

2. Inclusivistic Theologies

This is the second theological foundation for the modern ecumenical movement, the first being, in case you have forgotten in this long continuance, modern unbelief. The two must go hand in hand but in actual form are different hombies.

a. The term:

--By inclusivistic we mean a theology that does not make doctrinal determinations the bounds of fellowship or establishment. The theological base is opened as broadly as possible so that all persons of a religious disposition may be able to find lodging therein. Naturally there are some boundaries but inclusivism seeks to eliminate as many as possible by making the theological system undefineable. This is my own analysis and therefore subject to some partial presentation but the ideas are stated about right for what they are

--The reasons behind inclusivism are kindred to some we have mentioned earlier; presenting our oneness, etc., but also include the "one-world" mentality and the "brotherhood of man" ideal.

--The results of inclusivism are that the bodies so affected lose any coherency of ideal or goal and become melting pots for a poorly defined end. We suspect that the "one world" aim is (perhaps unwittingly) the world church spoken of in the Revelation context.

--There are degrees of inclusivism and varieties. Some are "faith" inclusivists...making a test of saving faith but of nothing else. Some are polity inclusivists. Others are potential inclusivists who have not seen clearly what the danger is in the practice. A good study on this line may be seen in Quebedeaux THE WORLDLY EVANGELICALS, where with a little reading between the lines one can see how some of the "faith" inclusivists have been pulled into a degree of inclusivism in which they feel uncomfortable but in which they are not sure what to do.

b. Regarding liberalism and modernism:

These are both inclusivistic in that they do not adhere to a truth standard but they are not systems of theology and for that reason we do not treat them here. We have defined them earlier and made a few notes on influence but while every liberal, et al, will have a personal theological involvement, the group as a group does not have this. What we mean is that there is no prescribed creed for liberalism hence it does not develop itself as a theological entity.

c. Neo-Orthodoxy:

We have also defined this ideology earlier and will only mention that it is the outgrowth of the theological work of Karl Barth and his reaction to the extreme liberalism of his