

on the concept that doctrines do not exist in the absolute and all that is important in an inclusive ecclesiastical society is oneness. The ecumenical umbrella has room for just about any and everybody with perhaps an exception for old fighting fundamentalists...the ecumenicists are not sure there is room for them (or for us, that is.)

My definition is a bit arbitrary, opinionated, and pejorative...all at the same time. Classical ecumenism may refer to an entire world or to a more restrictive movement of a core group on a world sphere. The inclusion of non-Christian religions is sometimes denied on this basis but any reading of the ecumenical concept of missions and conversion, etc., will indicate that to the bulk of the movement a total amalgamation is the aim.

TVT thinks that in the ecumenical movement may be seen the seed of the creature seen in Revelation 17-18 although he does not compel others to agree with him in all eschatological ideas.

This is the essential idealogy, however, and power we are treating in this course and having introduced it we will now return in history and update the material in better historical perspective with less venom and more objectivity.

2. Historical Survey:

Our immediatge aim, therefore, is to see something of the history and development of modern ecumenism.

a. The Biblical background and ideal: oneness

(1) the intercessory prayer of the Lord: John 17

The oneness of the Father and Son is the desiderata for the oneness of the believers.

(2) The apostolic pattern..Acts 2, 4

The idea that the believers had a common life, witness and practice without division into separate communions or units.

(3) The apostolic doctrinal instruction. Eph. 4

The thrust on oneness is plainly seen with the instruction of maintaining the unity of the Spirit in the bond of peace.

(4) The apostolic ecclesiastical portrait 1 Cor.12

The work of the Father, Son and Holy Spirit in the production of one body...which is the Lord's body...all members working together