*, “Ecumenical Documents III” (Mahwah, NY: Paulist, 1987).

<sup>42</sup>“There has been an epic change in the heart of Billy Graham” (Frye Gaillard, “The Conversion of Billy Graham: How a Presidents’ Preacher Learned to Start Worrying and Loathe the Bomb,” *The Progressive* 46 [August 1982]: 30). Gaillard quoted Graham as saying, “‘I plan to spend the rest of my life,’ he [Billy Graham] says, ‘doing two things—preaching the gospel and working for peace’” (ibid.).

<sup>43</sup>Graham began his autobiography with an introduction entitled “Between Two Presidents: Harry S. Truman, 1950 and Kim Il Sung, 1992” (Billy Graham, *Just As I Am*, xvii). It is clear that he felt that arranging for a crusade in North Korea was a major accomplishment in his life. Also Graham brought messages to President Kim Il Sung from President George Bush, Sr. and Pope John Paul II (ibid., 626).

<sup>44</sup>Johnston, *Examining Billy Graham’s Theology of Evangelism*, 397-98.

<sup>45</sup>Martin, 484.

“The request was similar in planning the 1978 trip to Poland: ‘Graham wanted an invitation from the Catholic hierarchy but did not want the Church to control the visit.’<sup>46</sup> During that trip, Graham just missed meeting [Karol Cardinal Wojtyla], as he was in Rome being elected Pope John Paul II.”<sup>47</sup>

Interesting, is the story from the other side, as the biography of John Paul II clearly stated that Cardinal Wojtyla was still in Poland that day (2 Oct 1978), but rather left for Rome the next day (3 Oct 1978).<sup>48</sup>

- “1981: In 1981, John Paul II ‘welcomed him [Graham] to the Vatican for a half-hour visit, the first time any pope had received him.’<sup>49</sup> Graham explained their discussion:

“Noting that they had talked of ‘inter-church relations, the emergence of Evangelicalism, evangelization, and Christian responsibility towards modern moral issues’ (an indication it had been a full half-hour), Graham told a press conference that ‘we had a spiritual time. He is so down-to-earth and human, I almost forgot he was the pope.’”<sup>50</sup>

Graham did not mention in his biography the full day that he spent in Rome prior to this meeting, never getting an audience with the Pope.<sup>51</sup>

- “1982:<sup>52</sup> In 1982 Sterling Huston became the North American Crusade Director for the BGEA, and in the Spokane Crusade, Bishop Lawrence Welsh wrote a letter in his diocesan paper encouraging his people to attend the crusade. The preface to his letter in the National Catholic Reporter explained:

“Bishop Lawrence Welsh wrote in the Inland Register, Spokane’s diocesan newspaper, recognizing that if the experiences of other cities held true, numerous Catholics would attend the crusade. He said organizers of the crusade and officials of the diocese were developing plans for cooperation to follow-up people who ask during the crusade to be contacted by the Catholic Church. “This follow-up—which is more important than the crusade itself—often goes unnoticed and unpublicized as part of a Billy Graham crusade,” Welsh stated.”<sup>53</sup>

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<sup>46</sup>Ibid., 489.

<sup>47</sup>Ibid., 490.

<sup>48</sup>George Weigel, *Witness to Hope: The Biography of John Paul II* (New York: HarperCollins, 1999, 2001), 248. This book is a massive 1,016 pages, large than Graham’s *Just As I Am*. The book only has one indexed citation related to Billy Graham, nor does the index ever mention Bill Bright, who has been such an advocate of the Evangelicals and Catholics Together movement, nor are Baptists, Campus Crusade for Christ, or the Southern Baptist Convention mentioned.

<sup>49</sup>Ibid., 491.

<sup>50</sup>Ibid.

<sup>51</sup>Thomas P. Johnston, “The Shifting Ecumenical Posture of Roman Catholicism”; available at: [http://www.evangelismunlimited.com/johnston\\_erc\\_paper9\\_w\\_cover.pdf](http://www.evangelismunlimited.com/johnston_erc_paper9_w_cover.pdf) (Online); accessed: 16 Dec 2017; Internet.

<sup>52</sup>Johnston, 398.

<sup>53</sup>Bishop Lawrence Welsh, “Catholics and a Billy Graham Crusade,” *National Catholic Reporter* (2 September 1982), 185.

I have included portions of the Bishop of Spokane's letter in my footnote as found in the *National Catholic Reporter*.<sup>54</sup> In my research this letter provided a milestone to mark the beginning of Graham's [full] cooperation with the RCC [Roman Catholic Church] in crusades in the United States.

- “1987: John Paul II asked Graham to participate in a combined ecumenical worship service in Columbia, South Carolina. Both Tex Reardon and John Akers of the BGEA

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<sup>54</sup>“Dr. Billy Graham, the worldwide evangelist, will be conducting a crusade in Spokane at Joe Albi stadium Aug. 22-29. This crusade both poses some concern for us in the Catholic tradition and provides us with opportunities to reflect on the nature of evangelization and our relationship to Protestants who profess faith in Jesus Christ.

“The Second Vatican Council's Decree on Ecumenism, reflecting on the Gospel, reminds us that despite historical and theological differences ‘all who have been justified by faith in baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers and sisters by the children of the Catholic Church’ (no. 3). We cannot forget this basic principle of charity and faith when dealing with our Protestant brothers and sisters.

“That spirit of charity and eagerness for the spread of the good news of Jesus Christ welcomes Dr. Graham to Spokane and eastern Washington. As members of that community and as Catholics, we also welcome Dr. Graham as he comes to share the Gospel with us. Those who have seen Dr. Graham in person or have watched his frequently televised crusades know of his enthusiasm for Christ and his personal conviction to preach the Gospel. Such virtues are laudable in an age which tends to treat faith and religious matters with apathy, if not disdain.

“It is true that Dr. Graham's preaching style leaves some of us uncomfortable. For some his interpretation of holy scripture seems too literal and fundamentalistic; for others his themes are too simplistic and not sufficiently nuanced with an integrated theology. In varying degrees those responsible for leadership in the Christian community voice these criticisms of Dr. Graham's evangelistic style and content. Each of these concerns is in itself subject matter for ongoing discussion and examination.

“Our Catholic tradition and teaching have clear positions regarding some of these concerns, but it would be unfair for Catholics to look with disdain on Dr. Graham and his effort. Taken in broad perspective the Gospel he preaches is the Gospel of Jesus Christ.

“Because for all Christians Jesus is at the center of life, Dr. Graham always ends his sermons with what he terms an ‘altar call,’ an opportunity for personal commitment to Jesus Christ. This kind of activity is foreign to Catholic celebrations; the very vocabulary may leave us puzzled. Our theological perspective tells us that we are saved, that we belong to Christ because of what God has done for us in baptism. For the believing Christian conversion is a life-long process of dying to self and rising in Christ, it does not depend upon peak moments such as those experienced at religious crusades.

“By this observation I do not intend to belittle the validity of religious experiences enjoyed by numerous people at Dr. Graham's crusades (or in other circumstances). It is important to note, however, that our Catholic understanding of conversion places such experiences within a broader context. The Gospel calls all of us to rely on personal and living relationship with Christ, theology comes afterward.

“For many people the Graham crusade will be a catalyst for evoking that rich awareness. Such an experience does not mark a participant as disloyal to the Catholic Church but it can be if not nourished by a community of faith. Without community support and sharing, faith experiences quickly fade. This is one of my chief concerns in relationship to Dr. Graham's crusade.

“Dr. Graham and his organizers share that concern and have developed an elaborate follow-up system for those who seek a deeper walk with Christ as a result of the crusade. This follow-up—which is more important than the crusade itself—often goes unnoticed and unpublicized as part of a Billy Graham crusade.

“Recently several priests and deacons met with me and with representatives of the crusade to discuss Catholic involvement with this follow-up program for Catholics who seek guidance and spiritual direction after their experiences at the crusade. Explicit steps are currently under way to assure that necessary support and guidance are provided.

“ . . . Catholics who attend the crusade are not acting against Catholic teaching; the church recognizes the power of events such as the Billy Graham crusade for the building of faith among Christians. Those who may choose to attend are invited to bring the graces of the crusade back to their home communities” (*ibid.*, 185-186).

were assisting in arrangements. Graham, however, had to cancel the meeting due to a prior invitation to China.<sup>55</sup>

- “1992: Graham shared in his biography that he brought a message from the Pope to President Kim of North Korea. He wrote:

“Pope John Paul II had also asked me to convey a message—a rather detailed one—to the North Korean leader. President Kim listened carefully but had no response. Our contacts later indicated that the pope had presented too comprehensive a proposal for the North Koreans to accept at that stage, given the lack of previous contact between the Vatican and the D.P.R.K.”<sup>56</sup>

Graham’s approach to Roman Catholics seems indiscreet if we use hindsight to evaluate it. Yet it coincided with Graham’s efforts to gain ecclesial support following his 1949 crusade in Los Angeles. To better understand this emphasis in Graham’s ministry, we will briefly note his cooperative efforts with the Anglican Church and the Lutheran World Federation.

Beginning with his publishing of *Peace with God* in 1952, Graham worked very hard to get the support of the Anglican Church. He finally received it in 1954 London Crusade at Harringay, as Ian Murray explained:

Archbishop Fisher of Canterbury (who had previously declined to give his approval) pronounced the benediction at a final London gathering estimated to number more than one hundred thousand.<sup>57</sup>

That prayer of benediction opened the countries of the British Commonwealth to Graham’s ministry, as well as the world.<sup>58</sup>

Graham also worked hard to get the support of the Lutheran World Federation. According to Robert L. Kennedy, by 1990 Graham had not received the support of the Lutheran World Federation, based in Germany, even though he had multiple crusades in

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<sup>55</sup>Billy Graham, *Just As I Am*, 599. My father was involved in the discussions on the benefits and hindrances of Graham being on the same platform as Pope John Paul II. Perhaps Graham was not as comfortable as the John Paul II in coming out of the closet.

<sup>56</sup>Ibid., 740. This marks the end of my quotations from my *Examining Billy Graham’s Theology of Evangelism*, 397-98.

<sup>57</sup>Murray, *Evangelicalism Divided*, 34.

<sup>58</sup>“It [Harringay, 1954] did for the evangelist on the world stage what the Los Angeles Crusade of 1949 had done in the USA” (ibid., 33-34).

Germany in 1955, 1960, 1963, 1966, and 1970. The reason for the lack of support from German Lutherans was a desire to maintain good relations with American Lutherans.<sup>59</sup>

Dannenhaus concluded that since Lilje was president of the Lutheran World Federation, any strong support of a Baptist would compromise his position. It was not even certain whether Lilje would be permitted to do anything of that sort [support Billy Graham] “in light of the American Lutherans.”<sup>60</sup>

So although he did not gain official sanction from the Lutheran World Federation in the late 1960s, by the time of the 1996 Greater Twin Cities Crusade, the Evangelical Lutheran Church of America was fully involved, as was the Roman Catholic diocese of St. Paul, Minnesota.<sup>61</sup> We can conclude that Graham valued cultivating and gaining the support of hierarchical and/or territorial (state) churches.

### **U.S. Evangelicals and Roman Catholicism**

Seven contemporary events provide milestones for United States Evangelicals as regards their relationship with the Roman Catholic church:

- 2 June 1968: The United Bible Society and Rome’s Secretariat for Promoting Christian Unity jointly published “Guiding Principles for Interconfessional Cooperation in Translating the Bible.”<sup>62</sup>
- 6 October 1979: President Jimmy Carter welcomed Pope John Paul II to the White House. The first such event in the history of the U.S.<sup>63</sup>

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<sup>59</sup>“The faith taught by Graham is, therefore, not the same faith as taught in the Confessions” (Wilhelm Stoll, *The Conversion Theology of Billy Graham in the Light of the Lutheran Confessions* [St. Louis: Concordia Student Journal, 1980], 64).

<sup>60</sup>Robert L. Kennedy, “Best Intentions: Contacts Between German Pietists and Anglo-American Evangelicals, 1945-1954” (Ph.D. diss., University of Aberdeen, 1990), 506.

<sup>61</sup>This fact was verbally confirmed to this author by one of the three men who originally invited Graham to Minneapolis, as being a strong recommendation by the Graham Association at the time. This author was a member of the General Committee of that crusade. At my first General Committee meeting, Father Martin Fleming, of the Archdiocese of St. Paul and a member of the crusade’s Executive Committee, gave the devotional at the beginning of the meeting.

<sup>62</sup>“Guiding Principles for Interconfessional Cooperation in Translating the Bible” [Pentecost, 1968], from Thomas F. Stransky, C.S.P., and John B. Sheerin, C.S.B., eds. *Doing the Truth in Charity: Statements of Pope Paul VI, Popes John Paul I, John Paul II, and the Secretariat for Promoting Christian Unity 1964-1980*. (New York: Paulist, 1982), 159-69.

<sup>63</sup>“The meeting of the 39th President of the United States with the 264th Roman Pope broke a 200-year-old tradition which has seen few US politicians publicly courting the Catholic Church.” (“1979: President Carter praises Pope’s courage” [online]; available at: [http://news.bbc.co.uk/onthisday/hi/dates/stories/october/6/newsid\\_3986000/3986651.stm](http://news.bbc.co.uk/onthisday/hi/dates/stories/october/6/newsid_3986000/3986651.stm); accessed: 23 Oct 2008; Internet).

- 16 November 1987: The 1968 “Guidelines” were fully revised in Rome with the title, “Guidelines for Interconfessional Cooperation in Translating the Bible the New Revised Edition Rome 1987.”<sup>64</sup>
- 29 March 1994: Evangelicals and Catholics Together Statement (ECT),<sup>65</sup> which was explained and expanded in the 1994 Colson-Neuhaus Declaration,<sup>66</sup> both of which followed the World Evangelical Fellowship’s 1986 “A Contemporary Evangelical Perspective on Roman Catholicism.”<sup>67</sup>
- 6 April 2005: The funeral of Pope John Paul II was attended by President George W. Bush and his wife Laura, Presidents Bush I and Clinton, and Secretary of State Condoleezza Rice.<sup>68</sup> Was this in keeping with Graham’s assistance in sending an Ambassador to the Vatican Court? By the way, President Carter, who had invited Pope John Paul II in 1979, was not invited.<sup>69</sup>
- 16 April 2008: The welcome of Pope Benedict XVI by President George Bush,<sup>70</sup> with one of the largest Rose Garden welcomes ever.<sup>71</sup>

Consider that prior to 2005, no presidents of the United States had ever attended a funeral of any Roman Catholic Pope.<sup>72</sup> Just in 1950 the American Library Association

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<sup>64</sup>“Guidelines for interconfessional Cooperation in Translating the Bible the New Revised Edition Rome 1987”; From: [http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/general-docs/rc\\_pc\\_chrstuni\\_doc\\_19871116\\_guidelines-bible\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/general-docs/rc_pc_chrstuni_doc_19871116_guidelines-bible_en.html); accessed: 8 Sept 2007; Internet.

<sup>65</sup>“Evangelicals and Catholics Together: The Christian Mission in the Third Millenium,” *First Things* (May 1994), 15-22.

<sup>66</sup>Geisler and MacKenzie, 491-93.

<sup>67</sup>“Standing strong in Christ, we can share the treasures of the Gospel in candid and fearless contact with the Church of Rome. Such actions can be motivated by commitment to the truth. And mutual love constrains us to reach out to others. This challenge is inescapable, given the large role which the Roman Catholic Church plays as a very formative social and political reality in many nations” (“A Contemporary Evangelical Perspective on Roman Catholicism,” [Torquay, Devon, England: World Evangelical Fellowship, 1986], 10).

<sup>68</sup>“About two million people came to Rome to see the Pope John Paul II over the week before the funeral. President George W. Bush was the first US President to attend a funeral for a Pope. Two former Presidents also went - President Clinton and President Bush. Also there at the funeral were Laura Bush and Secretary of State Condoleezza Rice” (“Roman Catholic Funeral for Pope John Paul II,” [on-line]; accessed 19 Oct 2005; available from <http://catholicism.about.com/od/popejohnpaulii/a/funeraljpji05.htm>; Internet).

<sup>69</sup>“Carter had hoped to go as well, but backed off when told the Vatican had limited the official delegation to five “and there were also others who were eager to attend,” said Jon Moore, a spokesman for the Carter Center in Atlanta” (“Bushes, Clinton but no Carter at funeral: Vatican limits U.S. delegation to 5; White House denies snub” [online]; available at: <http://www.msnbc.msn.com/id/7403576/>; accessed 23 Oct 2008; Internet).

<sup>70</sup>White House Press Release: “President Bush Welcomes His Holiness Pope Benedict XVI to White House” (online); available at: <http://www.whitehouse.gov/news/releases/2008/04/20080416.html>; accessed 23 Oct 2008; Internet.

<sup>71</sup>“The pontiff turned 81 Wednesday, the first full day of his first trip to the United States as leader of the world’s Roman Catholics. His 90-minute stay at the White House — only the second ever by a pope — was accompanied by the kind of pomp and pageantry rarely seen even on grounds accustomed to routinely welcoming royalty and the world’s most important leaders” (“Bush, Thousands of Fans Welcome Pope at White House on His Birthday” [online]; available at <http://www.foxnews.com/story/0,2933,351460,00.html>; accessed: 23 Oct 2008; Internet).

<sup>72</sup>“Those 29 Times presidents and popes have intersected”; available at: <https://cruxnow.com/church-in-the-usa/2017/05/19/29-times-presidents-popes-intersected/> (Online); accessed: 16 Dec 2017; Internet.

named Paul Blanshard's bestselling *American Freedom and Catholic Power*<sup>73</sup> as one of the 50 outstanding books of the year. In 1951 Blanshard also published *Communism, Democracy, and Catholic Power*.<sup>74</sup> Blanshard was head of New York City's Department of Investigations and Accounts under Mayor LaGuardia, and Associate Editor of *The Nation*, being the magazine's special correspondent to Rome in 1950. In the latter mentioned book, Blanshard political analysis is almost prophetic from an ecclesial point of view, as regards alliances [or comity agreements]:

In the Second World War, we accepted Joseph Stalin as an ally in good faith partly because he had been welcomed by other allies before we entered the war, and then we proceeded to co-operate with him without requiring reciprocal co-operation from him and without providing proper safeguards against his anti-democratic post-war designs.<sup>75</sup>

Blanshard clarified his theme:

The struggle of democracy against the Kremlin is one phase of the war of ideas, and the struggle against the Vatican is another. The underlying issue in both phases of the struggle is the same—the rule of the world by free minds. ... That [inundation in a Communist tide] is one reason why the Vatican is so desperately anxious to maintain American friendship and to demonstrate to American people that Rome stands for a way of life consistent with the American democratic ideal.<sup>76</sup>

Then he spoke of Rome's tactics:

From World War I to 1937, the Vatican and the Kremlin engaged in a series of tentative maneuvers which never reached a formal decision—partly because the Vatican always hoped for the defeat of the Bolsheviks, and the restoration of Russian rule to an upper class with which it might bargain successfully. The Bolsheviks appeared quite willing to regard Roman Catholicism in their country as a purely historical phenomenon. Since they have never exchanged representatives with the Vatican, they had few contacts with official Catholicism on the diplomatic level.<sup>77</sup>

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<sup>73</sup>Paul Blanshard, *American Freedom and Catholic Power* (Boston: The Beacon Press, 1949).

<sup>74</sup>Paul Blanshard, *Communism, Democracy, and Catholic Power* (Boston: The Beacon Press, 1951).

<sup>75</sup>*Ibid.*, 2.

<sup>76</sup>*Ibid.*, 5, 22.

<sup>77</sup>*Ibid.*, 12-13.

Evaluative insights aside, in light of this bestselling author and his prize winning book, America's attitude toward Catholicism has undergone an about face since 1949!<sup>78</sup>

By the way, the 1994 ECT was nothing more than a national or regional agreement, never having the official imprimatur of Rome. The Catholic Church had prepared themselves for such regional and/or national statements with the 1975 publication of the SPCU (Secretariat for the Promotion of Christian Unity), "Ecumenical Collaboration at the Regional, National, and Local Levels."<sup>79</sup>

But what of the change of heart among Evangelicals in the United States? This change seems to be the result of a new Vatican strategy when they elected Pius XII Pope in 1939, as will be noted in the close of this section. We will begin by noting the "Shifting Ecumenical Posture" of the Vatican, and then examining its impact upon American Evangelicalism.

### **Rome's Change under Pius XII**

Part of the answer for Evangelical *rapprochement* with Roman Catholicism is found in the tactical change just before and during the pontificate of Pius XII (1939-58). There were three landmark changes in Vatican policies that allowed for a climate of *rapprochement*: (1) openness to higher criticism of the Bible, (2) change to a limited inerrancy position, and (3) openness to ecumenism. First, Pius XII changed the anti-modernism hermeneutic of Leo XIII (1902)<sup>80</sup> to openness to higher criticism in his 1943

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<sup>78</sup>This author is aware of James M. O'Neill's rebuttal to Blanshard, *Catholicism and American Freedom* (New York: Harper and Brothers, 1952).

<sup>79</sup>Jeffrey Gros, FSC, Eamon McManus, and Ann Riggs, *Introduction to Ecumenism* (New York: Paulist, 1998), 42.

<sup>80</sup>"The main point to be attained is that Catholics should not admit the malignant principle of granting more than is due to the opinion of heterodox writers.... It is therefore not permitted to any one to interpret the Holy Scriptures in any way contrary to this sense, or even in any way contrary to the universal opinion of the Fathers" (Leo XIII, *Vigilantiæ* (30 Oct 1902), *The Great Encyclical Letters of Pope Leo XIII* [New York: Benzinger Brothers, 1903], 539-540).

encyclical *Divino Afflante Spiritu*.<sup>81</sup> In doing so, Pius XII went against the famous “Oath against Modernism” required by Pius X.<sup>82</sup> The 1993 Pontifical Commission on Biblical Interpretation showed just how far Catholicism had accepted higher criticism. Every method of higher critical interpretation was approved in this document, except for feminist interpretation, which resulted in a split vote. As for the “Fundamentalist Interpretation,” defined as referring to the Five Fundamentals of the 1895 Niagara Bible Conference, it was considered “dangerous” and inviting “intellectual suicide”—more on this topic below.<sup>83</sup>

Second, again in his encyclical *Divino Afflante Spiritu*, Pius XII moved from Leo XIII’s inerrancy position,<sup>84</sup> to a limited inerrancy position on biblical authority.<sup>85</sup> By the

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<sup>81</sup>“30. For thus at long last will be brought about the happy and fruitful union between the doctrine and spiritual sweetness of expression of the ancient authors and the greater erudition and maturer knowledge of the modern, having as its result new progress in the never fully explored and inexhaustible field of the Divine Letters.... Let the interpreter then, with all care and without neglecting any light derived from recent research, endeavor to determine the peculiar character and circumstances of the sacred writer, the age in which he lived, the sources written or oral to which he had recourse and the forms of expression he employed” (Pius XII, *Divino Afflante Spiritu* [30 Sept 1943] §30, 33; [on-line]; accessed 15 July 2001; available from <http://www.ewtn.com/library/ENCYC/P12DIVIN.HTM>; Internet).

<sup>82</sup>“Pope Saint Pius X issued this mandatory oath on September 1, 1910. It was mandated to be sworn to by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries: ‘I firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day’” (Pius X, *Oath against Modernism* [1 Sept 1910]; [online] accessed 30 June 2003; available from: <http://www.dailycatholic.org/history/oathvmod.htm>; Internet).

<sup>83</sup>“Fundamentalist interpretation starts from the principle that the Bible, being the word of God, inspired and free from error, should be read and interpreted literally in all its details. ...

“The actual term ‘fundamentalist’ is connected directly with the American Biblical Congress held at Niagara, N.Y., in 1895. At this meeting, conservative Protestant exegetes defined “five points of fundamentalism”: the verbal inerrancy of Scripture, the divinity of Christ, his virginal birth, the doctrine of vicarious expiation and the bodily resurrection at the time of the second coming of Christ. As the fundamentalist way of reading the Bible spread to other parts of the world, it gave rise to other ways of interpretation, equally “literalist,” in Europe, Asia, Africa and South America. As the 20th century comes to an end, this kind of interpretation is winning more and more adherents, in religious groups and sects, as also among Catholics. ...

“The fundamentalist approach is dangerous, for it is attractive to people who look to the Bible for ready answers to the problems of life. It can deceive these people, offering them interpretations that are pious but illusory, instead of telling them that the Bible does not necessarily contain an immediate answer to each and every problem. Without saying as much in so many words, fundamentalism actually invites people to a kind of intellectual suicide. It injects into life a false certitude, for it unwittingly confuses the divine substance of the biblical message with what are in fact its human limitations” (Joseph Cardinal Ratzinger, President, Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (made available 18 March 1994); available at: <http://www.ewtn.com/library/CURIA/PBCINTER.HTM> (Online); Accessed: 10 Nov 2006; Internet).

<sup>84</sup>“For all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and in so far as possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true. . . . And the Church holds them

way, *Providentissimus Deus* of Leo XIII may put a damper on the Rogers-McKim proposal that Princeton theologians invented the doctrine of inerrancy.<sup>86</sup> One must also note that Leo XIII simultaneously affirmed that Catholic Church Tradition was also without error,<sup>87</sup> which included the doctrine of the infallibility of the Pope.<sup>88</sup>

Third, and most important for this paper, Pius XII lifted the ban on “pan-Christian” activities of Pius XI. First let’s hear the 1928 Pius XI’s ban for Catholics to be involved in pan-Christian activities (i.e. the ecumenical movement):

This being so, it is clear that the Apostolic See cannot on any terms take part in their [pan-Christian] assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ.<sup>89</sup>

Therefore, according to Pius XI, Protestantism was “a false Christianity.” This ban on Pan-Christian activities followed a flurry of anti-Protestant and anti-ecumenical writings

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as sacred and canonical not only because. . . they contain revelation without error, but because. . . they have God for their Author. . . . It follows that those who maintain that an error is possible in any genuine passage of the sacred writings either pervert the Catholic notion of inspiration or make God the author of error” (Leo XIII, *Providentissimus Deus*, [18 Nov 1893], in *The Great Encyclical Letters of Pope Leo XIII*, 296-97).

<sup>85</sup>“When, subsequently, some Catholic writers, in spite of this solemn definition of Catholic doctrine, by which such divine authority is claimed for the ‘entire books with all their parts’ as to secure freedom from any error whatsoever, ventured to restrict the truth of Sacred Scripture solely to matters of faith and morals, and to regard other matters, whether in the domain of physical science or history, as ‘obiter dicta’ and—as they contended—in no wise connected with faith, Our Predecessor of immortal memory, Leo XIII in the Encyclical Letter *Providentissimus Deus*, published on November 18 in the year 1893, justly and rightly condemned these errors and safe-guarded the studies of the Divine Books by most wise precepts and rules.... There is no one who cannot easily perceive that the conditions of biblical studies and their subsidiary sciences have greatly changed within the last fifty years.... Hence this special authority ... is shown ... to be free from any error whatsoever in matters of faith and morals” (Pius XII, *Divino Afflante Spiritu*, §1, 11, 21).

<sup>86</sup>Jack B. Rogers and Donald K. McKim, *The Authority and Interpretation of the Bible: An Historical Approach* (New York: Harper and Row, 1979).

<sup>87</sup>“This supernatural revelation, according to the belief of the universal Church, is contained both in unwritten Tradition, and in written Books, which are therefore called sacred and canonical because, ‘being written under the inspiration of the Holy Ghost, they have God for their author and as such have been delivered to the Church.’” (Leo XIII, *Providentissimus Deus* [18 Nov 1893], §1 [online]; available from: <http://www.catholic-forum.com/saints/pope0256b.htm>; accessed 8 Mar 2002; Internet).

<sup>88</sup>For example Leo XIIIth ended his infamous *Apostolicae Curia*, which rendered the Anglican Orders null and void in this way, “40. We decree that these letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subreption or obreption of Our intention, but are and shall be always valid and in force and shall be inviolably observed both juridically and otherwise, by all of whatsoever degree and pre-eminence, declaring null and void anything which, in these matters, may happen to be contrariwise attempted, whether wittingly or unwittingly, by any person whatsoever, by whatsoever authority or pretext, all things to the contrary notwithstanding” (Leo XIII, *Apostolicae Curia* [15 Sept 1896], §40 [online]; available from: <http://www.catholictradition.org/apostolicae-curiae.htm>; accessed 21 Oct 2005; Internet).

<sup>89</sup>Pius XI, *Mortalium Animos: On Religious Unity* (6 Jan 1928), §8.

of the Popes going back to the writings of Cyprian,<sup>90</sup> Augustine's *Contra Donatisten*, the Great Schism of 1054, and the inquisition. For example, the Council of Trent (1545-1564),<sup>91</sup> Clement XI's 1713 *Unigenitus*,<sup>92</sup> Pius IX, 1864 "Syllabus of Errors,"<sup>93</sup> Leo XIII's 1896 *Apostolicae Curea*,<sup>94</sup> and Pius X's 1907 *Lamentabili Sane* (1907).<sup>95</sup> All of these included many points which repeatedly condemned Protestants, sometimes openly, and sometimes using figurative language.

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<sup>90</sup>“Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ.... He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation” (quoted by Leo XIIIth in *Satis Cognitum* [29 June 1896], §5 [online]; available from: <http://www.ewtn.com/library/ENCYC/L13SATIS.HTM>; accessed 8 Sept 2004; Internet).

<sup>91</sup>“Yet it must not be said that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins, resting on that alone, though among heretics and schismatics this vain and ungodly confidence may be and in our troubled times indeed is found and preached with untiring fury against the Catholic Church” (“Against the Vain Confidence of Heretics”). “Canon 9 [on Justification]. If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema.” “Canon 11 [on Justification]. If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema.” “Canon 12 [on Justification]. If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema.” (*Council of Trent* [online]; available at [http://www.forerunner.com/chalcedon/X0020\\_15\\_Council\\_of\\_Trent.html](http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html); accessed 8 Jan 2005; Internet).

<sup>92</sup>“29. Outside the Catholic Church, no grace is granted” (Clement XI, *Unigenitus* [8 Sept 1713], §29 [online]; available at <http://www.papalencyclicals.net/Clem11/c11unige.htm>; accessed 30 June 2003; Internet).

<sup>93</sup>“IV. Socialism, Communism, Secret Societies, Biblical Societies, Clerico-liberal Societies. Pests of this kind are frequently reprobated in the severest terms in the Encyclical ‘Qui pluribus,’ Nov. 9, 1846, Allocution ‘Quibus quantisque,’ April 20, 1849, Encyclical ‘Noscitis et nobiscum,’ Dec. 8, 1849, Allocution ‘Singulari quadam,’ Dec. 9, 1854, Encyclical ‘Quanto conficiamur,’ Aug. 10, 1863” (Pius IX, “Syllabus of Errors” [online]; available at <http://www.papalencyclicals.net/Pius09/p9syll.htm>; accessed 8 Sept 2004; Internet).

<sup>94</sup>“36. Wherefore, strictly adhering, in this matter, to the decrees of the Pontiffs, Our predecessors, and confirming them most fully, and, as it were, renewing them by Our authority, of Our own initiative and certain knowledge, We pronounce and declare that ordinations carried out according to the Anglican rite have been, and are, absolutely null and utterly void” (Leo XIII, *Apostolicae Curea* [15 Sept 1896], §36 [online]; available from <http://www.catholictradition.org/apostolicae-curae.htm>; accessed 21 Oct 2005; Internet).

<sup>95</sup>For example, “22. The dogmas the Church holds out as revealed are not truths which have fallen from heaven. They are an interpretation of religious facts which the human mind has acquired by laborious effort.” “54. Dogmas, Sacraments and hierarchy, both their notion and reality, are only interpretations and evolutions of the Christian intelligence which have increased and perfected by an external series of additions the little germ latent in the Gospel.” “55. Simon Peter never even suspected that Christ entrusted the primacy in the Church to him.” “56. The Roman Church became the head of all the churches, not through the ordinance of Divine Providence, but merely through political conditions.” (Pius X, *Lamentabili Sane* [3 July 1907], §22, 54, 55, 56 [online]; available at <http://www.rc.net/rcchurch/popes/pius10/syllabus.asc>; accessed 11 Nov 2002; Internet).

Even with this long history of antagonism (and without any doctrinal change), Pius XII formed the Unitas Ecumenical Center (“Associazione Unitas”) in 1945,<sup>96</sup> supposedly building on the work of the Dominican Congar who wrote *Chrétiens désunis* in 1937, as well as the *Una Sancta* movement born in Germany in 1938.<sup>97</sup> Thus Pius XII set in motion the machinery by which the Vatican shifted its organizational, financial, political, and educational attention towards reuniting Christianity under its wings, both in the area of ecumenicity and in the area of biblical research.

## Vatican II

John XXIII took ecumenism a step farther by founding the Secretariat for the Promotion of Christian Unity (SPCU) in 1964 and by naming Jan Willebrands (Archbishop of Utrecht [The Netherlands] from 1975-1983) as its Secretary, under the presidency of Cardinal Bea.<sup>98</sup> The Vatican II Council and the push for unity toward a common Eucharist in the year 2000 were a part of “the intellectual legacy left by Pius XII.” John Paul II wrote:

The Second Vatican Council is often considered as the beginning of a new era in the life of the church. This is true, but at the same time it is difficult to overlook the fact that the council drew much from the experiences and reflections of the immediate past, especially from the intellectual legacy left by Pius XII. In the history of the church, the ‘old’ and the ‘new’ are always closely interwoven. The ‘new’ grows out of the ‘old,’ and the ‘old’ finds a fuller expression in the ‘new.’ Thus it was for the Second Vatican Council and for the activity

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<sup>96</sup>“Associazione Unitas, Via del Corso, 306, I-00186 ROME, ITALY, Tel. (+39) 06 68 90 52, F[ounded]: 1945, A[gency]: Roman Catholic supported, P[eriodical]: *Unitas* [frequency] (4/yr)” (“Centro Pro Unione” [on-line]; available from [http://www.prounione.urbe.it/dir-dir/e\\_dir-list\\_ie.html](http://www.prounione.urbe.it/dir-dir/e_dir-list_ie.html); accessed 10 July 2001; Internet).

<sup>97</sup>“Jusque-là les catholiques qui s’étaient consacrés à la construction de l’unité étaient des pionniers isolés, souvent suspectés, voire suspendus dans leur tâche. Ces initiatives personnelles permirent, toutefois, cette ouverture récente. Mentionnons les conversations de Malines (1920-1926), menées à l’initiative de l’abbé Portal et de Lord Halifax, sous la présidence du cardinal Mercier, qui entamèrent le dialogue avec l’Église anglicane. En 1925, Dom Lambert Beaudouin fonda l’abbaye de Chevetogne; en 1926, le dominicain C.J. Dumont créa «Istina». Ces deux institutions, officiellement vouées aux contacts œcuméniques avec l’Orient chrétien, ont joué un rôle important et élargi progressivement leur intérêt à l’ensemble des problèmes œcuméniques. En 1937, un autre dominicain, le père Congar, publia *Chrétiens désunis*, ouvrage qui a été pendant vingt ans la charte théologique de l’œcuménisme catholique. En 1939, se créa en Allemagne le mouvement *Una Sancta*. Mais, sauf quelques ouvertures en faveur de l’Orient, les autorités romaines restèrent le plus souvent en retrait sur ces initiatives” (“L’œcuménisme” [on-line]; available from [http://fr.encyclopedia.yahoo.com/articles/ni/ni\\_1212\\_p0.html](http://fr.encyclopedia.yahoo.com/articles/ni/ni_1212_p0.html); accessed 10 July 2001; Internet).

<sup>98</sup>“A Tribute to Johannes Cardinal Willebrands” (online); from: <http://www.interchurchfamilies.org/journal/2000jul02.shtm>; accessed 25 February 2005; Internet.

of the popes connected with the council, starting with John XXIII, continuing with Paul VI and John Paul I, up to the present pope.<sup>99</sup>

Vatican II left Evangelical workers in Catholic countries puzzled, and caught many Evangelicals by surprise. It was notable that in Berlin 1966, reports from predominantly Roman Catholic countries felt that Vatican II had somehow changed the theology of Catholicism.<sup>100</sup> While the London 1888 “Centenary Ecumenical Missionary Conference,”<sup>101</sup> the New York 1900 “Ecumenical Missionary Conference,”<sup>102</sup> and the 1910 *The Fundamentals*<sup>103</sup> included papers exposing the heretical doctrine and the unscrupulous missionary methods of Roman Catholics. This subject later became taboo.

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<sup>99</sup>John Paul II, *Tertio Millennio Adviente*, 14 Nov 1994, §18.

<sup>100</sup>“We must also mention the progressive influence of the Second Vatican Council which is penetrating the mentality of a number of Spanish Catholics; this is creating a climate of more respect, understanding and tolerance toward the ‘separated brethren.’ . . . Ecumenism and the newer thinking within Catholicism also affect the position of many sincere Catholics. Several years ago these persons may have felt dissatisfied with their faith and with the church, but now they are discovering new spiritual possibilities within post-Council Catholicism, enough to satisfy them without having to join another Christian group outside the Catholic church” (José M. Martinez, “Spain,” in *One Race, One Gospel, One Task: World Congress on Evangelism, Berlin, 1966, Official Reference Volumes: Papers and Reports*, eds. Carl F. H. Henry and W. Stanley Mooneyham [Minneapolis: World Wide, 1967], 1:242, 243).

<sup>101</sup>James Johnston, ed., *Report of the Centenary Conference of the Protestant Missions of the World, Held in Exeter Hall (June 9<sup>th</sup>—19<sup>th</sup>), London, 1888*, Vol. 1 (New York: Fleming H. Revell, 1888), 73-90. The following provides an understanding of the views of participants of London 1888 and New York 1900: Principal D. H. MacVicar, Montreal, Canada, addressed the subject of Roman Catholic missions. A copy of his outline will suffice to note his emphasis in his speech to *Centenary Conference of the Protestant Missions of the World*. “So much for the extent of Roman Catholic Missions. What of their character? They are distinguished:— 1. By unity and comprehensiveness of plan. . . . 2. Aggressive and persistent zeal in gathering all into the one fold. . . . 3. A third element in the character of these Missions is the use of coercive measures. . . . 4. A fourth factor in the character of these Missions is the dominancy of ecclesiastical authority. . . . 5. These missions are characterized by unworthy and unjustifiable methods of support. . . . 6. The sixth and worst feature of Romish Missions is the practical suppression of the Word of God” (D. H. MacVicar, “The Missions of the Roman Catholic Church to Heathen Lands, Their Character, Extent, Influence, and Lessons,” *Report of the Centenary Conference of the Protestant Missions of the World*, 74-76). Following MacVicar was Dean Vahl of the Danish Evangelical Missionary Society, who said, “As to the Roman Catholic Church, I have not much sympathy with her, I cannot look upon her as a true branch of the Holy Catholic Church. . . . the more I see how old Mission-fields of the Roman Catholic church have, not all, but many of them, been totally neglected and new fields taken up, where Evangelical Missions have already begun, as it seems only, that they may be spoiled. . . . the Roman Catholic Missions have been rotten in themselves” (ibid., 78-79). Then the chairman spoke, “the object of our meeting to-day is not to discuss the Roman Catholic Church, about which we are all tolerably unanimous, if not wholly unanimous. . . .” (ibid., 80). The next speakers all spoke likewise of the tone and character of Roman Catholic Missions: Rev. Henry Stout of Japan and Rev. G. E. Post of Syria, with discussion by Rev. J. A. B. Cook of Singapore, Rev. G. W. Clarke of China, Rev. H. Williams of Bengal, Rev. J. Murray Mitchell of India, Count van Limburg Stirum of Celebes, Rev. E. E. Jenkins regarding India, Rev. John Hesse of India, and Rev. N. Summerbell of the United States.

<sup>102</sup>Though not listing Roman Catholic Missions as a category at the 1900 “Ecumenical Missionary Conference,” missionaries from predominantly Roman Catholic lands made mention of their difficulties. Hence, among others, Senor F. de Castells, agent of the British and Foreign Bible Society in Costa Rica said, “We find there [South America] the lowest and most degraded form of Romanism that can be conceived” (Seno F. de Castells, “South America,” *Ecumenical Missionary Conference, New York, 1900* (New York: American Tract Society, 1900), 477).

<sup>103</sup>R. A. Torrey, A. C. Dixon, et al. *The Fundamentals: A Testimony of Truth*, vols 1-4 (4<sup>th</sup> ed., Los Angeles: Bible Institute, 1917; Grand Rapids: Baker, 1998).

It was not discussed in the Edinburgh 1910 World Missionary Conference. At the Graham sponsored 1966 Berlin Congress on World Evangelization there was also little negativism toward Roman Catholicism with the exception of a few lines expressing caution:

Jacques Blocher of France noted, “French-speaking Europe has been sprinkled with the blood of martyrs for the Gospel; it still appears to be a mission field almost without fruit.”<sup>104</sup>

Augusto A. Esperança of Portugal stated, “Another obstacle to evangelism is the religious oppression of many Roman Catholic priests and the individual influence of many Roman Catholics upon the political administration of the country. There are a few who sympathize with us.... We need a united program of social work in order to fight the poverty and miserable conditions of the people (Here we could co-operate with the Roman Catholics.)”<sup>105</sup>

Later, in March 1980, at a meeting of the World Evangelical Fellowship (WEF), the greetings from two Roman Catholic officials led to a heated discussion and an apology from its WEF General Secretary Waldron Scott. As a result, the Italian Evangelical Alliance withdrew its membership, and the Spanish Evangelical Alliance placed its participation in abeyance. In an attempt to regain these national groups by developing a mutually acceptable policy, the WEF published its 1986, “A Contemporary Perspective on Roman Catholicism,” with enough leverage for both sides to be pleased with the outcome.<sup>106</sup>

By the way, cooperation often begins with social issues, guided by a common [Socinian] moral philosophy or Christian [moralistic] worldview, as noted in Table 1. In this light, consider the words of Chuck Colson as regards a “Christian worldview” on cooperation and doctrine:

It is our contention in this book that the Lord’s cultural commission is inseparable from the great commission. That may be a jarring statement for many conservative Christians, who, through much of the twentieth century have shunned the notion of reforming culture,

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<sup>104</sup>Jacques Blocher, “French-speaking Europe,” in *One Race, One Gospel, One Task*, 1:250.

<sup>105</sup>Augusto A. Esperança, “Portugal,” in *One Race, One Gospel, One Task*, 1:246.

<sup>106</sup>World Evangelical Fellowship, “A Contemporary Evangelical Perspective on Roman Catholicism.”

associating that concept with the liberal social gospel. The only task of the church, many fundamentalists and evangelicals believed, is to save as many lost souls as possible from a world literally going to hell. But this explicit denial of a Christian worldview is unbiblical and is the reason we have lost so much of our influence in the world. *Salvation does not consist simply of freedom from sin; salvation also means being restored to the task we were given in the beginning—the job of creating culture.*<sup>107</sup>

Notice Colson’s replacing the “Gospel” with “Christian worldview” as a unifying element, as well as his seriously redefining the doctrine of the atonement.

### **Interpreting Vatican II**

Of primary importance to this discussion is the issue of Vatican II. Did Vatican II change the Roman Catholic church? Before hearing the answer of John Paul II, let’s listen to Donald Sweeting’s answer:

“Can Rome change?” This is the question Evangelicals have repeatedly asked. In the past, many have answered with a resounding “no.” However, during the years 1960-1998, numerous Evangelicals have revised that opinion. As we have seen in chapters two and six, the Roman Catholic church has shown itself quite capable of change. Vatican II brought forth a number of major changes in the church. Among other things, the Roman Catholic church showed itself to be less isolationist. It affirmed religious freedom. It opened the doors to a new emphasis on the Bible.<sup>108</sup>

On the contrary, however, John Paul II made it clear that Vatican II had made no changes to the essence of the Roman church! The following quote comes from his speech “Mexico Ever Faithful” as recorded in the official newspaper of the Vatican, the *Osservatore Romano* (5 Feb 1979):

The Second Vatican Council wished to be, above all, a council on the Church. Take in your hands the documents of the Council, especially “Lumen Gentium”, study them with loving attention, with the spirit of prayer, to discover what the Spirit wished to say about the Church. In this way you will be able to realize that there is not—as some people claim—a “new church”, different or opposed to the “old church”, but that the Council wished to reveal more clearly the one Church of Jesus Christ, with new aspects, but still the same in its essence.<sup>109</sup>

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<sup>107</sup>Charles Colson and Nancy Pearcey, *How Now Shall We Live?* (Wheaton, IL: Tyndale House Publishers, 1999), 295-96; emphasis mine.

<sup>108</sup>Sweeting, *From Conflict to Cooperation*, 394.

<sup>109</sup>John Paul II, “Mexico Ever Faithful,” *Osservatore Romano* (5 Feb 1979), 1. The “old” and “new” language has been regularly used by the Roman church to equivocate on the role of Vatican II (e.g. John Paul II, *Tertio Millennio Adviente* [14 November 1994], §18).

Likewise, the reader of the landmark decree of Vatican II, *Lumen Gentium*, cannot help but notice the nature of an addendum added by Pope Paul VI to reaffirm his absolute authority over the 21<sup>st</sup> Ecumenical Council of the Roman Catholic Church. Here is the final paragraph of this remarkable addendum:

Clearly it is the connection of bishops with their head that is in question throughout and not the activity of bishops independently of the Pope. In a case like that, in default of the Pope's action, the bishops cannot act as a college, for this is obvious from the idea of "college" itself. This hierarchical communion of all bishops with the Pope is unmistakably hallowed by tradition.<sup>110</sup>

The gathering of bishops "cannot act as a college" without the consent and affirmation of its head, the Pope. In other words, the Vatican II council had no extraordinary power, and seemed not much more than a public relations ploy for Protestants. The Pope could have sent out encyclicals containing the identical teaching, and it would have been no less valid—in fact, without the Pope's agreement, Vatican II was a mute point. But this public relations ruse seemed to work!

In the uncertainty of the post-Vatican II era, some Evangelicals and Evangelical agencies let their guard down. Like Sweeting, they assumed that a few superficial

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<sup>110</sup>The addendum titled "Preliminary Explanatory Note" (from the Declaration of 6 Mar 1964) began as follows: "The following explanatory note prefixed to the modi of chapter three of the schema The Church is given to the Fathers, and it is according to the mind and sense of this note that the teaching contained in chapter three is to be explained and understood.

"The commission has decided to preface its assessment of the modi with the following general observations.

"1. The word College is not taken in the strictly juridical sense, that is as a group of equals who transfer their powers to their chairman, but as a permanent body whose form and authority is to be ascertained from revelation....

"2. A man becomes a member of the college through episcopal consecration and hierarchical communion with the head of the college and its members (cf. art. 22, end of par. 1). ...

"3. There is no such thing as the college without its head: it is 'The subject of supreme and entire power over the whole Church.' This much must be acknowledged lest the fullness of the Pope's power be jeopardized. The idea of college necessarily and at all times involves a head and in the college the head preserves intact his function as Vicar of Christ and pastor of the universal Church... It is for the Pope, to whom the care of the whole flock of Christ has been entrusted, to decide the best manner of implementing this care, either personal or collegiate, in order to meet the changing needs of the Church in the course of time. The Roman Pontiff undertakes the regulation, encouragement, and approval of the exercise of collegiality as he sees fit.

"4. The Pope, as supreme pastor of the Church, may exercise his power at any time, as he sees fit, by reason of the demands of his office.... The point is expressly stated in art. 22, par. 2 and it is explained at the end of the same article. The negative formulation 'only with' (nonnisi) covers all cases: consequently it is evident that the norms approved by the supreme authority must always be observed (cf. modus 84)" ("Dogmatic Constitution on the Church: *Lumen Gentium*" [16 Nov 1964], addendum [online]; available from <http://listserv.american.edu/catholic/church/vaticanii/lumen-gentium.html>; accessed: 10 October 2005; Internet).

changes in Roman Catholic polity had actually changed its doctrine of salvation. Such seems to be the case with Billy Graham, Bill Bright, Norman Geisler and Ralph MacKenzie, Donald Sweeting, and Mark A. Noll and Carolyn Nystrom. However, several in the English-speaking Evangelical world have spoken contrary to these conciliatory voices. D. A. Carson was gracious to author memoirs of the ministry of his father as a Baptist pastor in Quebec.<sup>111</sup> They include hints of the very difficult nature of the ministry in Quebec, which also comprised the first ministry assignment of this author. Likewise, Leonardo de Chirico, a Reformed Baptist Pastor in Rome, who blogs regularly at [vaticanfiles.org](http://vaticanfiles.org), explained that Vatican II did not mark a doctrinal change in Catholic Church in his *Papacy*:

“Though encouraging a change of attitude in the modern world, Vatican II did not directly address the doctrine of the Papacy nor its future prospects. It rather confirmed the previous teaching of the Church, Vatican I included.<sup>112</sup>

But Vatican II did announce a change in posture for Rome. It set into motion a new approach toward the World Council of Churches, the Orthodox churches and Evangelicals, that would seek to absorb them as “Rites” or “Synods” of the Church of Rome. One of its goals seems to have been to pave the way for a common Eucharist of all Christian churches in the year 2000.<sup>113</sup> Even more, as the ministry of John Paul II is studied, one also finds information related to inter-religious encounters with Buddhist, Jewish, Mormon, and Muslim leaders.

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<sup>111</sup>D. A. Carson in *Memoirs of an Ordinary Pastor: The Life and Reflections of Tom Carson* (Wheaton, IL: Corssway, 2008), 65-69, discussed the struggles faced by his father ministering within the context of predominantly Roman Catholic Quebec.

<sup>112</sup>Leonardo de Chirico, *A Christian's Pocket Guide to the Papacy: Its Origin and Role in the 21<sup>st</sup> Century* (Fearn, Ross-shire, Scotland: Christian Focus, 2015), 94.

<sup>113</sup>See Jude D. Weisenbeck, S.D.S., S.T.L., “Conciliar Fellowship and the Unity of the Church,” Ph.D. Thesis (Rome: Pontifica Studiorum Universitas, A S. Thoma Aq. in Urbe, 1986).

The idea of gathering all churches as one was not new to the Vatican. In 1894, Leo XIII published *Christi Nomen* in which he explained his work toward reuniting with the Eastern Church—as a counter to the Lambeth unity movement of the time.<sup>114</sup> Throughout all these years Rome’s model of reunion has been the “Return Model,” in which Protestants apologize for the Reformation, repent, and return to the rightful primacy of the Seat of Peter. Jude Weisenbeck, S.D.S., in his second doctorate received in 1986 from the University of St Thomas in Rome explained the “Return Model:”

According to this model—stated quite simply and directly—those who have, for whatever reasons, severed their bonds with the one true, visible Church should acknowledge their error, repent of their sinfulness, and return to the Church of Christ which they have abandoned.<sup>115</sup>

The return model has long been the goal of the Catholic church. Likewise, it was the desire of Paul VI in 1975.<sup>116</sup> And this unity also appears to be the goal of Benedict XVI, formerly Joseph Cardinal Ratzinger, who was responsible for the compiling of the 1993 *Catechism of the Catholic Church*, as well as was presiding over the 1993 *Pontifical Commission on Biblical Interpretation*.

### **The Pontifical Commission on Biblical Interpretation**

Yet, as regards Rome’s relations with Evangelicals, the *Pontifical Commission* was quite antagonistic to Evangelicals. The Fundamentalist interpretation of the Bible, defined as originating in the Reformation and culminating in the “Five Fundamentals” of

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<sup>114</sup>“2. From the apostolic letter ‘Praeclara’ published last June, you know that We invited and urged all nations to the unity of the Christian faith. Thus, through Us the divine promise of ‘one sheepfold and one Pastor’ would be realized. You have learned from Our recent apostolic letters concerning the safeguarding of the Eastern Rites that We look with special care to the East and its churches, renowned and venerated by many names. From these same letters you have learned the procedures by which, in consultation with the Eastern patriarchs, We have investigated how to bring about more readily the desired end, namely the union of the Roman and Eastern Catholic Churches” (Leo XIII, *Christi Nomen* [24 Dec 1894], §2 [online]; available from <http://www.rc.net/rcchurch/popes/leo13/113east.txt>; accessed 11 Dec 2002; Internet).

<sup>115</sup>Jude D. Weisenbeck, S.D.S., S.T.L., “Conciliar Fellowship and the Unity of the Church,” Ph.D. Thesis (Rome: Pontifica Studiorum Universitas, A S. Thoma Aq. in Urbe, 1986), 68.

<sup>116</sup>“61§2. This is how the Lord wanted His Church to be: universal, a great tree whose branches shelter the birds of the air, a net which catches fish of every kind or which Peter drew in filled with one hundred and fifty-three big fish, a flock which a single shepherd pastures. A universal Church without boundaries or frontiers except, alas, those of the heart and mind of sinful man” (Paul VI, *Evangelii Nuntiandi* [8 Dec 1975], §61).

the 1895 Niagara Bible Conference, was deemed “an ideology that is not biblical,” “dangerous”, and “intellectual suicide.”<sup>117</sup> According to the *Pontifical Commission*, conservative Evangelicalism is so concerned in its “preoccupation with faithfulness to the literal sense of the Scripture”, that, “Fundamentalism thus denies the very call of the Gospel itself.”<sup>118</sup>

Of whom was this Pontifical Commission speaking? It might be helpful to note those who were a part of the Niagara-on-the-Lake, Ontario, Canada, meetings. The Conference grew in reputation in 1889, the same year that J. Hudson Taylor spoke. Following were some of the Evangelical theologians involved in the early Niagara Bible conferences:

Of organizational significance was the enlarging of the Conference Committee to include the following people: J. H. Brookes [Presbyterian pastor and editor of *The Truth*], President; W. J. Erdman [pastor of Moody’s Chicago Avenue Church, 1875-1878], Secretary; H. M. Parsons, Chairman of Local Committee; and L. W. Munhall, G. C. Needham, C. I. Scofield, T. O. Lowe, T. C. Des Barres, J. Denovan, R. Norton, A. T. Pierson [Pastor, New Park Street (Baptist) Church; Editor, “Missionary Review of the World”], W. A. Parlane, J. S. Helmer, S. P. Harbison, J. L. Taylor, H. M. Moore, J. K. Jamieson, H. Foster, R. Wells, and H. L. Porter.<sup>119</sup>

The pastor of Clarendon Street [Baptist] Church, A. J. Gordon, editor of *The Watchword*, “was good friends of the regular Niagara brethren,” promoting its events in his paper.<sup>120</sup>

Later, *The Fundamentals*, eventually edited by R. A. Torrey, President of Moody Bible

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<sup>117</sup>“Even though fundamentalism is correct in insisting upon the divine inspiration of the Bible, the inerrancy of the Word of God and the other biblical truths included in the five fundamental points, its method of presenting these truths is embroiled in an ideology that is not biblical, though its representatives say they are. For they require an acceptance without compromise to rigid and imposing doctrinal attitudes, as the only source of teaching on the subject of the Christian life and salvation, a reading of the Bible that refuses all questioning and all critical research. . . .

“The fundamentalistic approach is dangerous, for she is attractive to persons who are looking for biblical answers to their life problems. She can trick them by offering them pious but illusory interpretations, rather than telling them that the Bible does not necessarily contain an immediate response to each of these problems. Fundamentalism invites, without saying it, a form of intellectual suicide. It places false sense of security to life, for it unconsciously confuses the human limitations of the biblical message with the substance of the divine message” (Commission biblique pontificale, *L’interprétation de la Bible dans l’Église*, 48-49, 50; translation mine).

<sup>118</sup>Ibid.

<sup>119</sup>Larry D. Pettegrew, “The Historical and Theological Contributions of the Niagara Bible Conference to American Fundamentalism” (D. Th. Thesis, Dallas Theological Seminary, 1976), 77.

<sup>120</sup>Ibid., 115.

Institute, included papers by G. Campbell Morgan, E. Y. Mullins (President of the Southern Baptist Theological Seminary), Robert Speer, C. T. Studd, C. G. Trumbull, and B. B. Warfield.<sup>121</sup> Included were professors from Princeton Theological Seminary, the Southern Baptist Theological Seminary, Southwestern Baptist Theological Seminary, McCormick Theological Seminary, Theological Seminary of the Reformed Episcopal Church, Moody Bible Institute, Oberlin College, Knox College, and Toronto Bible Training School. They included Anglicans, Baptists, Methodists, and Presbyterians, as

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<sup>121</sup>The 63 contributors writing 84 articles in R. A. Torrey, A. C. Dixon, et al. *The Fundamentals: A Testimony of Truth*, vols 1-4, were (in alphabetical order): Sir Robert Anderson, K.C.B., LL.D., London, England [2 articles]; Rev. Henry H. Beach, Grand Junction, Colorado; F. Bettex, D.D., Prof Emeritus, Stuttgart, Germany; Rev. George S. Bishop, D.D., East Orange, New Jersey; Thomas Boston (1676-1732); Rev. Charles A. Bowen, A.M., Ph.D., Olympia, Washington; Rev. David James Burrell, D.D., LL.D., Marble Collegiate Church, New York City; Rev. J. L. Campbell, D.D., Cambridge, Massachusetts; William Caven, late Principal, Knox College, Toronto, Canada; Howard Crosby, late Chancellor, University of the City of New York, New York City; Rev. A. C. Dixon, D.D., Pastor, Metropolitan Tabernacle Church, London, England; W. J. Erdman, D.D., Germantown, Philadelphia, Pennsylvania; Princeton Theological Seminary, Princeton, New Jersey [3 articles]; Rev. J. M. Foster, Boston, Massachusetts; Rev. Henry W. Frost, North American Director, China Inland Mission, Germantown, Philadelphia, Pennsylvania; Arno C. Gabelein, Editor, "Our Hope," New York City; Rev. James Gray, D.D., Dean, Moody Bible Institute, Chicago, Illinois; Canon Dyson Hague, M.A., Vicar, Rector, Memorial Church, London, Ontario, Canada; The Church of the Ephany, Toronto, Canada; Canon, St. Paul's Cathedral, London, Ontario [3 articles]; Prof. David Heagle, Ph.D., D.D., Ewing College; Prof. Franklin Johnson, D.D., LL.D., Chicago, Illinois [2 articles]; Howard A. Kelly, M.D.; Prof. M. G. Kyle, D.D., LL.D., Xenia Theological Seminary, Washington, D.C.; Rev. George W. Lasher, D.D., LL.D., Cincinnati, Ohio; Lord Lyttelton, as condensed by Rev. J. L. Campbell; Rev. Daniel Hoffman Martin, D.D., Glen Falls, New York; Philip Mauro, Attorney at Law, New York City [2 articles]; Rev. John McNicol, B.A., B.D., Principal, Toronto Bible Training School; Rev. R. G. McNiece, D.D., First Presbyterian Church, Salt Lake City, Utah; T. W. Medhurst, Glasgow, Scotland; Rev. William G. Moorehead, D.D., President, Xenia Theological Seminary, Xenia, Ohio [2 articles]; G. Campbell Morgan, D.D., Westminster Chapel, London, England; H. C. G. Moule, Bishop of Durham, Durham, England; Rev. E. Y. Mullins, D.D., LL.D., President, The Southern Baptist Theological Seminary, Louisville, Kentucky; Evangelist L. W. Munhall, M.A., D.D., Germantown, Philadelphia, Pennsylvania [2 articles]; Bishop Nuelsen, D. D., Methodist Episcopal Church, Omaha, Nebraska; Prof. James Orr, D.D., United Free Church, Glasgow, Scotland [4 articles]; Mrs. Jessie Penn-Lewis, Leicester, England; Rev. George F. Pentecost, D.D., Darien, Connecticut; Arthur T. Pierson, Editor, "Missionary Review of the World" [5 articles]; Rev. A. W. Pitzer, D.D., LL.D., Salem, Virginia; Algernon J. Pollock, Weston-Super-Mare, England; Rev. William C. Proctor, F.Ph., Croydon, England; Prof. J. J. Reeve, Southwestern Baptist Theological Seminary, Fort Worth, Texas; Andrew Craig Robinson, M.A., Ballineen, County Cork, Ireland; Prof. George L. Robinson, D.D., McCormick Theological Seminary, Chicago, Illinois; Bishop Ryle; C. I. Scofield, D.D.; Robert Speer, Secretary, The Board of Foreign Missions, Presbyterian Church, U.S.A., New York City [2 articles]; Rev. Thomas Spurgeon, London, England; Rev. E. J. Stobo, Jr., B.A., S.T.D.; John Stock; Rev. John Timothy Stone, D.D., Ex-Moderator, General Assembly of the Presbyterian Church, U.S.A.; Charles T. Studd, Missionary; Rev. H. M. Sydenstricker, Ph.D., West point, Mississippi; Prof. W. H. Griffith Thomas, Wycliffe College, Toronto, Canada; R. A. Torrey, D.D. [2 articles]; Canon G. Osborne Troop, M.A., Montreal, Canada; Charles G. Trumbull, Editor, "Sunday School Times," Philadelphia, Pennsylvania; Prof. Benjamin B. Warfield, D.D., LL.D., Princeton Theological Seminary, Princeton, New Jersey; Rev. H. W. Webb-Peploe, Vicar, St. Paul's, Onslow Square, London, England; Prebendary, St. Paul's Cathedral; Rev. Thomas Whitelaw, M.A., D.D., Kilmarnock, Ayrshire, Scotland [3 articles]; Prof. Charles B. Williams, B.D., Ph.D., Southwestern Baptist Theological Seminary; Prof. Joseph D. Wilson, D.D., Theological Seminary of the Reformed Episcopal Church, Philadelphia, Pennsylvania; Rev. Maurice E. Wilson, D.D., Dayton, Ohio; and Prof. George Frederick Wright, D.D., LL.D., Oberlin College, Oberlin, Ohio [3 articles].

well as various Evangelical mission boards. Several year later, Billy Graham himself quoted the five fundamentals when he chastised liberal ministers in 1947:

Thousands of these men have denied that the Bible is the Word of God. Thousands of men standing behind the sacred desk today lied when they spoke their ordination vows. They deny the blood atonement; they deny the virgin birth; they deny the bodily resurrection of Christ; they deny the total depravity of man. One segment of the Church has gone into apostasy, another segment has gone into a state of lethargy, indifference, passionless, cold, formal, orthodoxy. Another segment has gone to the extreme of so called “ultra-Fundamentalism” whose object is not to fight the world, the flesh and the devil, but to fight other Christians whose interpretation is not like theirs. Thus the Church has lost its power.<sup>122</sup>

The Early-Early Graham, as a Fundamentalist, condemned liberal ministers, and yet in the same breath he chastised ultra-Fundamentalists. This may show the beginning point of what developed into a move toward moderation. However, the post-Vatican II 1993 *Pontifical Commission* was quite demeaning of American Evangelicals, just months before some Catholics signed the 1994 regional “Evangelicals and Catholics Together” statement in the United States. The Pontifical Commission made it clear that these same Evangelicals needed to repent of their “unbiblical” and “dangerous” interpretation of Scripture!

### ***Dominus Iesus***

Likewise, in 2000, just three days after the end of the Billy Graham sponsored conference, Amsterdam 2000, Cardinal Ratzinger, at that time the Prefect of the Doctrine of the Faith, published the “Declaration ‘Dominus Iesus’ on the Unicity and Salvific Universality of Jesus Christ and the Church” (6 Aug 2000). In the final section, the reader finds that John Paul II approved the declaration in an audience on June 16, 2000 prior to Amsterdam 2000. However, it must have seemed wise to Ratzinger to postpone publication

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<sup>122</sup>Billy Graham, “America’s Hope,” in Billy Graham, *Calling Youth to Christ* (Grand Rapids: Zondervan, 1947), 23.

until after the Amsterdam 2000 conference to avoid any communication to and fallout from the 11,000 worldwide participants.<sup>123</sup>

“Dominus Iesus” caused consternation among many who had signed conciliar documents with the Catholic church, as it read:

On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery, are not Churches in the proper sense; however, those who are baptized in these communities are, by Baptism, incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church. Baptism in fact tends per se toward the full development of life in Christ, through the integral profession of faith, the Eucharist, and full communion in the Church.<sup>124</sup>

The proto-Benedict XVI made it clear that Evangelicals need to be in full communion with the life of the Catholic Church in order to truly be a church. His Footnote 82 had even more of a Medieval emphasis:

SECOND VATICAN COUNCIL, Decree *Ad gentes*, 2. The famous formula *extra Ecclesiam nullus omnino salvatur* is to be interpreted in this sense (cf. FOURTH LATERAN COUNCIL, Cap. 1. *De fide catholica*: DS 802).<sup>125</sup> Cf. also the *Letter of the Holy Office to the Archbishop of Boston*: DS 3866-3872.<sup>126</sup>

Thus, in this “Declaration,” later reaffirmed after Benedict XVI became Pope, he substantiated the Fourth Lateran Council of 1215, which gathered just before the organized Papal genocide of the Albigenses in 1224-1225 in Southern France, which was followed by 300-500 years of Papal Inquisition. By the way, the “famous formula” mentioned in the footnote goes back to Cyprian (200-258 A.D.), according to the

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<sup>123</sup>“The Sovereign Pontiff John Paul II, at the Audience of June 16, 2000, granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, with sure knowledge and by his apostolic authority, ratified and confirmed this Declaration, adopted in Plenary Session and ordered its publication. Rome, from the Offices of the Congregation for the Doctrine of the Faith, August 6, 2000, the Feast of the Transfiguration of the Lord” (Ratzinger, ‘*Dominus Iesus*,’ §23).

<sup>124</sup>Joseph Cardinal Ratzinger, *Dominus Iesus* (6 Aug 2000), §17 (online); available at [http://search.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20000806\\_dominus-iesus\\_en.html](http://search.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_en.html); accessed 21 Mar 2001; Internet.

<sup>125</sup>“Il y a une seule Eglise universelle des fidèles, en dehors de laquelle absolument personne n'est sauvé [there is only one universal Church of the faithful, outside of which absolutely no one is saved]” (1996 *Denzinger*, §802 (online); available at: <http://www.catho.org/9.php?d=bwj>; accessed: 27 Oct 2008; Internet; translation mine).

<sup>126</sup>Joseph Cardinal Ratzinger, *Dominus Iesus*, note 82.

*Catechism of the Catholic Church*.<sup>127</sup> Benedict XVI had no need to mention the Fourth Lateran Council, if not for its clearly anti-Waldensian (Evangelical) posture.<sup>128</sup> Likewise the footnote comes close to linking the Waldensian leader Durand d’Osca with Billy Graham in citing the 8 August 1949 “Letter to the Archbishop of Boston” (DS 3866-3872). The Fourth Lateran Council was also mentioned in Section 43 of the text of Benedict XVI’s *Spe Salvi* (7 Dec 2007),<sup>129</sup> if perhaps anyone happened to miss it in the footnote of *Dominus Iesus*.

### ***Evangelii Nuntiandi***

According to Paul VI, *Evangelii Nuntiandi* (8 Dec 1975), without the Catholic Church, Evangelicals are not obeying the Great Commission:

There is thus a profound link between Christ, the Church and evangelization. During the period of the Church that we are living in, it is she who has the task of evangelizing. This mandate is not accomplished without her, and still less against her.<sup>130</sup>

Nor do those without the Roman hierarchy have complete evangelism without the sacraments:

Evangelization thus exercises its full capacity when it achieves the most intimate relationship, or better still, a permanent and unbroken intercommunication, between the Word

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<sup>127</sup>*Catechism of the Catholic Church*, §846, footnote 335.

<sup>128</sup>Innocent III, *Eius Exemplo*, “To the Archbishop of Tarragon: the Profession of Faith Prescribed to the Waldenses” (18 Dec 1208), *Denzinger* §790-97; Fourth Lateran Council: “The Catholic Faith: Definition against the Albigenses and the Cathares” (11-30 Nov 1215), *Denzinger*, §800-802. Both of these sources are cited in the 1993 *Catechism of the Catholic Church*. The letter of Innocent III is cited twice, and the *contra* Albigensian statement of faith is cited nine times.

<sup>129</sup>“The truth of negative theology was highlighted by the Fourth Lateran Council, which explicitly stated that however great the similarity that may be established between Creator and creature, the dissimilarity between them is always greater” Benedict XVI, *Spe Salvi* (30 Nov 2007), §43; (online) from: <http://www.ewtn.com/library/encyc/B16spesalvi.htm>; accessed: 7 Dec 2007.

<sup>130</sup>This portion continues as follows: “It is certainly fitting to recall this fact at a moment like the present one when it happens that not without sorrow we can hear people--whom we wish to believe are well-intentioned but who are certainly misguided in their attitude--continually claiming to love Christ but without the Church, to listen to Christ but not the Church, to belong to Christ but outside the Church. The absurdity of this dichotomy is clearly evident in this phrase of the Gospel: “Anyone who rejects you rejects me.” And how can one wish to love Christ without loving the Church, if the finest witness to Christ is that of St. Paul: “Christ loved the Church and sacrificed himself for her”?” (Paul VI, *Evangelii Nuntiandi* [8 Dec 1975], §16).

and the sacraments. In a certain sense it is a mistake to make a contrast between evangelization and sacramentalization, as is sometimes done.<sup>131</sup>

Also, without the proper Eucharist, Evangelicals and Baptists do not have the full Gospel message:

For in its totality, evangelization—over and above the preaching of a message—consists in the implantation of the Church, which does not exist without the driving force which is the sacramental life culminating in the Eucharist.<sup>132</sup>

And further, evangelism without the universal church has no power:

Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addresses, if it does not use their language, their signs and symbols, if it does not answer the questions they ask, and if it does not have an impact on their concrete life. But on the other hand, evangelization risks losing its power and disappearing altogether if one empties or adulterates its content under the pretext of translating it; if, in other words, one sacrifices this reality and destroys the unity without which there is no universality, out of a wish to adapt a universal reality to a local situation. Now, only a Church which preserves the awareness of her universality and shows that she is in fact universal is capable of having a message which can be heard by all, regardless of regional frontiers.<sup>133</sup>

So there we are, Baptists and Evangelicals, like little lost sheet out in the cold: no commission, no evangelism, no message, no power, and on top of that, no church!

It would seem clear that those Evangelicals who choose to cooperate with the Roman Catholic Church in evangelism or in any other way must not be fully cognizant of their teaching. According to post-Vatican II encyclicals and apostolic letters, a person or church not properly aligned to the Bishop of Rome, does not and cannot properly interpret the Bible. They have no Commission, no evangelism, no Gospel, no power, and no church!

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<sup>131</sup>This portion also continues: “It is indeed true that a certain way of administering the sacraments, without the solid support of catechesis regarding these same sacraments and a global catechesis, could end up by depriving them of their effectiveness to a great extent. The role of evangelization is precisely to educate people in the faith in such a way as to lead each individual Christian to live the sacraments as true sacraments of faith--and not to receive them passively or reluctantly.” (ibid, §47).

<sup>132</sup>Ibid, §28.

<sup>133</sup>Ibid, §63.

## ECT and Proselytizing

As far as cooperative evangelizing, or as stated by the “Evangelical and Catholics Together” (ECT) statement, “We Witness Together,” isn’t it interesting that the ECT statement decried Christians proselytizing one another:

Today, in this country and elsewhere, Evangelicals and Catholics attempt to win “converts” from one another’s folds. In some ways, this is perfectly understandable and perhaps inevitable. In many instances, however, such efforts at recruitment undermine the Christian mission by which we are bound by God’s Word and to which we have recommitted ourselves in this statement. ... At the same time, our commitment to full religious freedom compels us to defend the legal freedom to proselytize even as we call upon Christians to refrain from such activity.<sup>134</sup>

The “Colson-Neuhaus Declaration” quoting the ECT also ended with a strong admonition against proselytizing:

“There is a necessary distinction between evangelizing [non-Christians] and what is today commonly called proselytizing or ‘sheep stealing.’” For “in view of the large number of non-Christians in the world and the enormous challenge of the common evangelistic task, it is neither theologically legitimate nor a prudent use of resources for one Christian community to proselytize among active adherents of another Christian community.” Thus, “We condemn the practice of recruiting people from another community for the purposes of denominational or institutional aggrandisement.”<sup>135</sup>

It is no surprise that the true underlying issue to all these agreements was to put a stop to the aggressive evangelism, or so-called proselytism, of Evangelicals. Yet neither the ECT nor the Colson-Neuhaus Declaration were saying anything new. Prior to the ECT statement, there was a barrage of ecumenical and Catholic anti-proselytism statements. For example the 1970 Catholic-World Council of Churches statement “Common Witness and Proselytism,”<sup>136</sup> the 1973 Orthodox and Catholic Common Declaration,<sup>137</sup> the 1975

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<sup>134</sup>“Evangelicals and Catholic Together: The Christian Mission in the Third Millenium,” in Keith A. Fournier, with William D. Watkins, *A House United? Evangelicals and Catholics Together: A Winning Alliance for the 21<sup>st</sup> Century* (Colorado Springs: NavPress, 1994), 346.

<sup>135</sup>Geisler and MacKenzie, 493.

<sup>136</sup>“Witness should avoid behavior such as: ... c) Every exploitation of the need or weakness or of the lack of education of those to whom the witness is offered, in view of inducing adherence to a Church. d) Everything raising suspicion about the “good faith” of others – “bad faith” can never be presumed; it should always be proved” (“Common Witness and Proselytism—A Study Document,” from the Joint Working Group between the Roman Catholic Church

“A Bolivian Manifesto on Evangelism in Latin America Today,”<sup>138</sup> the 1980 Lutheran-Catholic Conversation, “Ways to Community, 1980,”<sup>139</sup> the 1982 WCC Committee on World Mission and Evangelism, speaking of the “sin of proselytism,”<sup>140</sup> and finally the 1986 “Evangelical-Roman Catholic Dialogue on Mission 1977-1984: A Report.”<sup>141</sup> By the way, look for information on a “Code of Conduct” on conversion and proselytism supposedly drawn up by the year 2010, after a statement affirmed in the Vatican and the World Council of Churches in May 2006, in Lariano/Velletri, Italy.<sup>142</sup>

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and the WCC, 1970; in Michael Kinnamon and Brian Cope, eds., *The Ecumenical Movement: An Anthology of Key Texts and Voices* [Geneva: World Council of Churches, 1997; Grand Rapids: Eerdmans, 1997], 352).

<sup>137</sup>“In the name of Christian charity, we reject all forms of proselytism, in the sense of acts by which persons seek to disturb each other’s communities by recruiting members from each other through methods, or because of attitudes of mind, which are opposed to Christian love or to what should characterize the relationships between Churches. Let it cease where it may exist” (“1973 Common Declaration,” in Thomas B. Stransky and John B. Sheerin, eds., *Doing the Truth in Charity: Statements of Pope Paul VI, Popes John Paul I, John Paul II, and the Secretariat for the Promoting of Christian Unity*, Ecumenical Documents I [Maryknoll, NY Paulist, 1982], 248).

<sup>138</sup>“We are ashamed of having mistaken proselytism for evangelism, of having satisfied ourselves with an intermittent and organized activism which we have named “evangelism,” of having accepted to be a religious institution closed on itself, dominated by routine, conformity and apathy” (“A Bolivian Manifesto on Evangelism in Latin America Today,” in Norman E. Thomas, ed., *Classic Texts in Mission and World Christianity* [Maryknoll, NY: Orbis, 1995], 165).

<sup>139</sup>“Naturally *discrimination* must cease if ministers are to cooperate on all levels. Partners cannot cast aspersions on each other and must renounce every form of proselytism (though not mutual criticisms or requests for change)” (“Ways to Community, 1980,” in Harding Meyer and Lukas Vischer, *Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a World Level*, Ecumenical Documents II [Maryknoll, NY: Paulist, 1984]), 235).

<sup>140</sup>“Surely, many ambiguities have accompanied this development and are present even today, not the least of which is the sin of proselytism among other Christian confessions.” (“Mission and Evangelism—An Ecumenical Affirmation,” WCC Commission on World Mission and Evangelism, 1982; in Kinnamon and Cope, 373).

<sup>141</sup>“We turn in our last chapter from theological exploration to practical action. ... [this chapter is titled “The Possibilities of Common Witness”]

“We feel the need to allude to the practice of seeking to evangelize people who are already church members, since this causes misunderstanding and even resentment, especially when Evangelicals are seeking to ‘convert’ Roman Catholics. ...

“There are forms of witness, however, which we would all describe as ‘unworthy’, and therefore as being ‘proselytism’ rather than ‘evangelism’. We agree, in general, with the analysis of this given in the study document entitled *Common Witness and Proselytism* (1970), and in particular three aspects of it.

“First, proselytism takes place when our  *motive*  is unworthy...

“Second, we are guilty of proselytism whenever our  *methods*  are unworthy, especially when we resort to any kind of ‘physical coercion, moral constraint or psychological pressure’...

“Thirdly, we are guilty of proselytism whenever our message includes ‘unjust or uncharitable reference to the beliefs or practices of other religious communities in the hope of winning adherents.’ ...

“We who have participated in ERCDOM III are agreed that every possible opportunity for common witness should be taken, except where conscience forbids. ...” (Basil Meeking [Roman Catholic] and John Stott [Evangelical], *The Evangelical Roman Catholic Dialogue on Mission 1977-1984: A Report* [Exeter, Devon, Great Britain: Paternoster, 1986]: being a “Report on the meetings held in Venice in 1977, Cambridge in 1982, and in Landévennec, France in 1984”).

<sup>142</sup>“3. We affirm that while everyone has a right to invite others to an understanding of their faith, it should not be exercised by violating other’s rights and religious sensibilities. At the same time, all should heal themselves

As far as non-proselytizing, neither the ECT statement nor the “Colson-Neuhaus Declaration” were breaking new ground. They merely borrowed the anti-proselytizing rhetoric from the Roman Catholic church and the World Council of Churches, but they did it in the name of U.S. Evangelicalism—that was breaking new ground!

In 1966, Jacques Blocher warned of the dangers of this ecumenical anti-proselytizing rhetoric.<sup>143</sup> In fact, anti-proselytizing may be the most serious issue of our day. Not being allowed to share the Gospel with adherents of other denominations, undermines the plain reading of the Great Commission, “Go into all the world and preach the gospel to all creation” (Mark 16:15). It undermines the need to “Do the work of an evangelist!” (2 Tim 4:5). And it undermines the Evangelical view of “You must be born again!” (John 3:7). These fundamental concessions are why Evangelicals must be very guarded in their cooperation.

### Conclusions

This paper has sought to prove that Vatican II did not change Roman Catholicism. As was said by Pope John Paul II, it remains doctrinally “the same in its essence.”<sup>144</sup> Rather Vatican II appears to have been used as an effective public relations tool by the

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from the obsession of converting others. 4. Freedom of religion enjoins upon all of us the equally non-negotiable responsibility to respect faiths other than our own, and never to denigrate, vilify or misrepresent them for the purpose of affirming superiority of our faith. 10. We see the need for and usefulness of a continuing exercise to collectively evolve a “code of conduct” on conversion, which all faiths should follow. We therefore feel that inter-religious dialogues on the issue of conversion should continue at various levels.” (“Report from inter-religious consultation on ‘Conversion – assessing the reality’” [online]; available from <http://www.oikoumene.org/index.php?id=2252&L=0>; accessed 2 Nov 2007; Internet).

<sup>143</sup>“In fact, today the Protestant theologians who want to be up to date, insist that evangelization should no longer seek to win new members to the church; this would be a type of proselytizing, something severely condemned in this century of ecumenism. According to these theologians, the Christian evangelizes through his activities in the world just by his presence and without trying to win anyone to his ideas. Though this theory of evangelism is not unanimously accepted—far from it—it nevertheless seems to us to be an important cause for the drop off in the number of Protestants, especially of those who do not practice their religion.” (Jacques Blocher, “French-speaking Europe,” 1:250).

<sup>144</sup>John Paul II, “Mexico Ever Faithful,” *Osservatore Romano* (5 Feb 1979), 1, as noted above. Also see paper, “Dying for the Great Commission: A 13<sup>th</sup> Century Struggle over Definition” (2005; available at [www.evangelismunlimited.org](http://www.evangelismunlimited.org)) examined the inquisition against the Albigenses and Waldenses using contemporary French historiography. The same website also includes a chart titled “Inquisition and Martyrdom (1002-1572): Being a Historical Study of Evangelism and Its Repression.”

Church of Rome. Quite a number of significant Evangelicals were duped into thinking that there is now a new or different Roman Catholic Church, opposed to the old Church—having a wholly new set of doctrinal views regarding conversion and salvation. In so doing, they became non-negative of the errors in the Church of Rome’s theology, they agreed to non-proselytism, and they sought out cooperation with Roman Catholics in evangelism. They signed the ECT statement.

These events signal steps of aggressive *rapprochement* of U.S. Evangelicalism with Roman Catholicism. While no prominent Evangelical openly seems to be apologizing for the Reformation, some have indicated that it may no longer be needed.<sup>145</sup> In fact, in 1999 there was even an equivocally-signed “Catholic-Lutheran Joint Declaration on Justification.”<sup>146</sup> Likewise, Conciliar Fellowship agreements, such as the ECT, move pretty far down the “Unity in Missiological Endeavors” list, as shown in Table 1. Recently, quite a number of signers have affirmed “Is the Reformation Over? A Statement of Evangelical Convictions” which encourages cooperation in social efforts, as also noted in Table 1.<sup>147</sup> In contradistinction with this latter document, this author does not see a need for cooperation on any level noted in Table 1.

For the sake of rhetorical intrigue, may the reader some *redaction ad absurdum*: Why not have Baptists and Catholics evangelize together, baptize together, teach together, and plant churches together? Are not all of these a part of fulfilling the Great Commission, as was commended by Geisler and Mackenzie? If not then what is? Is not

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<sup>145</sup>Noll and Nystrom, *Is the Reformation Over? An Evangelical Assessment of Contemporary Roman Catholicism*.

<sup>146</sup>“Catholic-Lutheran Joint Declaration on Justification” (1999).

<sup>147</sup>“In our global world, we encourage cooperation between Evangelicals and Catholics in areas of common concern, such as the protection of life and the promotion of religious freedom” (“Is the Reformation Over? A Statement of Evangelical Convictions”; available at: <http://www.isthereformationover.com/documents/Is%20the%20Reformation%20Over-%20A%20Statement%20of%20Evangelical%20Convictions.pdf> (Online); accessed 16 Dec 2017; Internet).

the planting of the local church the missiological outcome of “fulfilling our Lord’s Great Commission” (Matt 28:19-20)?<sup>148</sup> How then can church planting, much less evangelizing, be accomplished by Evangelicals cooperating with the Church of Rome?

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<sup>148</sup>“Thus, there seems to be no good reason why there should not be increased ways of mutual encouragement in fulfilling our Lord’s Great Commission (Matt. 28:18-20). Catholics and evangelicals do not have to agree on everything in order to agree on some things—even something important. We do not need to agree on the authority of the church before we can cooperate in proclaiming the power of the uncompromising gospel (Rom. 1:16)” (Geisler and MacKenzie, *Roman Catholics and Evangelicals*, 429).