

# THE SECRET INTERCHURCH PLANNING MEETING

## LAYING THE GROUNDWORK FOR INTENDED EVENTS

**This may be one of the most important disclosures that I have made during my twenty-year publishing ministry to you. The implications of this are far-reaching, and are discussed on page four of this tract.**

**You will want to read this carefully, and share it as you are able.**

**The following report is astounding.** I initially wrote it as fully as I could. But, shortly thereafter, I was told that I must not mention any specific names or locations (other than church headquarters). I agreed to do this. So I have gone through the material and expurgated them. In their place, I put underlined blanks and some explanatory bracketed comments. I still have the original report, with all its names, here on file.

I want you to know that this report is genuine! The individual spoke with the North American Division officer who told it to him. When the individual then spoke with me, he was genuinely frightened. However, afterward, a strange fear overwhelmed him that the position of his group might somehow be compromised if I printed the name of the church officer.

At about 4 p.m. on Wednesday, April 7, 1999, I, Pastor Vance Ferrell, received a phone call from the pastor of an independent Adventist congregation, located somewhere in North America.

He was quite excited and told me a little about a conversation one of his church members recently had with a high-placed leader in the denomination. When I asked questions to elicit further details, he said that he would have his church member phone me.

Within 15 minutes I received a phone call from that individual. I am acquainted with the pastor, and have the name and phone number of both him and this church member.

During our conversation, I took very careful notes, and confirmed them with him. Because of what he had been told in a recent conversation, he was concerned

in the extreme!

*Here is his report:*

I was visiting in \_\_\_\_\_ for several days last week. On Sabbath, April 3, [1999] I attended the \_\_\_\_\_ Seventh-day Adventist Church, in \_\_\_\_\_, \_\_\_\_\_.

\_\_\_\_\_, a North American Division officer, was present and gave the 11 o'clock sermon. I had the understanding that he was visiting someone he knew in the area and that this was why he was at the \_\_\_\_\_ church that day.

After the sermon, I spoke with him in the foyer near the door. He apparently was handing his business card to each family as they left; at least he did so to the ones before me.

As I shook his hand, he also handed me his card. I have it here in front of me as I write. As I look at it right now, this is what is on it:

Off to one side is a denominational logo of an open Bible, with a cross above it, and two little flames coming up out of the Bible.

Here is the wording on the business card:

[I, vf, agreed to omit the data on the calling card:  
The officer's NAD office address,  
two phone numbers, and Compuserve web site.]

He said he was in charge of Adventist work to \_\_\_\_\_  
\_\_\_\_\_ in the United States and Canada.

I appreciated the fact that he was overseeing some type of North American Adventist missionary work, and I wanted to tell him about the missionary work our little church was doing for I thought he might appreciate it. So I showed him the \_\_\_ missionary project we were doing.

Taking it in his hands, he looked at it for but a moment and then quickly said, "I know why you're having this problem with the church, why they're trying to stop you.

"The reason is that there was a meeting of many churches."

He then quickly named a number of different non-Adventist denominations. He said them so fast, I could hardly catch them all.

But I remember that he mentioned the Baptists, the Church of England, the Seventh-day Adventist Church, and the Roman Catholic Church. He said something about the Queen of England having given her approval to this meeting, because she is the titular head of the Church of England. Somehow, the meeting was so important that it had to receive her approval.

I distinctly recall that he mentioned each of the above four denominations as being represented at that meeting. I do not know where it was held or when it was held. I wish I knew, but I did not find that out. If anyone can tell me this, I would like to know.

\_\_\_ [the North American Division officer] continued speaking, and mentioned that special meeting as the reason why projects, such as our \_\_\_ missionary project, were being opposed.

He then went on to say that, at that meeting, it was discussed that the Sabbath was the problem, or hindrance to unity.

He said that Pope John Paul II was calling for the churches to come home in the year 2000, and that the Sabbath was discussed as being the hindrance to this unity.

He said that the church leaders, represented at that meeting, had agreed to be less vocal on this matter. He said our Adventist leaders at that meeting agreed that they would not make an issue publicly about the Sabbath.

He said that what we were doing, with our project, was not good,—for then the other church leaders would come to our church leaders and say, "Why are you not living up to your part of the agreement?"

Then he began defending the way the Adventist Church was fulfilling their part of the agreement.

He said that many other churches were having problems because of this matter of the Sabbath. People were asking questions about why the seventh day was not being observed. This was happening among Baptists and others, elsewhere—all over the world.

He said our church was going to those people and quietly trying to bring them in, without making a public issue of the Bible Sabbath.

Then, referring to the paper about our project in

his hand, he said, "I cannot argue with what is in this paper. It is Biblical, but you are doing it in the wrong way."

He said Satan can use this [publicity of the Sabbath] to cause divisions in our church, because our open, public announcement of the Bible Sabbath to the world was different than that used by the Adventist Church.

He said our doing this would hinder the work of the church, because it would be perceived that the Adventist Church had not followed the agreement.

He said, "We know what we are doing. You should pray about this. You should do it the way we are doing it." By this he meant that we should proclaim the Sabbath quietly, the way they are doing.

He said, "Did you ever see Christ ever saying anything that would offend anyone?"

I replied that the words we were using were from the Bible and the Spirit of Prophecy. And the words quoted from Revelation were the words of Christ in red print in the Bible.

"We are doing it because we have a command to do it and others are doing it," I said.

At some point in this conversation, there were three other important things that \_\_\_ [the North American Division officer] said to me:

*Here is the first:*

\_\_\_ said that, after that large church meeting was held, Pope John Paul II published his call for everyone to keep Sunday.

This is the only thing he told me that would tend to date that meeting. It was held prior to the pope's call for everyone to return to Sunday observance, and it was held in preparation for events in the year 2000 and 2001.

*Here is the second:*

During our conversation, \_\_\_ stated that, at that meeting, it was agreed that they should call for all the churches to come home in the year 2000; and, that in the year 2001, there will be a test.

*Here is the third:*

He said, "There will be a test to see who actually comes home and who does not."

To this I responded, "What test? The National Sunday Law?"

At this, he only shrugged his shoulders.

My wife was standing with me and heard the entire conversation. There was another church member, standing nearby, who also heard it.

The first conversation had ended. So far, he had not appeared angry. My wife and I went downstairs to the potluck.

After lunch, we went back upstairs; and, seeing him, I walked over to speak to him again. I wanted to find out when and where that meeting had been held.

But now his attitude was changed. Upon seeing me,

he was angry, very angry.

When I asked to know more about that meeting of high-ranking men from the various churches, he quickly replied, "No, No, I'm not going to tell you! You research it; call the other churches and find out if you can! I'm not going to get into it anymore!"

Then he turned abruptly and walked away.

That concludes the first-person report of this believer who spoke to me on April 7, 1999, about a conversation he had with a North American Division officer on the previous Sabbath (April 3).

Over the phone, the believer then asked me if I knew about this secret inter-denominational church meeting. I told him that leaders of churches can easily hold meetings which their members never learn about.

The believer was still shocked at what the church officer had told him, and he asked again how such a meeting could occur—at which Protestant, Roman Catholic, and *Adventist* leaders were present! The whole thing seemed incredible to him; yet a North American Division leader had told him that it had happened.

I replied that, because of our ecumenical connections, it could very easily happen. I explained that my recently released set of books (*The Seventh-day Adventist/Vatican Ecumenical Involvement, Books 1 and 2*) documents our close contacts with the National Council of Churches since at least 1957, with voting

membership in their prestigious doctrines committee since 1965, and much more. As a result of those ecumenical contacts, not only had we given a gold medal to the pope in 1977 but the pope had given a medal to one of our leaders at about the same time. Then there was that 1990 disclosure, by the Arkansas Diocese of the Roman Catholic Church, that one of their church leaders had addressed the Indianapolis Session—*because the General Conference had contacted the Vatican directly and asked them to send a representative for that purpose (Arkansas Catholic, July 29, 1990)*! All this is discussed and documented in the above-named books.

**However, the implications of this discovery are profound! Our church has bound itself by agreement with the other churches and with the Vatican, NOT TO PREACH THE BIBLE SABBATH TOO OPENLY! THIS is astounding!**

It was only four days after that conversation with the church officer took place, that I spoke by phone with the individual quoted above. The utter depth of heartfelt concern which he expressed, as well as the detailed aspects of his story—provide chilling verification that we have now been confronted with a new aspect of the deepening crisis which has been taking place in our denomination.

### IMPACT OF OUR DOCTRINAL BAN

Looking through the latest (1999) edition of the *Seventh-day Adventist Yearbook*, I find this NAD officer's name listed in one of the 20 "Service" subsid-

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*New Books!*

## *Seventh-day Adventist/Vatican Ecumenical Involvement*

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aries in that division. Yet, working as he does in a mission project which affects large areas, he would be expected to know of that Sabbath agreement, entered into by Protestants, Catholics, and Adventists—so his project will be cautious about how boldly it proclaims the Bible Sabbath.

As you may know, the North American Division is located in the General Conference building in Maryland. Both entities have the same address and, except for one numeral, the same phone number. So they work closely together and share common information.

A little thought will reveal that the above agreement was entered into by the General Conference on behalf of our entire, worldwide mission activities—not by the North American Division.

The fact that reference was made to Queen Elizabeth (the titular head of the Church of England) points to the international nature of this multichurch agreement. The meeting may have occurred in England at Lambeth Palace, the official headquarters of the Archbishop of Canterbury. In preparing the documentation on our *Seventh-day Adventist/Vatican Ecumenical Involvement, Books 1 and 2*, I noticed that Lambeth Palace and the headquarters of the World Council of Churches (in Geneva, Switzerland) are both frequent meeting places of our leaders with officers of other denominations. Because of the specific mention of the Queen of England, Lambeth Palace may have been the location of this international gathering of leaders from several faiths.

Let us for a moment consider the far-reaching implications of this doctrinal ban on excessive public promotion of the Bible Sabbath, which our own General Conference agreed to. Most of the following points are already in place:

- Reduce an emphasis on local public evangelistic efforts and emphasize Net 98, Net 99, etc. It is significant that “Net” meetings occur only inside Adventist church buildings, and so would not be subject to the ban.

- Only infrequent and partial mention of the Sabbath truth on our church-sponsored radio broadcasts. Most of those in the United States—VOP, FFT, etc.—are NAD subsidiaries and easily controlled.

- \* Only infrequent mention of the Sabbath truth in the *Signs of the Times*. As you may know, the *Signs* editor Marvin Moore is strongly opposed to the concept that anyone can overcome sin and obey the law of God. He has arranged that each of our “27 Doctrinal Beliefs” only be presented once or twice a year. So even part of the Bible Sabbath truth will appear in its pages only rarely.

- No church-sponsored Sabbath ads are to be

placed in secular newspapers or magazines.

- Reduce the number of conference-paid Bible instructors and public evangelists.

- Increase the number of women pastors. Women ministers are far less likely to hold public evangelistic efforts in their churches or in public meeting halls. They are more likely to focus their efforts on comforting the members.

- As a means of bringing in more church members, switch from public evangelism (which proclaims our beliefs) to entertainment church growth techniques (celebrating our salvation).

- Reduce the number of sermons on doctrinal points presented in our churches and camp meetings.

- Do not publicize our special beliefs in our public relations releases to the secular press. For example, press announcements at General Conference Sessions should focus on parades, evening musicals, officer elections, visiting dignitaries from other denominations, etc.—not our beliefs and standards.

- Do not publish low-cost, paperback editions of our doctrinal books—especially *Great Controversy* and *Bible Readings*,—and do not publish any books on the Bible Sabbath (no equivalents to our own *Beyond Pitcairn*).

- Avoid mention of the Bible Sabbath, state of the dead, punishment of the wicked, the Sanctuary truth, and our earlier high personal standards of living. (Robert Odom’s book on the state of the dead, submitted to the Review & Herald in the late 1980s, was rejected for publication.)

Frankly, due to this secret church agreement, we are gutting our church of its unique beliefs and standards. Instead of God’s Word, the Third Angel’s Message, the Spirit of Prophecy, the final warnings for mankind in these last days, and the call to put away sin and obey God’s Commandments—the attention of our people is being turned to entertainment gatherings, women speakers, and musical shows. The message is live as you are, the atonement was finished at the cross, and you cannot stop sinning. It is time to celebrate.

“We are not at liberty to teach that which will reach the world’s <sup>of</sup> standard, or the standard of the church, because it is the custom to do so!”—*19 Manuscript Release, 75*.

“Many urge that by uniting with worldlings and conforming to their customs they might exert a stronger influence over the ungodly. But all who pursue this course thereby separate from the Source of their strength. Becoming the friends of the world, they are the enemies of God.”—*Patriarchs and Prophets, 607*.

“The church is not to come down to take a position with the world in its ideas, opinions, and maxims.”—*Review, July 31, 1894*.